



As we begin the last decade of this century, we are drawn toward visions of the possibilities of humanity. *Advanced Development* is dedicated to providing glimpses of the evolutionary potential of the human race. Our theme for this issue, "The Possible Human," was inspired by the work of Jean Houston, the theorist/humanitarian we bring to you in these pages. Dr. Houston perceives us to be on the brink of a major world transformation, a "whole system phenomenological shift." The expansion of our capacities for wisdom, for compassion, for cooperation, is within our reach now. The evolution toward world consciousness has already begun.

Our slogan, "Society has much to gain from examining its most evolved members," has been misunderstood as fostering "elitism." The misunderstanding derives from traditional perspectives of giftedness, which tend to be self-centered. We define giftedness as advanced development—emotionally, morally, ethically, globally. Those individuals with the highest sense of moral responsibility are more evolved than those who are only concerned with themselves. The development of moral leadership is the antithesis of "elitism," because it is, by definition, a heightened concern for others.

Moral leaders have always been with us, and they have the power to inspire us to become our highest selves. In this issue, we are introduced to Etty Hillesum, who was able to overcome the hatred and fear surrounding her during the Holocaust to achieve a profound sense of inner peace and courage. Another moral leader, Dr. Curt Bondy, Annemarie Roeper's uncle, is described in her article, along with characteristics and emotions of gifted adults. In another article, the counseling needs of talented adults are addressed. The issue ends with our "Dialogue" section, in which we invite commentary on previous articles or related topics. In this section, we have included a tribute to Annemarie and George Roeper that was recently delivered at the 37th annual National Association for Gifted Children convention.

Our next issue will focus on "The Self" and will include articles on psychosynthesis and other psychologies of the Self. If you wish to submit an article related to one of the themes of our first three issues, we will be happy to consider it for our Dialogue section. Please see the *Call for Manuscripts* on the back cover for guidelines. We welcome your submissions and suggestions. If you support our mission, we would deeply appreciate your assistance in the promotion of our new journal.

Linda Kreger Silverman

An Interview with Jean Houston:

Evocateur of the Larger Universe

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ABSTRACT: *Three hours of phone and face-to-face interviews with Dr. Jean Houston have been condensed into this article. She addresses her own sources of strength and inspiration, her early research, her little known work with the gifted, the importance of wounding in the development of the personality, her therapeutic method—known as "therapeia," the rise of the feminine, and her vision of human potential.*

From the first, the idea that we as human beings are headed somewhere, that evolution is an onward path, and that this direction may be indicated by certain rare individuals within each culture, has fascinated us. The affection and esteem afforded those who push the limits, whether the four-minute mile, incurable illness, or the deed that couldn't be done, says something about the human urge to move forward. It is tantalizing to conjecture what advanced development may look like in the future—what its qualities, quirks and gifts may be. How is humanity unfolding?

So, when someone actually gives workshops and writes books on the subject, "The Possible Human," as does Dr. Jean Houston, the urge to know more is overwhelming. We sought Dr. Houston out to look into these ideas and to probe her remarkable mind. Researcher, brilliant synthesist, mythologist, dramatic actress, visionary, wide-ranging intellect: Jean Houston is difficult to pin down in any set category. She holds doctorates in two areas, directs the Foundation for Mind Research, is co-director of the Human Capacities Training Program, has written 10 books, conducts numerous workshops, works in human and social development all over the world, and most recently has reincarnated an ancient tradition: The Mystery School.

Although she had recently fallen down a flight of stairs and mangled the ligaments of a foot in a freak accident, had little sleep for several nights, and was continuing to follow a breakneck schedule, Dr. Houston greeted us for an early morning interview amazingly fresh. Her attention was focused deeply on us alone as if all the time in the world were available to allow the full unfolding of each idea considered. Her presence and energy electrified us. We wanted to know some of the sources of this energy.

Who would you say has had the most profound influence on your work?

It is not a who; it is a what and a where. It's the fact that we're living in the most extraordinary times in human history. I live with this uniqueness daily. As I have said in a number of my books, we are in a time in which we are moving, first of all, to a planetary ecology, and probably to an overarching planetary culture within the high individuation of specific cultures. This has caused me to do a great deal of world traveling and discover as much as I can about the potentials of these different cultures. This is a time, too, when women are coming into full partnership with men, a partnership that they have not had in most cultures for perhaps 4,000 years or more. This prompts me to study the range and depth of potentials of women. We are in a time in which some of the radical theoretical speculations and findings of the new science suggests that everything is dynamically interrelated with everything else. These findings continue to illuminate many of my understandings of the way the psyche works. We're in the beginning of the golden age of mind and brain research, with the harvesting of the understandings of what human beings can be physically, neurologically, psychophysically, in terms of different frames of mind as well as different cultures. The harvesting of this genius of the human race is occurring in our time. All this has had a profound influence on my work.

Perhaps most important of all is the fact that we're living in a time in which the Spirit is rising. The ancient archetypes are rising from the depths to be rewoven. A very important part of my work in the Mystery School has been to take the ancient stories, myths and legends, in which have been coded the templates of human experience, and find out how they can be deepened and further uncoded for the enrichment of meaning and the coming of the new earth story.

What are your own personal sources of strength that enable you to do the demanding work that you do?

On the sensory, physical level, I'm pretty robust. In my childhood and adolescence, I was raised to be an athlete. I take reasonably good care of myself and I try to maintain my physical strength. Psychologically, I think I have relatively little self-consciousness. It's as if part of my brain-mind physical system is free just to do the work at hand and does

not worry too much about what other people think. Also, my husband of 25 years has unfailingly supported me and my work. I have been very blessed in my friendships. My close friends have all worked together for many years in a kind of mutual support system of transformational friendships. My mother and father were always empowering; they were never demeaning. Additionally, I believe in the spiritual Source of all reality. In seeking to ground myself in this Source, I attend daily to my spiritual and contemplative practices.

Mythically, I believe that I and most of us on this earth are part of a major whole-system transition shift. This is the great time—this is the great corridor of history. We either grow or die in such a time. And so I feel that urgency of history. In my spiritual practices I have my relationships to, let's say, archetypal patterns of the soul, which also give me a great deal of support and sustenance. This sense of relationship to the Beloved of the Soul, this deep spiritual interior—the Godself within—gives me a very powerful sense of support and continuity. And spiritually, when I'm good about it, I try to live my daily life as spiritual exercise, seeing the Numinous as filling everything.

How has your Sacred Psychology been influenced by your personal friendships with Teilhard de Chardin, Joseph Campbell and Margaret Mead?

In my early teens, I used to walk, often twice a week in the park, with a man I used to call, "Mr. Tayer," who turned out to be Teilhard de Chardin. What was most striking about him was the way in which he saw the larger story. He saw history and evolution as the sacred unfolding in time, growing to greater self-consciousness and, yet, serving as the lure of becoming: the Omega. He saw evolution as the mode in which the tangential, the radiant and the radial moved together. He saw the bonding of matter in the lure of becoming moved by Love to greater and greater aggregates of patterned organization and meaning. His vision was not dissimilar to what Prigogine discovered about the ways systems grow. And so he provided one of the first over-arching theorems of Spirit and matter in sacred conjunction creating the evolutionary impetus.

Joseph Campbell provided the chapter and verse of the sacred through time in many cultures—the hero and heroine with thousands of faces. He saw the interior journey of the soul in dreams and visions replicating the great journeys of mythic and legendary beings. He was the one who truly, in our time, put myth on the map. I was extremely fortunate to have known him very well and to have done a number of seminars together with him. To have seen this urbane, yet happy, celebrational scholarship in action, to see the passion he had for uncovering the depth and breadth of mythic stories, was to see a graceful and elegant manifestation of the sacred.

Margaret Mead grounded it all. In knowing her, I was witness to a living archetype—the archetype of common sense. She was the happy warrior who brooked no whiny nay-saying. She was the kind who saw perfectly clearly that the emperor had no clothes and then went out and made him some. She always saw the sacred within a much larger context of making the world work. It's not that she herself was particularly absorbed by sacred psychologies, but she appreciated and grounded them. She also saw ways they were integrated into secular psychologies as a balance to make the world work.

Would you tell us about your early research with LSD that led to the development of *Mind Games* and *The Possible Human*?

In studying the effects of LSD on human personality, we saw an amplification and magnification of the psychodynamic process. It was fascinating studying the phenomenology of the psyche and coming upon these four levels in such rich unfolding. It seemed that everybody had access to this material—the experience of myth, of ritual. There were incredible reconstructions of past history, of problem solving. The gifted seem to be just those who have more ready access to this information without any radical alteration of consciousness. When the LSD work ended we created a great many exercises, procedures and research tools—non-drug ways of exploring the contents of the mind and psyche. *Mind Games* grew out of the applications of many of the techniques we had developed to be used either by individuals or by groups. *The Possible Human* was a fuller utilization of our work, including our physiological research. By this time we were working very closely with Feldenkrais psychophysical work, as well as with neural re-education, plus work in programming the contents and utilization of the deep levels of the psyche for the improvement of everyday life.

We've seen some connections between your theory and Dabrowski's Theory of Positive Disintegration and wondered if you had found any parallels.

Yes, but will you briefly summarize the theory from your perspective?

It is really talking about a breakdown of the personality ego which is habit bound and compulsion prone. That's what disintegrates. At the same time, there is a pull by the developing personality ideal to re-form the self. This produces growthful conflict between a sense of what ought to be and a shamed embarrassment at how far we fall short. The basis is multilevelness—which is in your work as well—the ability to see in depth, to see the different layers of meaning in reality. You don't start having that awareness. To get there, you have to break down a less evolved structure.

I have been referring to "positive deconstruction," which is a great deal like "positive disintegration," years before I ever heard of Dabrowski. Positive deconstruction is the requirement for reconstruction.

Also, Dabrowski's concept of innate overexcitabilities—psychomotor, sensual, imaginal, intellectual and emotional—seems to resemble your levels of experiences.

For many years I have been taking categories virtually the same as the overexcitabilities—the psychomotor, the intellectual, the aesthetic, the emotional, the creative—and trying to stimulate them or create environments in which these categories can emerge. For example, in the Mead school, where there was a great deal of emotional and imaginative stimulation, there were children who did not really show up as gifted by any kind of standard measurements who suddenly became gifted. Granted, many people are born gifted and are very different from other people, but my question and challenge to you is the Margaret Mead question: Is it not possible to nurture—to evoke—these same kinds of things, though perhaps not to the same degree?

That's the essential question: the degree.

I think gifted children have a different nervous system, not unlike the Prigogine models. And my own hunch, having had about 3,000 research subjects over the years, is that there is still a remarkable degree of latency in every human brain-mind system that requires radical shift transitions to get to. So it's not necessarily a gentling thing. It almost requires some of the struggle Dabrowski talked about in the radical phase transition between Levels 3 and 4.

But this shift can be evoked. I've seen it happen too often. What we do not have are adequate midwives. I've been in so many countries in the world where I look into the eyes of enormously gifted children. Those limpid eyes! A little girl in India, three years old, who will be growing up in a village atmosphere where she will have almost no opportunity because their tradition says, "This far and no further."

Yet, you know who I have found most responsive to my work? Third world people. They may not quite get the conceptual language, but they understand the depth of what I'm saying. I am talking about releasing the fullness of our nature into time. Third World people and nuns understand.

Their souls are open to what you're doing. But giftedness is almost too narrow a term for what we're doing. The label doesn't totally fit. We're looking not just at the intellect unfolding but at emotional development. We're talking about the blend, that integration, the synthesis of mind and

heart. The gifted children that we're working with are coming in with soulminds that have a lot more than just raw intellect. But we cringe when we hear "everyone's gifted," because not everyone has the level of ability to perceive in synthetic ways. Many of the children who have drawn us into the field are brilliant in the right hemisphere. They literally have a different mindset. Teachers want them to think in certain ways, and the children can't seem to mold their thinking into these constraining forms.

I meet many of these children late at night and on week-ends on computer networks. Sometimes I am talking to a young person who I think is 16 or 17, and I discover they are 11. We have very deep discussions. The giveaway is that their language is ingenuous and the spelling is poor. But otherwise, I could be talking to a 35-year-old physicist in terms of their speculation. They seem to come in coded with the speculations. Now this coding of the speculations comes from that archetypal level of the psyche that they are in tune with. They are almost forced by frustration with society—in this case, school—to ingress to a deeper level where they are getting sourced. That, to me, is the ultimate giftedness, when you can descend to that level and be pulsed and sourced. Because these kids I'm talking to at 11:00 and 12:00 at night and on week-ends know too much. And they're not necessarily readers. It is almost as if they are reconceptualizing the world anew from this archetypal level.

The reason I stay on the telecommunication computer networks is that I'm discovering the disenfranchised geniuses out there in cybernetic space. They think I'm another kid and sometimes I deliberately misspell everything. I have this meta-level life. I say I play Dungeons and Dragons with 15-year-old boys, but that's just the surface of it. Now I have this whole network of 80 or 90 kids all over America. I'm helping them see who they really are. And it's working!

What about your own giftedness? Even with your incredible environmental opportunities, you as an individual are not fully explainable by your environment, nor was Margaret Mead.

I did receive a lot of creative stimulation, though, you see, so that's part of it. I can remember as a tiny child having those incredible moments of seemingly knowing everything, and then struggling to remember what I was too soon forgetting. Metaphysically, I think the brain-mind system contains that pulse of original grace. I believe that we have within us this immense latency that can be activated.

I don't think that I am exceptional or that Margaret Mead was that special. But both of us had a phenomenal level of faith in our original knowing, our original grace. She knew who she was. Her parents said, "Margaret, you are a completely satisfactory child." And I had some of that too. "Good for you, kid. Good for you!" my dad, the comedy writer,

would say. The encouragement I received was a little wilder and zanier, but it was that same kind of approval, so that my original knowing was preserved. For Margaret, it was a tremendous strength of psychological affirmation. For me, it was a very great sense of metaphysical approbation—a sense that I was a citizen in a very large universe and it was part of my job to help evoke this larger universe into time. There was no moment that I did not know this from the time I was a small child.

In terms of what you are talking about, the Thomas Jeffersons, the Eleanor Roosevelts, the Bucky Fullers... I've known many of these kinds of people. There's a different sensitivity. They saw different things. They thought differently. If you had gotten behind their eyes and their mind-brain systems, you would have seen differently.

They had a "multilevel" vision of reality, as Dabrowski would say. You and Dabrowski both see crisis as developmentally positive. You use the term "wounding." How does wounding assist in the growth process?

My theory of wounding stems more out of an archetypal approach to psychology. In looking at all the great myths, I see that the sacred wound is essential to the story. Christ must have his crucifixion. Artemis must kill whoever comes too close. Persephone must be ravished by the King of Hell and married to Darkness. All the great myths have wounding as central. Because it is then that one loses one's hubris, one loses one's steady state. It brings in an enormous amount of information. Wounding often occurs at the points at which we do not consider ourselves vulnerable. In the archetypal wounding, the psyche is opened up and new questions begin to be asked about who we are in our depths. These powerful questions can lead to the seeding of the world with the newly released powers of the psyche.

I have written in several places that, as babymaking occurs through the wounding of the ovum by the sperm, so soulmaking occurs by the wounding of the psyche, quite possibly by the gods. By the gods I mean the psycho-spiritual potencies lensed in cultures in different ways that give us our call to a larger story. There are many traditions where wounding was seen as being part of a larger story. In my book on the Sacred Psychology, *The Search for the Beloved*, I use Rumi, who takes an incredible wounding. The loss, in fact, the killing of his beloved, is almost like a well sunk into his whole creative form. It becomes sacrifice, the making sacred, a deconstruction of his ordinary ways of looking and seeing. He was no longer the didactic philosopher of religious science. He became the wild, ecstatic poet. It allowed for a whole system shift.

One of the things that we do not have in many psychotherapeutic and psychoanalytic techniques is the *use* of wounding, the nurturing of the wounded into a whole system shift so that they can find the depths of their own creativity. We would regard it as being somewhat in bad taste.

I would like to see the wounding experiences not fixed with a crazy patchwork quilt of bandaids or some paltry abreaction, but rather being really probed for the depths that are now there and are now rendered sacred. Once the wound has been rendered sacred the depths can rise. We need good depth nurturers. We need depth guides for these people in extremis—be it through wounding or through some kind of crisis—so that these deeper resources can be called upon.

In most of my advanced seminars we work with a great story or a principle or life force. We do exercises that bring up the drama of people's own lives—such as exercises on betrayal, remembering how they were betrayed and weaving it into a larger story. The betrayal of Psyche and Eros, or the betrayal of Rumi, enables them to reflect on the betrayal in their own lives, which is enacted in powerful interactions between people. In one of the exercises, a person is walked backward and asked critical questions: "How were you betrayed? How were you hurt? What pattern is playing itself out here? What do you need? How do you need to be reseen? Can you give forgiveness in the light of seeing all the good things that have come of this betrayal?"

People do deconstruct and they feel passionate pain. But then they are asked, "What is the larger story? If you had not been wounded, all these other things—this sensitivity, this compassion, this reaching out for many kinds of understanding, your ability to be there for others—would not have happened."

In most cases, the betrayer is forgiven. Love is given forth and the giving of love transmutes the salt of the wounding into a scar tissue that is in many ways much more interesting than the unhampered tissue of the psyche. They realize that their lives are elevated to art. It is a life which they compose; it becomes an art form.

When people remythologize, they see their life as a great story. They realize that they have been living a mythic life. And after doing these kinds of exercises, many people go out into the world with sometimes formidable courage, and they use it. *A wound is not really reconciled until you do something with it—until you make other people's lives better or improve your capacity to act with courage and compassion in the world.*

Your book, *The Search for the Beloved*, describes many exercises for exploration and renovation of the psyche. Would you share with us what some of these excursions into sacred psychology are like?

The most powerful work I do is called "Therapeia." Our English word, "therapy," is derived from Therapeia. It primarily means support and caring, but it may also imply "doing the work of the gods," or, as we might say today, "doing the work of the Whole." Over the past ten years,

it has been my model in developing the practice and process of sacred psychology.

To my mind, the ancient Asclepian is the great Western model for transformation, offering an enormous richness and variety of experience to awaken both healing capacities and dormant potential. Asclepius was a physician who probably lived just prior to the Trojan War. After his death, it seems that he was raised to divine status, and healing temples were constructed in his honor throughout Greece.

In my seminars, we actually try to recreate the aesthetic experience of the ancient Asclepian. It's done in a beautiful room made to look like a Greek temple. There's ancient dance and drama together with rituals of transition. People are dressed in ancient garments and prepare to sleep together through the night. Miracle stories are told. Music plays. The evening involves a quickening of the total person through art, music, dance, drama, healing therapy, sacred practice, laughter, altered states of consciousness, and communion with archetypal realities. In evoking the making of new connections in brain, body, mind, and spirit, my version of sacred psychology seeks, like the ancient Asclepian, to bring one's entire self to a higher order.

The participants are invited to sleep and dream but to expect the presence of the Healing One in the night. All night long a sacred text is read. If the workshop is, say, based on the Odyssey, the Odyssey will be read aloud all night. In another workshop, the Tibetan Book of the Dead will be read. Suppose it's the life of Jesus. Then the Gnostic Gospels will be read all night, so that all sleepers become deeply imbued with the sense of mystery and possibility inherent in the sacred text.

I say, "Sleep and dream now, and do not be afraid of what may happen in the night." While they sleep, I and others come and put flowers on their bodies and rub aromatic oils on their foreheads and say, "May the god, Asclepius, grant thee a healing dream." In the morning, many people have had powerful dreams and pieces of dreams. When all come together, we select one person to come up and tell his or her dream. Then I may induce a light trance and ask the participants to hear the dream again as if for the first time. But after they've heard the dream they are to redream it in their own terms and in their own symbols. It may not even be the same dream, but it will use some of those symbols.

Thus, everyone there will be engaged in redreaming the dream of the principal dreamer. When this has been done, I call them in to sit very close to the principal dreamer, and I say, "Now, I ask you to give as succinctly as you can the images from your dream which you think are important in the dream to the principal dreamer." And I say to the principal dreamer, "If it really fits, say, 'Yes, that's it,' but if it doesn't fit, say, 'No, I don't think so.'"

In this way, many people share imaging. Then something else comes up deeper for the dreamer, because it's the deep collectivity of shared images that evokes richer forms. I watch very carefully, and when there is something really powerfully effective in somebody else's dream, I bring that other person up. There's generally some deep psychological connection even though they've never seen each other before. Soon we may be re-enacting the dream in terms of new material that's come in. It becomes a ritual, mythical, dramatic enactment of imagery. Everybody takes part, with very powerful catharsis and emotion. That's my most important work.

That is really exciting! In *The Search for the Beloved*, you also talk a great deal about the importance of women coming into full partnership with men. How do you think the rise in feminine consciousness will shape the future?

I think the rise of the feminine, first of all, is inevitable, and it is not only a historic occasion but one that has deep roots. It has happened before, but never as a global phenomenon. I think we had matriarchal, not matriarchal, but matrifocal societies before.

What's the difference?

Matriarchal societies, if they've ever existed, are where the women are in charge and they run everything. There may have been a few, but we really don't know about them. A matrilineal society is where the descent is through the mother and a matrifocal society is often a goddess society. It is very symbiotic. Its emphasis is on *being* and *having* rather than end product. In the great divide between Logos and Eros, its emphasis is on Eros. Not Eros as unbridled excess, but as that which yearns for and finds the connections between things.

When this matrifocal Eros is in the ascendancy, then Logos becomes a wonderful principle of organization and not a principle of mastery or dominance. There are many examples of matrifocal societies. Certainly the societies of the culture of Old Europe from 8500 to roughly 3000 B.C., for example. I've visited various matrifocal present day societies in Polynesia and in parts of southern India. There, the emphasis is on the feminine values of nurturing, of sustaining, of Being, as opposed to the values of domination and conquest. They are not heroic societies. Heroic values are regarded as kind of silly.

In our time, women are rising to a sense of full partnership again with men. They are not having 12 to 15 children, as was often the rule until very recently. During that whole period of history, women had to become geniuses at process. The emphasis was on how things grow, cohere, work, rather than emphasis on end product. Now, women are rising, I think, as part of an earth need and the requirements of the earth's

psyche. It's happening in several ways. It's happening archetypically, with the re-emphasis on the goddess metaphors. If you go around the world, you see it happening *everywhere*. When I go into temples in China, I notice that the worship is focused on Kwan Yin rather than Buddha. When I go into West Africa, it's not the old male warrior gods who are in ascendancy, it's Oya in her many and varied aspects. You see it in the Catholic Church with the revival not only of Mary but of the Sophia Principle. You see it in the revival in Judaism of the Shekinah. It is a world wide phenomenon—the fascination with the goddesses and the great feminine archetypes.

What is happening in the psyche of the world is related systematically in all other enterprises as well. Go to South America. Go to Africa. Who is in charge of all buying and selling, volunteerism, social and village development? For the most part, it's the women. I'll give you a typical scene. Here I am in Abidjan in West Africa. Here come a number of very large women dressed gorgeously in yards and yards of flowing cotton. Such vibrant colors they wear, fit for a goddess! Each is known as Mama-Benz, for they often drive around in a Mercedes Benz. They own the street hawking concessions as well as many stores. And on Sunday, these women turn into these incredible ladies in white—priestesses of the Goddess. And they invoke the sacred in powerful chant and ritual.

I'm seeing so much creative power moving in women throughout the world. They are the architects of the citizen volunteer movements, the ones who make the differences. Compared to their male colleagues, they have relatively little ego involvement. They don't want the publicity or the credit. They just want to make the world work. Mother Teresa is not an anomaly, I can assure you. There are hundreds of thousands of them out there!

There is a kind of gifted phenomenon among women—it's a morphic resonance in which inner space is as important as outer space. And the values that have been nurtured for 4,000 years or more of process understanding, of pattern recognition, of the importance of development, and the depth understanding of the fact that we are multileveled beings, will affect a phenomenal shift.

You mentioned Mother Teresa. Would you describe how you came to meet her?

Yes, certainly. In 1975, I was the Chairperson of the United Nations Temple of Understanding Conference of world and religious leaders. We brought in hundreds of religious leaders from all over the world in celebration of the 30th anniversary of the United Nations to reflect on the problems of today's world, bringing their spiritual perspectives to try to deepen our understanding of what humanity was and could be. One of the leaders we brought in was Mother Teresa. And she was

something else again! She simply had more life than just about anybody I'd ever seen, and I was enormously impressed by her—both for positive and negative reasons, to be perfectly honest. The positive reasons were obvious: there was this luminous being, flaming with spirit and love and delight. Also, she was probably one of the best showpersons I have ever seen, as well as entrepreneur in getting what she needed. She could move into our conference and mobilize it for the benefit of things she was trying to do in the world. Nothing wrong with that. It was very interesting to see how she did it. And I was so taken with her. We got to talking and liking each other. So I said, "Mother, tell me something. How is it that you can do what the Red Cross can't do? How is it you're able to work with lepers and have taken all these children who are left at your doorstep and work with the dying of India?"

She said, "My dear, it's because I'm so deeply in love."

I said, "Mother, you're in love? I'm shocked!"

She said, "Yes, I'm in love with my Beloved. I am married to Jesus."

And I said, "Oh, yes, of course. All nuns are."

She responded, "No, no, you don't understand. I really *am* married to Jesus, and I am so in love with my Beloved that I see the reflection of my Beloved all around me. I see my Beloved in the face of a Hindu man who is dying in the streets of Calcutta. I see my Beloved in a leper who comes to me. I see my Beloved in the face of an abandoned child. And I simply cannot do enough for my Beloved, and my Beloved cannot do enough for me."

So here she was, *seized* by love, having the energies of love not in the usual particularized romantic sense, but in the sense that it was love that was luring her, luring all her capacities to their utmost, yet with this profound sense of reciprocal response. She was part of the great partnership that was making the world work. Love is the critical element—when you are truly in a loving relationship with that with which you are co-creating. I think this is the great secret behind the Mother Teresas of the world. There is no question that they are in a state of loving resonance and in partnership.

You have been described as the "midwife of the possible." The theme of his issue—based on your work—is "The Possible Human." What is your vision of our human potential?

It's apparent that we can no longer operate out of systems that were formulated in ancient caves or in fortress cities. We cannot be the limited versions of our humanity. In this time of the harvesting of human potential, in this time of greatest complexity, we now have the responsibility for evolutionary governance. We are now becoming directors of the planet which up to now has mostly directed us. We simply need the

capacities, the psychological enrichment, the deepening, the compassion, the many, many perspectives and frames of mind to be able to deal with this responsibility of evolutionary governance.

I believe that we are at the beginnings of Type I High Level Civilization—a civilization in which we become responsible for biological and evolutionary governance. I don't think it could have happened before all the changes that occurred which brought us into the global village, along, of course, with all the massive problems we have now inherited. We have to have a body that is sensitive enough to be able to respond to all of this—a body and a sensory system that can respond to all the patterns that there are so that we can know how to orchestrate them. On the psychological level, I think this involves us in an increase in understandings between people. Men and women become full partners. Transformational friendships become more and more important. We appreciate the orchestration of our many internal selves. Mythically, it means having access to and understanding of the world's great cultural myths. Myth wakes us up to a deepened capacity for loving and a greater connection with our own courage, grace and wisdom, so that we can become conscious co-creators of our world. We are probably moving toward a myth of Gaia, the myth of the whole planet. And, spiritually, it means living as a continual spiritual exercise. I think operating on these levels with these kinds of extensions gives us the momentum of personal growth and we are able to deal with the complexities that face us from a greater depth and fullness of knowing.

I think that we have reached a point in our evolution in which we are being partnered and being asked to partner at deeper levels of reality. You could call these deeper levels according to your point of view. You could call them gods. You could call them principles and patterns of creativity. You could call them the very creative structures of our psyche. Whatever you call them, I think there is a bridging between our ordinary life and our depth life. It is much easier to relate to this depth life if it is seen as mythical or archetypal. Throughout history, people always have tended to personalize these principles of co-creation. When reconsidered from the perspective of the relationship to the sacred, the psyche builds bridges to its own sourcing levels. But as we see it in partnership, with the tremendous sense of dialectical play and allure and the energy of love that partnership entails, we then tend to have the momentum for the possible, the courage to create and the love.

I believe that with women rising to so many major positions of power in which they are really making a difference, as well as working in the background, there will be a deep systemic change in the way we view our humanness. It means that the emphasis is going to be on process rather than on end product. The emphasis will be on utilizing much more of the brain-mind system, many frames of mind, and radical empirical subjective experience. Inner space will be as important as

outward experience. There literally will be a whole-system phenomenological shift in the way we operate as human beings. What formerly belonged to the few will now be a natural part of the many. Then we will all be living the Larger Story.

Thank you. Talking with you has been an excursion into the realm of the possible. The view is magnificent.

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We had sought Jean Houston out to learn what we could about her extraordinary vision of human potential. She gave us full measure of her time, her incredible energy, and her breadth of understanding of the human condition, which she sees as quite capable of transformation—a transformation as rich and deep as it is imperative for the times in which we live. We came away with a sense of excitement and hope. How marvelous to see within the wounding of the world and of ourselves—of which we are all too painfully aware—the means and promise of that growth which can make the world work.



The Reign Of Archetypes

by Jean Houston, Ph.D.

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ABSTRACT: *This article examines archetypes at each of four levels of interior experience: sensory, psychological, mythic and spiritual at this critical time of earth transformation. It investigates the importance of re-emerging forms of ancient archetypes, as well as newly emergent ones: the Earthling, the Pattern Reader, Divine-Human Partnership. It delineates three major realms of experience, proposing archetypes as bridges of communication among these realms and the four levels, leading to healing expansions of selfhood and human possibility. Finally, it depicts the planetary benefits of such expansion.*

The self is a layered entity. As the earth is made familiar to us by our recognition and understanding of its various strata, so by study and observation have we come to our knowledge of the multiple realms we contain. Over the course of many years, my work has demanded that I take depth probings of the psyche; these indicate that our interior world has (at least) four levels: the sensory, the psychological, the mythic-symbolic, and the spiritual or integral. Each tends to have its own style of imagery and content, logic and happenings, psychologies, physics, and even metaphysics. (For detailed descriptions of these four levels, revealed to me as a result of my early research in the functioning of the mind, see Masters & Houston, 1966.) The psyche is not unlike an archaeological dig in which different civilizations, stories and interpretations may be revealed at each level.

Unlike the field archaeologist, however, we have living access to cultures and knowings of the various strata within ourselves and, therefore, can learn "on site" how to tap our hidden dimensions for the benefit of our existential lives. It is also possible, with the help of those primordial patterns of meaning and relationship known as archetypes, to build sustaining bridges and networks to and among these strata, thereby encouraging an on-going communication and exchange of content, a kind of commerce of the psyche.