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CAMBRIDGE JUNGIAN CIRCLE  
  
 CHRONICLE



Jean Clark – probably our oldest member born 1925, and much loved.

Issue No. 6 June 2018

[www.cambridgejungiancircle.com](http://www.cambridgejungiancircle.com)

**Welcome to the 6th Issue of the Chronicle of the Cambridge Jungian Circle.**

First a big thanks to those who have helped make this issue, both contributors and advisers specially Judy Hanmer and Gordon Blythe who have helped me enormously by agreeing to join a small group to help find material and generally advise. Both have also contributed by their own pieces in here. (Maybe you would like to join this group?).

I have always regarded The Chronicle as an experiment and like all experiments it poses certain questions. 1. Do people share the excitement of this mode of contact with others round the world and see the opportunity it offers to members and non-members? 2. Is it worth the cost to the Circle? 3. Should it be supplied only on line or on paper as well? 4. Finally are you able and willing to help contribute, run or support it with your own talents?

The next issue is due just before Christmas and I and believe it needs to be a critical one, possibly a make or break one, that decides its future I believe will be contained in the answers we get to those questions.

Let me be clear: The Chronicle is intended to provide a current and permanent record of the ideas and reactions of both members and others to the nature of Jungian ways of being as they understand them. The Cambridge Jungian Circle is open to anyone who is

concerned with the well-being of his or her world both in a personal way and in a planetary sense, and that connection between the two is at the heart of Jung's thought and of many others who have followed him. Individuation is the word used but is also frequently misunderstood when it is thought to mean 'individualistic' when the collective connection is not made. You will find a challenge about this further on.

It is difficult to conceive of any focus as significant and challenging as this, so it is possible to see the Chronicle

as a bellwether of the health of not only the Circle but also perhaps of our culture.

Therefore let me ask you, even plead with you, to consider these vital questions, even if you want to shout out to me to be less ambitious less bombastic less opinionated and to announce the error of my ways.

Finally there is evidence in the Times of May 15th 2018 that research shows that *'those who read texts on paper remember far more...than those using a computer screen.'* Thanks

to Judy Hanmer for spotting this).

Given a fair wind there should be another Chronicle out by Christmas but beyond that I cannot be sure. It all depends. Will more people share in this act of imagination? ■

Richard Barwell  
 Chronicle Co-Ordinator

**CONTENTS**

1. Do people share the excitement of this mode of contact with others round the world and see the opportunity it offers to members and non-members?
2. Yonca Oskaya - A Fine Line
3. Simon Howes - A Mad Wild Hearted Love
4. Gordon Blythe - Jung and The Idea of God
5. Gill Recordon - It's a Mandala!
6. R. Barwell - Facing Techno Dictatorships
7. Small Groups Over the Years
8. Image of Death + Individuation Best English Word?
9. The Rain Drop
- 10 Letters
11. Salome's Veils & Acceptance of the Unknown - Pantea Lotfian
12. Strut and Parker's Spring Collection - Clarissa Cochran + What's It Like to Join the Circle?
14. Difficult Questions: Jung's Philosophy and the Spiritual Quest
15. Projection
16. Future Programme

## A Fine Line

By Yonca Ozkaya

Last week I was walking towards our High Street. I noticed one parsley stalk on the ground. I lifted it and put it on a higher column. On my way back, I noticed it had flown by the wind to the ground again. This time more out of sight, appearing quite 'stressed'. I lifted it up again and placed it into my carrier bag. At home, it went into a glass full of water.

The following day, it was smiling at me standing up straight in the glass. As if it was saying, "I feel alive and energetic". I smiled back.

I reflected on my habit of noticing small things when I walk, even when I drive. Many fallen off flowers commuted with me to work or home to find their place in a container full of water.

If I notice a ladybird on the pavement or an injured appearing bumble bee, I move them to the green grass nearby.

Why do I do that? Without being fully conscious of it, I am perhaps communicating how I value the preciousness of life. It is not only human life. We share this planet with animals and plants. They do matter a lot as well.

I also reflected on my noticing the dead animals scattered around the roads. Run over hedgehogs, hit birds and bigger animals. All appear to try to reach where their home is or where their animal families are or to be looking for food.

We drive cars and accidents happen with animals as well. How much do we notice them? I make an effort to drive with an eye on possible animals around.

Animals seem to show their distress when they notice a car coming when their young ones are crossing a village road.

Again last week, I was on the pavement opposite of a small shopping centre. I noticed a collared dove struggling. High up, I noticed a nest resting on a pipeline. This particular bird maybe wanted to go back to the nest. Could not find the way in, ended up struggling on the wired fence. It gripped it. Rested. Then landed on the pebbled area on the ground. It did not sound like a smooth landing.

The little dove seemed to be content. Earlier I had noticed two bigger collared doves, trying to help it. It was a desperate effort to help their little one. They flew to the branches of the tree I was standing by.

There was a parked car a bit ahead of this little bird. I thought it may gather energy and fly up. So went to the bank. Less than ten minutes later, I walked back to the same spot.

The little bird was not on the pebbled area. I noticed the bigger collared dove walking stressed behind the parked car. I noticed a jeep-like black car parked behind. I moved to the road. I saw the little dove on his head. I screamed. Its mother helplessly walking around it. I wanted to lift it to safety. I noticed a car coming fast. I moved away. Its tyre crashed the bird. There was an awful sound. The mother dove flew to the tree branch where the father dove was.

I took a tissue out of my bag. I held the little dead dove. It was still warm. I carried it to the green area on the opposite pavement. I looked up the tree. Both doves were looking at me.

I left the scene.

I saw a young animal life in all its helplessness. I saw its parents sharing that helplessness.

Life was there. 10 minutes later. A life was lost.

There were people around walking to and out of the shops. Nobody noticed this little bird. Nobody noticed me noticing the dove family's tragedy.

Earlier that week, I was in our garden. I noticed a female blackbird being a bit slow on the lawn. I moved towards it. It flew to the nearby low tree. I felt relief. It could fly.

Later on I sat in the garden. I noticed our neighbour's cat looking a bit strange. As if it wanted to hide behind a big pot. However it was looking at me. I asked him what was wrong. No response.

I looked away. Then looked back. I noticed the blackbird a bit away from him outside of our French doors. I ran. It was warm. I stroke its head. A dark liquid started to come out of its beak. Its neck was floppy. It was dead. I put it into a paper bag which I placed in our shed. Later on it was buried in our garden, near the baby hydrangea plant.

Towards the end of the same week, I was sitting in our dining area next to the French doors.

There was a bang sound. I jumped. I looked left and saw through the glass door a young woodpigeon on its back. Its feet were in a spasm. I ran out. I stoke its head and his chest. I felt it gave its last breath after I stroke

him. A thick red blood came out of its beak. Our neighbour's cat was not far. He seemed to be very curious.

I wrap the animals that die in our garden with paper and add some rose pedals available, before they took their place in our garden soil.

Having witnessed three different birds, all young ones, being alive and then witnessing their passing away, had an impact on me.

I felt I was noticing the fine line between life and death

with a deepened consciousness.

Adding all the above to my recent visit to a Macmillan Cancer Support Unit to obtain information, I feel I am about to embark on another life journey.

I noticed a postcard I had bought years ago on Isle of Man when I was sitting in my not-so-tidy study. It is the 'Frontispiece of the Douglas Secondary School, Roll of Remembrance by Archibald Knox', that says:

"Live to learn to live". ■

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### A Mad Wild-hearted Love

'Nothing you could do could make me stop loving you', said the man.

'Nothing?' said the boy.

'No nothing', said the man.

'Not even if I pulled out your eyes and ate them?', said the boy.

'No', said the man.

'Not even if I cut off all your arms and legs?', said the boy.

'No', said the man.

'Not even if I burned down your house, destroyed all your books, and blew up your car?'.

'No', said the man.

'I love you more than the stars in the sky, the fish in the ocean, and the trees in the forest.'

The boy smiled, content and sleepy, and closed his eyes, for the man had passed the test.

But still the man knew,

in his adult way,

that a mad wild-hearted love like this both was, and wasn't, good enough.

Simon Howes

## JUNG AND THE IDEA OF GOD

Gordon Blythe



Jung was inescapably a man of his time, born in the last quarter of the nineteenth century of a Swiss Protestant pastor, whose conventional notions of God he understandably rejected at an early age. Some forty years later, however, when asked if he believed in God, he famously replied that he didn't believe - he knew. What, I wonder, did he know, and how does

his idea of God, as set out in his writings, compare with my own hazy beliefs? And how (if at all) do recent findings of nuclear physics or of epigenetics relate to Jung's writings about the nature of God?

I first found meaning in the idea of God in my twenties through reading St John of the Cross - the mystical approach, direct experience bypassing the tedious irrelevances of the Church. This seed fell on the stony soil of a career, marriage and things of this world. I might quote Francis Thompson and say *'I fled Him, down the arches of the years;*<sup>1</sup> Twenty years later I discovered Jung, whose teachings led me back by devious routes to that original revelation. Now, in old age, I try to reconcile Jung's thoughts with what I have learned in life.

In earlier works he has little to say about God. In CW2, for example, mostly written before 1910, the word 'God' is not in the index. In CW6 (Psychological Types), first published in 1920, 'God' rates more than twenty entries. We find a long discussion of the relativity of the God-concept, with reference to Meister Eckhart, Wagner and Nietzsche. This trio Jung designates as 'three of the greatest minds of Germany', a comment which identifies some of the principal influences on his developing ideas. In the medieval mysticism of Eckhart he finds, and approves of *'an inner affinity with God'*,

leading to a *'psychological and relativistic,*<sup>2</sup> idea of God. In this purely empirical sense, man is a function of God, and God is a function of the unconscious mind of man, an *'autonomous psychic complex'*.<sup>3</sup>

In CW 8 (The Structure and Dynamics of the Psyche), from 1948, while discussing dream psychology, Jung emphasises that the God-image corresponds to a complex of psychological facts, but that *'what God is in himself remains a question outside the competence of all psychology'*.<sup>4</sup> Earlier in the work, on the subject of Psychic Energy, he comments on the apparent paradox in the God-image, which relates both to *'the essence of spiritual light', 'the latest flower on the tree of evolution'*<sup>5</sup> but also to a flawed creator, the origin of *'Nature's blackest deeps'*.<sup>5</sup> We can perhaps see

here the beginnings of those views expressed so forcefully and controversially in the *'Answer to Job'*.

Unsurprisingly, Jung's most developed ideas of God appear in CW 11 (Psychology and Religion), originally delivered at Yale in 1937 as one of a series of lectures on 'Religion in the Light of Science and Philosophy', although *Answer to Job*, the most significant attempt to understand the nature of God, dates from 1952, when Jung was 76. Jung describes the Book of Job as *'a landmark in the long historical development of a divine drama'*.<sup>6</sup> I see the words as suggesting an evolution in the Godhead as well as in creation, a notion developed in the *Answer to Job*.

In my creed, God is the power behind the universe. (*'God is in all the world from the world from the very beginning'*.<sup>7</sup> *'...an eternally flowing current of vital energy...'*)<sup>8</sup> God is the power within the atom and the galaxy, the force which drives creative evolution, which has made life out of inanimate matter and consciousness from the raw material of homo sapiens. I believe that creative evolution has been largely unconscious, working by trial and error. Like Jung, I find it improbable that *'...the extremely indirect methods of creation, which squander millions of years upon the development of countless species and creatures, are the outcome of purposeful intention.'*<sup>9</sup> Most mutations are lost without trace but occasionally one works, improves chances of survival. The mutation which produced consciousness was one such but may also have been a qualitative change, bringing purpose to the process. And it may be that God is evolving along with creation, an idea which Jung's writings seem to support.

In *Answer to Job*, Jung writes that *'Job is no more than the outward occasion for an inward process of dialectic in God'*.<sup>10</sup> He also refers to *'the naive assumption that the creator of the world is a conscious being...'*<sup>11</sup> So, in the beginning he sees God as unconscious (though omniscient) but God's encounter with Job marks the start of a change. Later in history, the Incarnation is *'a world-shaking transformation of God'*<sup>12</sup> in which *'God intends to change his own nature'*<sup>13</sup>

The power which informs creation I think of as spirit, as in the Holy Spirit of the Christian creed. It is necessarily present in all things but only with the presence of consciousness can one be aware of it. Writing of the soul and death, Jung speculates that *'the psyche, in its deepest reaches, participates in a form of existence beyond space and time, and thus partakes of...eternity'*.<sup>14</sup> As with consciousness, awareness of the indwelling spirit will vary from person to person, appearing sporadically over many millennia. I believe it is possible that the growth of spiritual life is another consequence of creative evolution. As Jung has said:



'The living spirit grows and even outgrows its earlier forms of expression; it freely chooses those who proclaim it and in whom it lives.'<sup>15</sup> Those who receive it may comprehend it with difficulty and attempt to explain it to their unenlightened fellows by allusion and metaphor, appearing set apart, as madmen or prophets, followed or persecuted. Such, I believe, was Jesus of Nazareth. 'Christ envisages a continuing realisation of God in his children....possibly in mankind as a whole.'<sup>16</sup>

The notion of God as the force driving creation seems increasingly compatible with present-day physics, particularly quantum mechanics, which continues to change our ways of perceiving matter. As David Bohm, professor of theoretical physics at London University has famously said, concerning the performance of sub-atomic particles, 'It may seem that everything in the universe is in total rapport, so that whatever happens is related to everything else; or it may mean that there is some kind of information that can travel faster than the speed of light; or it may mean that our concepts of space and time have to be modified in some way which we don't know or understand.'<sup>17</sup>

This seems compatible with Jung's ideas of the nature of the psyche; 'Since psyche and matter are contained in one and the same world, and moreover are

in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable that psyche and matter are two different aspects of one and the same thing.'<sup>18</sup>

Recent developments in the science of epigenetics might also have a bearing on the evolution of spiritual life in homo sapiens. The normal genetic basis of inheritance can, it seems, be modified by environmental or developmental factors (come back, Lamarck?) in ways which are heritable. So evolution may be driven by desire and the dream of immortality may be self-fulfilling in the fullness of time. 'The living spirit....pursues its goal in manifold and inconceivable ways throughout the history of mankind.'<sup>19</sup>

**REFERENCES:** (except where otherwise noted, quotes are from CW11)

1. Francis Thompson; *The Hound of Heaven*. 2. CW6, 411. 3. CW6, 421 . 4. CW8, 528. 5. CW8, 103. 6. 560; 7. 631. 8. 555 . 9. MDR p. 371. 10. 587. 11. 600n 12. 631. 13. 625. 14. CW8, 815. 15. 538. 16. 655/6. 17. *Sunday Times*, 20 Feb 1983 18. CW8, 418. 19. 538 ■



Gill Recordon says of this:-

On the subject of Mandalas, I came across this wash drawing of a shell within which I had drawn this strange circular form. I immediately thought 'Oh, it's a mandala!' ■

## Facing Techno-Dictatorships

Richard Barwell

*Evasion of our personal responsibility for discovering the truth in a democracy ought not to be an option.*

*Very recent events have posed all of us with difficult questions. But how can we set about deciding who tells us the truth? Who attempted to kill the Shlotkins by nerve gas in Salisbury? How do we as by-standers judge between competing stories? How do we trust alternative statements made about this or about the shooting down of a Malaysian airliner, or the invasion of countries. Fake news is in the news but how do we tell the difference between it and true news? The following suggests one approach out of many.*

My fundamental point is that the truth matters whether we are thinking about personal relationships or national relationships, and as we get older this becomes steadily obvious. Without truth our personal as well as our political world evaporates because we cannot proceed without trust.

The first consideration for every one of us is whether we speak truth to ourselves - if we are not clear about that we cannot know if we are true to others. In my recently acquired octogenarianship I reflect how many personal eras I have lived through with some wry amusement, what I have mostly avoided, about opinions I have formed and why I have been influenced by C.G. Jung's ideas.

I have recently been surprised to come to admire Picasso as a man, even as I struggle to understand his art perhaps because he lived his life so utterly as himself - infuriating man. He was true to his evolving art, and to his Catalanism, and in time his Communism and love of freedom. A study of Guernica, his most famous work, reveals what I see now as his 'Contextual Self' that is a weaving of inner and outer strands, creating a record of his authentic life at that juncture a complex fusing of the anger at the destruction of the town and its people by the bombing. So there he is, inner and outer Picasso, laid out on the vast canvas. You feel, after a while, the whole of him is there like it or not - man himself found through the wielding of his brushes, social man in the treatment.

I owe the position my own slowly evolving self-realization to my close study of the life and works of C.G. Jung that I have been drawn to largely by a series of intuitive leaps over some 20 years or so. It now seems to me as if this is by far the most significant purpose of any life, to find its uniqueness in its time and place the particular within and the general without. As in Guernica each of us is a multiple fusion of hereditary

and unitary being. It has gradually emerged for me that our life's work, however expressed, involves the unfolding of as much of that complexity as we can bear in the face of what life brings to us. Perhaps that is why the bull and the bull fight were so significant to Picasso. The matador and the bull for ever in life's tension to the death. Matador dancing the death of life watching the bull's every breath, every twitch.

It happens that during my quarter century or so 'with' Jung that so much of life on this planet has changed radically from when as a boy evacuated to the country I played in the garden, went away to school and was simply allowed to 'be'. In another garden I slept in a tent for a year. Was trusted and myself trusted whatever came to me. If I were growing up now I think trust would be a commodity hard to find, particularly trust in those around us.

Adults would have less time for me. Change would be more dubious because too rapid, inhumanly rapid, a new change would thrust itself upon me. I might not have time to weave my own myth. I feel I would not be left alone to explore, to find my own feet.

Uncertainty seems the norm now for adults as well as children; it seems like a spiritual crisis to have few, if any, ancient understandings on which to rely. In my early manhood I persistently dreamed of the Atomic mushroom cloud and when in Connecticut in 1962 I was fully caught in the Cuban missile crisis I expected the bomb would drop on New York City, but as I looked out of the window into the night in fact no flash lit the sky.

But the world could have been obliterated, and that is a new degree of uncertainty the whole world faces.

Jung, in his later years, (MDR?) expressed his concern's about the dangers of the mass-man culture. He had watched mass exterminations of peoples in Europe and the Atom bombs dropped on Japan in 1945 and was entitled to warn us, as the greatest living post war psychologist. I think that it is now up to each of us to take up the reins of our own responsibility, not just for our own sake but for those close to and around and following us. We do need a true sense of Self, in the deepest of our regions, and thus to respect the Self of others and our one world.

How? - Certainly Jung offers us many hints. ■

## SMALL GROUPS OVER THE YEARS - A few rich recollections by a past Chair

Establishing our Small Group system as an integral part of the Cambridge Jungian Circle began in 1992 at our inaugural meeting and was thus always a key element of the Circle's operations alongside the monthly plenary meetings - both remain keys to the life of the Circle today.

Once this plan was agreed, for our next meeting Roland Hindmarsh, who had been elected Chair, made a list of topics and thus the names for the various possible groups: signs were set up in the room so that everyone could choose which, if any group or groups, they wished to belong to. I think we had about six titles and those I remember are 'Alchemy and Individuation', 'Jung and the Feminine', 'Dreams', 'Archetypes Myth and Religion', 'Oriental Wisdom, Synchronicity and Parapsychology'. Some groups of course closed as the years went by, and new ones sprang up, such as 'Jung and Spirituality', a Dream Sharing Group' and in 1995 'Fairy Tales'. We also had a special group 'The Therapists Forum on a Saturday after the plenary each month. Nowadays we have a group centred round the Red Book, a 'Creative Arts Group', (so dear and surprising to my heart) and more than one 'Dream' Group. 'Alchemy and Individuation' continues after all these years still with some of the original members who now meet monthly. (I thank them for having me to their annual parties years after I left the group!).

It was understood from the beginning that these small groups would be autonomous, designing their own course of study and discussion and how often and where they would meet. A stipulation was that all members of any group were required to be members of the Circle itself. The role of the committee would be to help set them up and, and if difficulties arose to act as a sort of impartial mediator. Thus if any member had an idea for a topic for a small group it could be broadcast through our publicity and offered to members. All were private proceedings.

The hope was that as these small groups learned about their specialist aspect of Jungian thought they would occasionally 'report back' to the Circle and tell us what they had discovered, a bit like an advance party exploring new territory. This has occasionally worked but not as frequently as it might have done, probably due to a natural reserve, and partly because they often found it had become close and personal and was too intense to make public. Perhaps the first to give us a plenary in a brilliant and memorable form was 'Jung and the Feminine' in 1994. In our library there is a film of the evening's entertainment which shows what a clever and fascinating group of women it was, who used marionettes to illustrate their themes. I recall they showed the stories of Vasilisa the Wise, and Women Who Run with the Wolves.

Another evening was provided by the 'Alchemy and Individuation Group, and years later one of the dream groups explained to a plenary meeting the way they functioned, without of course, divulging the content of anyone's dreams since confidentiality was fully understood to be an absolute requirement.

Now, as I write, there are several small groups running

only one of which has run from that very first meeting - the 'Alchemy and Individuation Group' of which I was a member for some years but left a long time ago. Of this I can describe only the kind of effect it had on me. A bond was created which lasts still, a unique experience for me. Our method of operation was to agree a topic and usually one of the group would accept the task of starting the discussion for the next fortnightly meeting as we had it then. One of us acted as co-ordinator who kept an eye on our logistics - where we would meet etc. and looked after the growing file of our many records over the years.

For me it was a truly life changing process in learning far more than an academic study of Jung and his followers could ever have taught me though it was serious work, but for me a whole new way of learning, opened up untold possibilities, specially valuable both in my own life and in my counselling work. It was not always sweetness and light as the opposites and the projections had to be worked through in that close alchemical vas. I think we came to see by the actual human interchange something of the complexity, and mystery involved in living alchemy and the value of realizing thereby the many hewed colourations with which alchemy worked in their alembic process and just why Roland had added individuation to that group's title. It was, for me at least, a gathering of many universes over many years. Just look at the imagery in *Splendor Solis*.

A key to the success of the system of small groups, in my view, lies with the member of our executive committee who has kept a watching brief on these groups. Liz Keate was one I recall who insisted on doing this with such a light hand it provided the greatest freedom yet support when needed. In Judy Hanmer we have now just such another. (My knowledge here is incomplete as I was absent some of the time).

I hope this will have illustrated something of the real value of this kind of human meeting and trust. I feel I gained some more respect for difference - I hope!

A different kind of small group took place with Eric Hutchison, a Jungian analyst and Anglican priest who agreed originally to host a series of seminars but which metamorphosed into a group of equals with Eric as a fully participating member who I think came to welcome for himself our work there in his house on Long Road with his wife Elspeth too.

I need also to say how we have lost a number of those who touched us so extraordinarily, Eric is one, Johanna Brieger with her deeply shared experience of myths and fairy tales which she had brought into her work as a Jungian training analyst, Liz Keate with her gift of originality, and profound commitment to the Circle as a Chair of the Circle when she died.

There is so much more I could say of the meaning for me of the others who gave so much of themselves and their lives like, Michael Simpson, and Roland Hindmarsh who chaired not only the Circle but also the Therapists Forum. Some of these still live and some do not but I value each one utterly uniquely.

Richard Barwell ■



## Is there a better English Phrase for Individuation?

After Prudence Jones' talk on 'Nietzsche and Jung' at our last plenary meeting we came to ask the question whether Nietzsche had any influence on Jung's theory of individuation and after some discussion and various ideas what Jung had meant by it: we wondered if we could find a better English word.

In the glossary of Memories Dreams Reflections we find:

1. "the process by which a person becomes a psychological 'individual' that is a separate, indivisible unity or whole".
2. "We could translate individuation as 'coming to selfhood' or 'self-realization'".
3. ..."the individuation process is confused with the coming of the ego into consciousness and the ego is in consequence identified with the self, which naturally produces a hopeless conceptual muddle. Individuation is then nothing but ego-centredness and autoeroticism. But the self comprises infinitely more than a mere ego.... individuation does not shut one out from the

world, but gathers the world to one's self." See CW8

Is it possible to find what Jung really meant?

It seems that 'individuation' is not, for Jung, a state but a process. I now challenge anyone to suggest a new word or phrase to replace 'individuation'. If you think you have one please let me know in October in time for the November issue to offer to readers in the next Chronicle. This might start a very real and important debate!

Richard Barwell (Co-ordinator)  
(rpbarwell@granary.f9.co.uk)

*(PS. With heartfelt apologies the cameraman for this plenary has to admit to failing in his task of making a film of this excellent talk and wishes to say how gracious Prudence was when she heard of this. In future he says he will carry a spare camera in future.*



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## Creation of my own Image of Death

Richard Barwell

I met someone the other day who told me she has a major issue with facing death and I said how Jung writes in MDR that we all should form our own image of death and I have followed his advice and over a period of years I have evolved one that suits me.

If I were to follow this up I would explain how it has come about and how several strands of thought have come together for me. And for me it works and what may be helpful is a description of the process but probably not the image itself, which is mine own..

It has taken away much of the terror of death and that has helped me to be alongside the dying and to be able think about my own demise much more calmly.

It was probably in the decade and a half before I reached 75 that this took place and it involved working on such questions as the nature and spirit of matter, and how matter and spirit are intermingled. The first real breakthrough occurred out of the alchemical idea that matter is inspired down to the smallest particle, and this includes my own body. During one of a series of seminars Eric Hutchison used to hold in his house in Long Road, when we had each been given a cup of tea and, out of the blue, I saw how spirit is dissolved in matter as sugar is dissolved in tea and this became the

transforming image when I applied it to my own body, and yours and yours...

Then for some years I tussled with the question of my body after death. Until then it had been for me the end of all life - but now it gradually changed. What had been finite and dead now became eternal since spirit now integral with body would persist for ever. Now the matter of the body still containing spirit mouldered and recycled which taught me one the greatest principles of all existence, out of impermanence arises permanence in other words here is the endless wheel of life.

It has come to feel like my own form of Buddhism and perhaps Christianity, and as I live my conscious life I know, 'I do not believe, I know' that ego fades away but not the eternity of spirit. Death is now a process of existence: I can grieve for the loss, of a friend but his death is not an end, it is my loss not his or hers.

Jung understood also that our living present, our life, was now transformed - we were freed to live to the full because we no longer live in fear.

I know that I could not take over another's image I had to find it for myself, and only then is it real.

**See in Life After Death in MDR:** *'But the man who despairs marches towards nothingness. The one who has placed his faith in the archetype follows the tracks of life and lives right into his death'.* ■



## £500 CJC ESSAY PRIZE

For an essay on the subject of:

### “The Significance of Jung in Today’s World”.

The Prize is open to students of Jung???, trainees and practitioners of any nationality and age.

The essay must be original and written in English.

The length should be between 1500 and 2000 words excluding bibliography and references.

References are required for any works cited in the essay.

Members of the CJC Committee Adjudication Panel are not eligible for the prize.

For an application form please go to [chair@cambridgejungiancircle.org](mailto:chair@cambridgejungiancircle.org)

DATES????????????????

In case of any difficulty contact: [chair@cambridgejungiancircle.org](mailto:chair@cambridgejungiancircle.org)>

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### The Rain Drop

I have spent too long  
in the ‘either-or’ thinking and deciding  
far too little  
in the ‘both-and’  
hearing and connecting.

I kneel on the window seat to watch  
with a child’s eye how the rain tail veers and darts  
down the uneven pane of old glass  
seeing in it, miniature and silvery,  
the pink red garden wall of old brick  
with its creaking black gate  
until the drop runs its course to the pane’s end  
leaving the solid matter across the street waiting  
for the rain to pass when with bare knees  
I can run in the beyond between the low box hedges  
through the yew arch, past the thatched summer house  
to the open lawn where my elders plick and throp  
their garden games months after she and I  
had found the first aconite.  
Summers, winters, springs, autumns mingle  
in my raindrop, sliding still, a life ago.

Richard Barwell

## LETTERS

Dear Richard

You have asked me, as a member with some experience of design, to comment on the presentation of the Chronicle. I have said, in reply, that it rather depends on the purpose of the publication. If it is intended just for existing membership then little change is needed. If you hope to reach a wider readership then some changes in both layout and content may be needed.

My own view is that, with our location in one of the great university cities of the world, and given the importance of Jung's teaching, we should try to expand circulation, that we have almost a duty to try. The world is in a sorry state, with global warming and widespread pollution, nuclear weapons and irresponsible leaders, the hegemony of international capitalism and the almost universal dissemination of false information. We are told that 95% of all species produced in the process of evolution are now extinct. On present showing, Homo Sapiens could well join their number, an experiment that failed.

There is little that we can do about all this. However Jung has memorably said, '*The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring....from these hidden sources in individuals. In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers*'. (CW 10; 315) If we accept this, then surely we should be trying, with whatever means we have, to increase awareness of Jung's contribution to human knowledge.

One obvious means is the Chronicle. It might, for

example, be reaching the psychology departments of the University, or the waiting rooms of the many medical practitioners around Cambridge. We might invite contributions from outside the Circle. The possibilities are considerable.

In saying this, I am well aware that, as one of your more recent members (also one of the oldest, and an amateur in psychology) I may be out of touch with many of your readers. Certainly, present indications are not encouraging. Contributions to the Chronicle seem to be falling off and, after an encouraging start, there is little serious preceptive effort. Neil White's invitation to submit a design for a poster has had no response. So before we address the question of the design of the Chronicle, I feel that other views on its future, and that of the CJC, might be invited.

Kind regards

Gordon Blythe

Dear Gordon,

Many thanks for your interesting letter. I am most grateful for you help with the design of this little journal, and for your attending the Chronical Production Group for which I think we need at least one more volunteer along with Judy Hanmer and myself.

I totally agree that there is much in Jungian thought that can benefit people of this planet, both individually in the living of their lives and collectively as face the many challenges, and I would love to have comments by others on this key point.

Sincerely

Richard Barwell

Dear Editor

As one whose laptop has just given up the ghost in the middle of an article I was attempting to write for the Chronicle I find myself wondering what Jung would have thought about modern technology if he were alive today.

I am sure he would have appreciated the swift access to information provided by the internet, and deplored the misinformation which appears on subjects one knows something about. But would he have shared the rage and frustration of an older

generation who are expected to grapple with an alien technology in order to retain some sort of control over their lives, rather than being able to interact with another human being?

He was rather good at rage; would that he were here to explain in rational terms the difference between these two modes of being!

Judy Hanmer

Dear Richard,

I have been re-organising my books after having the painters in and have rediscovered a book called 'Mandalas for Meditation' (by Ruediger Dalke) which is in the form of a colouring book, but has much to say about mandalas in nature (as the basic patterns of creation), in mythology and in life in general.

One passage which interested me was about the space at the centre of a mandala: 'At the centre of the mandala the rules are different from those in the outside world of

contrasts (opposites?).... (there) we have one of the mysterious meeting points of the two worlds, the real world of unity and the outside world of polarity ... At the centre of the mandala, where time and space cease to exist – or rather where they merge – you can see through all space and time.

(So does the centre represent the Self?)

Judy Hanmer



## Salome's Veils and the Acceptance of the Unknown

By Pantea Lotfian

May 2018

I am not a therapist and nor do I have a systematic education in psychology. I enjoy though learning about the subject and have used what I have learned both in my own personal development and increasingly I am benefiting from my expanding understanding of the subject in my relationships with people in my private and working life. As I learn and discover more about the inner world I write my experiences as they occur in my diary, however increasingly I can see patterns and broad stroke realisations emerging on this personal journey of inner adventure that I can share.

My inspiration for writing this piece came from looking back at endless hours that I have spent in discussions with people as an innovation and strategy consultant. The subject of these conversations/discussions were seemingly objective and intellectual topics such as technology trends, markets, potential impact on their business, possible solutions and strategies to help them reach the ideal outcomes and variations thereof. These conversations were mainly factual. Facts, when researched well and discussed objectively, should make it easy to find consensus on a path forward in a given situation, however, often this is not as easy as one would expect. The intellect is a veil that we wear; underneath a quivering mass of emotions is constantly at work to filter everything before it reaches our conscious brain, even the so called facts.

This reminded me of the myth of Salome and her Dance of the Seven Veils. Salome's story has been told in different versions and degrees of elaboration and there are many interpretations to it. In brief Salome, the daughter of Herod II and Herodias dances on request for her stepfather Herod Antipas and his guests but demands John the Baptist's head in return for her favour. John is a prisoner, having displeased the king by criticising his marriage to Herodias, his brother's former wife. Oscar Wilde, in his interpretation of the story in 1891, transforms Salome's dance into a dance of unveiling subtly, leaving us to imagine and interpret the unveiling.



John is a prisoner, having displeased the king by criticising his marriage to Herodias, his brother's former wife. Oscar Wilde, in his interpretation of the story in 1891, transforms Salome's dance into a dance of unveiling subtly, leaving us to imagine and interpret the unveiling.

Miss Maud Allan as Salome

Often discussions or conversations are a dance of unveiling and trying to understand what the other person really means, wants, and hopes to achieve. I am often mystified why people do not just come out with what the real issue is from the start, however, often they themselves do not know what really the issue is. They often consider it to be a straightforward intellectual problem, such as something does not work, the organisation does not perform and is under-achieving, the acquired set of technologies does not match and perform seamlessly etc. As I started to learn more about the map of the human psyche through Carl Gustav Jung's ideas, mainly through the people I have met at Cambridge Jungian Circle, plenaries and workshops organised by them as well as my personal reading, my way of relating to problems changed.

I use the model below when I approach a problem, simply because I cannot change people or the environment that surrounds me, I only can change myself, my response to the issue at hand and my understanding of the structure of the problem. Changing oneself is continuous work in progress and I have come to believe that change is actually meaningless, especially in relation to oneself and one's self-development. Only transformation is possible. Transformation however is also not instantaneous and happening in a flash moment of enlightenment, rather it is a gradual process that requires continuous vigilance and care, the same way that we tend our crops to transform the seeds into bread, it is a painstaking alchemical process.

### Acceptance of the Unknown

In dealing with any problem we face, be it directly related to people or not, accepting the unknown from the outset will help considerably to simplify the current situation and help build a viable strategy for a way forward, venturing into the unknown.

As humans we define our world by language and also we define the issue at hand with the use of language. This in itself warrants a discussion in its own right, namely, how individuals with a more expansive command of language may relate to problems and define them in contrast with individuals with a more limited command of language. However, this requires a separate inquiry and I will not elaborate on it here any further.

The issues/experiences, positive or negative, that we face in everyday life, in our organisations and in our own path of self development are translated into the realm of language when we attempt to define them by the language available to us; the language defines their shape, borders, structure and other characteristics. Often our brain builds assumptions automatically. In itself this is not a problem, as long as we are aware that these are assumptions and also we keep track of what type of knowledge these assumptions are based on. Problems emerge when assumptions are made in order to fill in the gaps in our knowledge and when they are gradually, or immediately, taken for facts or truth.

Figure 1. shows a schematic of an individual's relationship with knowledge. Most of the time we

inhabit the sphere of what is known to us. If a person is more self-aware and has some understanding that their knowledge is limited, then they also are aware of the spheres of unknown. However, the unknown is not homogenous. There are things/knowledge that we are aware that we don't know, which still belong to the sphere of our conscious relationship with the world. However, there is also a vast sphere of things we don't know and we are not aware of the fact that we don't know!

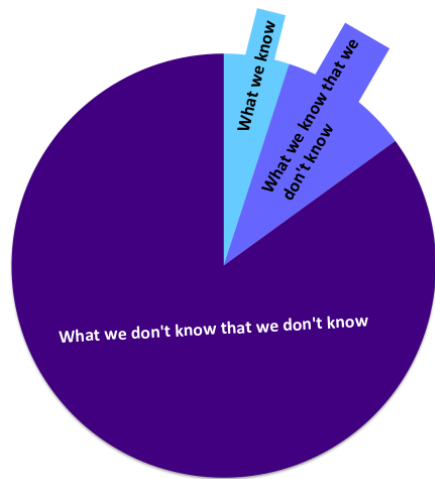


Figure 1: A schematic view of an individual's relationship with knowledge

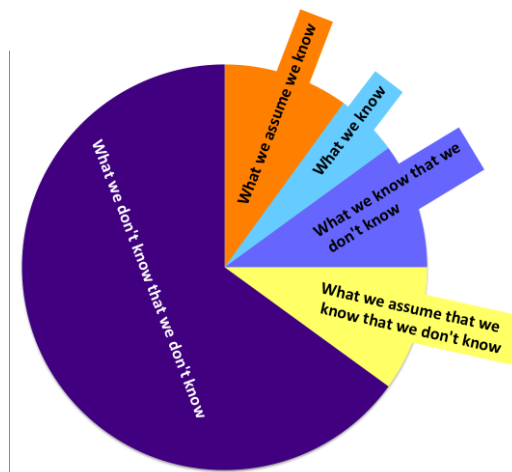
When approaching an issue, inevitably we will be making assumptions, and to have this diagram in mind can provide some crucial guidance. If assumptions are made based on the unknowns that we

are aware of, we can use them in our model of understanding the world, given that we trace them clearly back to the parts of knowledge "we know" that have led to that assumption, or to the parts of knowledge that "we know that we don't know". However, important is that we are aware that such knowledge exists.

Difficulties and confusion arise when we build assumptions in our model of the world and its relation to our issue, based on the unknown unknowns or "what we don't know that we don't know". The question is where do these assumptions come from and why do they seem so real, often more so than assumptions based on known facts?

My attempt to illustrate this question is shown in figure 2. Often in the haste to come to a conclusion, or under pressure from the world outside we start building assumptions that are neither based on the knowledge "we know" nor on what "we know that we don't know". In order to convince the world and ourselves we often use the input from the sphere of "what we don't know that we don't know". This is where our assumptions are most strongly rooted in and structured by our subconscious, i.e. the unknown world of our emotions, past experiences (both positive and negative) and accepted assumptions handed down to us from others that we never evaluated (i.e. what we learn through our upbringing such as beliefs and assumptions of our parents, teachers and other adults who have an influence on us). It is at this point where the veil of the intellect is thickest, because we assume with real conviction what we have assumed has originated from "what we know" and "what we know that we don't know" while they are actually firmly rooted in "what we don't know that we don't know".

Figure 2:



A schematic view of an individual's relationship with using knowledge to make assumptions

Here is where conflicts become deep and no amount of intellectual and factual arguments will be able to shed light on the point of conflict. Going back to the metaphor of the dance of Salome "we" demand John the Baptist's head, while our demand, unbeknown to us, is veiled by layer after layer of assumptions many of them stemming from unexamined beliefs and assumed facts/truths. As Salome dances and removes her veils meanwhile John is being beheaded so that she can be presented with his head when she finishes her dance.



Miss Maud Allan as Salome

In the story when Salome receives the severed head of John the Baptist, she is shocked of what has become of that dear head! This in many ways resembles the trajectory of a discussion, conversation, argument, a work or life that remains unexamined and is built on assumptions stemming from "what we don't know that we don't know".

By dancing the dance of unveiling before approaching a decision, i.e. by tracing our assumptions back to their origins and acknowledging the Unknown Unknowns, approaching decision-making and creating consensus will become much easier. At least as long as there is the willingness to acknowledge the Unknown. ■



## STRUTT AND PARKERS SPRING COLLECTION

by Clarissa Cochran

Back by popular demand – the stunning showing of our Spring Collection and amongst the 'classics' – the



Part of the Creative Arts Group enjoys the bluebell wood.

enduring yet totally individual appeal of ancient characters, managed by woodsmen long gone – some daring split length gowns yet still reaching for the sky!

[And in a totally different time-scale to us – meanwhile the modern world rushes on – alienating all in its path. Just once a year we're shocked into this sudden glorious transformation. Part returning to earth, part in constant

seasonal renewal as the colour *Green* makes a welcome (some would say

overdue comeback! And Oh yes the colours – my dear

you should see the colours. This particular season sees the perennial novelty of a deep blue-purple against bands of paler lilac, and all set against a backdrop of a very particular green back lit in electric lime!

**PRIVATE . KEEP OUT. NO RIGHT OF WAY**

Who did you say 'owned ' this wood? - Strutt and Parker did you say?

Strutt and Parker, can you honestly look this bluebell in the face and say its 'yours'? What a stunning design team you must have! And the range! The impact of the massed collection – every year exceeding all previous expectations!

Local people who knew the old man in the woods respected his choosing to live there and they called it Dick's wood. They erected a wooden plaque in his memory for he had lived there for 42 years. They looked after him when he became ill in his declining years. Its true he didn't design bluebells for a living – he didn't want to claim 'ownership' of anything – he didn't need to – he was part of the wood he loved and had made his home. ■

### What is the Circle Like to Join?

It was said she was a lonely woman and I suggested she might join the Cambridge Jungian Circle. The reaction of others was that she could well find it all rather highbrow. I was deeply shocked by this opinion, so contrary to my own long experience and also, from watching many others who have also found this group of people from many walks of life 'come at' the frightening issues we all face with remarkable understanding and generosity of our members. It is not all serious stuff and there is often fun and humour in the conversations we have, both in our monthly meetings and in small groups and workshops which over many years have made such a difference to members and non-members.

I do know that such friendly interactions in the Circle have radically changed my life as we have together formed our own views on the extraordinary range of interests explored by C.G. Jung and others.

This psychology at its best is challenging but not necessarily academic. It is adult, flexible and intensely human which began with Jung's own life dedicated to helping people to resolve and develop their own natures which involved then, as now, finding their own way through the challenges which life normally brings us all.

Nothing suits everyone of course, and this woman might be disappointed, but it might make a great difference to her whole life through a change in

standpoint. My suggestion was made lightly but also seriously because I know how, as with a large family, she might be able to engage with some of us over time with like, or indeed differently, minded people which often includes a lot of fun such as at the relaxed garden party we hold most years.

As one of the founders I was shocked that all this should be thought 'highbrow', an image utterly different to that which we had originally intended as well as being the opposite highbrow or remote. We are not of course a therapeutic organization though we do count therapists among our members, and most counsellors are certainly not highbrow but by definition are open minded people used to listening and responding to almost anyone.

A year's full subscription is about the same as a reasonably priced hour of therapy in this area, or if you just want to have access to our book and film libraries it is much less.

If you find interest in this Chronicle in which people share their thoughts then I believe many would find the Circle itself well worth checking out, for example to start with perhaps at one of our monthly talks here in Cambridge.

The first step is to look up our web site

Richard Barwell ■

## Difficult Questions: Jung's Philosophy and the Spiritual Quest

by

Judy Hanmer



Nowadays Jung is thought of as something of a guru and one of the initiators of New Age thinking. It is easy to think about him as a wise old man, but what was it that happened in his childhood which led him to ask searching questions about human existence and where we find meaning in life?

Jung's father and eight of his uncles were all pastors in the Swiss Protestant church so it was inevitable that many of the questions the young Carl asked were about religious belief. When he questioned his father about faith, however, the replies seemed to him totally inadequate. In *Memories, Dreams, Reflections* (London 1963) he writes that, for him, God 'was a unique being of whom, so I have heard, it was impossible to form any correct conception'. But as he prepared for confirmation he realised that many of the beliefs that he was being asked to subscribe to just didn't line up with his inner experience, and when he took his first communion he was bitterly disappointed that there was no consciousness of grace or of any sort of change within himself.

The contradictions between his inner and outer self weighed so heavily on him that he had some sort of breakdown and was unable to go to school for a while; the culmination came when he had a vision of God sitting on a throne in the sky above Basel and dropping a huge turd on the Cathedral, shattering its roof and walls. Having this thought brought a kind of

release and the knowledge that 'from the moment I emerged from the mist and became conscious of myself the unity, the greatness, the superhuman majesty of God began to haunt my imagination'.

These early struggles and questionings were the foundation of a spiritual quest which lasted throughout Jung's life and led him a long way from his conventional Swiss Protestant roots. Towards the end of his life he complained that he had dealt so frequently with the problem of religion that 'I have alternately been accused of agnosticism, atheism, materialism and mysticism'. However in all his writings what he aimed for was to encourage others to tackle difficult questions and he was not afraid to change his opinions as his inner searching and outer knowledge became wider and deeper. He presented his ideas as hypotheses which were open for discussion and at one point he said that he had no wish for people to become 'Jungians' who adhered closely to his lines of thought and developed none of their own.

In his quest for answers Jung turned to the archetypal stories of many different civilizations, but he also continued to use biblical stories as a basis for his journeys of active imagination. For instance, Elijah and Salome turn up in the Red Book in the roles of wise old man and his young companion and their story takes off in new directions which surprised Jung himself and continues to surprise his readers. But this is the essence of his challenge to us: to rethink our basic assumptions in order to bring our inner and outer worlds closer together. The result will be different for each of us as we follow the rocky path towards individuation, but it is worth the struggle! ■

### **Jungian Learning Community 2018 (Separate from the Cambridge Jungian Circle—but closely associated)**

**We have almost reached the end of a year long reading of *Man and His Symbols* which most of us had read at least parts of in the past but have found much either new or forgotten as we have taken it chapter by chapter.**

**This small Community is designed for therapists in training or retired, who wish to deepen or maintain their knowledge and experience of Jung's extraordinary range of thought and experience in the company of the other therapists. We would welcome such new members.**

**If interested please contact Margot Butterworth email: [margotbutterworth@btinternet.com](mailto:margotbutterworth@btinternet.com),**

## PROJECTION

In *Man and His Symbols* Marie Louise von Franz describes projection very succinctly;-

*“If people observe their own unconscious tendencies in other people, this is called projection...Projections of all kinds obscures our view of our fellow men, spoiling its objectivity, and thus spoiling all possibility of genuine human relationships”.*

(With such a mind we need to weigh her every word).

In a psychological sense it is essential to give full weight to the meaning of ‘unconscious’ which as Jung said “really is unconscious”. That means that in Jungian terms the ego, that is our conscious mind, may not realize what is happening in our mind when we see certain qualities in another person. (It also applies to when we think of almost anything, an animal, a political party, a country, or an artefact). This view of the other comes from our own make up buried within ourselves.

I have come to believe that if psychology only taught us this it would do the greatest service to mankind, if we can understand it and learn to ask the fundamental question: “which part of me am I seeing when I look out at my friend or my enemy?”

I once dreamed that a man I worked with was trying to strangle me, and in my sleep I lashed out with my fist to free myself of his hold on me. In doing so I hit my wife so hard on the chin she lost a tooth.

Years later in therapy that dream showed me that the difficulties I had had with this man were completely unconscious and at the time impossible for me to unravel. Had I been educated sufficiently to ask that question I might have been able to examine myself to solve the problem rather than blame him.

The ramifications of this change of standpoint for us all are potentially extraordinary for us as individuals, or for our society as a whole. If for example I talk about Russia and how dangerous I feel they are to us, many people would agree. But if I ask why I feel this it is quite hard to give a convincing answer. I have never been there I have only met one or two Russians and they seemed amazing people. So how do I come to be so suspicious of them? Objectively the answer is likely to be my opinions derive from the way the media has played on my prejudices, which may well come from my life experiences and even arisen from my family’s views

There is said to be antisemitism rife in the labour party at the moment. Is this another way in which the media play on our deeply unconscious prejudices and we come to see it as true? This may be the case but we also

need to ask, as free people are we projecting our own negative shadow?

When I was about seven I was told we were going to have tea with an elderly man in the village—a retired colonel. As we were leaving the house to visit him someone said: “of course you know he’s a Jew”. That was all that was said but that one comment set up for me the questions about what this man would be like because obviously there must something different about him. What was a Jew? I wondered.

He turned out to be more of a retired colonel than anything else, but it shows how easily a young mind can be affected, even infected, and how, had it ever been reinforced a lifelong projection could have been established that could have wrought a prejudice. I don’t believe it has, but it remains a question.

To make use of this in our lives we need to accept that our conscious awareness (the ego) is by no means our totality and that this ‘myself’ is but a part of the Self which is largely unconscious. Once we have taken that on board it seems at the very least helpful if when we encounter the certainty that the other external entity is in some way peculiar or antipathetic to us that we can ask first of all: “why does this seem so to me?” and “Might it be originating in myself?” Then with honesty take it from there without accepting the first answer which could be ‘who is the odd one here?’

The next step will be to understand the personal shadow, another important Jungian concept, which is often misunderstood as, by definition, an inner negative element this is not always the case, it is not equivalent to Freud’s sub-conscious, because there is also the positive shadow to meet.

Suggestion:

If there are other Jungian terms you would like illustrated please email me with your thoughts. At [rpbawell@granary.f9.co.uk](mailto:rpbawell@granary.f9.co.uk)

Examples– archetype, anima, animus, shadow, Self, ego. ■

# **FUTURE PROGRAMME**

For 2018

**15th June: AGM and publication of Chronicle No 6.** After the AGM there will be the opportunity for those present to reflect on 'Equaliteas': Diversity, Equality and Jung

**July 21st Cambridge Jungian Circle MEMBERS GARDEN PARTY** 3pm to 6pm at 35 Gough Way, Cambridge CB2 3RQ. We hope to construct a group mandala. Partners welcome.

At the home of Thomas (our Chair) and Fahim Rochford. Tickets £5.00 per head to cover the costs of materials etc - surplus will go to the Circle. Please bring finger food. / drink.

**21st September: Gillian Brown**

## **BURIED TREASURE**

This talk will look at the importance of restoring Folktale to a place within psychological narrative work, and how recognition of this neglected therapeutic resource could have far reaching consequences for our wellbeing and for that of our disorientated, disconnected culture.

**19th October: Rhea Quien**

## **DANCE OF LIGHT**

Rhea will present two pioneering interdisciplinary fine art films whose goal is to contribute towards deepening our relationship with nature and caring for it.

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## **WORKSHOPS**

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**16th November: Richard Berengarten**

## **THE I CHING and POETRY**

**13th October 2018**

**Mick Collins - 'From Hungry Ghosts to Visionary Spirits': the emergence of the transocene age**