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Welcome to the twelfth edition of the Cambridge Jungian Circle's Chronicle

It is a statement of the utterly obvious that the human race, has been and still is in the midst of the most testing period since the end of the second world war. Many have wondered how Jung himself would have reacted and may have been reminded of the cataclysmic dreams and visions he experienced towards the close of 1914.

On his way back from a conference in Aberdeen the first world war was declared and he was relieved because he understood what he had foreseen, and he was not going mad as he had begun to fear, and saw he had

picked up, from what he later called the collective unconscious, the disturbance, in that depth-sphere of human life, a foreshadowing of hell on earth. Perhaps we can now learn from his experiences then, and now our own, over the last months how we may well be facing not a temporary inconvenience before life in the busy world returns to normal but a significant happening in our depth. This may well relate to the waning capacity of our wandering planet to support our burgeoning population with its ever growing aspirations for material wealth. It is, in my view, these aspirations which must radically change to avoid a far worse cataclysm. And we ought to be able to begin to see our lives in the context of how we affect the planet's capacity to support life.

Editor

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Reflections by The Chair

Lorna McNeur

There was a time, not very long ago, when the CJC met monthly at the Friends Meeting House at Hartington Grove. One and a half years ago, we sat in a room with about thirty of us, including about three to five guests, for our monthly Plenary evenings.

Suddenly, and without warning, everything changed. Covid struck, causing everyone to stay at home and no longer engage in community activities. We, like the rest of the world, had to think of a solution to keeping our community connected. Zoom appeared, as if by magic, as the answer for all. Thus, we managed to continue our Plenaries on Zoom once monthly. The learning curve was tremendous and taxing for all, and helpfully, there was much empathy expressed about this, in zoom presentations internationally.

Another outcome was that, just as suddenly, like millions of other communities, CJC was thrust onto the world stage. Where once our community could sustain inviting speakers from the Cambridge, London, East Anglia areas, and our membership attending more locally, we could now have an international audience.

Over the course of a few months, we found that our guests were coming from further afield: Australia, India, Japan, Canada, and anywhere else in the world. It quickly became apparent that the same could be true for our speakers. Since the internationally known speakers draw a larger audience, this enabled us to be able to afford them.

Within a few months our numbers of guests increased from 3-5 to 30-50. We had become a very different beast indeed! All of this evolved organically, within a very short space of time, as we all know. We could never have dreamed of this, much less enabled it with such speed.

This was not a disaster with dire consequences but rather the opposite; the silver lining of a very dark cloud. We never knew what was coming around each corner, endemic of the Covid beast itself but it was just a matter of responding quickly and positively, whenever possible. Differences of opinion about how to respond quickly and critically amidst world crisis, naturally took its toll on our interrelationships but we seem to have survived and soldiered on; hopefully all the stronger for it.

Our cozy hall in the Friends Meeting House was suddenly opened up onto the world stage. Whilst in previous years, we had been delving primarily into the enriching and infinite symbolic dimensions of the human psyche we had also embraced, two years ago, Climate Change, and its affects on our inner and outer worlds, exploring how the Jungian ethos may help others to cope with such dilemmas.

In the height of the Covid crisis Black Lives Matters took the centre world stage, responding internationally to the horror of George Floyd's murder,

broadcast painfully, for all to see. The long suppressed issues of double standard cultures exploded onto the surface of societies internationally. Fanny Brewster helped us to look at some of these issues, so very difficult to address because of a lack of language with which to discuss the painful and distressing problems between black and white peoples. Thus challenging and stretching us, in ways we might not have imagined otherwise.

All of these issues surfaced differently in numerous countries, according to their specific histories. Britain has its own shapes and shades of issues with which to address and respond. CJC members requested speakers who could address the British dimensions of these international issues, from Black and Asian points of view. Dwight Turner and Kevin Lu were suggested by CJC members as speakers who might be able to address them from Jungian viewpoints. Please do suggest others if you think they too can contribute richly in other ways.

Climate Change, Black Lives Matters, growing spirituality and creativity in times of crisis, and listening to dreams to understand the unconscious symbolic levels of our lives in crisis these days, all offer ways of understanding and surviving the tumultuous 'spirit of our times'. Addressing the Ancestors as in Melanie Rein's Plenary this year, offers other ways of seeing and believing. Anne Baring, will offer Alchemy as a spiritual practice of individuation, towards both personal and planet healing. Exploring creativity in crisis, as we shall see in Susanna Self's Red Book symphony this year, is also critical to survival in these times.

Keeping a balance between our inner dimensions and outer world lives, in our Plenary topics and speakers, is probably the wise way forward. Donald Kalsched these days, is speaking of both democracy and demonic forces of the unconscious, from his expertise of child-hood trauma and how it plays out in adult lives. With all of these issues and many more, we all find ourselves on the cliff edge of climate and world change, threatening our very existence in an infinite number of ways. The world stands perched, and ready for absolutely anything. Not an easy place to be.

Let's address what we can and see if we can all make it thorough these critical times together; as we have done this year, so we mean to carry on. We rely on CJC membership, guests and speakers to continue suggesting these wise and wonderful speakers to help us all see our different ways through our worlds and lives.

There is probably no turning back of the clocks now to what we used to be. Perhaps we may be able to return this year, to our cozy hall at the Friends Meeting House, and share this safe space now with our new found friends.

(NB. Visit September 17th plenary “The Red Book Symphony”, See page16)

**PERSO NEL TEMPO
HE IS LOST IN TIME**

An account of the process of composing my fifth symphony, inspired by *The Red Book* during lockdown.

Dr Susannah Self



At the beginning of lockdown I embarked on composing my fifth symphony, inspired by *The Red Book*. My second symphony *Memories, Dreams, Reflections* takes the chapter *Visions* as its starting point. *The Red Book* was an even more ambitious project and I searched for a way to focus on a fragmentary aspect of the work that could reflect the context of the current pandemic. I found useful insights via the conversations of Sonu Shamdasami and James Hillman in their book *Lament of the Dead*. In particular, they discuss the idea that *The Red Book* invites us to connect with the dead from all of time as a form of transformation and self-actualization.

It's as if the man has crawled up from his grave, like an old wine that is still full of vigour, *Lament of the Dead*: Hillman/Shamdasami. p.141

This concept reminded me of Richard Wilhelm's book of lectures on the *I Ching* in which he suggests that we can become deeply connected to people from the past by engaging with their work. Therefore, as I focused on reflections on the past when reading *The Red Book*, I went on to discover resonances with Dante's *Divina Commedia* which had been created nearly 700 years earlier. I was struck by the similarities of these two epic works in relation to their cathartic inner revelations which, although biblical in their proportions, are delivered in a secular form. Both visionaries refer to their turning points as being instigated by an internal crisis. Sonu Shamdasami contextualizes Jung's experience: *There is a moment when he lets the chaos in*, he says at one point, *this was the night on which all the dams broke and he lets it in, but he doesn't remain there, within the anarchy, within the chaos*.p171, *Lament of the Dead*: Hillman/ Shamdasami.

Jung mentions the presence of tempestuous serpents during chaos in the *Red Book*, and in a remarkably similar way the sinner is pierced by a serpent in Dante's *Inferno*.

*là dove 'l collo a le spalle s'annoda
just where the neck and shoulders form a knot
24.99, Inferno: Dante*

The sinner is incinerated and then recomposes into human form. This metamorphosis from man to dust and again to man is compared to the death and rebirth of the phoenix, a mythological bird in Christian imagery.

*Così per li gran savi si confessa, che la fenice more e poi rinasce
Just so, it is asserted by great sages, the phoenix dies and then is born again
24.106-7, Inferno: Dante*

Jung goes on to say in *The Castle in the Forest*: *if no outer adventure happens to you, then no inner adventure happens to you either* - *The Red Book*: p. 263

Having discovered segments from these works that could provide an angle, I began composing a first draft of the symphony during the first six months of lockdown. The 15-minute symphony is orchestrated for classical orchestra and mezzo soloist. Composition flowed easily so that I had completed it by Christmas 2020. Resuming work in New Year 2021, I suddenly fell into an abyss and became uncertain that the symphony worked as a piece of music, or that it represented what I needed to compose in response to the subject matter. In particular I felt that I had not managed to interweave the shadow narrative present in *The Red Book* and *Divina Commedia*. Also, the extracts of the Jung that I chose to set for the mezzo soprano didn't sit well within the music. What followed was a six-month



HER BODY: Self, 2021

period of purgatory, a state of confused limbo. I had never experienced this before although I have heard of creatives who have. Fortunately, I had other commissions to fulfil so it was easy to assign the symphony to the back drawer. I became increasingly uncertain that I would ever have the strength to resume an interactive dialogue with the symphony's materials. In addition, the issues of the pandemic became more complicated. I gained a profusion of International composition students online and, shockingly, a colleague from my recent studies at Cambridge killed herself; she was only thirty. To process her tragedy, I dedicated a significant section of my new physical theatre opera *HER BODY* to her memory.

Then another twist of personal fate led to unexpected difficulties with neighbours over the build of our new creativity studio. In Dante's *Purgatorio*, 13, the job of the mountain of Purgatory is to dishabituate us from vice. Dismala — literally, dis-evils (verse 3), or dishabituates from evil — those who climb:

*Noi eravamo al sommo de la scala,
dove secondamente si risega
lo monte che salendo altrui dismala.*

*We now had reached the summit of the stairs
where once again the mountain whose ascent
delivers man from sin has been indented.*

13.1-3, *Purgatorio*: Dante.



My composition supervisor, Richard Causton, from Cambridge, forging his own bells for his new orchestral work.

Dismala is a verb formed from the privative prefix *dis* + verb *malare*, based on the noun *male*, evil. Therefore, the mountain dis-evils us or purifies us from vice. So it was that the neighbourly dispute psychically drove me back to engaging with my symphony in a new way. I began the practice of opening *The Red Book* randomly to invoke synchronicity in a similar way to the *I Ching*. The first quote was:

The soul demands your folly not your wisdom, *The Red Book*: p.264

Jung's words resonated as I re-opened the score. Also, I drew closer to finding similarities between his inner journey and Dante's. Here was a universality of experience going beyond that of the individual. Both suggest that all human behaviour, good and evil, is rooted in love. So that love can incline toward the good, or toward the bad (*malo amor*). Therefore, relationships are not so clear-cut as they might seem. I set to re-forging the material of my score with a new energy and transformed the original compositional material from the perspective of *The Red Book* to reach back in time with a compositional response to Dante's *Divina Commedia*. I even went on to further reference Virgil, from whom Dante drew his inspiration. I now replaced Jung's words with the Dante quotes in Italian which are embedded in this article.

Like an ouroboros, the alchemical process of renewing my original composition created an entirely new, (and in my opinion) more effective work. I was driven by a demonic energy during a three-week period of transformation. Through reaching out to ancient times via the Dante, I sense I was perhaps fulfilling one of the aims of Jung's work as suggested by Shamdasmi and Hillman. In *One of The Lowly Jung* says: *I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and live within. For that reason, I turned away and sought the place of the inner life. The Red Book*, p.267.

And in *The Anchorite* he says: *Through contemplating the dark, the nocturnal, the abyssal (relating to denoting the depths or bed of the ocean, especially between about 3000 and 6000 metres down) in you, you become utterly simple. And you prepare to sleep through the millennia like everyone else, and you sleep down into the womb of the millennia, and your walls resound with ancient temple chants.*

Therefore the reworking of the compositional material took the form of an unconscious act of submission to the calling of the higher forces of *The Red Book* and the *Divina Commedia*.

Another aspect of *The Red Book* that fascinates me are Jung's references to gender identification and transformation. This coincided with my preparation for the première of my opera *HER BODY* for the Tête a Tête opera festival in London this July, 2021.

It is good for you to put on a (wo)man's clothes, people will laugh at you, but through becoming a woman you attain freedom from (wo)men and their tyranny p.263, The Red Book'

In Ely where I live, this spring, I discovered a Green Man in the Lady Chapel of the cathedral. Very occasionally there are Green Women too. Both are symbols of rebirth. As I completed *È PERSO NEL TEMPO* I also finished my largest lockdown painting: *The Green Woman*.

Jung says in *The Red Book*:

He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun.

Paradiso 30 opens by conflating time and space. If noon is 6,000 miles away, then sunrise must be 900 miles — about 1 hour — distant. The opening verses 1-15 suggest that at about 1 hour before sunrise, the stars disappear one by one before the arrival of the sun, and the angelic choirs fade away leaving only Beatrice. *Paradiso* echoes the spiral looping of forward motion and nostalgic. Dante records his final tribute to Beatrice in a metapoetic passage. Her words present interwoven language, a distilled version of the Occitan technique of *coblas capfinidas*, in which the last word of a strophe is picked up in the first word of the next strophe.

È PERSO NEL TEMPO concludes with Dante's words:

Noi siamo usciti fore
del maggior corpo al ciel ch'è pura luce:
luce intellettual, piena d'amore;
amor di vero ben, pien di letizia;
letizia che trascende ogni dolzore.

From matter's largest sphere,
we now have reached the heaven of pure light,
light of the intellect, light filled with love,
love of true good, love filled with happiness,
a happiness surpassing every sweetness.

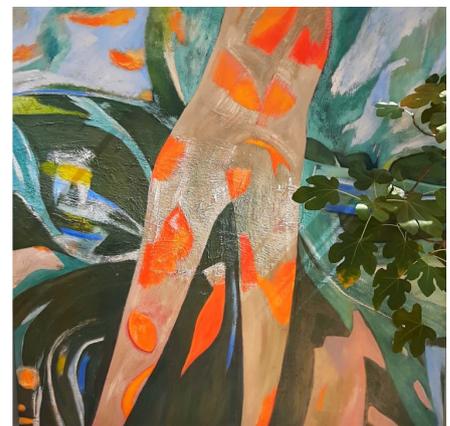
30.37-42, Dante: *Purgatorio*

Giving Jung the final word, he says in *The Remains of the Earlier Temple*: *On this way, no one walks behind me, and I cross no-one's path. I am alone, but I fill my solitariness with my life. I am man enough, I am noise, conversation, comfort and help enough unto myself. And so I wander to the far East. Not that I know anything about what my distant goal might be. I see. Blue horizons before me: they suffice as a goal. I will hurry toward the East and my rising - I will my rising. Jung.*

Dr Susannah Self is a composer of contemporary music, installations and opera. Last season she presented a plenary on her 2nd symphony Memories, Dreams, Reflections for The Cambridge Jung Circle. She trained at Royal College of Music (ARCM singing) and Cambridge, (MPhil composition). She won scholarships from Royal Society of Arts and Banff Centre, Canada to study with John Cage. In 2020 Susannah completed her PhD in composition at Royal Birmingham Conservatoire funded by a scholarship. She is also a freelance opera singer and has sung solos roles for De Vlaamse Opera, Opéra du Rhin, Lyon Opera, Landestheater, Salzburg, Luxembourg Opera and in London's West End. Commissions in 2020/21 include FAST for Spitalfields Festival, Frontline Worker for Skipton Camerata, ORANGE for English Touring Opera and Her Body for Tête à Tête. In the last three years Susannah composed works for Birmingham Opera Company, Birmingham Contemporary Music Group and Birmingham Royal Ballet. Susannah conducted the première of her operas The Butt in Vienna in 2016 and Quilt Song at The Old Birmingham Rep in October 2018. She takes up a composing residency at Aldeburgh next spring and her publisher is composersedition.com.



Green Man in The Lady Chapel in Ely



The Green Woman, oil on canvas 8'x 8': Self, 2021.

A Meeting with Marie Louise von Franz and then A Long Lived Question for Richard Barwell

In November 1992 I went to Zürich to meet Jung's only son, Franz, who was then in his eighties and long retired from his profession as an architect. I had come to make a short film of him talking about his father, and by a remarkable piece of good fortune I was able to meet Marie Louise von Franz in a momentous quarter of an hour.

This was the time just after the Cambridge Jungian Circle had started and I was heavily involved with that and with the Alchemy and Individuation small group. I knew something of Dr von Franz and how she had been one of Jung's closest colleagues: I also knew that she was seriously ill with Parkinson's disease and had decided that it would be inappropriate even to attempt to meet her.

Though in my fifties by then I was just 'an infant Jungian' and here to absorb in a few days as much as I could of the place and the atmosphere in which Jung had lived during all his adult years, which included his solid three story house by the lake. I had two long meetings with Franz far into the night which is another story, except we had met in Jung's own library on the top floor: archetypal forces seemed to surround me. I was also treated with great civility at the C.G. Jung institute, and I soaked up something of the atmosphere of Küsnacht, and its environs including the Zürichsee, and in a special drive to the far end of the lake also of Jung's tower at Bollingen. It was a busy, fascinating few days.

Late one afternoon I was filming in the beech woods, above the town where the leaves had already fallen into a carpet, crackling with each footfall, and spreading down the ravine to a clear stream. There were not many people about.

I wanted to make a kind of visual suggestion of Jung as an old man, out to stretch his legs, communing, with the forest before winter set in. I had my camera on its tripod pointing down the path when at that moment an elderly couple came into view, arm in arm, dressed in long dark coats. They could easily have been Carl and Emma, so hoping they would not mind I let the camera roll.

When they came up to me, I stopped filming and I said I hoped they did not object. They graciously replied in perfect English, and I immediately warmed to their quiet dignity as they assured me they did not mind at all. We started to chat and I told them why I was there and what I was trying to do.

'Oh,' the woman said when I mentioned Franz, 'we used to live in a house designed by him, and now we have moved and live opposite Dr von Franz. We know her quite well'.

I could not resist asking after her and then wondering if they might be able to arrange a meeting for

me. They instantly agreed to telephone me at the Sonne Hotel at 9am next day to tell me the outcome.

I spent most of the night delving into the suitcase of Jungian books I had stuffed into the car. I focused particularly on von Franz's own work on Alchemy derived from the lectures she had given at the Institute. I jotted down some questions not at all sure how it might be to meet her, a leading Jungian scholar. Alchemy, was her subject and she had been Jung's closest colleague. I was, I knew, seriously ill-equipped for a meeting, knowing little more than the barest bones – that alchemy had been for Jung a vital link with modern man's deeper symbolic strata and had given him the proof he needed to develop his theory of the collective unconscious. Indeed his son Franz had just shown me some of Jung's detailed notebooks, crammed with small jottings in black and red ink, which looked like a draft lexicon of alchemical symbolism. At least I had some sense of the immense scholarship and painstaking work which underpinned his important psychological theory of the collective unconscious.

At 9 a.m. the phone rang to say I could meet Dr von Franz .

The bungalow on the deserted street was so overgrown with trees and shrubs I could not tell which of the two doors to knock on. Clearly a test for this dubious hero! I could have been a character in one of the fairy stories she had interpreted in the course of her work. At first I could get no response from either of the almost hidden doors. Perhaps I had tapped too nervously. There seemed no sign of life and it became even more like a fairy tale set in a suburban forest. Was I even at the right house? Having dithered a while, I probably rapped more loudly at the door under the porch at what was, I suppose, the front of the house and suddenly it was flung wide. A blond upright woman stood looking askance.

Her abrupt manner was disconcerting. *'They did not confirm your visit!'* she announced in heavily accented English. Being English, I apologized. I think I probably asked if she was Dr von Franz, though it seemed unlikely in view of her robust stance. Then she introduced herself as Frau Doktor Somebody. So another doctor, but of what? *'Come in anyway!'* I stepped into the hall. *'Wait there! and I will see if Dr von Franz will see you, after all,'* which made it all seem extremely doubtful. I felt spell bound and did not move an inch as I stood on the dark polished boards on which there was a rug, maybe Persian. I think I remember a mirror and some pictures on the walls: I know it felt clean, ordered but hushed, almost ecclesiastical, and calm. It was not quite threatening, but a place not to be trifled with: or (this with hindsight) was it protective of someone very ill?

I tried not to look through the doorway left open by the Frau Doktor into what was maybe a library, or a large study, but my curiosity was too strong. I saw the Frau Doktor lifting a small limp body and lower her into an upright chair which stood in front of a floor to ceiling bookcase. I realized then the effort involved in meeting me and began to glimpse the spirit and generosity being offered to a complete stranger. It all fore-told some outcome, definitely.

'Dr von Franz will see you now!' I respected her then as Guardian.

Then I found myself sitting opposite this rigidly upright woman apparently staring at me though her thick glasses. I was, I knew, in the presence of an extraordinary personality who had long knowledge of Jung himself, who had herself added immeasurably to the scholarship, with particularly the deep sense of the human, I was coming to value. Yet here she was struck by her illness into a form as immobile, and upright as a sphinx. It was very hard for me to know how I was to react in the face of this enigma. I fell back on my hasty preparations which at first led me into a labyrinth. I asked her permission to use my camera to make a record of the meeting. After a second she said she did not want to be seen due to her illness but I could use it to record sound only – so I left the camera on my knee with the lens cap firmly on. The following quotations are exact from the transcript, and such is the density of what she said I would not have been able to consider the extraordinary depth had she not permitted this record.

R. *There can't be many people in the world who knew C.G. Jung as you knew him.*

F. (pause) *There are still quite a lot but they are all very old.* (There was wry humour. The oracle at Delphi could not have been so riveting – I felt myself on an edge here - the accent, and the rhythm – almost an incantation).

R. (pause) *Would you be able to say a few words about the feeling over a period of time about being analyzed by him?*

F. (pause) *No... That is just a point I would not talk about. Analysis is a secret. The analyst has to keep his mouth shut and the analysand too. Analysis, if it works, is a sharing of the most intimate secrets - they come up through the dreams.* (She had not picked up on the word 'feeling').

R. (pause) *Yes, I understand completely. Can you say whereabouts it took place? Was it in the garden? Did you have the analysis in different rooms, in different places?*

(After each of my questions for a long time nothing seemed to happen, there was no change in her expression, no movement. I had no option but to wait ...)

F. *Always in his library, but in good weather in*

the summer, sometimes in his garden.

R. *In the little summerhouse by the lake*

F. *Yes.*

Further on I say:-

R. *In our Cambridge Circle we have formed a series of small groups and one of the small groups is to study Alchemy and Individuation and I have joined that particular one....*

F. *That keeps you busy for the rest of your life....*

R. *I think you're right - I am sure you are - and the reason why I have joined that particular group is because I find it so difficult - at the moment - to understand why Jung spent - was it 20 years?...*

F. *More!*

R. *More. It must be ... can you in a very brief time suggest at least for us a signpost to answer that question.*

F. *To which question - when he began Alchemy? ...*

R. *I am not asking for an answer but just a pointer to direct us in our study as to why Jung spent so much of his life ...*

F. *Because the development of modern science is archetypally pointing at a union of the natural science with the humanities and the union of the problem of mind and matter and all that is prepared in Alchemy. Alchemy had the presupposition that matter was somehow alive and the New age philosophers.....return to that now. Then you have the unity, of the unity of the humanities as a science of mind and the natural science as the science of matter and they have to come together and they are coming together in a kind of New Alchemy - not a return to the middle ages - but picking up what was the threads which were abandoned then. Jungian psychology is that unitary science because when you study dreams, so I saw the psyche of matter, what Jung terms the collective unconscious is in a way the psyche of matter.*

R. *Ahh.. That is throwing some new light for me...so there is a fundamental unity...*

F. *What Jung calls the Unus Mundus - the Alchemists in their medieval way hunted in the same grounds. Then in the 17th century science abandoned the idea of a psyche of matter, postulated matter being dead. There was a little more, but that is the heart of what I took from that oracular moment.*

The ending was easy when she abruptly said:
'I have to stop!'

She wished our Circle well and I thanked her with real sincerity then to be shown out by her mollified companion, who appeared miraculously at the right moment.

Even as I walked across the street to meet with my kindly contacts, who were waiting to hear what had

happened, I think I had some intuition of how the whole question of the aliveness or otherwise of matter would become a central, and therefore momentous issue, which I would need to struggle with. What did it, could it, mean? My mind was already exploding with questions and ideas. I would clearly have to try, however hard, to find some meaning, perhaps even a resolution, at least a place for it. Dare I try to impose this revolutionary thought on to my mundane world? Might it not be unsafe, even ridiculous? I think even then and as, later that day, I drove up the Autobahn towards the North Sea I knew ...I had no option.

When I returned here the Alchemy and Individuation group helped me for years on this – what may I call it? – quest?

It was also an urgent task, for a middle-aged man adrift, who was unable to accept a Christian, or indeed any other, formal religious view, and a way into a quite unexpected recognition of how little I knew, or would ever know, of what lies below the surface. It is why it resonates at least dimly, when David Peate writes in *Blackfoot Physics* how impossible it is to conceive of the vortex of an eddy in the current of a river without the water in which it exists. I see at least that the subject, like the object, exists in something beyond, some ‘otherness’ which it also contains, whose mystery remains.

I am not a scientist, but it is almost impossible to be alive in our era without some awareness of how modern scientific findings so often impinge on our inner lives. What Dr von Franz triggered for me was a way of integrating the science, or sense, of the surface, with the

needs of the deeper spirit, or at least to hint that I might find some way. Yes, I think that was it...

‘That keeps you busy for the rest of your life....’ she had said.

(August 2021. I am now an octogenarian and it is almost 30 years ago when that all happened. I am not saying that I have spent all that time on how matter could be alive but it has influenced me continuously and I have looked at it from many angles. Last year I had time to pick up on Jung’s suggestion that to live life to the full we should all form an image of death, and I lit upon the idea of **‘the cycle of the inspirited atom’** which like the hydrologic cycle we are each part of. So death becomes not an end but an endless living process whether we are human, animal, vegetable or even mineral. It is an immensely satisfying image which I live more deeply on a daily basis. It is one that has evolved out of the unimaginable alchemical and physical idea of the nature of matter and its connection to our spirit. Crucially it is also non-theocratic, and not borrowed. It hints too at the possibility of a new way of being part of our planet. It may not involve a god but it feels unquestionably spiritual.

I can see the roots of this approach to life and death in the mind of that still callow but searching man who was given the gift of those few minutes with the woman who had been Jung’s collaborator and assistant: I have always wondered how she still had the spirit, deep within her, to have herself positioned there to speak to me, a stranger out of the blue, and pass on this profound kernel of her knowledge and to suggest how much this would inform my being for so long.)

“How It Is Now”

Suddenly here in my eighties unavoidable scattered memories...

The war descended like an invisible avalanche
kind grandparents, uncles, aunts, old houses
with all their steadfastness, and the radio news at nine
with the crump of bombs on the railway yards in the middle of the night.

Rationing, to me then was what it was - life as lived
only later with the real damage done
came the strange excitement of choosing my sweets.
Sweet freedom. Now with greedy freedom comes my doubt - time to redefine,
which signifies?

The midlife vision of that peak of evil, changed just over the sea,
millions of half awake skeletons, behind the fingers clinging to the wire
being turned into smoke lazily drifting over the snow.
There was a time when I believed in good here, that evil was ‘over there’
now it’s not so clear: but do we, who point the finger, point it enough within?

The forces of the mass may well be too great for change: with so few years left.
I am blinded by my own mortality and yet I’d welcome a mass that asks about its future’s
own role. What is it that now stands between our joy in life’s essences
and planetary annihilation?”

RPB

Remembering Jack Herbert



Jack Herbert in 2013

From

Rita I'Ons

Jack was a Staff Tutor of English at the Department of Continuing Education at Madingley where I worked.

He joined our 'Explore' group (mainly CJC members) which met once a month on a Saturday at my house. Jack's contribution was interesting, knowledgeable and often profound. There was always a mention of Fuchsi, the beloved cat, especially after his wife died. He talked about his time teaching in Japan with pleasure and brought his beautiful embroideries to show us which he had been given in Japan. He wrote lovely poetry, one I especially liked was on trees. I wish we had taken recordings of these meetings, they would have been interesting.

I visited Madingley Hall recently and the staff remembered Jack with pleasure and said how nice Jack was to work with.

Jack R.I.P

From Richard Barwell

Jack was an enthusiastic and tremendously supportive member of the Circle in its searching early days and gave us several lectures on Jung and relationships to the German Tradition,

To W.B. Yeats, Blake and others.

He was a Staff Tutor at Madingley Hall for many years and he brought that knowledge and experience to bear on his lectures to us most of which are now available for viewing by members.

The above picture of him I took at a Circle summer party in 2013.

From Prudence Jones

'Jack was very helpful to me when I was teaching at Madingley and I also appreciated his thought on the German nature of Jung's thought.

From Judy Hanmer

'I remember him for two of his extra-mural courses I attended in Luton, when I was living in Harpenden. It was a miserable time as we had moved away from a place where I had an interesting job, a lovely garden and many friends. My children had left home and the dog died! But his lectures lit up my life. Although his subject was literature, he included psychology, art and music and this really broadened my interests and understanding. Later I met him at Hazel Guest's sessions on transpersonal psychology and I suggested he might be interested in CJC.'

From Margot Butterworth

'I have fond memories of our CJC reading group trip to Assisi (and his 'losing' his passport on the way home!), and the Stephen Karcher consultation process in Jack's lovely house with his amazing cat, Fuchsi. He taught me to lay a bottle of wine down when I thought it was empty. That way you got a few more drops. I've done it ever since! But more seriously, I also remember being totally engaged with his lectures, always of interest. And my introduction to Kathleen Raine.'

From Conny Novak

'I remember Jack with much fondness. Always kind,, always listening with interest, always a twinkle in his eyes. I once was invited to his house and met his German wife for afternoon cake. It was a lovely treat. And Jack loved his cat, Fuchsi. Jack had a fine intellect and to be honest I couldn't always follow his thoughts. But I did like listening to the melody of his unique voice!'

From Les Oglesby

'It was a privilege to attend the service of thanksgiving for Jack's life at Cambridge Crematorium on 14th May. The highlight of the service for me was when we heard a recording of Jack reading one of his own poems, Afternoon Lions, which ends - "Slowly turning in the sleepy warmth / Of sultry savannah afternoons, / The friendly topaz of their eyes / Is now asleep on riverbeds of peace." I was grateful on several occasions for Jack's help as I began serious study of Jung after joining CJC in 2001 - checking for the right nuances of translation from German texts and for discussions about the theme of opposites, which was a central concern of one of Jack's publications. After the service we had the chance to meet Jack's neighbours, Felicity Lee and her husband, who had done so much to support and facilitate Jack's care after Traudl's death and in his final years. Their abundant neighbourly goodness continues in helping to sort out his effects - and, not least, in finding a new home nearby for Fuchsi!'

Colour and Culture: Race and Respect Lorna McNeur

Following Fanny Brewster's Plenary last year, Prudence Jones and I have corresponded about various related issues, from which this writing arises. She writes of my experience shared below, "Your three Guardians were powerful representatives of three races which were looked down on by the dominant European culture, ... It sounds as if they embodied a wisdom and strength which the colonising Europeans never even noticed – very inspiring."

How do we address the profound issues of Colour and Culture, as Jungians, in our personal, professional, and political lives? Here is my experience and what I have learned thus far: It is a lifetime journey and there is still such a long way to go. These are my reflections, starting from a significant awakening in childhood, through to various experiences, that have led me to where I am with it all now, at this stage in my adult life.

One day at seven years old, I was wondering why people were treating me like a child. The question did not seem absurd to me at the time. Family life was not easy, being the fifth of five in a dysfunctional family, in which nobody had time or emotional energy for anyone else; one had to grow up too quickly.

Whilst wondering why my parents and siblings behaved as if I had nothing to say, no perceptions or thoughts to share, I slipped away into a 'day dream'. Before me I saw tiny bright stars floating in the night sky. I understood these then, as spirits of unborn beings, who floated down to earth when a baby was conceived, in humans and creatures great and small. At the end of this journey, appeared the deeply wise faces and eyes of three ancient humans; African, Indian, and Native American. The deep lines on their faces held the stories of their Lives, like the rings of a tree. Wise life lines and deep pools of experience in their eyes, I felt their love in the looking, and I to them. I felt 'held and safe' in their presence.

As I arose from this deep space, I then became aware again of my earlier question of being treated like a child. I wondered then if perhaps I had been one of those ancient ones, in my previous life; and had not entirely let go of that life yet. Trust was the gift of this unforgettable journey. Often, when times were particularly difficult in many other situations through my life, I felt the sustaining presence of these Guardians, quietly watching over, and guiding with love. The notion and possibility of previous lives, lived as any culture and/or colour, or species, (including future lives), were also the doors opened to me, through this sacred journey.

Growing up (10-13) in the midst of Philadelphia race riots in the early 1960's, and living in a mixed neighbourhood of Puerto Ricans, poor whites and blacks of different nationalities, gave me experiential empathy for many different peoples, that is still with me today. Moving then to New York City, my teenage years were dominated by Civil Rights and Anti-war demonstrations, mostly in New York, and sometimes Washington. I attended Music & Art High School from 14-18 years of age, that was located in between Harlem and Spanish Harlem. Hence the school student body was fairly

evenly distributed between Black, Spanish, Asian, and Caucasian students. In the 60's, as you can imagine, we were all out there together in the streets, marching and 'sitting-in' for what we all believed in, together. So my experience of other people's lives, comes from cumulative lived experience, during deeply formative years, that has been with me for life. Even so, this does not make me immune to the sometimes invisible aspects of prejudice and racism, present in myriad levels of human culture and society.

From birth, we are all born into, and exposed to, this toxic subject and experience of racism, that it is difficult to know what is actually true, natural, and what is culturally applied and unconsciously adopted. The media, education, family beliefs, urban and rural experience, can all deliver conflicting mixed messages, such that nobody is free of confusion and contradiction. To unpick this volatile subject, I have come to the understanding, that the question is not 'Are you racist', because this simply puts a person on the defensive, and precludes any depth of conversation; because in liberal society, racist is 'bad', and anti-racist is 'good'. The conversation usually degenerates into a defensive argument about whether somebody is racist or not. The real topic is forgotten.

What is going on more deeply beneath this superficial stance? Generally speaking, people tend to band together in the familiarity of our own cultures and colours, and perhaps especially so, in a deeply divided and culturally confused world. Or as Prudence puts it, "we are archetypally biased towards our own perceived affinity group, and under pressure we tend to demonise out-groups". Systemic racism supports this aspect of self segregated social behaviours. We all cannot help but to have taken on board these myriad toxins, that unconsciously encourage prejudice and racism in every single one of us. All colours, cultures, and nationalities seem to have some sort of stance, negative and/or positive, towards Others. We might not like it, which means that, with awareness, it is possible to unlearn numerous layers of unconsciously adopted cultural assumptions.

This is the starting point. To realise that yes, we are probably all prejudiced, and have the courage to say, *Yes, I am prejudiced*, and I want to unlearn and dispel all the toxins that I have learned unconsciously through osmosis about racism, since I was a baby, child, and adult; that keep me apart from the beauty and wisdom of people of all colours and cultures. To admit that we all have that dreaded thing that nobody should have, *racism*, is to *open up the conversation*, with *curiosity and compassion* towards ourselves and each other.

The alcoholic in AA starts off the conversation by admitting publicly to the group, 'I am an alcoholic', in order to begin the long process of dispelling the toxins of this soul destroying disease. Racism is a dis-ease that is pervasive internationally, and can only be addressed by admitting that it exists on a pandemic scale, inside each and every one of us. It is not inborn but has been culturally applied for millennia. It can be changed. We all just need to begin to learn to talk about it, and to each other, across cultures and colours.

Continued over:

Afterword:-

Dr Brewster recommends a “White Awareness Workshop”, for any white people who wish to become more consciously aware with increasing depth, of the myriad unconscious prejudicial assumptions that we have adopted through our lives since childhood. It also helps white people who wish to help in this dire situation but do not know where to start.

The course is based on a book written by Robin DiAngelo, called, What Does it Mean to be White; Developing White Racial Literacy, 2016. The clarity and calm with which she names and discusses the myriad levels of prejudice and discrimination in society is astounding and awakening. In a word, it is brilliant. I highly recommend this book for anyone who wishes to become more aware of the socialisation that we all adopt unconsciously through osmosis, in our different

societies. Believe me, we have a lot more of it than we could ever imagine!

Di Angelo writes that, “Scientists estimate that we (humans) have conscious access to only 2% of our brains’ emotional and cognitive process.” (Di Angelo, 2016, p.58, my parenthesis). The essence of the Jungian ethos is based on this understanding of connecting unconscious wisdom with our conscious minds, which Jung established in his own work, more than a century ago.

Two of us from CJC are starting the “White Awareness Workshop”, in September, led by Cathy Henschel-McGerry and Walter McGerry, who lead ongoing workshops throughout the year, for free. They can be reached at;

cathy3hmc@comcast.net

and

waltermcgerry@comcast.net

Last Meeting This Year of Jungian Learning Community

A Personal Reaction

It was a screen full of friends, on a hot June evening and we were reflecting on a remarkable year of our monthly meetings – all of them held on Zoom. Two of us however were sadly missing this evening.

It was a platter of our experiences, thoughts, fears our concerns for the past, the present and the lives we have been made to lead since the pandemic began. Some were a bit irritated at our loss of freedoms, some resigned, perhaps all understanding the terrible dilemmas facing the country and its government as well as those who report it on the news, which some thought not positive enough.

We spoke about the isolation of many, and the desolation from the separation of families and from loved ones. Our oldest members compared it to memories of their childhoods when we were all rationed for food clothing and fuel and in most ways, and how these deprivations were accepted as proportionate to the dangers involved. That was all young children knew.

The question arose what had all this change in our lives and the emergency we have faced taught us about the even greater challenges that may lie ahead as we muck up the planet’s capacity to support us, to allow us to breathe, to drink purely and to travel freely where and when we like. We heard from one of her dilemma over how much to try to inculcate her grandson, who already knew things like the true cost of hamburgers.

We touched on the true cost of not eating what we ourselves have not grown ourselves, and the cost of importing food from the furthest parts of the world.

One railed against having collected so many things over his life: things made of matter which as one reaches the closing stages come to mean so little yet, to which we

are so attached, but which cost the earth.

There was no blazing anger leaping from our screens even when extinction’s ghost stalks our ramparts, like Hamlet’s father’s ghostly accusation. We caught sight of what has changed - then my screen froze and I watched until the still and silent faces came to life again, like living talking postage stamps.

They were then describing what may be some positive outcomes, like people able to work at home and be among their families, and not being a separate semi-detached unit apart from the growing children. Then there was the effect on house prices in London, and the business of the roads elsewhere, the sense that we are seeing some massive shifts, but not, I felt, sure what it all means.

We came to the human spirit, which has been one of the themes this year and we recognised its mystery and its extraordinary power, and how some individuals somehow caste their spirit over others around them, Churchill, Hitler, Bill Clinton were all mentioned, and of course Boris - in smaller unseen ways perhaps we all do this without knowing. Ah, the human spirit, so much more to be said of it.

We are looking forward in the JLC to another interesting year which we all voted to join again starting on Tuesday 14th September. Our convenor was thanked for all she has done over the year, and we agreed we would love more people to join us – provided of course they have some connection with therapy.

RPB

(If you would like to know more about our Learning Community please contact Margot Butterworth on: <margotbutterworth@btinternet.com>)

A Rough Diamond

Ins In a
and outs crowd of
of *isness* and many selves
notness, via, across and others I find
and through spacetime I'm standing in a very
in subtly-swift gradations large field, waiting, holding
seem the only consistencies my camera-phone, watching
I know or recognise. As these some trees. Out of one, a huge
twin zones or modalities open up cedar, a lumbering bird lurches out,
and take over what's more normally black, ungainly against the unsullied blue
and normatively called 'real reality', then ruddy-tipped ten-foot-span wings pulsating
the best term to tell the happening is perhaps as if in slow motion. Our heads turn up, eyes
synchronicity, though maybe *synkairicity* would have follow, and rounded mouths sound awed 'Ohs'
been preferable, since it embeds the sense not as we watch the colossal bird become first a
of *Xρόνος* but *Καιρός*, that is, time varying in V and then a curve and then a watery thin
quality, not just as some sequential stream wavy line and then a dot and finally no
whether curved or spiral or zig-zag. In more than a nothing-at-all, a phase
such times, which is equally *not*-time or hazy criss-cross maze of rays.
at all, but rather time-out-of-time, *That's the Phoenix*, says a small
the so-called material universe boy of around six or seven
suddenly loses all its usual perched on an upturned
opacity, becoming sheer rickety chipped enamel
radiance, quivering bathtub partly over-
and shimmering grown by seeded
for at least meadow-grass
an eye- beside me,
blink. *innit?*

Richard Berengarten

Alchemy: What is it all About?

Judy Hanmer

Alchemy flows beneath the surface of Western civilisation like a river of gold, preserving its images and its insights for us so that we could one day understand our presence on this planet better than we do. Alchemy is the rainbow bridge between the human and the divine, the seen and unseen dimensions of reality, between matter and spirit. The Cosmos calls to us to become aware that we participate in its life, that everything is sacred and connected: one life, one spirit... It refines and transmutes the base metal of our understanding.

Ann Baring: *Dream of the Cosmos*

‘What on earth is that about?’ people say when I tell them that I belong to a Jungian group which is studying the alchemical process. ‘Why would you want to do that?’ Well, when I joined the Cambridge Jungian Circle back in the 1990s I was offered a place in a group called *Alchemy and Individuation*. I hadn’t got a clue what alchemy was about but I had a vague idea of Jung’s notion that individuation was a path that we should all follow. It took some time to dawn on me that Jung’s interest in alchemy had deepened as he discovered that the alchemical process was, in fact, a metaphor for the individuation journey. The *massa confusa* at the start of

the process is the material of our lives and our experience and it needs to be separated out into its individual components before we can understand it and move on.

This first alchemy group ran for twenty years or more and now four of us have formed a new group in which we are reading our way through the alchemical stages as described in Barbara Somers’ book *The Fires of Alchemy* and sharing our own reactions. We covered the initial *nigredo* stage, representing blackness, depression, in the winter of 2020. As we did this there was a feeling that something unpleasant was on the horizon and sure enough lockdown forced our small group onto Zoom. In the spring of this year we tackled *calcinatio* (burning away the dross) and *solutio* (purification, water, washing) so I wasn’t entirely surprised when water from an almost untraceable source started leaking through a ceiling in my house. Now we are on *coagulatio* and all the random thoughts we have had along the way are beginning to settle into patterns.

We have yet to reach the stage of *sublimatio* when we hope to have separated at least some of the gold in our lives from the original dross; but as Gilly Crow said in her plenary talk on alchemy in 2004, it is no good thinking that one has reached the ultimate goal; soon it will be necessary to start the process again, digging even deeper for the understanding which leads to individuation.

Scottish Sojourn and Synchronicity

Lorna McNeur July 2021



This Summer I enjoyed a month long Scottish Sojourn to the home of my father’s ancestors. My mother’s are from England. Whilst deciding where to stay for two weeks, I was looking at Inverary on the map, where I have a distant great grandfather (1599-1648) buried in the castle cemetery. I have ancestors and distant cousins, in and around Inverary.

My eyes drifted towards the coast nearby, on the map, and suddenly I noticed a body of water called the ‘Firth of Lorn’. Seemed like an apt place to stay. I found

a seaside campsite for my sweet little Eriba caravan, and booked a spot there.

It turned out to be a beautiful, quiet and peaceful campsite, with a clear view to the sea and islands beyond. Just what I needed. It was only then that I discovered, that the specific body of water that the campsite overlooked, was the ‘Lynne of Lorn’. Me and my twin sister are named Lynda and Lorna.

The synchronicity was deeply touching and felt like a, ‘*meant to be*’ moment; a deep home-coming.

Decoding Jung's Metaphysics,

The archetypal semantics of an experiential universe by Bernardo Kastrup, IFF Books, UK, 2021, www.iff-books.com, ISBN: 978 1 78904 565 9, £10.85

Carl Jung explained

Review by Gunnel Minett

There is no question that the author Bernardo Kastrup is a great supporter of Carl Jung. In order to write this book he re-read the complete works of Jung, going through them in great detail. His aim was to extract the essence of Jung's seminal contributions to our understanding of the human psyche and to bring them into the 21st century.

One motive for this 'update' is that, despite the fact that Jung was born nearly 150 years ago and died around 60 years ago, he was well ahead of his time. Jung is a figure who has to be on the agenda of contemporary psychology students. Along with Freud, Jung pioneered the systematic exploration of the human psyche, beyond what had previously been attempted. In addition they introduced the realm of the 'unconscious' to modern psychology and emphasised the understanding of dreams. However, unlike Freud, who saw the unconscious as merely a passive 'storage space' for repressed and/or forgotten content, Jung saw the unconscious as active and creative. Jung explored this more dynamic concept of the unconscious, analyzing its importance for our psychological wellbeing and mapping out its exact role.

Jung's conclusions included the possibility that our psychic life may continue beyond our physical death. He believed in a much closer and more direct relationship between matter and psyche than anyone had ever assumed before (and even today). He also saw the whole universe as being full of symbolic meaning, as if we are living in some sort of interactive dreamworld.

In Kastrup's own words: "*Jung was an extremely intuitive thinker who favoured analogies, similes and metaphors over direct and unambiguous exposition, appearing to frequently contradict himself. This happened because he didn't use linear argument structures, but instead circumambulated - a handy Jungian term meaning 'to walk round about' - the topic in question in an effort to convey the full gamut of his intuitions about it. Indeed, he didn't arrive at his views purely through steps of reasoning to begin with, but largely through visionary experience. It is thus only natural that he should express these views in an intuitive, analogical manner.*" (p 9-10)

So in this book Kastrup takes on the role of an interpreter of Jung, looking particularly at Jung's explanations of; the psyche, archetypes, synchronicity, metaphysics and religion.

Regarding the psyche, Kastrup emphasizes Jung's view that the psyche "...refers to the human mind in the most general and comprehensive sense." (p 12) This

means that Jung included in the concept both conscious and unconscious processes. Kastrup goes through step by step how Jung arrived at this understanding and draws parallels with other philosophers and the modern understanding of the mind and psyche. For Kastrup, understanding Jung's explanation of the psyche is crucial to understanding and interpreting his metaphysics.

Kastrup writes: "*In summary, according to Jung consciousness is a subset of what we today call 'phenomenal consciousness'. In addition to being experiential in nature, conscious contents must:*

(a) *fall under the control of deliberate personal volition;*

(b) *be meta-cognitively re-represented or reflected, so as to be introspectively accessible and reportable; and*

(c) *be linked within a firmly-knit web of cognitive associations.* (P21)

Concerning archetypes, Kastrup starts by discussing in detail what Jung sees as the unconscious: "*As we've seen thus far, for Jung the unconscious comprises:*

(a) *relatively autonomous—'objective'—experiences outside the control of deliberate personal volition;*

(b) *experiences that, relative to consciousness, lack representation and, therefore, are at least less easily accessible through self-reflective introspection;*

(c) *experiences that, relative to consciousness, lack cognitive associations and, therefore, can't be placed in as wide a cognitive context; and*

(d) *somewhat conscious experiences belonging to internally connected webs of associations, such webs being, however, dissociated from ego-consciousness.* (p 30)

From this Kastrup moves on to look at how Jung defines what he calls: 'psychoid'—'almost psychic' or 'psychic-like'—contents, as opposed to fully psychic contents. According to Jung the structure and contents of the collective unconscious and our personal unconscious are not linked with conscious experiences, as described by Freud. For Jung the personal unconscious, corresponds more or less to Freud's description of dissociated, repressed, forgotten or other contents which stem from ego-consciousness. The structure of the collective unconscious, on the other hand, is, according to Jung, based on what he calls 'archetypes'. They are the primordial templates of our psychic activities and are not entirely under the control of our beliefs, thoughts or emotions. Jung claims that the archetypes are linked to our instincts and act as drives and regulators of the content in our conscious mind.

In describing archetypes, Jung also turns to dreams. He regards these as important for understanding both our

personal unconscious and the collective unconscious. According to Kastrup Jung's conclusion was that: *The ultimate goal of psychic life is to expose to the light of consciousness - i.e. to cognitively connected, deliberate, self-reflective introspection - every aspect of the psyche, either directly or through their effects on ego-consciousness, so the psyche can meta-cognitively know itself fully.* (p 45)

Another of Jung's major contributions is his notion of synchronicity. This is also important to understanding his metaphysics. According to Jung: *"synchronicity transcends the boundaries of psychology and makes statements about the physical world at large."* (p 46) Jung claimed that more than the mechanical chains of cause and effect (recognised by science) are involved in synchronicity: in addition, *"archetypically determined relationships of meaning"* (particularly in dreams) also play a role. Kastrup explains how Jung differentiated between mechanical cause and effect and synchronicity and describes how this influenced his understanding of metaphysics. In this context, Kastrup refers to Jung's relationship with the physicist, Wolfgang Pauli who seems to have influenced Jung's thoughts on this subject. Kastrup argues that Jung held back on expressing his metaphysics, in order not to appear too heterodox to the established science of his time, which may have scared Pauli away. Interestingly, since then science has advanced in a way (in particular in quantum physics) which supports Jung's position. With this hindsight we can see how remarkable an intuitive thinker Jung was.

Part of Jung's metaphysics involved the view that there is a unifying ground for both psyche and physics which can only be experiential. In his book *Synchronicity: An A-causal Connecting Principle*, for instance, Jung writes: *"Meaningful coincidences ... seem to rest on an archetypal foundation"*. (S p 34) From this Jung goes on to argue that a person's individual consciousness, (ego-consciousness) is a manifestation of a wider unconsciousness. According to Jung, it must follow that the physical world itself is another manifestation of the same collective unconscious. In other words, the physical world is as experiential as the psyche itself, and that the expression of archetypes is global. That is to say that: *"archetypal patterns organise the world instantaneously across space, operating within the degrees of freedom left open by the indeterminacy of quantum-level events."* (p 64)

In his writings on metaphysics, Jung repeatedly claimed that his work was empirical rather than philosophical or theological and described himself as a *"metaphysically agnostic scientist of the psyche, not a*

philosopher." (p 71) As a consequence, Jung focused on empirical evidence, which can't be ignored on philosophical grounds, in an attempt to insulate his work from the philosophical fashions of his time. This meant in effect that Jung was holding back his real views in order to come across as a *"metaphysically agnostic scientist"*

Kastrup summaries Jung's contribution as follows: *"Three key ideas underlie his implicit metaphysical system: first, that of the collective unconscious as a transpersonal experiential field, which generates all autonomous imagery we experience as both the perceived physical world and the worlds of dreams and visions; second, that of consciousness as an internally connected web of psychic contents that turns in upon itself so as to enable self-reflection; and third, that of daemons, autonomous psychic complexes that, although internally connected and conscious, are dissociated from their psychic surroundings."* (p 116)

Kastrup's thorough analysis of Jung's understanding of psyche, archetypes, synchronicity and metaphysics, leads him to consider Jung's views on religion. Kastrup points to what he describes as Jung's genius when he writes in *Psychology and Religion*: *"The psyche reaches so far beyond the boundary line of consciousness that the latter could be easily compared to an island in the ocean. While the island is small and narrow, the ocean is immensely wide and deep, so that if it is a question of space, it does not matter whether the gods are inside or outside.* (P & R p102). So, rather than neutering religion, Kastrup concludes that Jung sees that religion is as *"significant as anything can possibly be."* (p 105)

Kastrup concludes that Jung's understanding of the collective unconscious was developed in order to make sense of the symbolic themes in his patients' dreams and psychotic visions. In addition, it explains the synchronicities between dreams and his patients' experiences in the world that surrounds them. But Jung did not stop there. He also saw parallels with the physical universe: he claimed that the collective unconscious explains the nature of the physical world; the universe is in fact an outer appearance of the experiential inner life.

This book is the perfect summary for those interested in understanding Jung's contribution but find his original work a bit overwhelming: not only does Kastrup extract the essentials necessary to understand Jung's vision of the inner and outer worlds of experience, but he also compares Jung's ideas with those of other philosophies as well as with contemporary science.

I believe this is an important issue of the Chronicle - well worth pondering, and I want to thank our marvelous contributors to it and especially also the members of the Editorial Board - Judy Kanmer and Lorna McNeur who are such a source of warm support and so unfailingly brim full with ideas and enthusiasm. Thank you all so much!

Editor, Richard Barwell

CJC PLENARIES 2020-21

In early September, we started the year with our Chair **Gill Brown: Ecopsychology**. She gave an outdoor workshop that was well attended and warmly received. The first Plenary in September was **Kayleen Asbo: Jung's Red Book and Hildegard's Illuminations**, which was presented on Zoom from California. October brought **Roderick Main: Synchronicity** and November, **Mary-Jayne Rust: Ecopsychotherapy**. All three Plenaries were anticipated with much excitement and received with warmth and enthusiasm; bringing in record numbers of attendees; with our newly gained knowledge of Zoom Plenaries.

With the Red Book, Synchronicity, Ecopsychology, and Ecopsychotherapy, we explored new dimensions of some of the much loved Jungian subjects, and also contemporary issues of Nature and Climate Change, from Jungian perspectives. We continued in this way through the Winter and Springtime, months as well.

Fanny Brewster: The Racial Complex, opened up percolating world issues as perceived by a renowned Jungian Analyst. Hugely successful and well attended, it brought many more people internationally to our door. **Susannah Self: Memories, Dreams, Reflections - a Symphony**, in February explored Jung's texts through Self's music compositions, which was absolutely fascinating, and received enthusiastically. **Melanie Rein: Ancestors**, proved to be a hugely popular subject and speaker in April, and **Edna Shahaf: Lilith, Fear of the Feminine**, too was of great interest. The final Plenary of the year was **Diane Finiello-Zervas: The Emerging Creative Spirit and the Red Book**, who delivered new research on specific Red Book images, offering contemporary perspectives on a much loved subject; also very warmly received. Many thanks to **Richard Berengarten: Pandemic Poetry** for his superb presentation at our AGM.

All of the speakers this past year are Jungian analysts, and/or academics, or artists, who have explored aspects of Jungian psychology from their unique and invaluable positions. We are indebted to our members, speakers, and guests, for suggesting these speakers, and especially to Melanie Rein and Aileen Campbell Nye, for their recommendations of some of the Jungian analysts through the years.

CJC PLENARIES 2021-22

(More info and details on our CJC website Events page:
<https://www.cambridgejungiancircle.com/events-2021-22>)

Susannah Self: "Red"Book Symphony

September 17 Composer, Conductor, Musician and Opera Singer
<http://www.selfmademusic.co.uk/ssindex.php>

Anne Baring: Climate Change - The Great Work of Alchemy - Healing Soul and World

October 15 Internationally renowned Jungian Analyst, Author, and Speaker
<https://www.annebaring.com>

Dwight Turner: Racial Perspectives - Active Imagination, Dreams, and Shadow

November 26 University Lecturer, Academic, Author, Psychotherapist
<https://www.dwightturnercounselling.co.uk>

Kevin Lu: Racial Hybridity - Jungian and Post Jungian Perspectives

February 18 University Lecturer, Academic, Author
<https://www.essex.ac.uk/people/lukev85101/kevin-lu>

Donald Kalsched: Childhood Trauma and how it Plays out in Adult Life (working title)

April (date TBD) Internationally renowned Jungian Analyst, Author, and Speaker
<https://www.donaldkalsched.com>

Lorna McNeur: Central Park City - Alchemy of Art & Architecture through Active Imagination

March or May (TBD) Retired University Lecturer in Architecture, Artist, psychotherapist and Chair of CJC
<https://www.lornamcneur.online>

**More to come ! Many thanks to Sue, Gill, Thomas, Judy, and Brigitte, for speaker suggestions.
All members warmly welcome to suggest more !**