



www.cambridgejungiancircle.com

Issue No. 2 - May 2016

Tending the Next Generation



Here is the second of the two trial issues of the Chronicle so the question is should it become a regular feature of the Jungian Circle year or should we stop now? Is its format about right? On grounds of cost and simplicity of distribution it is of course primarily offered online with paper copies available to those who cannot read on screen or who cannot print it out themselves or who are not connected to the internet.

It does have a cost to the Circle but not a great one when delivered via the internet .

As its collator I can say that it is interesting producing it and twice a year feels right - not too long between issues but not too burdensome. I personally love having illustrations as well as text and I would love to see it develop and become valued widely because I think Jung's thought and attitudes to everyday life can be of extraordinary value and that is what the Circle is all about - there are plenty of professional Jungian organisations but precious few in the WORLD like the Cambridge Jungian Circle concerned with the man and woman in the street. It is a wonderful way of discovering more of our lives!

I would like to see others who are not already much involved with the running of the Circle come forward to offer help not least with the Chronicle and bring their skills to bear - to make it better laid out more modern perhaps and generally

lively and help make it not only serious but also more attractive. Could it even be saleable? Then there is its mailing list and the printing of those copies that do need to be on paper.

Reactions to the first issue have been positive and contributions to both this and the first one have been varied, and very much in the spirit of the Circle - experiences and thoughts shared which stimulate the rest of us. So a big thanks to them!

There is absolutely no point in taking the Chronicle any further if you, the reader, are not interested in having it regularly. My tendency is to feel that no response is a negative response so I would love to know for sure if you would like it to go on, or not. We shall shortly be sending out an enquiry email and we would love to have your views. We can also air views at the AGM.

Meanwhile we also have some pretty big concerns about the running of the Circle itself and I urge you to consider what our Chair, Jane Earle has to say on the next page.

I do hope if you are a member you will be able to come on June 17th to discuss our Strategic Options and how we can develop the Circle further.

Richard Barwell

Vice Chair



At Jung's Tower (Photo by Martin Knopps)

From Jane Earle - Chair Cambridge Jungian Circle

OUR FUTURE DEPENDS ON WILLING HANDS

I am taking this opportunity to speak from the heart about the hovering plight of CJC. I have been current Chair of the committee since the autumn of 2014 and, as I mentioned in the last piece I wrote for the Chronicle, the committee has been working towards making the practicalities of running the Circle more streamlined and technology-friendly. To that end we feel that we have made considerable progress. However, there is more that could be done. As Richard our Vice Chair, has said, the committee is not short of creative ideas but we are short of willing hands to implement them.

The gap between the committee's ideas and the manifestation of those ideas is purely one of person power. There are five of us. Between us we have tried to cover all the important functions of running the Circle, but we are struggling because we need practical support from the membership to be able to do more than just scrape along.

As I understand it, in the early days of the Circle most people pitched in to help in some small way or another. For example originally there was a rota of people willing to make and serve refreshments at Plenaries, for the past year or so Liz Roman has been the person who ended up doing the lion's share of this task, assisted with clearing away by other members who were also regularly present because they were performing other roles – e.g. Margot with the library, Jean with the DVD library and Judy as Small Groups Co-ordinator.

As Chair I think it is important to spend time talking to members and visitors at plenaries, but I have been hampered in carrying out this part of my role because I have been setting up equipment for speakers since we lost our Meetings Secretary back in 2014. As to the Meetings Secretary role, we have had to divide between us the task of finding speakers and discussing the details which again means that we are just squeaking along.

We have made appeals at various times for members to volunteer, not just to physically carry out tasks, but also to step into roles of responsibility and to take point in developing different aspects of the Circle to keep it evolving and the membership growing.

So, in “managerial” positions we need a “**Publicity Officer**” who will co-ordinate our publicity efforts and oversee others willing to place posters in prominent positions, etc. We need a “**Meetings Secretary**” who will find new speakers, liaise with them in advance of their talks and also provide the technical support with equipment at Plenaries. We need a person to be our “**Social Media Expert**” and help the Circle become more visible in these arenas. We need a “**Workshop Organiser**” someone who can actively find facilitators willing to run workshops for the Circle and work alongside our Workshops Secretary in bringing them to fruition. We need a “**Webmaster**” who will update the website and keep it fresh - this is a relatively straightforward job as we use a template site which is essentially like desktop publishing with “drag and drop”, “cut and paste” utilities. All persons in managerial roles will be co-opted to the committee, this means attendance at committee meetings which are currently held monthly. In practice if you take on one of these positions you will need to spend at least 6 hours per month to be effective (this includes committee meetings). It is not onerous if all the roles are filled and we have extra practical support from other members too.

In addition to these “managerial” roles we need EVERYONE to do whatever they can in providing person power and involvement in all the smaller tasks and functions that support the managerial functions. Because the Circle is its members - it is not enough to pay a membership fee in order for the Circle to survive. **YOU are the Circle, you belong to it and it belongs to you!** We are a community, and communities that survive are composed of people who contribute to the life of the community in a multitude of ways.

And finally, perhaps the most important thing of all is that we **MUST HAVE** a new “**Secretary**” in order for the committee to fulfil its constitutional rules and regulations. This is an administrative role and you need to be computer literate, able to use word processing software and feel confident to learn how to use an email handling service and keep the small number of members who do not use computers connected by post.

So, from the heart I am saying – YOU must do something to help if the Circle is to survive. Do not hesitate, speak to me, and I will find something you can do to take part in keeping our Circle alive. I will support you in doing it. Actually of course, the whole committee will support and mentor you to make it possible for you to take on a managerial role or make any other contribution that you are willing to make.

Jane Earle - 07930 615014 - cambsjc@gmail.com

JUNG AND THE ENGLISH

Prudence Jones

In Ch.6 of his book *Mythic Thinking in Twentieth-Century Britain* (a book which is well worth reading for its own sake), Matthew Sterenberg discusses the particular fascination that Britain, and England in particular, had for Jung. Jung became a fluent speaker of English and published some of his books and essays in that language. There is also evidence that he spied for Britain during World War II. What caused this affinity, and what relevance if any might it have for our understanding of Jung's psychology?

Jung visited Britain in 1904, just after his marriage, in the middle of his career at the Burghölzli and the year when he came across Freud's *Interpretation of Dreams*. This was to improve his English, but discovering that he liked the country, he returned many times, establishing himself as a respected authority on psychology by the 1930s. He said he preferred English as a language to his native tongue, German, because it had a "more precise, direct and focused terminology". Sterenberg remarks that Jung liked what he saw as English self-reliant individualism, and as commandant of a Swiss PoW camp in World War I he was deeply impressed by the British officers in his charge.

So far, so typical of Jung's regard for individualism and practicality, something perhaps that the English, as he saw them, shared with the Swiss when unencumbered by the German intellectual tradition of abstraction and system-building. But the English, and more broadly the British, also took to Jung, says Sterenberg. He had become "something of a countercultural guru" by the 1970s, when I for one came across him in that role. But English (British?) regard for Jung the psychologist goes back further, to the 1930s, when he was willing to speak about political events and the people behind them, the Hitlers and Mussolinis of this world.

The early 20th century saw the Scottish anthropologist Sir James Frazer, followed by the so-called Cambridge School of anthropology, introduce the English-speaking world to the idea of myth as a way of unconsciously ordering society. At the same time the esoteric rituals of the Order of the Golden Dawn fused with literary romance and folklore to form the "Matter of Albion," including the so-called "Glastonbury mythos," together with popular belief in the British location of the mysterious Holy Grail. Although Eliot's *The Waste Land* could be seen as a sardonic modernist commentary on such idealism, this could only be so because the British literary and intellectual imagination was already suffused with the concept of myth.

Boosted by respect for his achievements as a psychologist and political commentator, Jung's mythological ideas supposedly fell on fertile ground in Britain. His combination of a pragmatic, individually-focused approach to the application of myth to personal psychology, together with grandiose, all-explanatory theories of the archetypal ordering of human life and society, gave a source of moral guidance that both seemed empirically grounded and also respected individual freewill and uniqueness. In this way, Sterenberg argues, Jung provided answers to three dilemmas that faced the British in the 20th century.

First was the rise of analytic philosophy, the retreat of philosophers from their earlier role as moral guides and explainers of the cosmos. "What do we mean by good?" replaced "How should we do good?" The second was the split between science and the humanities, C.P. Snow's "two cultures," as incompatible ways of explaining the world. Jung seemed to bridge both, as a scientific mythographer and a proponent of synchronicity ("an acausal connecting principle"). And finally, Jung's ideas filled the gap left by the retreat of religion following Darwinism, geology and the new Biblical criticism, which by the start of the 20th century had fatally undermined any literal understanding of scriptural texts as once presented to the faithful. Where was meaning to be found in life, and how could it be justified? Jung's ideas were accepted by many, and respected by more, as offering an answer to this most painful question. It was Jung's emphasis on individual psychology and the discovery of one's personal myth that seemed to resonate with his British followers.

What I wonder about Sterenberg's thesis is whether it is true only of Britain, or of the whole English-speaking world, or indeed of a wider audience. It was the English language that Jung loved, after all, and a Jungian group was set up in the USA in the 1920s by the English émigrée Esther Harding. Thomas Kirsch argues in his survey of Jung and the Jungians that it was Jung's combination of an individual, empirical focus with the grand theories which empirical science had rendered newly suspect, that appealed to the practical, Protestant British, and Sterenberg claims that commentators here focused on the spiritual aspects of Jung's work, "as a thinker who offered an integrated vision of life in the style of the great Victorian sages." However the focus of the Grail myth, one of Jung's central topics, on the physical land of Britain could also have endeared him to a popular audience here. And perhaps the Americans, Australians and other English-speakers abroad had their own heroic projects of building a new and better world which made them less concerned by the death of meaning in modern life than were the British.

Would Jung still be attracted to Britain now? Perhaps we have changed in relevant respects, perhaps not. I shall leave that as an open question.

Deirdre Bair 2003 *Jung, a Biography*: 492-4, quoted on BBC Radio *Night Waves* 12 Jan 2004.

Bair 2003: 621, quoted in Matthew Sterenberg 2013 *Mythic Thinking in Twentieth-Century Britain*: 126.

Sterenberg 2013: 126-7.

Sterenberg 2013: 142-5.

Thomas B. Kirsch 2000: *The Jungians: A Comparative and Historical Perspective* pp.36-38

Sterenberg 2013: 125.

STARTING OUR USEFUL LITTLE DICTIONARY OF JUNGIAN TERMS

It is hoped that this will build, issue by issue, so that people not always very familiar with the language of the Jungian world are at least given pointers to meanings. I rely on readers to help build this up in greater depth. (Warning: there is not space here to give the multiple ways Jung and others often use a word, while others can be disputed or are often context dependent. Jung does not offer easy reading - in the back of Memories Dreams Reflections is a useful glossary).

Let's make a start:

Affect. Is best understood as a term used for emotion by the early professionals.

Archetype: Originally called 'primordial image'. (Examples: anima and animus which are the feminine and masculine energies which we often unconsciously project (direct towards) on to a member of the opposite sex (esp when 'in love'). Archetypes are thought to be essential aspects of the collective unconscious. Be aware of the key difference between non-representable archetype and the archetypal image.

Ego: borrowed from Freud originally as in 'Ego, Id and Superego. Mostly understood in Jungian psychology as the organizing centre of consciousness. Very often when we say 'I' we may think of Ego, but it also has other uses.

Individuation: a much misunderstood but key term in Jungian psychology. It is the process towards psychological wholeness.

Libido: psychic energy - can be driven by sexuality as per Freud but for Jung other factors can drive it too.

Psyche. The whole shooting match - mind, body and spirit.

Self. The central archetype - as of order. A very complex subject but is often understood as the equivalent of the Ego **but applied to the unconscious** and for some therefore the work of healing or towards wholeness involves bringing more of the unconscious contents into consciousness a process sometimes called the 'Ego-Self dialectic' and can be an important part of Jungian therapy.

Sexuality: Viewed as very important but not the only route to wholeness. Is not the same as 'libido'.

Soul: see MDR glossary. '*If the human soul is anything it must be of unimaginable complexity and diversity*'. See also *Modern Man in Search of a Soul*.

Typology: Jung found that there are four categories or types of the mind and two other attitudes. The types are **thinking** and its opposite **feeling**, and **intuition** and its opposite **sensation**. It is important to have some understanding of this large work. The Myers Briggs type testing is based on Jung's work. The attitudes are **introversion** and **extraversion**. See CW (Collected Works) No 6.

Unconscious. This is the foundation of all of Jungian work. Not the same as Freud's notion and Jung developed a very different definition, and for him the personal unconscious was one aspect of our lives but we exist within the vast context of the collective unconscious.

Suggestion: Discover for yourself what Jung has to say about these and other words in his vocabulary.

Please let the Chronicle know what you find. 'God' might be good start, or 'Shadow' or 'Individuation' or 'Synchronicity' or 'consciousness' or 'active imagination' or - well...suggest other words most of which are not quite as used in everyday speech.

'Middle age is when you've met so many people that every new person you meet reminds you of someone else'.

Ogden Nash

Response to Jean Clark's article on What Jung has Meant to Me

from Caroline Connell

Dear Jean,

Your lovely article in last time's Chronicle set off a great train of thought. I will try and set it into some kind of order.

I, too, have been to a week (just one) at the Champernowne Trust in Windsor Great Park. This was advertised at the CJC and I applied, at the same time persuading my employer, Cambridge Ruskin University, where I was a counsellor in the Student Support Services, that this would be valuable CPD. (They agreed to pay half the fee.) And so it proved, though in this case CPD would better stand for Continuing *Personal* Development.

I was in the throes of selling my house in Cambridge and buying one in Linton. I had to dash about sending faxes to my solicitor who seemed reluctant to follow my instructions! The theme of the week was Significant Transitions. I attended Michael Edward's art group for the week as well as spending some time in the art room. This was open to all, 24 hours a day. I still have some of the paintings and little figures that I made that week, though sadly not the strange headgear I constructed out of a huge piece of brown paper.

Like you, Jean, I liked to wander by myself in the Park and marvel at the great oak trees which had the most

enormous leaves I have ever seen. My 11 happy years in Linton since then tell me that I did, indeed, make a significant transition. And this not only in the material sense but also inwardly. I felt I had shed some kind of carapace and had expanded a little.

I realise that my acquaintance with Jung began in my childhood as my Mum was very interested in his ideas and most of the books of Jung's that I now have were hers. I am afraid I have not read them as diligently as she did, and I feel that I have only skated around the edges of his thought. I thought no more about Jung until we touched on him (and Freud) during my last term of the degree I took, in my 40s, in English and European Thought and Literature at Cambridge Ruskin University. (I seem to have spent quite some time at this establishment as I also did a secretarial course there in my youth, when it was called CCAT.) I was lucky enough to have Eric Hutchison as my therapist whilst I was training, and beyond. I heard about him through Alan Heathcote who ran a 6 week evening class on Jung, and it was through Alan that I made contact with the CJC, and with Eric.

Perhaps it is time to shed another skin, and grow again? Does the circle come round again? Eric used often to say that we do indeed revisit old habits/anxieties and personal revelations. But, he saw this as a spiral, so it is not just a repetition but an advance on the old ways and thoughts.

Thank you, Jean, for prompting me to think afresh.

Caroline

Cambridge Therapeutic Library

Email r.c.p.1@mac.com

Number 35 Madingley Road Cambridge contains a library of 2000 of books on therapy of all orientations which is accessible by appointment.

(If you would like to offer occasional help with this small library please email Robert Patterson at the above address).

ARE YOU 'FRESH TO JUNG'?

Richard Barwell

.....and maybe you feel a bit unsure but nevertheless would like to find out more of Jung's ideas and perhaps discover why others have found his work so helpful. We have a suggestion for you. The Cambridge Jungian Circle started about 24 years ago and there are quite a lot of us still around who have been thinking about what he has to say and are still enjoying that exploration and don't see how such matters can possibly become dated.

We've had an idea which might interest you. We could start a small group (normally up to 7 or 8 people) who would like to share in discussions with one or two others who are probably long term members and who have, so to speak, been round the Jungian block a couple of times.

One of the features of Jung and this Circle is that the work never finishes. So we could ask: 'what does 'Jungian' really mean?' and is it likely that from seven different people you will get seven or more different answers, though they may overlap. Most people would probably suggest you might start with reading his autobiography *Memories Dreams Reflections* from which you will have enough questions to last a while - especially as this will be like no autobiography you ever read.

Our Small Groups are self-regulating - and if you belong to one you will be part of the decision process of what the group does, where and how often it meets and who will be the co-ordinator, as well as crucially what you will discuss together.

In such a **group** we would suggest some long term members who would like meet with you and help with getting things off the ground - that way you would have some gentle guidance and will get to meet some of the old hands.

It will be called the **Fresh to Jung Group** and could start in September. If you want to know more please contact Judy Hanmer on 01223 813884 and all you would have to do is to become, or remain, a member of the Circle.

The first monthly Plenary meeting of the Circle for 2016/7 is on 16th September 2016 and could be a chance for you to get to know us and find out more about this suggested small group. But look at: www.cambridgejungiancircle.com for further information.

In the meantime you can contact me Richard Barwell; - rpbawell@granary.f9.co.uk - any time!

From "The Flower;" by George Herbert

And now in age I bud again,
After so many deaths I live and write;
I once more smell the dew and rain,
And relish versing: O my only light,
It cannot be
That I am he
On whom thy tempests fell all night.

(My thanks for pointing me towards this are due to Malcolm Guite.)

Richard

NEWS FROM THE SMALL GROUPS

Creative Arts Group

Fun with Felt...

The Hat

Made from her own made felt by Caroline Connell who is caught pensively modelling it at a recent Creative Arts Group meeting. Photo by Gill Recordon on her Ipad on the spur of the moment.

(Created with considerable merriment)

Caroline also creates images with her felt - as in this eclipse of the moon for example .



Upwards and Downwards

The seed grows downwards and upwards
as it grows into the dark and the light
to the large of the firmament
and the small of the earth
through life towards death
by connection or loneliness
down into worm home
up into bird's branch
into the wild wind
still in itself
and world.

RPB October 2015



Harvest with Pumpkin and Quince

By Gillian Recordon



A Collograph

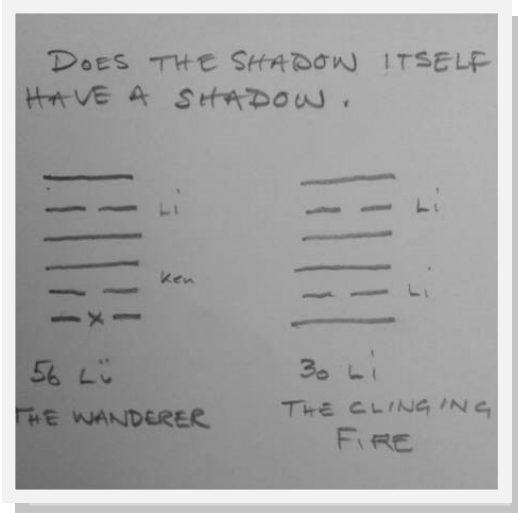
A type of relief printing)

Dear Richard,

That's two questions,

Does the Shadow itself have a shadow? and How did I feel about the first issue?

You "foxed" me on the first question so I consulted the I Ching on it. The answers are hopefully in the attachment (or in your interaction with the hexagrams). I trust that you have a Wilhelm translation (I do have a spare copy if not).



On the second question - I enjoyed the first issue. I felt the images were particularly inspiring, The energy and creative projects that have obviously been bubbling away were also an eye opener. I felt the issue was full of energy and potential. It made me think about e-books (which I must admit I have little experience of) and the possibility for the Chronicle to be available in an e-book type format that could include multiple links, original artworks, original music. short video pieces and writing etc. If it were available to members only could there be links the past plenaries etc etc. However I know so little about these things and I am not conversant with limitations of the medium. However, It seems that the Circle has IT expertise in the membership. Certainly feels like potential.

Well done on inspiring and driving it on!

My apologies on a delayed response - these days I spend so much time managing an "Inbox" that I find it harder to find time to use email on a personal basis. Might be nice to meet up with a bit more time for a chat at some point.

Best regards,

Neil

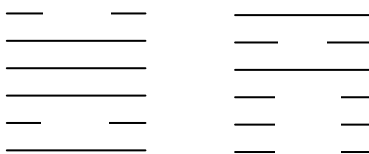
Dear Neil,

What a wonderfully unexpected way to respond to my question. Thank you.

I have not reached an answer but both the Wanderer and the Clinging Fire, Li, stands 'for nature in its radiance'. As my photo shows, nature was indeed radiant that autumn morning when the question came into my mind. As for the Wanderer - I can identify with that at that moment too.

You have caused me to refresh my memory of Jung's relationship with the I Ching and have re-read his introduction to the English translation by Cary Baynes in 1951 and how he treated the I Ching as a person and asked how it felt about itself now. with an English version The answers were :-

No 50 Ting The Caldron or sacred vessel – nourishment



No 35 Chin / Progress. The Sun rising expansion clarity

It seemed to Jung that it was nourished or nourishing (perhaps both) and it felt itself to be expanding - its sun rising. In a nutshell I think it felt pretty good about itself. And why not?

I am most grateful for your positive comments about the Chronicle as well as specially for your response to Issue 1. But I now must be careful of the shadow!

Best wishes

Richard

10th May 2016

THE ALCHEMY OF THE MOSQUE by Thomas Rochford



Ours is the method of alchemy. It involves extracting the subtle organism of light from beneath the mountains under which it lies imprisoned. ⁽¹⁾

There have been two occasions in my life when I have felt the presence of something Numinous. The first was when I was a teenager at school in the Cluniac austerity of the Abbey Church and the second was some fifty years later in the richly decorated prayer chamber of the early 17th Century Sheikh Lotfallah Mosque in Isfahan, shown to the left. I began to wonder how both these environments were able to sublimate my senses in this way.

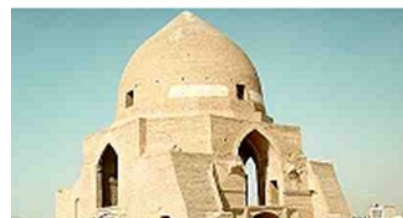
I was familiar with the theories about Christian Cathedrals as described by 'Fulcanelli' in *Le Mystère des Cathédrales*. ⁽²⁾ He believed that the Architectural components of the Gothic Cathedrals were in themselves alchemical symbols; their Cruciform Plan, for example, symbolised the Crucible, and that

their Masons were influenced by Gnostic teaching. The elements of the building, Narthex, Nave, Transept, Chancel, Apse, etc., combine to bring about a transformation in those who enter it and progress through it. I wanted to see if there were similar principles at work in the Architecture of the Iranian Mosque.

For Jung, Alchemy "represented the historical link with Gnosticism, and . . . a continuity therefore existed between past and present. Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious". ⁽³⁾ I saw parallels between Gnosticism and Sufism and wanted to test the hypothesis that the architects of the mosque were influenced by similar traditions. I met an architect who was working on a major government project for a mosque who told me that before he started work he had sat in front of the Sheikh Lotfallah Mosque for three days, meditating on the tile work, for it contained important secrets. In due course I found an extraordinary book that put forward the same idea that the Architect and I shared. It was called *The Sense of Unity* ⁽⁴⁾ and explained much about the mathematical and alchemical traditions and symbols of Sufism which are latent within the architecture of the Iranian Mosque.

The 11th Century Mosque at Dashti, shown on the right is an example of this. The fourfold nature of the Base is, in the Iranian Sufic Tradition, a symbol of Matter at the Macrocosmic level and of the four Humours at the Microcosmic one. In this it serves a similar purpose to 'Fulcnelli's' view of the cruciform plan of Gothic Cathedrals. For Jungians it also has special connotations. Above this rises the area of transition to the dome transforming the square of the base first into an Octagon (the first cubic number) and then into a Hexadecagon (16-sided figure) and then into the Mandala in the dome which brings everything back to the centre point, thus achieving the Reintegration with the Sense of Unity. The whole process can be seen as the Squaring of the Circle which Jung suggested might be the Archetype of Wholeness. It also reminds us of the passage in the Quran in which Muhammad described heaven as an immense mother of pearl dome resting on a square held apart by an octagon which symbolised the eight angels.

Having established that my ideas were not completely far-fetched, I then set about the task of finding primary inscriptions within the Mosques which would show that the Builders were using these principles



purposefully and consciously. The task was complicated because Sufism was frowned upon historically by the rulers of Iran because of its antinomian tendencies so I knew that any references were likely to be discrete or veiled.

I was fortunate enough to gain the co-operation of the *Miras Farangi*, the Iranian Government Heritage Department. They provided me with a letter which enabled me to gain access to many areas which were closed to the public and the more I searched the more I found. Poems with Sufic overtones like that in the Darb Imam (1601/2 C.E.)

*This building, the envy of the Garden of Paradise, was set in order in the name of the Lord of Mankind.
Beside its gilded cup, and the parasol of this dome, the lofty heavens are a patched blue Sufi's coat.
From the envy of the Shamseh on its eight vaults and nine balconies, the disc of the sun wanders distracted, like an atom.*



As we walk through a Mosque, we become aware of the progress from the Entrance to the Sanctuary or *Mehrab*. We move through a succession of porticoes, tunnels, vaults, and open squares. As we do so our eyes re-acustom themselves to the changes in light and our minds are confronted with inscriptions which are like spiritual exercises, as we meditate upon those we can easily read and try to understand the complexity of those which we cannot. The Meditative passages are written at the start of each transitional space, typically round the archway through which we enter or leave, in a script called '*Thuluth*' which means 'Hanging', while those which are meant to challenge us are written in *Kufic*, like the pair in the centre of each side in the panoramic view of the Western Chamber of the Friday Mosque in Isfahan, which mirror one another. The theme of this chamber is one of 'Reflection' and Forgiveness.

Gazing at the mosaic tilework on the right, you can understand why the architect felt he could learn much from its contemplation. This is a particular favourite of mine which tricks the eye into believing that somehow the ten-sided star in the centre can be seamlessly merged into the four sides of the panel, although ten is not divided wholly by four. The tilework is not only a method of protecting the fragile bricks of which the Mosque is made but it also transforms the clay into something unbelievably beautiful and very complex. What finer paradigm could there for the transformation process that we need to undertake in ourselves, the alchemy that will make gold of us and draw out the subtle organism of light of which Shayk Najm al-Din Kubra wrote in the quotation at the start of this essay. That the Builders knew this is to my mind beyond doubt and as my evidence I have the inscription which is below this panel and reproduced below.



The inscription contains a verse from the great Iranian Poet, Shams-ud-Dīn Muhammad, who called himself ‘Hafez’.



It can be translated thus:

*Those who think to do alchemy on the dust,
Will they look at us from the corner of their eyes?
From the humble work of Iusef, son of Taj Al Din, mason
of Isfahan*

The word which I have translated as ‘alchemy’ is ‘kimia’,
کیمیا. It is an Arabic word which means ‘Love’ or

‘Attraction’ and is the origin of the word ‘Alchemy’. I believe Iusef The Mason knew and understood that could use Alchemy not only to transform the dust of the mosque but also the souls of those who beheld his work, if they would but glance at it⁽⁵⁾.

References

⁽¹⁾ Shayk Najm al-Din Kubra (12th C.) describing the journey of the Sufi wayfarer. From Henri Corbin, *L'Homme de lumiere dans le Soufisme Iranien*, transl. by Nancy Pearson. New York: Omega Publications 1994, p. 77.

⁽²⁾ Fulcanelli, *Le Mystère des Cathédrales*. Paris: Jean Schemit 1926

⁽³⁾ C.G. Jung, *Memories, Dreams, Reflections*, ed. by Aniela Jaffe, transl. by R. and C. Winston. (Vintage, 1963), pp 192-3

⁽⁴⁾ Nader Ardalan and Laleh Bakhtiar, *The Sense of Unity – The Sufi Tradition in Persian Architecture*. Chicago: Chicago University Press 1973. This includes an important discussion of the way in which the Alchemical Processes are represented in the design and decoration of the Mosque on pages 61-63. The Architect I met was the Brother-in-Law of Laleh Bakhtiar and she was aunt to a visitor to my website.

⁽⁵⁾ I am also intrigued by the inscription below this one which is signed by Taj Al Din, Teacher (“معلم”, *mo’alem*) of Isfahan. I like to think that the work in this part of the Mosque was carried out by a Father and his Son, the mason (“بنا”, *bana*).

Laughing at the Word Two

Only
The Illumined One
Who keeps
Seducing the formless into form
Had the charm to win my
Heart,

Only a Perfect One
Who is always
Laughing at the word
Two
Can make you know
of
Love.

From *The Gift*, by Hafez translated by Daniel Ladinsky

Jung and the Circumambulation of the Self

By Simon Howes

“I began to understand that the goal of psychic development is the self. There is no linear evolution; there is only a circumambulation of the self.”

C. G. Jung ⁽¹⁾

‘We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.’

T.S. Eliot ⁽²⁾

Recently the concept of ‘circling’ has been a recurring theme in my life. I have recently moved to Cambridge and am hoping to play an active role in the Cambridge Jungian Circle, I was kindly invited into the community’s ‘*Circling the solstice*’ group, and also in my personal life I have experienced a circling of sorts. This has been emphasised by a dream I had whilst in the process of revising this article. I have included the dream here in its entirety in order to prevent me censoring aspects which seem of less worth to my waking ego -

‘I was a young man who felt a longing to go to Bollingen and see Jung’s house although I knew it was closed to the public. I was away with other students from my university but separated from the group. I got to Bollingen and took a chance by knocking on the heavy wooden door and, as it happened someone answered and welcomed me into the front lounge. The house was very old, medieval, but also warm like a nice pub. There were about six people in the lounge, each talking in groups of two. I think there may have been a fire. I felt they all belonged there but they also welcomed me. All of the people were quite old, in their sixties.

Emma Jung then came into the room and offered to give me a personal tour of the house, and I was thrilled. I felt I was being shown something precious but also being welcomed. She showed me round the various rooms starting from the ground floor and then the first floor and then she stopped at a spiral staircase going up into a small room in the tower above. The staircase also went down to the ground floor.

She said that that was Jung’s study up there and she invited me to go up there by myself. This was a holy place, the holiest place in the house.

I went up into the study and suddenly the ghost/manifestation of Jung appeared to talk to me. He said to me a few things about me and my life which resonated with me, including that I felt frightened about going home, more frightened than I needed to be. I felt that I had to listen to everything he had to say as it was very important.’ (*Dream, February 4th 2016*)

To me, amongst other meanings, this dream has a message for me about my new working life in Cambridge, as, as mentioned above, it is a coming home, an unexpected circling of sorts.

Just over fifteen years ago, whilst an undergraduate student at Exeter University, I was diagnosed with cancer, and had to take a year out to undergo chemotherapy treatment – a period in my life which was very challenging for me on many levels. As of January this year, I am back in the university setting again for the first time since, this time though in Cambridge, not Exeter, as I am working as a full-time psychotherapist with students who are going through their own struggles. In some way it feels for me as if an earlier time has been revisited at a lower point on the spiral, although in the current manifestation I am in the position of offering support and guidance to young people, whereas it was myself seeking guidance at that earlier time.

My undergraduate experiences at university led me directly into Jung’s work, somewhat serendipitously through the recommendation of the student careers advisor who suggested I read ‘*Memories, Dreams, Reflections*’ when I asked her how I could go about becoming a counsellor. Jung’s autobiography absolutely blew me away, and I felt upon reading it, a sense of encountering a man of great understanding, and also as a corollary,

a feeling of understanding myself to a greater degree than before. This feeling has never since left me and it is interesting how this is reflected in my client work too, as I find that many of the people I have worked with respond similarly to the ideas of Jung, and often report feeling a new sense of understanding when I share with them his theories in relation to their specific struggles.

My own passion for Jung has not diminished during the last fifteen years, recently leading me into a year-long therapeutic journey with a Jungian analyst, and I am really hoping that over the coming months I will make some new friends and meet some new faces in the Cambridge Jungian Circle, in addition to finding new ways to think about Jungian theories. I am hoping that Jung's words in my dream about coming home will in some way reflect my experience with your organisation, as, in fact, upon writing I realise that when my analyst brought the Circle to my attention she told me that it is a place where many members feel a sense of being at home. I hope that this may be a feeling that I too experience and look forward to meeting some of you at the plenaries and groups over the coming months and hope to play an active role in the Circle, in addition to continuing my own circling, for many years to come.

Simon Howes is a BACP Accredited counsellor and psychotherapist with a private practice based in Northampton. For further details of his background and training, please visit his website www.northamptoncounselling.co.uk

⁽¹⁾ Jung, Carl (1995) *Memories, Dreams, Reflections*. London: Fontana p. 222

⁽²⁾ Eliot, T.S. 'Little Gidding', www.columbia.edu (accessed 23.02.16)

Dear Editor,

Mankind Cannot Bear Too Much Reality

This thought from agonised mystic/genius T.S.Eliot contrasts absolutely with Jung's assertion that "the psyche is self healing". It (undefined there) cannot fail! And this in turn goes to the heart of the difference between a spiritual believer/gnostic who has an implicit faith in a benevolent creator of the divine, semi-revealed but unknowable Universe, and on the other hand, an atheist or agnostic who does not.

This is the same thought as "to a believer no proof is necessary, to others no proof is possible". And this underlay the mysterious fact that Martin Knopf's workshop (9/4/2016) went from being cancelled due to lack of support, to suddenly having 20 or so attenders, including many non-CJC members.

It will be obvious to all those present at the event from my comments, that I reject Martin's idea that the psyche can fail but it was certainly an enjoyable and very successful CJC event.

Michael Gould

Dear Richard,

I did enjoy reading the first issue of the Chronicle. It has a good mix of articles to suit a variety of interests inside and outside of CJC. I hope this endeavour flourishes and reaches an interested readership.

Congratulations to all for hard work well done.

Gerry Joyce

April 2016

Jung and Woman

by

Gordon Blythe

I have always had a high regard for women. I like the company of women and most of my friends are women, so it was pleasing, when I decided to start analysis, to find myself involved, however marginally, with a profession largely dominated (I use the word advisedly) by women. Being also a convinced Jungian, I am interested to know how Jung regarded women, particularly with reference to my own ideas.

Jung, though great, was inevitably a man of his times, and heir to many centuries of patriarchal society, and its consequent limitations of language which, in German as well as English, uses the same word to denote variously a man, a human being, mankind and the human race. German is rather less limited in this, so my edition of the Collected Works has no doubt lost something in translation but without reading Jung in the original German, which is beyond me, I have to make the best of them. (Any German-speaking readers may care to comment.)

As a man (also a husband and a father) I have long held the view that women would probably manage the world better than men. Indeed, looking back on what we know of history (mostly written by men) it is hard to imagine that women could have made a greater mess of things than the endless wars, persecutions, genocides, slavery and all the appalling folly that characterises recorded time, yet notwithstanding their many and manifest failings, the dominance of men has extended over most of the past. What has Jung to say of this state of affairs? Is there some deep-rooted psychological explanation or does it come down to a creative evolution of superior muscle-power, necessary for the cave-man but redundant in a civilised society?

We are currently assured by anthropologists that no true matriarchy has ever existed, although there have been and are societies in which women have a much greater degree of equality. Jung's own immediate society seems to have been of this nature. Women played a large part in his life; his mother, his wife and the many patients and students who became his friends and disciples and helped to disseminate his ideas. One thinks of such women as Marie-Louise von Franz and Jolande Jacobi but there are many more. He did not live to see a woman controlling government in Britain or Germany but he was aware of the general rise of feminism.

In 'Woman in Europe' (CW 10), written in 1927 (with a footnote added in 1959) Jung starts with a somewhat ambivalent quote from Nietzsche and professes reluctance to write at all on the subject, suggesting that a man is incapable of saying anything sensible about woman – an apparently disingenuous comment as he elsewhere elucidates female psychology in great detail. He here sees woman in a state of transition involving psychic conflict, exacerbated by financial dependency on men or by the need to survive economically in a man-made world. This latter condition is still a limitation, eighty-odd years later. Politics and the professions largely run on patriarchal lines laid down over centuries and a woman takes part 'only as a man.....who is accidentally a woman.....By taking up a masculine profession....woman is doing something not wholly in accord with, if not directly injurious to, her feminine nature.' Jung goes on to describe some of the possible consequences for a woman who attempts to play a masculine role, effects which may be observed in some of the women leaders of our time.

Much of Jung's article is devoted to discussion of the contemporary problems of marriage. He suggests that the loosening of the marriage bond by woman's spiritual or economic independence may enable her to 'take an active part in the solution of present-day problems', and that 'this is not the expression of her personal will, but of the will of the species'. Does this suggest that human evolution is finally coming to grips with the dangers of patriarchy for the survival of the species?

Jung was early aware of problems posed by his own patriarchal inheritance. In his personal conflict between the Protestant tradition of his father and the compensations of his own unconscious he was supported by his mother, with her powerful unconscious personality. Later he became very critical of the patriarchal nature of both Protestantism and Judaism, and of the Catholic church for its first nineteen centuries, until the dogma of the Assumption in 1950 AD brought the feminine principle, represented by the Blessed Virgin Mary, into the Godhead, though still not on strictly equal terms. Nevertheless, the trinity has become a quaternity, which is progress in the realm of the spirit. The consequences of the Assumption are explored in detail in 'Psychology and Religion' (CW 11) along with the changing role of Satan, who appears to be having a field-day in the world at present. However, in 'Answer to Job', we learn the depressing news that 'the feminine principle never prevailed against the patriarchal supremacy', so it seems that we still have some way to go.

The closing pages of 'Woman in Europe' are cautiously hopeful. Woman, it seems, is still in thrall to historical inertia but deeply concerned with the state of the world. She has 'the urge to live a completer life, a longing for meaning and fulfilment, a growing disgust with senseless one-sidedness, with unconscious instinctuality and blind contingency'. But to achieve this she needs 'greater consciousness, which would enable her to name her goal and give it meaning, and thus escape the blind dynamism of nature..... The woman of today is faced with a tremendous cultural task – perhaps it will be the dawn of a new era.'

This, I believe, is as true today as when it was written. In the scale of history, eighty years is irrelevant. I

take some hope from the growth of Jungian psychology. Being a comparatively new science, psychology may be less affected than most by the historical inevitability of patriarchy and this perhaps accounts, *inter alia*, for the better position of women in the profession. Indeed, Jung observes that ‘it is naturally woman who is the most direct exponent of psychology and gives it its richest content’.

Marie-Louise von Franz tells us (C.G.Jung: His Myth in Our time). ‘The feminine factor had a determining influence on Jung’s personality and thought. The intellect, the purely masculine spirit of the world of professional scholarship, was alien to him, because this world knows nothing of the process of fertilisation through the unconscious.’ Wikipedia tells us that Jung saw patriarchy as a stunted, immature form of masculinity, and thus an attack on masculinity. I leave the last word to Jung: ‘..... a larger mind bears the stamp of the feminine; it is endowed with a receptive and fruitful womb which can reshape what is strange and give it familiar form.’

I am not sure that this very brief excursion into Jung’s thoughts, though informative, has helped to justify my own faith in women. A therapist would perhaps find a simpler explanation. As to the origins of the patriarchal order, it seems that anthropologists are divided on the subject, as on most other questions, so your guess is as good as mine.

(Gordon would like to have any response you may like to send him. Email: k.blythel@btinternet.com)

Photograph by Rita I’Ons



It would be interesting to hear what this simple but dramatic picture symbolises

Individual Findings in the Red Book (So far!)

By Clarissa Cochran

Along with the vivid imagery of the extraordinary illustrations, (go to issuu.com/redbooklove/docs to see them), there is often equally vivid and dramatic imagery in the writing, as in Nox Quarta January 19, 1914:

‘I hear the roaring of the morning wind, which comes over the mountains. The night is overcome, when all my life was subject to eternal confusion and stretched out between poles of fire.

My soul speaks to me in a bright voice: “The door should be lifted off its hinges to provide a free passage between here and there, between yes and no, between above and below, between left and right. Airy passages should be built between all opposed things, light smooth streets should lead from one pole to another. Scales should be set up, whose pointer sways gently. A flame should burn that cannot be blown out by the wind. A stream should flow to its deepest goal. The herds of wild animals should move onto their feeding grounds along the old game paths. Life should proceed, from birth to death, from death to birth, unbroken like the path of the sun. Everything should proceed on this path.”

The writing however, can be obscure as well as philosophically thought provoking, and confusing – sometimes towards the end of a challenging morning we, who are reading the Red Book, together have a tendency to collapse into hilarity.

This passage is from The Magician: Liber Secundus.

‘The practice of magic consists in making what is not understood understandable in an incomprehensible manner. The magical way is not arbitrary, since that would be understandable, but it arises from incomprehensible grounds. Besides to speak of grounds is incorrect, since grounds concur with reason. Nor can one speak of the groundless, since hardly anything further can be said about this. The magical way arises by itself. If one opens up chaos, magic also arises.’

Visions of Genius

by Neil White



This spring heralds the five hundredth anniversary of the death of Jheronimus van Aken, Hieronymus Bosch. Travelling to the exhibition in his home town was something I had been planning for many months. As the time approached I found a book entitled Jung on Art in a charity shop. My anticipation grew and I wondered what experiences may await the chance to see such a range of the artist's work in one space. To my surprise an unexpected image gripped me. The Wayfarer (sometimes called the pedlar or the prodigal son). I envisaged it as a filmic narrative proceeding from left to right. I imagined multiple possible unfoldings of the events. Images that struck me were:

An upturned vessel stuck on a stick on a stick, some underwear left on a window ledge, a woman holding another vessel being restrained in a doorway by a male blocking her exit, a barrel punctured, a window broken, a male urinating on the house, a sow with piglets, an angry dog, a dagger and purse, a skinned cat, a threatening owl above a small bird, a shepherd's staff used for defence. These all seemed to evoke very Freudian responses. Not what I was expecting.

One phrase that struck me in the description piece accompanying the work was the suggestion that danger is ever present and close at hand to the one walking the path.

That evening whilst waiting for a table in a local restaurant I took a walk with my wife into the old market square above. There had been a market in the area for centuries and there was a painting in the exhibition of the market in 1530. There had been a busy market there all that day and now there was much work going on to pack things away. As we walked by Bosch's house, the green house behind his statue, a large container was being taken off a lorry. It was pitched at quite an angle and I remarked to my wife that it didn't look safe. As we passed a man was taking some furniture from the corner house and he threw something onto a container skip which fell out with a crash that jarred. We walked back to our table for supper.

The next day we decided on an early morning walk to the cathedral which meant we were heading back to the square. Unexpectedly there were people gathering in the area. As we approached the house we could see why. The two houses that stood next door to Bosch's house, that had stood for hundreds of years had completely collapsed. They were totally devastated. Bosch's house was still standing with its left side now exposed. The danger that is ever close at hand still seemed to pose a threat undiminished by the five hundred years that had passed.

Coincidence, synchronicity, participation mystique?

There are Zen stories of masters using a staff to strike a moment of satori in a novice. I was left feeling like a novice who had been Bosch'ed by a master.

Hieronymus Bosch Visions of Genius finished in May 2016.

(neilwhite38@hotmail.com)



Jung's Red Book

by Judy Hanmer

In the introduction to his translation of Jung's Red Book Sonu Shamdasani says:

C.G. Jung is widely recognised as a major figure in modern Western thought, and his work continues to spark controversies. He played critical roles in the formation of modern psychology, psychotherapy and psychiatry, and a large international profession of analytical psychologists work under this name. His work has had its widest impact, however, outside professional circles: Jung and Freud are the names that most people first think of in connection with psychology, and their ideas have been widely disseminated in the arts, the humanities, films and popular culture. Jung is also widely regarded as one of the instigators of the New Age movement. However, it is startling to realize that the book that stands at the centre of his oeuvre, on which he worked for over sixteen years, is only now being published ... There can be few *unpublished* works that have already exerted such far-reaching effects upon twentieth-century social and intellectual history as Jung's Red Book...

A group of us in the Cambridge Jungian Circle are working our way through the *Red Book*. It is proving to be an intriguing journey: at times we say 'Yes, we understand that' and at other times we are completely stumped; such are the hazards of attempting to follow someone else's inner journey. However it is worth the effort as Jung's struggles to comprehend his own inner world proved to be the basis of the psychological theories which he developed over the next four decades, until his death in 1961.

Ann Baring's description, in her book *The Dream of the Cosmos*, is the best summary I have come across of what this extraordinary work comprises:

Jung recorded his experiences in over 1000 handwritten pages and illustrations, many of which he later bound together in a magnificent volume that he called *The Red Book* (finally published in 2009), which opens with a page written in fourteenth century German script. Through these beautifully worked pages we can follow Jung's quest for the lost dimension of the soul: how it is rescued from neglect and obscurity; how its life is given meaningful expression in meticulously painted images and words; how it becomes a living reality for him rather than a theoretical abstraction.

In a postscript to his book *Jung The Mystic* Gary Lachlan (who came to talk to us about Active Imagination in April 2013) says that The Red Book contains Jung's record of his '*confrontation with the unconscious ... Its folio-size pages burst with fantastic images and intricate, even obsessive calligraphy, and tells the sometimes fascinating, sometimes disturbing story of Jung's inner journey to meet 'the spirit of the depths' in order to unseat 'the spirit of the times' ... The Red Book was 'the source of everything that followed and the ideas he (Jung) is famous for today – the collective unconscious, the archetypes, individuation – all emerged, he said, from the slime and eggshell of this strange work'.*

Cambridge Jungian Circle DVDs

Gary Lachlan: Active Imagination (no. 144)

Ann Baring: Myth of the Goddess (no.5) - and (no. 44) The Dream of the Water: a Quest for the Numinous (no. 44)

Darlane Pictet: Soul in the Red Book (no. 151)

(These DVDs can be borrowed by members at plenary sessions on the third Friday of each month)

LETTERS

Dear Richard,

The Chronicle is a good read. New ideas keep popping up - just the sort of thought starter I enjoy and benefit from. And so many people expressing their deep indebtedness to Jung's ideas, and referring to being enriched by discussing them...the valuing of the ideas and of the people with whom the ideas can be shared. And dear Roland Hindmarsh referring to Jung as the one 'who changed the course of my life'. Jean Clark was celebrating this theme too. So true for so many of us! And I really loved the idea that the people studying The Red Book will start all over again when they finish their journey through it!

I've written some pencil notes in the margin next to the question you have set for the next issue ... a question I'd like to play with. First thought is that Jung's work on the collective unconscious made us aware of our essential connection with all humankind.

And also there is your stroll in the woodland burial site with your reflection on the possibility of being 'in modest harmony with nature'. The Chronicle has begun as a place where people can submit articles whose contents are in modest harmony with each other ... an extension of the sharing and debating enjoyed by people who come together in the various groups of the CJC. Regardless of shadows, I just see a useful and positive means of communication has been made available.

The article that really grabbed my attention is the one by Gordon Blythe, not so much on the question of life after death, but on the connection between predestination and evolutionary psychology. I look forward to spending some time with some of the issues he raises, and the conclusions he draws.

I'm also rather fond of 'Lucky Bird', but I do wonder if this is the same bird I see on Publications from the Iona Community?*

With Congratulations and Thanks

Joan Snedden

(Melbourne, New South Wales)

** Joan This is my own photograph, Richard*

Dear Richard,

I was also taken with Joan's idea of the Collective Unconscious linking us to the rest of humankind.

I have been thinking much recently about Rupert Sheldrake, whom I heard talking to the Guild of Pastoral Psychology many years ago. I think, in fact, I recommended him as a speaker, as I had met him while studying at Cambridge.

Rupert had written a book called "A New Science of Life" which had the distinction of being described by the editor of Nature as "the best candidate for burning there has been for many years"! He effectively proposed that new life forms develop and are maintained by constant repetition, a phenomenon he described as 'morphic resonance'. It has always seemed to me that this notion is not far removed from Jung's theory of Archetypes, which could perhaps be said to be forms of behaviour which are distinguished by their frequent repetition.

So Joan's comment resonated quite strongly with me too :-)

Kindest regards,

Thomas Rochford

19/12/15

‘A Complete Guide to the Soul’ by Patrick Harpur. Rider Books

This book has recently been republished under the title ‘The Secret Tradition of the Soul’ so the buyer should be aware that, apart from a few alterations, this is essentially the same book. Do not be put off by the claim that it is ‘a complete guide’. Harpur did not intend it to be so described – how could he? He does, however, wish to lead us gently to a secret stream that has for many hundreds of years been coursing through human consciousness – the notion of the Soul. Thankfully, we are not given any definition of ‘soul’. It is tantalizingly glimpsed, as it were, out of the corner of our vision. We come to know it through insight and reflection. It is perceived as that aspect of the ‘I’ which makes me who I am, a special, even a sacred part of each one of us, who enables us to interact, plan, aspire and commune with nature or a deity. It can survive physical decline and even death, perhaps to live on, maybe over many incarnations. He examines some of the beliefs, customs and initiation rites of ancient cultures, some familiar some esoteric, that have moulded different understandings, as well as their commonalities.

In the first chapters Harpur briefly charts the influences on Platonism down to the Romantic period’s understanding of the Imagination and then to our acceptance of the collective unconscious. Our world is, as is each one of us, ensouled. Mercifully, we don’t get bogged down in the vexing questions of the mind-body philosophies. One of the author’s concerns is to awake in the reader a respect and enthusiasm for myths as the stories of the Soul. He quotes Hillman: ‘Mythology is a psychology of antiquity; psychology is the myth of modernity’ to show that Soul manifests herself in the flesh and blood characters of our dreams – the *dramatis personae* – rather than in conceptual terms. Classical gods and heroes such as Apollo, Dionysus and Hercules, together with Wotan/Odin are summoned; shades of difference between Spirit and Soul are evoked rather than defined or underlined. Our Spirit ascends and soars towards the Light in a single-minded quest for the Holy Grail of all purity and truth. It is earnest and ever so sincere. Soul descends into the shadowy depths of our underworld. More poetic than prosaic, she is elusive, fond of trickery and jokes, ensuring that we do not become too serious or ignore the earthiness of our humanity in a too incisive or analytical approach to life.

The guardian angel is seen as the spokesperson of our soul. This *daimon* has played a vital role in traditional cultures and the author emphasises the importance for each of us to know, trust and revere our personal *daimon* because it unfolds to us our vocation in life. Bearing little resemblance to a sentimental caricature popular in some religious verse, these angels who are closely identified with our ancestors can be ruthless in keeping us true to our soul-making. Harpur goes on to examine the subject of life after death and the interconnected web of creation, using the time-honoured metaphors of marriage and music.

I learned much from reading this book several years ago. Through the evocation of classical and northern mythologies, stories that resonate with familiarity, Harpur assists our quest for a coherent picture of the mystery that is us. He reminds us that we are alchemists engaged in a life-long work; the models we work with and the answers we have are only provisional. His book is a plea to us to avoid the prison of literalism and to turn upside down the soulless, airtight, reductionist view of human life that is still today’s orthodoxy.

I’m left wondering how the model and concept of the soul will fare in the next phase of human development. It seems to me that the whole framework of our traditional self-understanding is being challenged by voices promising a bold, new future of incredible longevity and marvellous health, of a uniting of the human body with the powers of hitherto unimaginable super-nanotechnologies. Transhumanism, we’re told optimistically, is going to reshape totally life in the future. It is confidently predicted by prophets of this new dawn that in the not too distant future human beings will be replaced by machine-post-human hybrids. Evil, imperfection and suffering can then be eradicated in an everlasting, virtual universe. This messianic eschatology is expected and longed for with religious fervour by its devotees. How will ‘soul/psyche’ appear as Humanity arrives in the Promised Land of this perfection, the Singularity, around the year 2046? Will there be a place for the one million year-old ancestor who dwells in each of us? What will become of the unique, volcanic entity that is *homo sapiens et demens*?

I’m unimpressed by the gushing messengers of such a dream/nightmare scenario. To rely upon the hope that super-technology will transform and save us is to display a kind of naive fundamentalism not dissimilar to that which has befouled some religions and utopian groups. It is scientific literalism. Science and philosophy, like religion, are provisional systems of symbols and metaphors for realities which cannot and should not be reduced to literal terms. By contrast, however, prophets of the soul/psyche, C.G. Jung foremost among them, urge us to integrate creatively our inner universe with all its diabolic and angelic energies. No one can replace us. We are condemned to be masters and disciples of ourselves.

GPJ April 2016

Carl Jung: A Man of Contradictions

by Judy Hanmer

I have been studying, living with, and gradually absorbing Carl Jung's ideas over the past twenty years, but it was only in recently reading two books about the man himself and his immediate circle that I realised I had little idea of what he was really like, or what it was like to work with him. The answer, as he admitted in a letter written in his old age to an unknown recipient, was that he was a man of contradictions: 'I am a clash of opposites that makes it frightfully difficult to get me right'.

This recognition of and struggle with the opposites is a clue as to why many people who write about Jung present such a contradictory picture. He was a hero (Laurens van der Post); an enigmatic figure who went in pursuit of truth outside the normal boundaries (David Tacey); the only great man I have met in my life (Erich Neuman); the creator of a cult (Richard Noll); someone who had abandoned science for magical thinking (Freud); the primary influence on the recovery of the forgotten dimension of the soul (Ann Baring). It would be interesting to see what other members of the Circle could add to this list!

From an early age Jung was aware of the gulf between his inner and his outer world, a dilemma which contributed to his sense of isolation. At school he was nicknamed 'The Patriarch Abraham' which suited his feeling that he was an old soul. However as he grew into himself through his work with patients and his inner exploration he obviously became a much more approachable and charismatic character, so I am readier to believe in the accounts of people who knew him rather than his hostile critics who fail to understand or relate to his written work.

Perhaps it was this very contradictoriness, this huge appetite for exploring every aspect of life, that makes Jung's work so rich and confounds the critics who would like to place him in some sort of limiting category.

The two books I have been reading are 'Wounded Healer of the Soul' by Claire Dunne and 'Jung's Circle of Women' by Maggy Anthony. Both books draw on accounts by the people who met Jung, or worked with him, or became his patients, and both highlight the opposites in his character, particularly the contrast between the way he looked and his formidable erudition.

For instance, a social worker who heard him speak at the School of Wisdom in 1921 felt that she had encountered a 'super-brain', but he 'looked like a sturdy peasant . . . the earth-rootedness that I felt in Jung was for me the guarantee for the credibility of his psychology.'

Jane Wheelwright, who was a patient of his in the 1930s and went on to become a distinguished analyst, remembered him as 'a mountain of a man ... He touched all sorts of people who came his way. Sometimes it was through what he inadvertently said ... Sometimes it was what he did. Mostly it was what he was: a comprehensive, large, all-embracing complete man. He spanned in himself everything from greatness and power to all-too-human failings'.

Aniela Jaffe commented on Jung's extreme sensitivity which sometimes made him short-tempered, especially in his old age. She was often the butt of his irritation when she served as his secretary but she felt that this sensitivity 'was a burden because it encroached upon the personal realm and manifested itself as touchiness'. It seems that the admiration and affection Jung inspired in those close to him enabled them to forgive him when he was difficult!

Claire Dunne: Carl Jung: Wounded Healer of the Soul: An Illustrated Biography (Continuum 2000)
Maggy Anthony: Jung's Circle of Women: The Valkyries (Element 1990)

Jungian Learning Community

Simon Howes

It was on a cold night in March that I found myself waiting outside the Friends Meeting House on Harrington Grove, for my first experience of the Jungian Learning Community – a group of therapists, practicing and retired, who meet one night a month for seven months of the year to discuss Jung's ideas and their application to clientwork. I had already been very kindly welcomed by Margot through email correspondence, and once inside the warm discussion room, was equally warmly met by her and the other members as we introduced ourselves to each other, during which time I was advised that the group had been running for many years. I was also informed that each time they meet, they have chosen a topic in advance to aid discussion, with this particular evening's being 'How might we support the other on his or her approach to death?' This led to an

evening of stimulating and wide-ranging discussion covering everything from 'Memories, Dreams, Reflections', to Tolstoy, opera, and the Reith Lectures. In fact, the warmth of the room and the people inside, and the bubbling away of intellectual and creative thought reminded me somewhat of the image of an alchemical crucible, to lean on Jung's symbology, where new ideas were shared and fermented with the hope for both greater learning and mutual companionship. I felt a real sense of connection and community with the members, in no small part generated by their very welcoming nature, and would have loved to have become a regular attendee if my circumstances permitted it. April's topic is 'Jungian approaches to trauma', and I understand the group is actively seeking new members, so if you are interested in joining do get in touch as I am sure they will be happy to hear from you and will be as welcoming as I experienced myself.

Haiku

Meanings. Added twists
Extending neutral first thoughts
Half hiding within

Liz

Opposites

So what she says
No haikus for me
Waste of time

Anon

Friendship

Meeting once again
Margot's house warmly welcoming
Laughing together

Judy

Modern life?

Cambridge building spree
Filing cabinets for people
No concept of home

Judy

Weather

Perfidious Spring
Sunny days tempt creatures out
Who face frosty nights

Margaret

Significance

Be still soul to drink
in blackbirds singing of nests
and worms in the lawn

Richard

Body Surfing

Catching breaking waves
Body propelled on water
Ecstasy attained

Rita

New Beauty

Joy in a new view
moving me on: changed by
others' assumptions

Richard

‘Two Questions’ by Richard Barwell (Please refer to Jane Earle’s piece on page 2)

I have been asking myself two interrelated questions recently: 1. ‘What does *Jungian* mean’ and

2. ‘What is the function of the Cambridge Jungian Circle?’

As a person who has been involved with the Circle for about a quarter century these may seem funny questions for me to ask, but life is like that - at least for me. It is well known that Jung was not happy with people calling themselves ‘Jungian’ and was thankful he was not one himself! Yet it does have a unique meaning.

It is easy to trot out answers from a kind of stock list, a Jungian works with *symbols*, *ancient cultures* (e.g. The *I Ching* Chinese book of divination and wisdom), *alchemy* of course, *mythologies* (biblical as well as pre Christian); where they are involved they only provide partial answers and are not unique to him, though the spin he has is special (e.g. in *Answer to Job*). *The new physics* and *synchronicity* concerned him, his *typology* helps us look at ourselves and others, and was a forerunner of the *Myers Briggs* test. He hoped to build a bridge between depth psychology and modern physics. Then there is his tremendous work on dreams. This does not unravel what being Jungian means, but, as von Franz said about Jung’s work: ‘*it is an amazing compact unity*’.

Recently I have come across two phrases which may resonate. The first is ‘*archaic vestiges*’ and the second, infinitely exciting one, is ‘*the universal patterns of the psyche*’ and both arise about 1914, early in Jung’s own development, and give rise to heaps more questions; and both clearly trend towards his later work which connects the *individual* with the *collective unconscious*. That’s closer. The working towards the universal patterns in all of mankind would for me be the equivalent of The Origin of Species, but in the field of soul – the human psyche.

The point I have myself reached in attempting to understand *Jungian* is this: Jung assumes the existence of the unconscious and, in Stanley Hall’s (of Clark university Mass.) image, it is like the submerged seven-eighths of an iceberg and shows up in dreams, waking images and body language and in all art and literature from ancient times. The unconscious controls us more than we might like but while Freud understood it as subjective Jung saw it as ‘*really unconscious*’ also as the ‘*objective psyche*’ or ‘*collective unconscious*’ that is beyond the personal, outside the ego and ‘outside space and time’. The archaic vestiges are the psychic equivalent of the physical remnants of our pre-history, like vestigial tails.

In *Wandlungen und Symbole der Libido* (1912) Jung illustrates in detail how Miss Millers’ phantasies relate to myths from the ancient world. This is a huge work of scholarship and feat of references. In her recent TV programme on the history of Rome Mary Beard was shown how samples of ice from A.D.1, some 90 feet down in the Greenland ice-sheet, showed how there was a particular surge in the methane level in the atmosphere just when the Roman industrial complex was being most

active. It struck me as a good metaphor for Jung drilling down into the history of the psyche to find some of those archaic vestiges. I believe he was the first to understand the full historical context and significance for our humanity of the remote past. As in a DNA reading I was shown a month ago there are traces in this person’s body from hundreds of thousands of years ago, extraordinary connections can now be validated.

An answer to my second question, about the Circle, rests of course on the indications from the first, some of which include not just Jung’s own work but that of people who have followed on from him.

An essential quality of the Circle is its open-ness to anyone, whether therapist, client/patient or interested man or woman, who can participate and contribute. While Jung was a psychiatrist his interests and his researches, particularly after his Freud years, went far beyond therapy, even though he practiced for a long time. But the impression is that his thinking on religious and spiritual matters, on science, especially physics, on apparently archaic alchemy and on the classical world of Greece and Rome, were always also connected to the individual and were pointed towards his suffering patients, thus making them utterly relevant to the modern world. He was a friend of Einstein, and analysed and co-operated with the Nobel Prize winner Wolfgang Pauli on his theory of synchronicity (a-causal connection). He speaks to modernity whether from Nietzsche, or Buddhist teaching, but with his Christian background and his scientific training.

But the key to making a better world is still, as it has always been, to have a better understanding, not only of the world but of ourselves within it, of relationships in the widest sense, not just to our own kind but to planet itself. As Jung stressed, understanding comes through experience, not just theoretically and academically. Perhaps the key to understanding the Cambridge Jungian Circle then is how the meeting of like-minded people enables us to explore both world and self and ‘experience our personal and collective journeys with profound respect and growing awareness TOGETHER’. It has functioned for almost 25 years and I cannot see why a new generation cannot now gain knowledge, pleasure and hope, and offer challenges by being a respected living part of what the Circle offers.

Jung in his lifetime was seen, and maybe saw himself, as doctor, scientist, wounded healer, Swiss peasant, a kind of seer, yet a man of real humility who filled many roles and from whose life and work we can continue learning to the end of our own lives, about our true home, far far more than most of us will ever understand of life’s many meanings. That is the foundation of the Circle and why it is of real value, constantly exciting but without ever being a quick fix, and especially not an ‘ism’.

Finally this is just one view of what a Jungian and a Jungian Circle mean and since it values diversity it obviously has quite other ideas about both Jung and itself from other people.

People Active in the Circle

Jane Earle Chair

Richard Barwell Vice Chair & Chronicle

Chronicle Assistants Judy Hanmer & Simon Howes

Elaine Heinzelmann Secretary (retiring)

Thomas Rochford Treasurer

Judy Hanmer Small Groups

Margot Butterworth Librarian

Marisa Baltrock Workshops Organiser

Chronicle Correspondence and Contributions to
rpbarwell@granary.f9.co.uk

www.cambridgejungiancircle.com

INDEX TO THIS ISSUE

1. Introduction to this issue
2. The Chair's View
3. Jung and the English – Prudence Jones
4. Starting our own Jungian Dictionary
5. Reply to Jean Clark - Caroline Connell & Cambridge Therapeutic Library
6. Fresh to Jung - Richard Barwell & George Herbert Verse
7. Small group - Creative Arts
8. Correspondence with Neil White
9. The Alchemy of the Mosque - Thomas Rochford
12. Jung and the Circumambulation of the Self - Simon Howes
13. Letters - Michael Gould and Gerry Joyce
14. Jung and Woman - Gordon Blythe
15. Photograph by Rita l'Ons & Individual Findings in the Red Book - Clarissa Cochran
16. Visions of Genius - Neil White
17. Jung's Red Book - Judy Hanmer
18. Letters Joan Snedden and Thomas Rochford
19. Book Review 'A Complete Guide to the Soul Patrick Harpur - Gerry Joyce
20. Carl Jung : A Man of Contradictions' - Judy Hanmer
21. Jungian Learning Community - Simon Howes
21. A Haiku Collection from Members
22. Two Key Questions - Richard Barwell

Problems Become Opportunities

As the collator of the Chronicle I want to give my special thanks to the people who have been so generous to us in sharing their ideas, re-actions, thoughts and creative work. By doing this, especially with regard to the latter, often in a rather tentative way, they give us, the readers, some very special opportunities which in our taking up their offers helps to create unique experiences full of opportunities to enliven our Circle in the collective and personal spheres.

As a peculiarly careless person I have to say just how much I have valued the detailed help with all aspects of the Chronicle (from its appearance to adding to the content) freely given by Judy Hanmer and Simon Howes without whose enthusiasm and time this would all look decidedly sloppy.

Simon lives away from Cambridge and it is with the benefit of modern technology that he is able to help us - or at least far more easily. Both Judy and Simon bring special skills and qualities to bear on our small challenges.

Thank you all so much!

Richard Barwell