

“*Inspired By Dreams: Depth Psychology and The Mythic Imagination*”

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Bibliography List

Adams, Richard. *Watership Down*. Avon Books, New York. 1975. A simple paper back copy of this powerful novel. A delightful adventure that has enthralled children and adults alike for more than thirty years. Adams admits that he relied heavily on Joseph Campbell's work, *The Hero With A Thousand Faces*, when constructing his epic. I must admit that it was the cartoon version of this tale that first got me excited about the world of fantasy and literature when I was very young.

Bettelhiem, Bruno, *The Uses of Enchantment*. Alfred A. Knopf, New York. 1976. Not just for children, fairytales are powerful releasers of repressed psychological material. Bettelhiem discusses how fairytales can be used for personal transformation, and how a scholar should research the tales told by the common man.

Bolen, Jean Shinoda. *Ring of Power*. HarperSanFrancisco. 1992. 1st Edition. Jungian analyst Bolen examines Wagner's Ring Cycle from a psychoanalytic perspective. Her conclusion is that Wagner's story speaks to us, even when divorced from the music, because the characters he presents are universal, and frighteningly familiar

***The Book of Mormon*.** The Church of Jesus Christ of Latter Day Saints. Salt Lake City, Utah. 1981. The core text of one of the fastest growing religious groups in America. The Book of Mormon allows one to catch a behind the scenes glimpse of a religion being born. Even after the section known as *The Book of Abraham* had been completely exposed as a fraud, it still provides an important reminder that not all that comes to us in the guise of spirituality is legitimate, or psychologically healthy.

Calvino, Italo. *Cosmicomics*. A Harvest Book, San Diego. 1968. Here, Calvino creates his own mythology, seemingly without precedent. His wonderfully lyrical short stories are reminiscent of Grimm's folktales, Science fiction serials and a night of vivid dreams.

Campbell, Joseph. *The Hero With A Thousand Faces*. Princeton University Press. 1973. Campbell's classic. The Hero's Journey is proven to be a universal motif, not only in religion, but also in art, philosophy and individual dream imagery.

Campbell, Joseph. *Myths to Live By*. Bantam Books, New York. 1971. Campbell explains how mythology can become pathologically dangerous after its images lose their original meaning. What myths are we living by today? What myth should we live by in the future? Campbell presents not only his voluminous scholarly insights, but also his personal philosophy of how our world can become a more healthy and mythological rich environment.

Campbell Joseph, *Oriental Mythology*. The Viking Press, New York. 1974. The worlds preeminent scholar of comparative religion and mythology explores the myths of the east. Using both the stories the people told, and the artifacts they left behind, Campbell recreates a world that may be incomprehensible to the average western reader. East and West are so socially dissimilar, and yet the archetypes and motifs found within the two meta-traditions show an astounding amount of verisimilitude.

Carroll, Lewis. *The Complete Works*. Barnes and Noble Books, New York. 1994. Carroll's Alice stories, poetry and early works are assembled in this volume, along with the wonderful sketches by illustrator John Tenniel. The Alice stories are a perfect allegory of the burgeoning adult consciousness of a little girl, and the lure of the dreams and nonsense of the nursery room.

***The Complete Grimm's Fairy Tales*.** Pantheon Books, New York. 1972. The Germanic mindset has always been informed by mythic substructures found in its folktales and legends. This living mythology has the potential to lead to fascism and holocaust, or to self sacrifice and rebirth. The raw material for both the art and wars of the twentieth century are present in The Brothers Grimm's timeless collection.

Cotterell, Arthur . *The Encyclopedia of World Mythology*. Barnes and Noble, New York. 1999. A superb reference guide to the major symbolic motifs and characters of world mythology, accompanied by full color illustrations and photographs.

Cowan, James. *Mysteries of the Dreaming*. Brandl and Schlesinger, Wilberforce, Australia. 2001. Cowan's work among the Australian aborigines was not that of an anthropologist. He provided the indigenous people with painting supplies so that they could record their dreamtime stories, and make a profit in the process. In return, Cowan was given access to many of the strange, and strangely familiar rites and passages that mark the aboriginal lifecycle.

***Dammapada: Wisdom of the Buddha*.** translated by **Karischandra Kaviratna.** Theosophical University Press, Pasadena California. 1996. Here are the original teachings of the Buddha, both in Pali and English. Like the Proverbs of Solomon and The Tao Te Ching, the Buddha does not try to convince or berate, he simply shows that there is a way to live which causes suffering, and a way of living where suffering is negated.

Eliade, Mircea. *Myth and Reality*. Harper and Row Publishers Inc. San Francisco, 1998. Like Rollo May and Joseph Campbell, Eliade makes mythology relevant for the modern man. By exploring how diverse societies have lived within a given mythological framework, Eliade moves a step closer to revealing what myth we are unconsciously living today.

Eliot, T.S., *The Wasteland*. Dover Thrift Editions. 1998. The print quality could not be shabbier, but the words contained therein have little parallel in the English language. Eliot's vision of what our world is becoming is frightening, confusing and full of references to the world of the mythopoetic imagination. The question to be asked is, "is

Eliot describing an external place, and internal state, or some nightmarish combination of the two?"

Freud, Sigmund. *The Interpretation of Dreams*. Avon Books, New York. 1998. One of Sigmund Freud's most accessible works. The Interpretation of Dreams provoked a revolution in the way that we look at not only the content of our dreams, but of our waking life as well.

Freud, Sigmund. *Totem and Taboo*. Vintage Books, New York. 1946. Freud makes a valid attempt to translate his theories of the unconscious to the culture at large. His main focus are the religions and superstitions of indigenous people groups.

Gimbutas, Marija. *The Goddesses and Gods of Old Europe*. University of California Press, Berkeley, Ca. 1996. Gimbutas' book reveals that the symbols we are so familiar with today: the cross, swastika and spiral are as old as civilization itself, and may represent a 10,000 year old matriarchal society where woman and fertility were worshiped.

***Great Religions of the World. The National Geographic Society*, 1978.** This sumptuously illustrated volume includes essays by Ellie Wiesel, Huston Smith and others, as they introduce the world's largest religious groups. Not just an introductory textbook, this in-depth look at religion includes an essay on life in an Israeli Kibbutz and the travel journal of a Muslim on Hajj to Mecca.

H.H. Dalai Lama. *The Good Heart*. Medio Media, London. 1998. H.H. Dalai Lama discusses the Christian Gospels from a Buddhist perspective. He finds many parallels, as well as profound differences between the two faiths. On the issue of conversion from one religious tradition to another, I was surprised by his answer; "Grow in the soil you were planted in."

Heaney, Seamus. *Beowulf*. W.W. Norton and Co. New York. 2000. An anonymous poet's thousand year old epic masterpiece is rendered into English by one of the twentieth centuries great writers. Not only a ripping read in and of itself, it is also one of Tolkien's inspirations for his Lord of the Rings trilogy. No fan of mythology can do without a copy of Beowulf on their shelf.

Homer, *The Odyssey*. Robert Fitzgerald, translator. Anchor Books, New York. 1963. Not only a great read, almost 2500 years after it was written, but also the inspiration for Joyce's masterpiece, *Ulysses*.

Hoff, Benjamin. *The Tao of Pooh*. Penguin Books, New York. 1983. I've seen this book catalogued in many different sections in bookstores, including children' literature and humor. But *The Tao of Pooh* is more than a simple exercise in syncretism. It is a penetrating look into one of the worlds oldest and most misunderstood faiths. I do not know anyone who has read this book and not proclaimed, "I want to be a Taoist too!"

The Illustrated Rumi. Harper Collins Publishers Inc. 2000. The poet of the soul ensconced in richly illustrated tapestries of light, color and pattern. Brilliant! What more is there to say about America's best selling poet.

Joyce, James. *Ulysses.* Vintage International 1990. Joyce weaves a labyrinthine tale of a single day in dear dirty Dublin. His two protagonists are average men with average dreams, forced to confront their unconscious fears and desires while tipping a pint at a local pub. Joyce relies on Homer's *Odyssey* for his structure, but the novel is anything but a retread of mythological archetypes, it is a rejuvenation and recapitulation of universal drives and emotions.

Joyce, James. *Finnegans wake.* Penguin Publishing, New York. 1999. The most intricate book ever written. I can't pretend that I have completed the Herculean task of penetrating the true meaning of Joyce's penultimate work. But the language itself carries you away into a most delicious of contradictory states; a waking dream!

Jung, C.G., *Man and His Symbols.* Jung's final work, and his most accessible. Assisted by his closest compatriots, M-L von Franz and Jolande Jacobi, Jung assembles the final word on his life's work. Here Jung and his small band of disciples attempt a complete transformation of how humans relate to the world at large, and the world inside. The perfect book with which to begin an encounter with the unconscious.

Jung, C.G., *Memories, Dreams, Reflections.* Pantheon Books, New York. 1963. Jung's biography is more an internal monologue than an account of his life and career. The famous psychologist makes it very clear that the inner phenomena of his life has been far more important to him than any external events. One cannot help but envy a man who has such vivid and uplifting dreams.

Marquez, Gabriel Garcia. *One Hundred Years of Solitude.* De Oro, New York. 1995. Like Joyce before him, Marquez presents natural events in unnatural ways, normal people in abnormal ways and a vision reality of as being constantly suffused with magic. The result is a transcendent novel of such lyrical beauty, that a second read is almost demanded.

May, Rollo. *The Cry for Myth.* Dell Publishing, New York. 1991. A searching treatise on the necessity of myth in the lives of modern man, as well as an exploration of non-story based mythology, such as racism, sexism, etc. May's treatment of *Peer Gynt*, as the archetype of the divided hero is especially effective.

Neihardt, John G. *Black Elk Speaks.* University of Nebraska Press, Lincoln and London. 1988. This book introduced me to the world of Native American spirituality and its rich, yet unfamiliar world of poetic metaphors. A true vision by a true visionary, *Black Elk Speaks* is still read today by young Lakota boys and girls. It is a living testament to the healing power of myth.

Palmer, Martin. *Kwan Yin*. Thornsons, London. 1995. This book explores how atheistic Buddhism regained its reliance on the concept of Deity by integrating Taoist/Shinto goddesses, with Marian iconography imported from the west. A fascinating look at the evolution of religion, and the futility of repressing either the feminine, or the God-image.

Prabhavananda, Swami and Isherwood, Christopher: translators. *The Song of God: Bhagavad-Gita*. Penguin Books, New York. 1972. India's most famous book, with an introduction by Aldous Huxley. This is not so much a story as the presentation of the Vedantic philosophy. The perfect introduction to Hinduism, and the Mahabharata, from which the Bhagavad-Gita is taken.

Saint-Exupery, Antoine. *Le Petit Prince*. A Harvest Book, San Diego. 1971. Saint-X's timeless tale of a tiny boy who lives alone on a tiny planet. What could have been the recipe for a fatalistic exercise in the aloof and alone nature of man, turns into a tale of friendship and simple beauty. Need I even mention that *Le Petit Prince* is not only for children?

Shermer, Michael. *Why People Believe Weird Things*. Henry Holt and Co. New York. 2002. It is important when studying religion and the subconscious to have a grounding in science and skepticism. Otherwise, all religious claims will seem like *The Truth*, and the resulting relativism will weaken any potential for personal growth. Shermer's indispensable book candidly explores and exposes many of the frauds that spiritual searchers are liable to fall for.

Smith, Huston. *The World's Religions*. HarperSanFrancisco. 1991. The seminal text that introduces the 8 major religious groups in the world today. I cannot imagine why anyone would not want to own a copy of this book.

Sophocles. *The Oedipus Cycle*. Harcourt Brace Javonovich Publishers, San Diego. 1977. Three of Sophocles' tragic Greek dramas, revolving around the life and death of King Oedipus and his daughter Antigone. Freud used Oedipus Rex as his chief metaphor when describing the so called "primal drama of the nursery;" the love triangle between a child and his parents.

Tao Te Ching, translated by Stephen Mitchell. Harper-Perennial, New York. 1998. Lao Tzu's treatise on the interplay of polarity and unity. Stephen Mitchell's poetic treatment of the text allows readers to easily memorize the wise aphorisms, which once internalized can inform our everyday lives in unlooked for ways.

Thompson, Hunter, S. *Fear and Loathing in Las Vegas*. Modern Library Edition, 1998. *Signed by the Author*. Thompson's Gonzo style of journalism makes this pseudo-biography a searing exploration of the American dream, as well as the demons that lie in wait in the depths of a man's soul. Thompson understands that his "weird trip," is more than just a reaction to the cornucopia of drugs he has taken. His deeper message is that our country has peaked, and we are now in for a slow, and possibly painful decline.

Viswanathan, Ed. *Am I a Hindu?* Halo Books, San Francisco. 1992. Written like a conversation between a father and son, the basic tenants of Hinduism are explored in this thoroughly entertaining primer. So often, we in the west encounters Hinduism as an academic subject, but Viswanathan presents his faith as an integral part of his everyday life.

Watts, Alan. *The Book*. Vintage Books, New York. 1989. Cosmically cool, calm and collected, Alan Watts reminds us of the best that the Beat generation had to offer. Not only an introduction to Vedanta, *The Book* is a call for the most radical adjustment of man's priorities, as well as a widening of his field of vision.

World Scripture. *Paragon House*. St. Paul, Minnesota. 1995. A collection of sayings from a wide range of religious traditions and texts, categorized by subjects like, "Evil, Sin and the Human Fall," "Offering and Sacrifice," and "The One." A superb way to encounter small daily doses of some of the worlds most profound wisdom.

You Ali, Abdullah. *The Holy Koran*. Amana Publications. Beltsville, Maryland, U.S.A. 2001. This central text of the Muslim faith is rendered in clear English prose, while still retaining the poetical sense of the original Arabic. This volume includes both languages side by side, as well as commentary by the translator.