

Shrink Rap Radio #366
29th August, 2013

“The Dream and its Amplification”

Dr. David Van Nuys Ph.D., aka ‘Dr. Dave’ interviews Nancy Furlotti M.A.
(Transcribed from <http://www.shrinkrapradio.com> by Gloria Oelman)

Introduction:

My guest today is Jungian analyst Nancy Swift Furlotti and we’ll be discussing the new book she co-authored on dream amplification.

Nancy Swift Furlotti M.A., Ph. D. candidate, is a Jungian Analyst in private practice in Los Angeles and Santa Barbara, California. She is a past President of the C.G. Jung Institute of Los Angeles. Nancy did her analytical training at the Los Angeles Institute while also participating in the Research and Training Centre for Depth Psychology According to C.G. Jung and Marie-Louise von Franz in Switzerland. She is also an active faculty member of the Inter-Regional Society of Jungian Analysts, the C. G. Jung Institute of Colorado, and an associate member of the Jungian Psychological Association. Beyond these, Nancy teaches and lectures in the US and Switzerland, and has a number of publications including: *The Archetypal Drama in Puccini’s Madam Butterfly*; *Angels and Idols: Los Angeles*, a chapter in the book, *Psyche and the City: A Soul’s Guide to the Modern Metropolis*. Her article, *Tracing a Red Thread: Synchronicity and Jung’s Red Book*, was published in *Psychological Perspectives* and most recently her co-authored book, *The Dream and Its Amplification*, has just been released.

Nancy has a deep interest in exploring the manifestations of the psyche through dreams and myths with a specific focus on the dark emanations from the psyche. A current focus of research is on Mesoamerican mythology, ritual, dreaming, and healing the split between science and nature. Her interest in exploring symbols and deepening her understanding of Jung, have landed her on two foundations: The Philemon Foundation, where she was a founding board member and served as Vice-President, Treasurer, and Co-President of the Board of Directors. She has been a board member of ARAS (Archive for Research in Archetypal Symbolism) for more than 15 years. She is also chair of the Film Archive Committee that oversees the *Remembering Jung* Video Series, 30 interviews with Jungian analysts, and the films, *A Matter of Heart* and *The World Within*. Nancy is in the process of organizing a Jung Endowment at UCLA in collaboration with the department of Psychiatry and Neuroscience at the Semel Institute, which will bring Jungian theory and training back into a major university.

Now here’s the interview.

Dr. Dave: Nancy Furlotti, welcome back to Shrink Rap Radio.

Nancy Furlotti: Thank you. I’m happy to be here.

Dr. Dave: Yeah, I think it's been a couple of years since we... it was some time not long after *The Red Book* had come out and we talked about *The Red Book* and synchronicity as I recall.

Nancy Furlotti: That's right, we did.

Dr. Dave: And you were so accessible that I said 'you're going to be my 'go to' Jungian.' (Both laugh). So I should have called you again sooner than this.

Nancy Furlotti: Well there are a lot of other interesting people out there with things to say too.

Dr. Dave: Yeah and I've really ended up with quite a roster of very interesting Jungian analysts. So we're going to be talking about your book, which I was very excited to see, *The Dream and Its Amplification*, which you edited along with a name that I did not recognize, Erel Shalit.

Nancy Furlotti: Yes, uh, huh. He's an Israeli Jungian analyst.

Dr. Dave: Uh, huh. How did the two of you get together?

Nancy Furlotti: Well, we met in Montreal three years ago, actually almost three years ago I'd say, next week really. We're coming up again to the International Jungian Congress and we actually met there and we met in Montreal in regards to the Jung-Neumann correspondence which is being worked on right now through the Philemon Foundation and it's due to be completed in the fall and hopefully will be published in another year or so and that has to do with the relationship between Jung and Erich Neumann who was a Jungian analyst, very close to Jung, from Berlin, who left Berlin just before the war and emigrated to Israel and he was basically one of the very first Jungian analysts to emigrate to Israel. A brilliant man, he wrote the book *The Great Mother* and *The Origins and History of Consciousness*, among others and so I was trying to put the correspondence project in place at that point as President of the Philemon Foundation and I was negotiating with the Jung Foundation and having difficulties negotiating with Erich Neumann's heirs through their lawyer and when I was introduced to Erel Shalit, we started talking about this because he had worked with Erich Neumann's son, Micha Neumann and knew him and really liked Erich Neumann's work and was able then to be a very helpful bridge at bringing the two sides together, the Neumann side, the Jung Foundation and the Philemon Foundation in order to seal the contract to begin to proceed with the editorial work on this correspondence. So I met him in that context and he and I have been working together on that for quite a while. We're still, he's still involved, and I'm more peripherally involved in that correspondence now that I'm no longer on the Philemon board but in our discussions we talked about dreams and the importance of there being a book about dreams and about Jung's process of working with dreams, which is very different from Freud's process of working with dreams. Freud focused on interpretation and Jung focused on amplification and those two approaches are very, very different.

Dr. Dave: We'll get into that in some depth and I think this is a needed volume. Somehow the title 'amplification' really caught me because I had never seen a book in

which amplification was front and center like that. Now this is a collection of papers and you and Erel wrote an introductory chapter and then you each have a chapter in there along with other contributors. I think there are about fifteen in all and so I dug right into that first chapter and something that surprised me on the very first page was the assertion that the psyche may guide us or lead us astray and so I was struck by that – ‘lead us astray,’ I think we tend to think of the psyche as a good source of wisdom and not so much that it could lead us astray. Tell us about that part if you will.

Nancy Furlotti: Well, that’s a core piece of Jungian psychology to tell you the truth and it takes us right back to the topic of the shadow and especially Jung’s book of Job that he wrote on the nature of evil, the existence of evil. Basically the psyche consists of everything, it’s a wholeness and when you’re looking at the symbol of wholeness which would be a representation of the Self, or God, or the ineffable, the cosmos, it’s whole and Jung’s belief was that as the fact that it is whole, it contains everything, so it would contain both goodness and badness, it contains the opposites. Contains the dark, it contains the light, the masculine and the feminine – all those and so you have the same situation in the psyche, you’ve got the goodness and the badness, so you do have to be careful because if you don’t have a developed relationship to your psyche then you can be swayed in different ways by negative voices, negative characters, that emerge, negative images that emerge out of your dreams, or out of your visions, or out of your imagination, or voices that you hear in your head. Taken to an extreme those would be the voices that people would hear when they are schizophrenic or when they’re psychotic. When they no longer have a connection to reality, then the voices of the inner world can take over and do absolutely awful things, which is what we’ve seen so much of lately in all these crazy shootings that have been taking place.

Dr. Dave: Everything you’re saying makes a lot of sense to me and it also makes me think of inflation, which I guess is another core Jungian concept which would, I think, be related to what we’re talking about in terms of over identifying with some voice or figure from the psyche and getting all puffed up with it.

Nancy Furlotti: Hm, hm. Yeah, exactly, we can identify with those figures so easily and that’s very dangerous. You’re talking about an inflation and that happens all the time and you see that in a lot of dreams of flying, or people are very, very high, or they’re in airplanes and the airplanes crash. There’s obviously that tendency to want to bring in the other pole. It’s like the positive and negative sides of a magnet, they want to come together into some sort of a middle place, so you’re always going to end up coming down, or if you’re too low, you’re too depressed, then you’ll have dreams that try to elevate you a little bit to create a balance and that’s why Jung talked about dreams as representing compensations for where that person was psychologically at that moment.

Dr. Dave: Yes, now in terms of, still with the ‘lead us astray’ and since our topic is dreams, what about the potential for... you know I’ve been keeping a dream journal for about thirty years and a lot of us kind of look to our dreams for guidance and wisdom but can our dreams lead us astray?

Nancy Furlotti: Well, yes they can. If you listen to a voice or a figure from one of your dreams that is more *destructive* than *constructive* then you absolutely can be led astray and a good example of this would be Jung’s dialogue in *The Red Book*. I don’t

know if you've had a chance to take a look at that but he does a tremendous amount of active imagination in that book with his inner figures and he's really tough on his inner figures. He's not going to have some of these inner figures interact with him at all. He just pushes them away, he doesn't trust them and eventually those inner figures transform, which I think is what we hope for. We hope that we can encourage transformation of some of those inner figures representing inner energies of ourselves but we have destructive impulses and they appear as images in our dreams and if we identify with those destructive impulses, as opposed to the *constructive* impulses, then we can make the wrong decisions and we can be led astray. So you could say that each one, each of the energies that goes to make up our personality, may be represented by a certain image, or a certain figure in a dream. The dream images carry the energies that correspond to us and so that allows us to relate to them. We can't just relate to a blob of energy but once that energy has taken form and you can actually see the form of it and the image in a dream, then you can begin to interact with it and have an effect on it. You can bring your consciousness and your ego to have an effect on that inner figure, that inner energy that piece of yourself and cause it to change through the interaction. 'Cause as you know, David, you and I are sitting here talking right now, we're both going to be changed by this conversation because it's an interaction, it's an exchange of thoughts, it's an exchange of energy. I'll learn something from you, you may learn something from me – that's what we do with our inner figures and that's how we change those bits of ourselves.

Dr. Dave: I'm remembering a story that Laurens van der Post relates in one of his books about Hitler having had a dream before the second world war, in which he's in a trench, I think in the first world war and there's an explosion and... I hope I'm not confounding a dream and reality...

Nancy Furlotti: That's okay. (Both laugh).

Dr. Dave: ...but there was an explosion and all kinds of mud and so on and Hitler took it as a sign that the fact that he didn't perish was a sign that he was destined to do great things. I've scrambled that all up, haven't I? Do you know the story I'm trying to get at here?

Nancy Furlotti: Well, no it's not completely clear but keep going and I'll find the thread.

Dr. Dave: Oh, that's okay, I've run out of steam but it was an example of... I remember that van der Post in his book *Jung and the Story of Our Time* tells of a dream that Hitler had where he took it too literally, or took it the wrong way and it kind of justified his inflation, his sense of grandiosity that led to terrible results.

Nancy Furlotti: Well I can definitely see that that's exactly what happened to him. He identified with the destructive, dangerous elements in his own psyche. They led him down a horrible, horrible path.

Dr. Dave: Yeah, I'm going to have to pull that book off the shelf and review it. (See footnote for excerpt from book)

Nancy Furlotti: It's a (unclear) book, it is, it really is.

Dr. Dave: Yeah. Now speaking of psyche, there's a term that occurs throughout the book that maybe not all our listeners, or readers will be familiar with and the term I'm referring to is 'the objective psyche.' What can you tell us about the objective psyche? What does that mean?

Nancy Furlotti: Well, the objective psyche is a term that Jung used to describe the collective unconscious, the greater unconscious, as opposed to the personal unconscious. So, it's just another word that describes what is much larger than just the personal unconscious, which would consist of everything that has to do with our own personal lives and our families and the unconscious elements in our families and extended families and in our world but the objective psyche goes further. It contains the history of humanity. It contains all of mythology and it's the source from which religions, mythology, fairy tales, legends, stories, emerge and from the objective psyche... so you could say the objective psyche would be represented by the oceans, where the personal psyche would be represented by a lake or a swimming pool, if you're comparing metaphors here.

Dr. Dave: Yeah, it's much bigger. The word 'objective' somehow suggests to me that is kind of telling us that 'Hey, this is real,' there's something out there that's real, that impacts us but it's not part of us, it's outside of us in a way.

Nancy Furlotti: Yes, that's absolutely right and Jung believed that 100% and when you deal with the psyche you have the experience of that, that you do get impacted by elements that are definitely not of you, that are completely other than you. They're very, very real because they have an effect on you. That's how, kind of experientially you know, phenomenologically you know, that something took place. You don't quite know what it is but it had an effect on you and so in that sense it is very real.

Dr. Dave: When it comes to understanding dreams, Freud's tool of choice was free association and Jung's was amplification, so what's the difference between these two approaches?

Nancy Furlotti: Free association is the process of allowing an individual to take an image and weave one's imagination around that image, just follow the thoughts wherever they would take that individual and so if you start with let's say a tiger, for example, to give you an image from my own chapter here, then the person would talk about tigers and everything they knew about tigers and then maybe they'd talk about the zoo where they saw the tiger, or the person they were with and then they'd go off and they'd talk about their time in the country where they went to the zoo, or where they saw that person, or something that happened in that country later, or who they saw that afternoon, or maybe... who knows where it leads but it leads away from the image.

Dr. Dave: In other words they're following sort of a chain of associations, 'this image makes me remember this, which in turn makes me remember this, which in turn makes me think of that,' is that...? So it's kind of a chain leading back and I recall that part of Jung's critique of that was he said that if you follow those kinds of associations, they ultimately always take you back to your hang ups, or neurotic conflicts, complexes.

Nancy Furlotti: Exactly. So it always goes back to the main complex and Jung felt that that wasn't necessarily what the dream was trying to explain to you, was trying to show you. The dream was giving you specific information and it didn't always want you to take it back to your complex and so his approach, amplification, is a method of staying close to the images, very close. You take one image and you stay very close to that image, you never leave that image. So you give all your personal associations to the image because it's important to not only give personal associations but then go on and expand into the more archetypal associations. But you give your more personal associations and then you work your work out to more collective associations that would have to do with, for example, what you know about tigers from mythology, or what you know about tigers from fairy tales, or were there any tigers in any religions that you've ever heard about. You try to take it to the deeper, as we say, the more objective level, objective, unconscious level, which is part of the repository of all of human history and all of the knowledge of human history and the dream voice speaks the language of mythology, comparative religions, fairy tales. It speaks in metaphor, it speaks in images and so it draws from all those sources and it gives you a specific image in your dream, it gives you a tiger. In the chapter I wrote this particular patient was given a tiger, she wasn't given a hippo, she was given a tiger and that's very specific and so we've got to stay with that specific image to understand what the dream voice is trying to tell us. So that's what amplification does.

Dr. Dave: Now I'm always impressed by, you know one of the hallmarks of a Jungian analyst, I guess, is this ability to refer to fairy tales, myths, religions, going way back and I'm in awe of what seems to be the collective ability to remember, to know about all that material and to be able to call upon it. I sit down – and I'm embarrassed to admit this – but I didn't grow up with the Greek myths, I did grow up with fairy tales and as I've tried to get into reading myths and so on as an adult, I get bored, to be as honest as I can be. I can't really seem to get into it to experience it in a deep way or to remember it, so how do you guys, where do you guys learn this? Is this part of the course work of becoming an analyst? Are there certain books that everybody reads? How do you acquire all of this? 'Cause I look at the bios of all the contributors to your book, these fifteen different contributors and you can see that they're all working in some kind of, they're doing excavation, archaeological digs of some in a metaphorical sense, they're doing archaeological digs back into time and into mythology and past religions and so on. Can you comment on that?

Nancy Furlotti: Yeah, well. It's an interesting phenomenon, it really is. I don't know if it's actually a chicken and an egg situation, if I was drawn to Jungian psychology because I love this stuff. I truly deeply love it, the mythology and the comparative religions and the delving deeply into the sociological, cultural, anthropological aspects of humanity but other analysts are certainly interested in other facets of Jungian psychology and not necessarily so much this stuff but we do get a lot of it in our training. When we go through the Jungian training program we get a lot of reading on these topics and some take it further than others but I think you make a good point that when you read mythology it leaves you kind of cold. Well, mythology, all these ancient texts and these ancient narratives as they're written down, are basically dead narratives and we're reading dead narratives, we're not reading, or we're not hearing... most of these narratives were actually spoken and

they were very much alive and they were changing slightly as the mytho-poets spoke the stories and the stories were evolving according to the slight changes in the cultures and we've lost our stories, we don't have many stories. They're there, they're certainly there, we see them in our dreams and I'm sure you have them, you have your own myth so to speak, if you were actually to think about it, or your own story but maybe what is not so appealing to you is to study these old stories. You do perhaps get a sense that the life is missing out of it. Now what we do as Jungians, we see these stories as repositories of the past that still reside kind of in our historical past in the psyche. We see for example that a particular image, you could say an image that comes from way back, a cave man image or whatever, would be repeated over and over throughout the many, many generations and you'd see it again in a dream in a modern person, so it helps to go back and have the foundation. But the image now is quite different from the image way back then and that's where it's important to bring in the new life around that image, the new life around that person's story, to try to bring it to life, so that it has a current impact – what's the word I'm trying to find – it has a pertinent impact on the individual today and one of the things that, one of the reasons why we wrote this book, was because we felt that we wanted to try to access more of the population of people interested in dreaming, not just the Jungian world.

Dr. Dave: Yeah, that's one of the things I wanted to ask you about was 'what sort of reader did you have in mind, who were you picturing?'

Nancy Furlotti: Well, we were picturing of course Jungian analysts and we're hoping that it will find its way into dream courses and things like that. It's very appropriate for all of that but we wanted to try to make it a little bit, or a little less technical so that the general reader would be able to understand it and get a lot of value from it and find it helpful in encouraging his or her work with dreams. And we think we did that but I'm never 100% sure because it's very hard to know what I don't know.

Dr. Dave: Yes, right.

Nancy Furlotti: You know what I'm saying. I'm so used to thinking 'well, this is very simple, I'll simplify this down' and 'this statement looks about as simple as it can get' and yet I come from a different perspective so I don't know if I've taken it as far down the line as I actually need to, so it's a little difficult.

Dr. Dave: Yeah, you know actually my flagging of the objective psyche would be an example of that. I had had some exposure to the term the objective psyche but I would imagine there would be a lot of people maybe who are interested in dreams but who had never encountered that. And I don't think there was a place where it said 'now the objective psyche refers to blah, blah, blah.' So I think there may be some instances of what your niggling concern is about there.

Nancy Furlotti: That's right. I think another one is when I used the word 'chthonic.' Somebody asked 'what does that word mean, chthonic?'

Dr. Dave: It doesn't come up often in everyday speech.

Nancy Furlotti: No, it doesn't but it comes up all the time in Jungian circles and it actually refers to something that's underground, like a dwarf that lives in a cave and mines the minerals underground would be a chthonic being. One of those wonderful little chthonic beings in *The Ring Cycle* – I don't know if you've seen Wagner's *Ring*, that's just wonderful, they've got a lot of those little underground creatures. Snakes would be chthonic, anything that lives in caves, in dark and deep in the earth would be considered chthonic.

Dr. Dave: Yes. I looked it up years ago. I definitely had to look it up.

Nancy Furlotti: Well it's not in common parlance, that's for sure.

Dr. Dave: Right. Now, we've made reference to your chapter in there, which is titled *Wild Cats and Crowned Snakes: Archetypal Agents of Feminine Initiation*. We'll get all chthonic about it (laughter). I think most of us have had dreams featuring animals at some point or another. I know I've had many snake dreams over the years. Are there any valid generalizations that one can make about the appearance of animals in dreams?

Nancy Furlotti: Yes, when an animal comes into your dreams, you know you're dealing with instinct, you're dealing with nature. That's pretty fundamental about it.

Dr. Dave: Yes, say a little bit more about it because, again, 'instinct' is one of those words that we thank Freud for but is a little weird in a way because we think of instincts as they function in animals, that's a little different.

Nancy Furlotti: Right, well you said it. You just said it, 'they function in animals' and we were talking about animal figures in dreams – that's exactly what it is. Animals function through their instincts, they're very careful, very close to their instincts. As you watch your cats and dogs, they sniff each other out, they sniff territory, they mark territory, they hear noises in a very, very sensitive way, they know people are approaching before you can actually see them. They're very alert; they're very alive compared to humans. We tend to forget that we too are animals and so when an animal appears in a dream it has something to do with wanting to remind us of the connection that we have to our own animal nature, the animal part of us. We tend to think of ourselves as being so different from animals, that we are above animals, that we control animals, that we ride them, we domesticate them, we eat them, we do what we want with the animals and we put ourselves separate from the animals, when in fact we're really not. We are animals and we need to remember that and we have all those animal instincts too within us but we forget them, people forget how to metaphorically sniff things out – sniff out danger, sniff out possibilities, you know.

Dr. Dave: Hm, hm. Well we have all these layers of mind, if you will, that in contrast to animals are... they're very spontaneous, they're just totally spontaneous and without artifice, whereas we have all these layers of cognition and defense and so on, that it's hard for us to... we sometimes have to really reach down to get in touch with that part of ourselves. There's a quote of yours that I particularly like that speaks of what we're talking about now and you wrote: 'Dream animals are important as a way to further wholeness and balance in the personality. They also represent the

collective longing for a healthy connection to the natural world. Animals are crying out for recognition as they head for extinction at the hands of humankind, disconnected from this inner nature as well as from the natural world.'

Nancy Furlotti: Hm. Hm.

Dr. Dave: I was really struck by your linking it to the big die off and the loss of animals and loss of species.

Nancy Furlotti: Hm, it's terrible, it's really terrible. It just makes me so sad to think about that and to know how many animals are going extinct almost daily and I'm sure some of this is inevitable but a lot of it is the result of our arrogance, as animals, the fact that we've disconnected ourselves from the rest of the animals and we don't take care of them, we don't respect them, we don't value them. And that reflects a lack of valuing of our own inner animals and that's why these dreams of animals are so important because they are a way of reconnecting us back to our own inner animals, our own connection to our inner nature and our inner instinct, which then would allow us to have a much better relation to outer nature. What gets transformed within us intrapsychically, is then projected out into the world and so where we are right now you can see we really have quite a wasteland intrapsychically in terms of relationship to nature and animals because we're just destroying it.

Dr. Dave: Yeah, you know one of the things that I sometimes reflect on is how we collectively have this longing to go out into space and to encounter alien intelligences and we have alien intelligences living right here with us in the form of the animals who...and just to... I kind of marvel at looking at a dog and our relationship with dogs and the symbiotic relationship that we have and the ways in which we can understand one another and support one another. It's kind of miraculous and mind blowing, or thinking of the whales and the dolphins, we don't need any alien intelligences from outer space, we've got them right here.

Nancy Furlotti: That's absolutely right, we do. And the animals maintain such a wonderful relationship with the rest of nature, with the plants and other animals and insects. I'm thinking of a trip I took to Yellowstone couple of years ago and really was able to witness the whole interconnection between the animals and nature and the weather patterns, the water flow, the insects, the algae, everything is dependent on everything else and if that gets out of balance, which it can if you take one of the elements out, like the wolves. If you pull the wolves out then you've taken out the top of the food chain and the whole system falls apart and the whole environment collapses and we don't quite realize how nature has set this all up in such an incredibly beautiful and sensitive way and we blunder into it with our arrogance and wanting, like children, wanting to pull a piece of the puzzle out here, or poke something else here and we create havoc. And I think we've done that on a very large scale and we think 'well, we can affect this and nothing else will happen. We can do this and then nothing else will happen' and that's not the way it works and so by slowing down and getting back into the rhythm of the animal, the rhythm of nature and the wholeness of nature, we might be able to put the puzzle back together, if it's not too late. I'm not so sure it's not too late, which is kind of a sad thought tremendously sad.

Dr. Dave: I go there too, so I share that concern. Now your chapters about feminine initiation, tell us a bit about initiation in general and feminine initiation in particular.

Nancy Furlotti: Well initiation is... ah, it's such a big topic...

Dr. Dave: I realize that.

Nancy Furlotti: ... and it's something that we don't have in our culture anymore, we don't have these initiatory stages. Initiations basically get us ready for the next stage of life and it's a crossing of a boundary at a certain age. In my chapter I talk about this patient who had a pretty incredible initiation dream at the age of twelve. Twelve is a pretty standard age for initiation for both young girls and young boys and so in the past cultures would have initiation ceremonies for their twelve year olds or thirteen year olds and that would be a boundary point where the child then stepped into adolescence, perhaps back then it wasn't adolescence, it was adulthood. Now it would be kind of taking on more responsibility. In a lot of religions you have certain ceremonies that take place around that age. I was raised a Mormon and at eight we were actually baptized. We weren't baptised when we were little, we were baptized at eight when we could take on our guilt, take on responsibility. So there's always something that you're taking on in an initiation, you're giving something up and you're giving up your childhood, you're giving up a prior stage and you're taking something new on, which would be new responsibility, a new consciousness, a new adaptation, a new way of being. And of course young boys in certain cultures at that age would be sent out into the forest to kill their first deer and once they had found the deer and killed it then they would bring it back and there would be a tremendous ceremony. So it's a way of encouraging the healthy development of the personality into the next stage of life and this continues through life. We don't just have one initiation, let's say at our Bar or Bat Mitzvahs but we continue to have initiations and now the psyche is what presents us with these initiations in our dreams, if we pay attention to those because we really don't have any more of those rituals.

Dr. Dave: How can one tell if they've had an initiatory dream?

Nancy Furlotti: You'd know it, because it's a big dream and that's a whole other issue. Jung talks about the personal dreams and then the *big* dreams. The big dreams are the dreams that contain a lot of the archetypal material. Those are the dreams that have a tremendous impact on you and you never forget them. This woman in this chapter, she never forgot that very powerful dream that she had when she was twelve years old of that black panther coming at her.

Dr. Dave: Yeah, why don't you take us through the four dreams of that patient that you call Anna. The first two dreams are about wild cats and the second two are about serpents and the four dreams span a period of about fifty years in her life, would you mind taking us through the highlights of those dreams and the significance that emerged out of the process of amplification.

Nancy Furlotti: Sure, that would be fine. One thing that I'd would like to say briefly before I start and I might actually read the first dream, is that frequently women have initiatory dreams that come through the body. That seems to be a difference between men and women. Men may have initiatory experiences that are

more logical, or more thinking based through the image though but women *feel* it deeply in their body. It seems to really come through the body and that makes a lot of sense because women are the ones who get pregnant, have the babies, bleed every month and so their body is so alive in that way. So they feel it deeply and that would also correspond to connecting to that instinct, which is the deep animal within. So the first dream she had when she was twelve years old and I'll read it:

A black jaguar appeared before me, staring at me with its penetrating green eyes. I was its prey. Terrified, I grabbed a gun and shot the cat through the head, opening a perfectly clean round hole, large enough to look through, as if it were a window into another realm. It did not die, nor did it seem to be affected by the shot. It kept coming after me, unstoppable. I was left terrified and have carried the vivid image of this encounter with me my whole life.

You see the power of that – that's not a personal dream, that's not an ordinary image that you would see as you walked down the street. This is a magical black jaguar that comes right out of the deep layers of this person's unconscious, or psyche and it's not even a black jaguar from in a zoo because she tries to kill it to stop it and it doesn't die, it's unstoppable.

Dr. Dave: Well, what is this dream saying to her? I'm sure it would take a long time to go into all the detail and so on but where did amplification lead the two of you as you worked with this dream?

Nancy Furlotti: Well, she basically talked about her feeling around the dream for quite a long time, that it was absolutely terrifying and that's important to try to locate the feeling in the body and once we got into talking about her personal associations, more archetypal associations. To a certain extent that takes you a little bit out, a little bit away from, the feeling, so you really need to stay with the feeling of it and *experience* this. What would it be like to stand in front of a big black jaguar like that? It wanted something clearly. What we arrived at was how it was stalking her and what is stalking? Stalking is keeping your eye on the person. This jaguar was keeping its eye on her, wasn't going to let her go, was going to pursue her. There was nothing she could do to make it go away, she was helpless, she was out of control here, it wasn't in her control by any means.

Dr. Dave: You know one of the things that strikes me is she shot it in the head and it created a hole that was like a window and so that's what strikes me is 'what is she supposed to be looking at through that window?'

Nancy Furlotti: Right, she's supposed to be looking through that into something, into another realm to see something else, which of course she does as she grows up. She's twelve years old right here, so there wasn't a whole lot she was going to understand about this dream but she carried it with her and it made a whole lot of sense to her. But for her at this point in her life it was really significant and it was a life changer. Not only was it at a time of initiation but for her it was her psyche was telling her she has to get a hold of her depression. Her father had committed suicide about five years earlier and she was carrying a horrible depression, a horrible dark depression and she had to begin to work with that, although at twelve it was a little premature. This dream was more a dream that told her that she would be doing a lot

of inner work as she grew up, it was almost a prognostic dream for her in that sense. She was too young to really understand it but because she carried it with her she continued working on it and it led her on her own path of healing, towards her own path of healing. The black jaguar that was unstoppable, was like an animal companion of hers, although in this very dark scary form, but it was a companion along her journey that helped her approach her own healing and eventually come to terms with the depression around the loss of her father and other things that happened. She had been molested when she was quite young and she was, as a young girl, very, very shut down and here she is at twelve years old now needing to make that step from childhood into adolescence where she would be challenged by young boys looking at her in a sexual way, for example and she did not know how to deal with that, especially after having been molested and so this strong underworldly black jaguar was there at her side helping her through the rough waters that she would have to face through her adolescence and her adolescence was very, very difficult for her. But another point I want to bring up too about these scary dark animals and these scary dark images from the unconscious – they come up in very dark scary forms first. Those are the first manifestations of that particular energy. Now when I talk about energy, each image, like this black jaguar, carries a certain energy from the unconscious and it can come in different forms but when it first arises out of the unconscious it's always really dark and scary and so for her this was terrifying but as she worked with it, as she lived with it, as she grew, it transformed into a different form of that energy. As you see, later on in her forties she has the dream of the tiger. Now that's this energy that has been transformed and yes, it's definitely formidable and scary but it's not scary in the same way that this black jaguar was scary way back at the age of twelve years old.

Dr. Dave: Can you share that tiger dream with us?

Nancy Furlotti: Yes. This is the second dream that she had when she was in her forties:

I was led into a sacred temple, dressed in a long white gown, by an old priestess who was preparing me for an initiation. When I was ready I was led into the center of a very large room and was told to lie down on the floor at the base of an altar, facing it. The room was lit by candles and I waited. Soon a huge tiger entered the room and lay down on top of me, placing its paws on either side of my head with its face directly above mine. I was to have sexual intercourse with this tiger. I was terrified.

Dr. Dave: Wow! That dream has a very different feel to it though.

Nancy Furlotti: It does. You can see that can't you?

Dr. Dave: Sure.

Nancy Furlotti: The change between the black jaguar stalking her and now this tiger, she's really in a sacred temple and this tiger comes out as a tiger god/goddess and it's very much a ritual setting. She is to be initiated, this is quite clear what's going on here. She's being initiated by this big animal.

Dr. Dave: Yes.

Nancy Furlotti: And the jaguar, which was shiny, solid black at the age of twelve is now black and gold and it's not just a huge wild cat from the underworld, it's a cat – tigers like to swim – it's a cat that resides in the world a lot more than the jaguar. The jaguars are considered, jaguars and panthers are considered, the cats of the underworld but tigers are more present with their gold and their black, very majestic.

Dr. Dave: Was there some transition going on at that time of her life, in her forties, that was heralded by that dream, or mirrored by that dream.

Nancy Furlotti: Yes, it was. This dream was kind of like an entrance into her midlife for her. Her children were growing up and she'd gotten to the point where she wanted to move away from just being a mother and a wife and she wanted a career of her own and so she was taking a step outside of the family, so to speak, to develop her own career. She became an artist and that's a big initiation point and you see that with a lot of women. A lot of women will get into analysis around that time or a bit before that and they have enjoyed their lives so far but they want something else, they want a change around this point. That's what was going on with her.

Dr. Dave: Yeah, getting into analysis reminds me of something that I think was in the first chapter where you quote (discussion followed regarding pronunciation of the name) Mircea Eliade. I've encountered that name so many times over the years and there's a quote in the book, that going into analysis is a kind of modern version of an initiatory process.

Nancy Furlotti: Yes, it is very much, very much.

Dr. Dave: Yeah, that really resonated for me and made sense. Maybe we could just touch on the crowned serpent.

Nancy Furlotti: Sure. Absolutely.

Dr. Dave: These were two more dreams that she had later on.

Nancy Furlotti: This was when my patient was approaching sixty. She had this one:

I was in the backyard of my house with my husband and family, having a barbecue gathering. I saw a small grey snake slither towards the house and enter. I told my husband and we both went into the house to look for it. We found it in our dressing room. I was terrified and climbed up on a square pedestal that was an island of drawers in the center of the room and laid across it, facing down, while my husband stood on the floor on the right side of the pedestal. The snake circled counter clockwise around the pedestal and as it did, it grew huge in size and transformed into a golden yellow color. As it arrived at and moved past my husband on the right side, it shrank back down to its original size and grey color. Once it moved past him it again resumed its large size and beautiful golden color. The serpent circumambulated around the two of us four times.

So again this is not a dream one would have, or an experience one would have, in normal life. This is a very unusual experience and that's how we know that we've

been taken down into the kind of the magical realm, or the realm of the unconscious. And again, this is an initiatory dream. Snakes are very initiatory in nature and they come from the very deepest parts of the unconscious and they're most alien from human nature – they're cold blooded. There's nothing that we could relate to in a snake, so when snakes come into your dreams, you know you're in for some life change because it's a message from the deep unconscious that has come up to say something to you and you will figure it out at some point, whether you try or not. It'll grip you. And so we see here that something's going on here with her relationship to her family, her relationship specifically with her husband but it's more also her relationship to her self. She is being called. Her husband's not being called, she is being called. The snake is a golden snake to her, where it's a grey snake to him and so she's being called out, she's being called, she's being separated and she's laying across a square pedestal, which also is an image of the Self, kind of a central core, image of wholeness. So to a certain extent, this inner sanctum here as we had in the last dream, the inner sanctum in the sacred space in this temple, here we have the innermost private sanctum in the house and she's lying across this pedestal, which would represent the center of the center and she's having this experience of this snake. And so it's hard to really know when you have a dream like this exactly what it means, that's why it's so important to really amplify it. I mean you can only go so far with the personal associations on this dream because it's not personal. There's a lot of it that really isn't personal, the snake is not personal and so that's why this process that Jung developed is so helpful in trying to flesh out what this could possibly mean. I do that in my chapter and I encourage everybody to get the book and read it, along with all the other incredible chapters but then they'll see how I go about actually doing the amplification, working through that process of amplification to begin to understand what this means for her and how this is deeply changing for her. Then shortly after that... I want to read the very last dream so we can talk about this a little bit altogether. The fourth dream she had shortly after the one I just read was that:

I dreamed that the same golden snake turned into a boy about twelve with a beautiful crown on his head. He was seated on the floor next to a wall in a room, much like the dressing room of the original dream.

So they're very much linked these two but you can see that the golden snake now has transformed into a crowned boy about twelve years old. So that again is not something that you'd see in real life, or it would happen in your closet, or your dressing room in real life but it happens in the psyche and it's an image that comes from the same language out of which emerged mythology, fairy tales and legends. So that's where we get back to the value of those things because within all that material, all that kind of archival material that's been left down there throughout historical time, the mythologies, fairy tales and myths, contain images which can explain the language that the dream is using and in these crazy images that we're getting. And so this twelve year old boy... I talk about here how her first dream that she had of the black jaguar was when she twelve.

Dr. Dave: Yes, that seems to hearken right back to that, doesn't it?

Nancy Furlotti: Yes it does and then the second dream that she had of the tiger, she had when her daughter was twelve and that was an interesting period for her seeing

her own daughter at that very same age and what she was about ready to embark on. And now she has this dream of this boy at twelve and again that age is a very significant age of initiation. So these two dreams together came at her like a complete shock out of the blue. She had no idea what they meant, we worked on them for ages and ages and they literally changed her from one moment to the next after she had these dreams. And her entire life changed and she really got into her artistic career and is doing some magnificent things with that and has really found herself in a profound way and she is herself now, where she really wasn't before. It's as if these dreams helped her bring all those pieces that started way back when she was twelve with that first dream, all those pieces together – the depressed pieces, the sad pieces, the abused pieces, the happy pieces, the insecure pieces – all of that came together and she was able to form herself into a person who feels good about herself and can be happy and accomplished in her life.

Dr. Dave: Wow! That's great. Lest this seem like sort of a dry intellectual exercise, one of the other articles in the book suggested to me, that amplification, as we see it illustrated in the case that you've just taken us through, is something that the patient lives with and has a kind of energetic reality, that there's a kind of energy that's brought into their life. Do I have that right?

Nancy Furlotti: Yes, absolutely. That's absolutely what it is. That's why I try to stress the importance of really staying with the feeling that it brings. Where you feel it in the body, it's absolutely energetic, you're right in bringing that in.

Dr. Dave: Okay, well this is probably a good place for us to wrap it up and I really want to encourage listeners to read your chapter so that they can really get it in more detail and all those other wonderful articles that are in the book. Are there any last words that you'd like to say before we part here?

Nancy Furlotti: Well, one last thing that I'd like to say is that I'm so excited about this book and I'd really like to thank two people – my co-author Erel Shalit, for being such an easy person to write this with and to edit this with and also to Mel Matthews at Fisher King Press who just did a beautiful job at pulling the whole thing together and publishing it. It was really a fun experience and I truly hope that all the listeners out there get as much out of it and understand this very important and helpful process of amplification as much as we enjoyed pouring our hearts and souls into it.

Dr. Dave: Yeah, well it's a real gift to the world I think. Nancy Furlotti I want to thank you for being my guest again on Shrink Rap Radio.

WRAP UP:

In the bio that Nancy sent for our show notes, it was mentioned in the end that she's in the process of organizing a Jung endowment at UCLA in collaboration with the Department of Psychiatry and Neuroscience at the Semel Institute, which will bring Jungian theory and training back into a major university. Now I wish I'd thought to ask her about that, I'd like to hear some elaboration on that. It sounds like a very intriguing development, especially the part about bringing Jungian training back into a major university. Does that mean it used to be at one or more universities? If so, which one or ones and when did it disappear? For the sake of discussion I may have

exaggerated my inability to read or absorb the old myths, after all, for many years I did teach a university course titled *Myth, Dream and Symbol*. The difficulty I was referring to in part I think is a function of age. The area I'm strongest in is fairy tales and that's because I was exposed to them as a young child. My mother read to me from Hans Christian Anderson and the Grimm Brothers and when I became a reader I would always skip to the back of my school reader books because they'd put a fairy tale or two in the back, like dessert and I always went straight for the dessert. By contrast I had no exposure to mythology. If those Greek myths had been read to me as a child, or if I had taken a course on mythology and a related source of studies in college, or even graduate school, with the sorts of teachers who can bring long gone material to life while my brain was still relatively green, that would have made a big difference. At this point of my life I'm finding it both hard to sustain my attention as a reader and to retain what I've read. You can imagine how challenging that makes it for me to put these podcasts together, since they're mostly about books. On the other hand I suppose it's just the sort of challenge that an aging brain needs. I do think this book on amplification and dreamwork is an important contribution to the literature and will be of value to all you dreamworkers and Jungian inclined therapists out there. As always, you're encouraged to order the book using the <http://www.amazon.com> widget in our right hand side bar. You'll find that the paperback version is on the Amazon site in the US at \$28.95. Not too bad for such an important book.

Thanks to Jungian analyst Nancy Furlotti for sharing her insights on dream amplification.

Footnote: The following excerpt from the Laurens van der Post book *Jung and the Story of Our Time* contains the story about Hitler referred to in the interview.

Obtained from: http://www.ratical.org/many_worlds/LvdP/quotations.html

I had been watching the rise of Hitler in Germany with a terrible foreboding, increasingly dismayed by the inability of so many English and French to see the phenomenon for what I was convinced it was. In the course of the slow, impervious, and sullen pre-war years of ranting out of what seemed to me always a tranced, mediumistic state, Hitler said only one thing that struck me as real, and that was: "I go the way fate has pointed me, like a man walking in his sleep." That and his own account of the dream which purported to have saved his life in alliance of unholy meaning for me.

According to Hitler, he was asleep in an advanced salient of the German trenches when he dreamed that he was about to be engulfed in an upheaval of earth and mud. He broke out of this nightmare with the utmost difficulty. Feeling suffocated and fighting for breath, he stumbled out of the dug-out for air. He had hardly got clear when an enemy shell hit the post and killed all his companions. He himself looked upon this dream as an act of Providence intervening to save him for a greater destiny and from that moment the conviction that he was under the special protection of fate accelerated the process of inflation to which he was already prone.

One could not doubt, of course, that on the literal level in its special context of war

the dream had indeed saved his life for the moment. But there was for me another dimension to the dream, even more important. I thought that the dream addressed also the most urgent of warnings of another kind of peril to the dreamer himself. It seemed to be trying to tell him that he was in imminent danger of being overwhelmed, not so much by the physical earth as by what the earth stood for in the imagination.

Always it has been one of the greatest images of titanic forces and urges of life that have their source below the daylight of reason in some dark underground of the human spirit, as great trees have their roots deep down in the blacked-out recesses of the earth. This dream, I felt, could not be warning the dreamer more clearly that he was in peril of being overwhelmed and suffocated in an upsurge of some dark, instinctive, unrecognised collective aspect of himself. Unless he woke up, in the sense that was an image of a process of being self-aware, and removed himself from the mass, the crowd, the collective pressures of whom his fellow soldiers were the image and their sleeping state the sign of their unawareness of their condition, he and they all would surely perish. The dream seemed to stress that his salvation was possible only in finding himself as an individual. But content in the purely literal surface manifestation of the dream, he neglected the cataclysmic warning latent in it. Reversing the deeper trend of his dream, he embarked on a course of rejoining the mass, the great mindless German collective compulsions to rally his countrymen round him in greater and more solidly congealed numbers than even the Kaiser had done.

That one remark of his, read in the light of such a dream, appeared to me all one needed of explanation of Hitler and the Germans swarming to him like bees around their one and only sovereign. It was transformed at once from a dream metaphor into a proposition of a direct and profound scientific exactitude. He, Germany, and by hypnotic induction the whole of Western Europe at that moment, I was convinced, were walking towards unimagined disaster in a nightmare of sleep.

History was written in a way that did not explain history and threw no light on its latent meaning. The legends and myths in which it has its roots and of which the dreaming process seemed so dynamic an element, as I had concluded in my amateur way. There seemed an underworld of history filled with forces far more powerful than the superficial ones that it professed to serve. Until this world was brought out into the light of day, recognised, and understood, I believed, an amply discredited pattern of self-inflicted death and disaster would continue to reiterate itself and dominate the human scene. I had even coined a name of my own for it and called it the "mythological dominant of history." I came to suspect that this area in myself, from which my childhood interest in dreams had come, was connected with it in a way not understood, because it was itself the subject of one of the most dangerous errors in our thinking. We assumed that "without" and "objective" were one and the same thing, as were "subjective" and "within." I believed that they were by no means synonymous and that there was something as objective within the human being as great as the objective without, and that men were subject to two great objective worlds, the physical world without and a world within, invisible except to the sensibilities of the imagination.

That dream of Hitler, for instance, seemed to me as objective a fact as a cloud in the sky foretelling the storm to come. The lesson I had learned in childhood that no one

could subject dreams to his own will or fancy had gone deep enough in me to make that at last clear. Dreams had a will of steel and a way of their own in their role as direct manifestations of this other objectivity. They were incapable of any falsehood; only our reading of them was liable to error, and I had an inkling that they and the prompting of this other objective within, and not even Freud's psychosexuality at its subtlest and inspired best, were the true source of mythology, religion, legend, and art, seeking and reseeking recognition and expression through our several histories. If denied those by fair means, they sought them by foul. Refused admission with a bland "not at home" at the front door of the spirit, they came in by force or stealth at the rear.

Gerard Manley Hopkins had already said it definitively for me when he wrote that there were not only landscapes for us but "inscapes" as well, or, as he put it in one of his greatest poems,

*O, the mind,
the mind has mountains;
cliffs of fall,
Frightful, sheer, no-man-fathomed.*

And he added to those the words, "Hold them cheap may who ne'er hung there." Those words of his should have rung out like an alarm awakening a sleeping aspect of myself, had I not been so much the child of my own slanted and bigoted moment in time. All I can say in mitigation of myself is that I did not accept the statement just as great poetry but also as some kind of scientific axiom.

Germany in the thirties by the day seemed to me such stuff as nightmares were made on, and everyone in the country goosestepping towards an abyss in a terrible dream of sleep. I thought I saw the new German hordes in the grip of a long, unacknowledged mythological dominant, grown terrible and angry through neglect and about to revenge itself not only upon Germany but an entire culture which had been indifferent to the legitimate claims of the forces of this "inscape" within themselves.

-- Laurens van der Post, *Jung and the Story of Our Time*, pp.19-22