

15 Charlotte Street,
Baldwinsville, N. Y. 13027
February 15, 1976

Dear Dr. Capps,

You can see from its date how long I have been carrying this honorarium check around in my briefcase, because I wanted to write a letter with it, but at the same time I was waiting to see if my paper had been sent back to the Department of Religion.

I have found myself, at the end of the last two semesters, feeling very frustrated because my professors had to leave the scene immediately after classes ended. Knowing ahead of time that this would be the case did not ease the sense of frustration.

In the first summer semester of '75, I took "Religion and Psychology", with David Miller, for which I wrote a paper which was a detailed analysis of my dream experience over the prior two years. I had a one hour meeting with David, in which we were able to discuss the paper and during which he suggested some other possible avenues of exploration. This meeting took place a couple of days before he left for Europe. I was glad to have had the brief time to talk, but really wanted to follow it up further and could not.

I handed my paper to you as you were leaving for California, with no opportunity to discuss it, and I still feel an incompleteness or a lack of closure on that class. In retrospect, I realize how many new areas of thought your course opened up for me. It's strange, but it seemed to happen without my realizing it. It was all very low-key; an idea here; a new phrase or turn of thought there; which added up to a very powerful cumulative impact; an impact which is both intellectual and emotional.

I feel a tremendously strong pull to continue exploring and studying in the field of religion and at the same almost overwhelmed by the vastness of the field. I feel a need to subject every abstract idea I encounter to what might be called my own kind of "reality testing". This places a great demand on me as I work...I cannot do it lightly..I must always relate the abstract to what seems to me to be the concrete. This demand is also, both intellectual and emotional.

During the past two years I have read as much as I could of Jung's work on dreams in a search to gain some understanding of my own dream experience. I had never read any Jung before the experience, but rather had the dreams and then went looking for meaning and found Jung.

With all of this reading, I had not yet read Jung's own story "Memories, Dreams, Reflections", until my son gave it to me this Christmas. The whole perspective from which the book is written relates to the action/contemplation; outer/inner theme in a way which, for me, underscores the theme and gives it much greater depth.

I was especially struck by his saying:

"I felt the gulf between the external world and the interior world of images in its most painful form. I could not yet see that interaction of both worlds which I now understand. I saw only an irreconcilable contradiction between 'inner' and 'outer'."

and

"The assimilation of the fundamental insight that psychic life has two poles still remains a task for the future."

The latter made me think of Whitehead's use of the concept of God as di-polar, and of how those two thoughts might relate to each other.

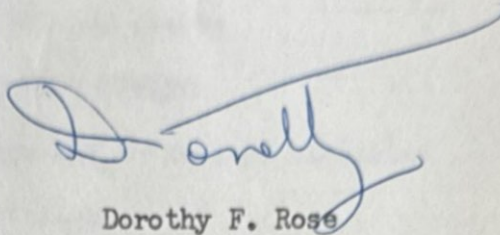
The idea of a biography of only one's inner life with the outer aspects or manifestations of life relegated to the accidental, was a new thought to me. I had recently written a paper for a course on "Psychology of Women", which was my own biological/cultural history, in which (as honestly and as accurately as I could, given only my own memory of events) I wrote the story of my biological (sexual) development set in the culture in which I lived and grew. As soon as I started reading "Memories, Dreams, Reflections", I realized that had I written that story from only the inner perspective and not the outer, it would have been another story..one which was just as true.. maybe even truer and a lot more significant. The instructor wrote on the returned paper, in reference to a particular incident which I had recounted, "How did you feel when that was happening?" I had recounted the 'outer' experience, but not the corresponding 'inner' one.

In my outward life today, I will ^{have} a Master's in Education, in Counseling, at the end of this semester and must make some decisions regarding career, further study etc. At the same time I am inwardly pulled, even impelled, toward the study of religion. Most of my life has been spent doing what seemed to need doing next, with very little attention paid to inner urgings. To have done so would have seemed to be a luxury which just could not be a part of my life. The personal struggle I am engaged in now is that I still think that making a choice based solely on what I "desire" is not just a luxury, but an indulgence. I don't know whether my struggle is with an ingrained Protestant work ethic as applied to myself; an ingrained idea of what a woman "should" or "shouldn't" do; or a fear of taking the responsibility for (and the consequences of) making the choice, or all three. I am able to freely encourage and even exhort others, both family and friends, to do that which they feel they need to do; to follow their inner urgings. I am in the process of trying to work this out, and it has helped to get it down on paper.

I have checked the Department of Religion several times to see if my paper had been returned by you from California, but as of this week, it had not. I really would appreciate your comments on it. A written word will not take the place of a conversation, but since that's impossible, whatever notes you might have made are important to me.

Thank you for the experience of being in your seminar; for the trip to the monestary and for the sense of caring for each other which developed among the members of the seminar which I felt so strongly that last day.

Sincerely,

A handwritten signature in blue ink, appearing to read "Dorothy", with a long, sweeping horizontal line extending from the top of the signature to the right.

Dorothy F. Rose

Encl: Honorarium....and thank you again for the time you gave to speak to that breakfast group. It was a good morning!

P. S.

Another thing I've just discovered is the I Ching. The first time I looked at it I read about Pushing Upward and the Image that goes with it:

"THE IMAGE

Within the earth, wood grows:

The image of PUSHING UPWARD:

Thus the superior man of devoted character

Heaps up small things

In order to achieve something high and great.

Adapting itself to obstacles and bending around them, wood in the earth grows upward without haste and without rest....."

Perhaps the metaphor for change we were looking for in the seminar is the tree whose growth is vertical...pushing upward with its branches as it pushes downward with its roots...a growth in height and depth. I have, personally, been stuck so long with the image of horizontal growth..along a time line.

You talked a couple of times about using the weather as a metaphor.. but we never went very far with that, however, it's part of what happens to the tree. The change from bare branches to buds to green leaves to red, gold and brown leaves to bare branches and all the while the root system continues to grow and spread unseen supporting the visible changes. And each year the new leaves are really new leaves and the tree is not the same as it was the year before. Each change in state is self-limiting and limited by the environment. It pushes as far as it can and then must give way for the next stage.

Lush flowering, green productivity, austere waiting period.