

FEBRUARY - JUNE 2017 No. 90-91

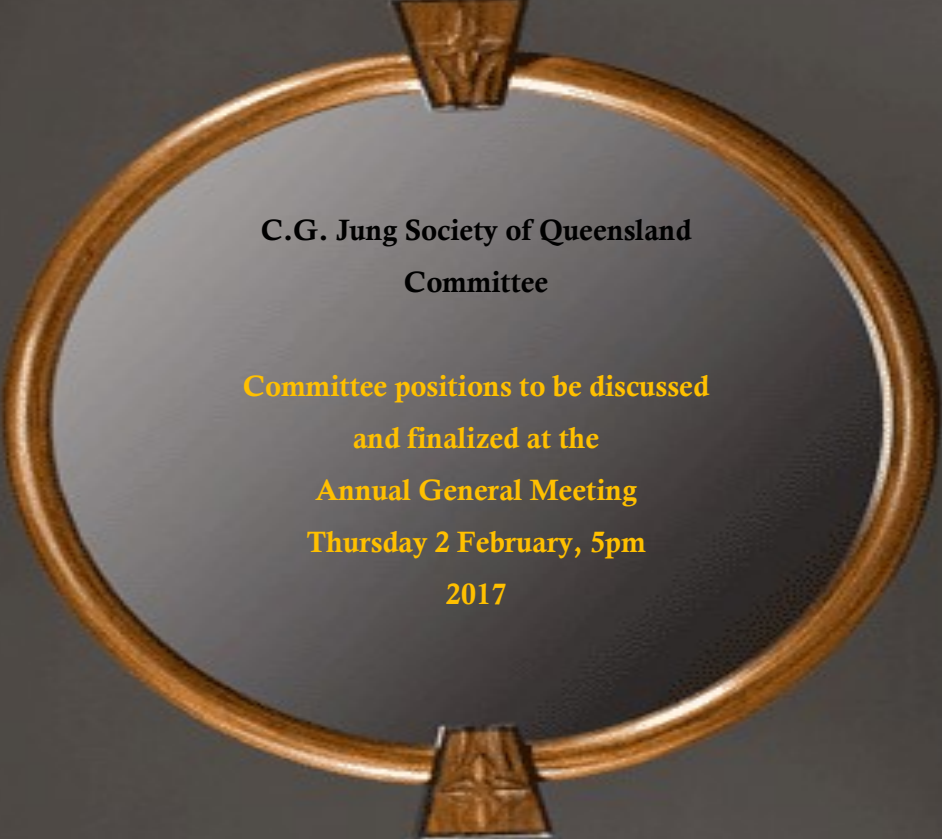


**JUNGIAN TALKS**  
and workshops for everyone

**C G JUNG SOCIETY  
OF QUEENSLAND  
NEWSLETTER**

## About the C.G. Jung Society of Queensland

*The C.G. Jung Society of Queensland is committed to furthering awareness of and reflection upon the writings of the psychologist Carl Gustav Jung (1875-1961). The Society promotes an understanding of Jung's work through the exploration of psychological and spiritual applications to the individual journey and interpersonal relationships. This also encompasses a consideration of the ways in which Jung's writings and ideas can contribute to the healing of modern society.*



### C.G. Jung Society of Queensland Committee

**Committee positions to be discussed  
and finalized at the  
Annual General Meeting  
Thursday 2 February, 5pm  
2017**

Established in 1982, the Society is a non-profit and non-professional association.

The Society's events are attended by people of all ages and all walks of life.

Members of the C.G. Jung Society of Queensland are entitled to:

- reduced admission fee to monthly presentations and workshops
- use of our library of Jungian books
- our quarterly newsletter
- dissemination of related material through our contacts.

Annual membership fee (Jan-Dec): \$35, \$25 concession/student/pension;  
\$50 couples/family; \$12 newsletter only (contact details on back page).

## A Letter from William Rockloff (Not The President's Letter)

### *Certainty And Psyche*

*"The spiritual problem of modern man is one of those questions which belong so intimately to the present in which we are living that we cannot judge of them fully... In speaking, therefore, of the spiritual problem of modern man we can at most state a question — and we should perhaps put this statement in different terms if we had but the faintest inkling of the answer. "*

*C G Jung, "Modern Man in Search of a Soul" pg. 196*

*"The most important product of knowledge is ignorance"*

*David Gross, Ph.D., 2004 Nobel Prize In Physics; Quoted in Robert A. Burton, M.D.*

*"On Being Certain: Believing You Are Right Even When You're Not" pg. 224 2008*

This letter, (Not The President's Letter - but more on that later), is being written in the final weeks of 2016, and you will be reading it in early 2017. With the rapidity of changing events you will have much more information than I do at the time of this writing regarding what to expect as the new year unfolds.

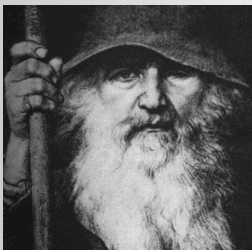
Many have considered this past year as leading to a "tipping point" resulting in momentous shifts in geopolitical and global economic alliances, powered by a vastly increasing world-wide audience of the world-wide-web and social media. We have become more aware each day of the confounding complexity and interdependence of all human activity on the planet. The impact of increasing extremes of global wealth and poverty, climate change, migration, and religious conflicts both within and between the world's

religions, are only just a few of the collective ills that descend on us all.



There is not space here to list the occurrences of human suffering nor would the mere recitation of such a list suggest a way forward. This year does, however, provide an opportunity to consider how Jung's model of Psyche and the role of the collective operate in the quest for consciousness. The development of his concepts of archetypes found in "The Archetypes And The Collective Unconscious", Vol 9 CW, provide a frame for viewing and understanding the psychology of our experience of events. This area of knowledge takes its necessary place alongside the social physical sciences.

Both Archetypal Narcissism and Personal Narcissism are explored in twenty papers collected in "A Clear And Present Danger — Narcissism In The Era Of Donald Trump", Edited by Leonard Cruz and Steven Buser, Chiron Publications, 2016. The writings identify a number of archetypes as



*Odin by  
Georg van Rosen*

currently being active including The Trickster, Narcissus, (Jung, by the way, chose to use the term Ego Inflation rather than Freud's development of the myth of narcissus), Wotan, The Wounded Healer, and The Shadow, all of which resonate in our personal and collective psyches. We are all unknowingly "grabbed", both personally, and collectively, by one or more of these operatives.

When I came upon the two quotes at the top of this letter, a question arose: Are Dr.s Jung and Gross describing the shadow of Certainty? Jung writes of not having "the faintest inkling of the answer" concerning the spiritual problem of modern man. He observes that "questions which belong so intimately to the present" limit our ability to judge them fully. Gross describes "ignorance" as the most important product of knowledge. Jung's comments are made in the wider context of the task of the ego to become conscious of the presence of the unconscious, and to become increasingly aware through the process of individuation.





In the “light” of its shadow, may then Certainty be seen as a primary presence in the spirit of our times?

Are choices of action in the realms of National Interest determined on the basis of Certainty of intention and outcome, shaped by the perspective of each respective leader - President, Dictator, Prime Minister, Supreme Leader? On the personal level is Certainty the primary companion of the Jihadist, the US Marine, the doctor in Doctors Without Borders, the relief worker in Syria, or Taliban fighters?



*Narcissus by  
Caravaggio*

Are the personal and collective choices made within the realms of religious and spiritual provenance, made with Certainty, leading tribes and nations to actions in defiance of the very meaning and purpose of their founders? In both the collective and the personal, why is “the feeling function” absent in some manifestations of Certainty?

What is the relationship between Certainty and “post-truth”, (the Oxford Dictionary’s 2016 Word of the Year), “fake news”, and the assertion that facts cannot be known, have no meaning, or that all “facts” are of equal value, or that words don’t matter. What can be claimed regarding the existence or non existence of evil and its place in Certainty? The house of Certainty contains many and varied rooms indeed.

Finally, and perhaps most importantly, can the transcendent function of this imagined archetype become the healing dynamic to achieve the wholeness of consciousness in the collective? What would be the consequence of such an achievement for human progress?

The above questions are intended to explore the issue of the degrees of consciousness, or the absence of consciousness present in Certainty, as archetype. In Jung’s model of Psyche, Certainty finds its healing in making the unconscious conscious.

Revisiting the title of this letter (Not The President's Letter), you would be aware from previous communications to members, that Marie Makinson has advised that she will not continue this year as President in order to pursue new avenues of professional growth.

We wish to express our deep gratitude to Marie for her four years of dedicated service as President of The C.G. Jung Society of Queensland. Under Marie's stewardship, we have seen the Society actively engage with the rapidly advancing world of technology, and our changing culture. Through redesigns of our website and the uses of social media sites as they became available, we have seen increased attendance at our monthly lectures, and workshops. Some of this increase reflects the arrival of a new audience seeking new ideas who are being introduced to Jung's work for the first time. Through this process, we also have gained new members, replacing retiring members no longer able to participate. We also thank those serving on Committees during Marie's presidency who have provided their particular expertise to fill needs as they arose.

We have all benefited from Marie's creativity, courage of conviction, and persistence. As a group, we will now be addressing new conditions and new challenges for the Society. We echo Marie's warm invitation to all to enjoy the talks and workshops, and to contribute where possible to sustaining the Society's on-going operation. Please join us for our AGM on February 2nd, 5pm at The Quaker House (downstairs), 10 Hampson Street, Kelvin Grove to voice your opinions and participate in conversations to plan for the future.



Wishing you Peace, Wellness, and Success in your Journey in the coming year.

***William Rockloff***  
*(Committee Member)*

# Jung and The East

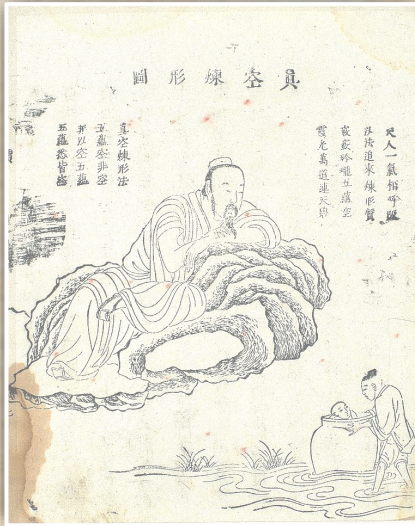
presented by **Anne Di Lauro**

Thursday, Feb 2, 2017 7.30 - 9.30pm

Quaker House, 10 Hampson Street,  
Kelvin Grove (park on Prospect Terrace)

Members and Concessions: \$10

Non-members: \$15



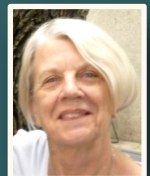
*Chinese woodcut; Daoist alchemy (13)  
by permission, Wellcome L0038983*

*"Observations made in my practice have opened to me a quite new and unexpected approach to Eastern Wisdom... when I began my life-work in the practice of psychiatry and psychotherapy, I was completely ignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously led along that secret way which has been the preoccupation of the best minds of the East for centuries."*

(Jung, Introduction to Richard Wilhelm's translation of  
The Secret of the Golden Flower, p. 86)

In pursuit of his idea of the Collective Unconscious, Carl Jung studied the myths and religions of both Western and Eastern civilisations. He concluded that the goal of psychological maturity and striving towards wholeness, which he termed "Individuation", unites both West and East. This talk will be an introduction to Jung's writings on Buddhism, Yoga and the great Chinese texts "The Secret of the Golden Flower" and the "I Ching".

**Anne Di Lauro** has been immersed in the study of Jungian psychology for many decades. She is a psychotherapist working from a Jungian perspective, a former president of the C.G. Jung Society of Queensland and has been practising yoga for 24 years.



# Jung, Active Imagination and The Dead

*by Dr Stephani Stephens*

*Thursday , March 2, 2017 7.30 - 9.30pm  
The Quaker House, 10 Hampson St, Kelvin Grove,  
(park on Prospect Terrace)  
Members and Concessions: \$10 , Non-members: \$15*

Jung had several death dreams and visions featuring the dead. These experiences profoundly influenced Jung's understanding of the unconscious. During his intense confrontation with the unconscious he had numerous encounters with many figures of the unconscious and yet he distinguished the dead amongst these. In his own words, 'The conversations with the dead formed a kind of prelude to what I had to communicate to the world about the unconscious' (Jung, 1961:217). Jung's model of the psyche emerged as a result of these visionary encounters.

Since the publication of the Red Book a significant amount of material on the dead has come to light and points to the possibility that when Jung referred to 'the dead' in his personal material he was, in fact, referring to the literal dead as a separate category of psychic experience.



**Stephani Stephens** earned her PhD from the University of Kent, Canterbury, UK in 2012. Between 2004 and 2013 she served on the Executive Committee of the International Association of Jungian Studies. The topic of the evening's presentation is based on her doctoral thesis as well as research published in the International Journal of Jungian Studies titled "Active Imagination and the dead".

Dr Stephens resides in Canberra and teaches Psychology and Latin in the International Baccalaureate program at Canberra Grammar School.



This discussion aims to introduce material from both Memories, Dreams, Reflections and the Red Book which raises questions about how Jung experienced the dead during these initial encounters with visionary material. I hope also to question some assumptions that have been made previously about visionary encounters within active imagination.



# "The Cold Never Bothered Me Anyway"

## Couples Therapy as an Arena for Healing Relational Trauma

by Paul B. Gibney Ph.D

Thursday, April 6, 2017 7.30

*The Quaker House, 10 Hampson St, Kelvin Grove,*

*Members and Concessions: \$10*

*Non-members: \$15*

Trauma is a matter of great interest and study in the therapeutic world at this point in time. Little mention, however, is made of the matter of Relational Trauma: that trauma that occurs when two traumatised persons form a relationship and the negative aspects of their interactions further traumatises both parties.



*Kay and Gerda from the Snow Queen  
(Hans Christian Andersen)*

*Illustration by Arthur Rackham (1867—1939)*



This presentation looks at that process and suggests ways in which couples therapy can arrest the escalating distress and institute healing. The film "Frozen" (Disney's 2013 adaptation of the classic Hans Christian Andersen's tale "The Snow Queen") will be analysed as a metaphor for both the inner life of the trauma and its resolution. Audience members would be advised to do a grandchild or a youngster a favour and to sit down and to watch the film before seeing this presentation. (The presenter promises not to attempt to sing any of the film's songs during the presentation).

## PRESENTER

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PAUL GIBNEY Ph.D. is a psychotherapist and family therapist who has been in full-time private practice in Brisbane since 1988. His doctoral thesis (1993) focused on the theoretical relationship between psychoanalysis, systemic therapy, time in therapy, and the matter of context. His theoretical and academic interests and practical contributions to the field have been in the areas of brief therapy, systemic practice, Jungian psychotherapy and psychoanalytic thought. He has a deep interest in 'everyday therapy', and how to apply complex frameworks to the practical demands of the real world. He has consulted and supervised across a wide range of institutional settings.

Paul worked as a psychiatric social worker for a decade in public practice and for ten years held a part-time senior lectureship, teaching Advanced Casework and Family Therapy in the Social Work Department at the University of Queensland. Paul currently provides consultation and professional supervision to agencies providing services in trauma recovery, child health, trans-cultural psychiatry, child protection and residential care. His current research interests are in the areas of professional supervision and developing personal frameworks for practice.



# JUNG IN EFFECT: Jung's ideas in the wider world

(ed. Annette Lowe)

*Available now from Amazon on Kindle ([kindle.com.au](https://www.kindle.com.au)), this publication explores the influence of Jung's ideas in the world outside Jungian psychology.*

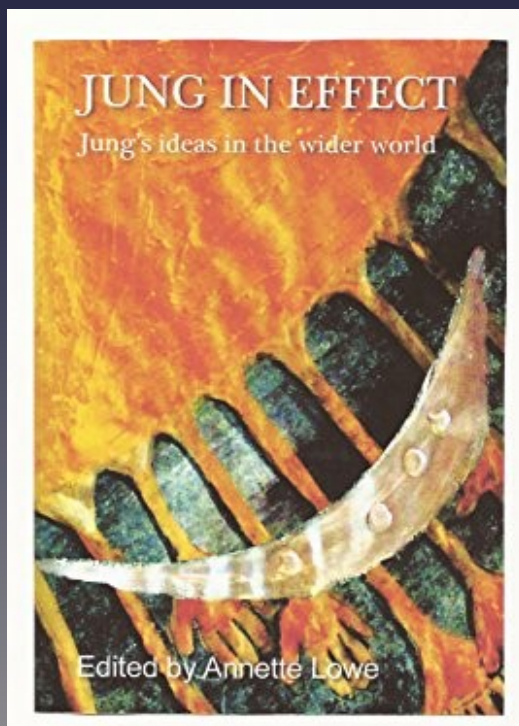
*Jung's descriptions of the psyche continue to resonate with readers – that is a measure of their truth. This collection of articles identifies the many effects of Jungian ideas. Jung's work has transformed individual lives, and shaped the work of artists, writers, film-makers and performers. Jungian ideas are reflected in modern spirituality, modern pastoral care and aged care. In homeopathy they bring light to the depths of the mind-body connection.*



*The Jungian concept of synchronicity has illuminated the true meaning of astrology, the I Ching and the Tarot, and revised old concepts of 'fortune telling'. An understanding of archetypes has even been used in marketing. Jung's description of psychological types has been applied to everything from serious politics to – party planning!*

*Jungian ideas are reaching out to new generations. This book outlines their extraordinary effect in the wider world.*

*Edited by Melbourne  
Jungian analyst Annette  
Lowe, and with a Foreword  
by Dr David Tacey, this is  
her second book.*



# C. G. Jung and the Significance of the Tao

A presentation by **Laurence Browne**

*Thursday May 4, 2017 7.30 - 9.30pm*

*The Quaker House, 10 Hampson Street,*

*Kelvin Grove (park on Prospect Terrace)*

*Members and Concessions: \$10, Non-members: \$15*

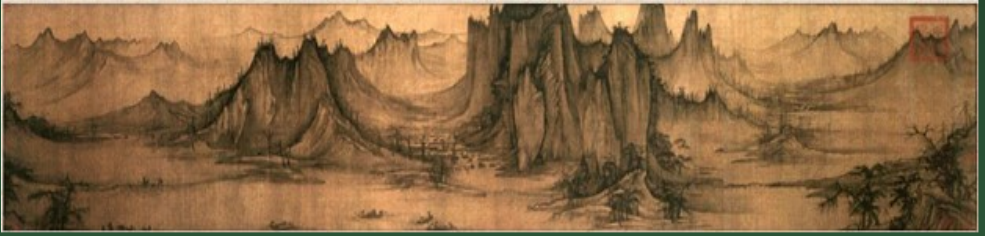
When Jung's close associate C. A. Meier was asked once whether he thought Jung was Taoist, Meier replied, "Yes, he was Taoist, and today people don't realise that his psychology of opposites is virtually the same as Taoism."<sup>1</sup> Indeed, it is highly unlikely that Jung would have been able to develop the idea of synchronicity with such clarity and conviction without his familiarity and affinity with the tao-based correlative thinking of the Chinese.

It is interesting to speculate as to what form, if any, Jung's exposition of synchronicity might have taken without his exploration of the tao. Perhaps it would have been very much wound up with ESP and quantum physics in combination with his theory of archetypes, with much less of the quintessentially Chinese way of understanding coincidences that Jung so enthusiastically endorses in his foreword to Richard Wilhelm's translation of the I Ching.



*"The Tao grows out of the individual."*

*C.G. Jung CW 13 § 80 (1929)*



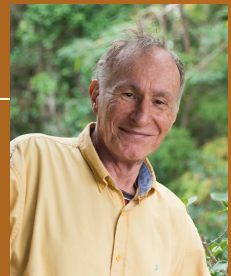
While Chinese thought may not be theoretically necessary for a coherent articulation of synchronicity, its inclusion opens the door to an extremely rich philosophical tradition: one that has no need to refer or defer to the latest findings in psychology or physics to make sense of coincidences. Some of this philosophical tradition will be explored in this presentation, as well as the possibility that the tao itself represents something rather more than simply an interesting Chinese philosophical principle.

1. Rosen, D. 1996, *The Tao of Jung: the way of integrity*, New York, Arkana, p. xxi.

## PRESENTER

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**Laurence Browne**, who in 2014 was awarded a PhD in Philosophy by the University of Queensland, lives in Brisbane with his wife and younger daughter. He enjoys travelling and writing, and is currently putting the finishing touches on his forthcoming book, *The Many Faces of Coincidence*, due for release by Imprint Academic of Exeter, U.K., in August 2017.



# Evolution of a Symbol

A presentation by Marie Makinson

*Thursday June 1 2017, 7.30 - 9.30pm*

*The Quaker House, 10 Hampson Street, Kelvin Grove*

*(Park on Prospect Terrace)*

*Members and Concession: \$10, Non-members: \$15*

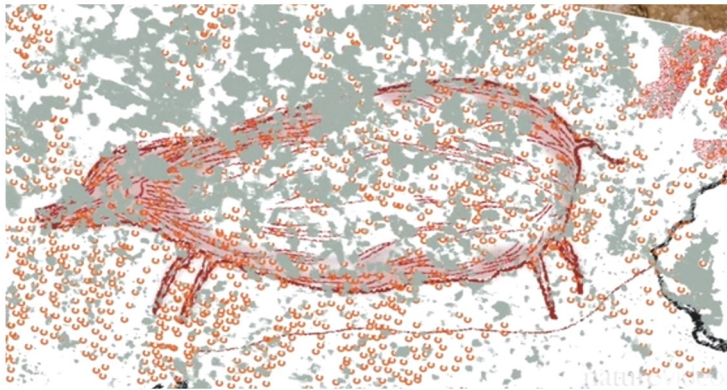
For Jung, culture results from the impact and impression of the archetypes on human consciousness. In this dynamic meeting, human culture evolves through a revelation of the divine reflected through the lens of human consciousness. The emergent material is expressed and contained in numinous sacred symbols where it continues to develop. Ultimately symbols move back into the unconscious, the 'numinosum' is transferred elsewhere, often they degrade, disappear or re-emerge as something darker.

Jung tells us in many places in his work about the importance of the symbol. Unlike Freud he is not talking about that which can be reduced to certain meanings but rather something mysterious that is a key to his whole psychology. How can we understand 'the symbol'? And how does the symbol affect the psyche... and the psyche, the symbol?



In this presentation we will follow the long evolution of a symbol. We will look at many images, consider myths, divinities, stories, movies and dreams. In all this around and about, following the image as it moves through time and psyche, I think we will learn something about the symbol, the psyche and be left with much to ponder...





*Cave Art—Pig Deer -1*

*"The symbol is not of course an external truth, but it is psychologically true, for it was and is the bridge to all that is best in human."*

*Jung (1956:231)*



**Marie Makinson** is a former president of the CG Jung Society of Queensland. She believes that Jung opened the door to a psychology that is a path to our individual human potential as well as a powerful vision for shaping our collective future. She is passionate about understanding, furthering and sharing Jung's psychology and vision. Marie is a senior Jungian analyst trained in London with GAP and is also a member of ANZSJA and IAAP.

She works as a Jungian analyst and Sandplay therapist in Brisbane.

# Laozi, Jung and The Child Archetype

In reflecting upon the opening remarks of this newsletter and in keeping with the Oriental theme punctuating the Society's talks over the next half year please find the following extracts from two distinct yet not disparate books a final offering:

- Prof. Puett, M. J. (2016). *The Path: what Chinese philosophers can teach us about the good life.*
- Jung, C. G. & Kerenyi, K. (1951). *Introduction to a science of mythology.*



Chinese philosophical texts such as the Laozi (or Dao de jing gathered by Laozi) make frequent reference to the Dao (Tao) or “the Way”. As Professor Michael Puett states, *“These texts suggest that insight comes from understanding the connections between disparate things, situations and people... The Way is the original, ineffable undifferentiated state that precedes everything...”*

*“On an **earthly** level, the Way is akin to the ground: a blade of grass grows from the earth and becomes more distinct and differentiated, and as it grows taller it becomes further separated from the Way. However, at death, it returns once more to the earth.*

*On a more **cosmic** level, the Way is akin to what modern physicists would say existed before the Big Bang, before the stars became differentiated.*

*On a **grander** level, the Laozi concentrates on where everything, at every moment, comes from before it becomes differentiated. It compares the Way to a mother who gives birth to “the myriad things”. Those myriad things when they first arise, are like children.”*

(Puett 2016)

In his psychological commentary on Kerenyi's essay, "The Primordial Child in Primordial Times" (1949), Jung comments on the function of the Child Archetype:

*"The child motif represents not only something that existed in the distant past but also something that exists now.....a system functioning in the present whose purpose is to compensate, in a meaningful manner, the inevitable one-sidedness of the conscious mind."*

Jung states that *"the child motif represents the preconscious, childhood aspect of the collective psyche"*. He reflects that the differentiated consciousness of 'civilized' man offers the possibility of human freedom. *"But our progressiveness, though it may result in a great many delightful wish-fulfilments, piles up an equally gigantic Promethean debt which has to be paid off from time to time in the form of hideous catastrophes. Our differentiated consciousness... deviating further and further from the laws and roots of our being...is in continual danger of being uprooted; hence it needs compensation through the still existing state of childhood"* (Jung & Kerenyi 1951)

*"For the Chinese philosophers, our 'childness' is like a sapling or a blade of grass; soft and supple because it is still so close to the Way. But as time passes, it becomes more rigid and differentiated. The more we see the world as differentiated, the more removed we become from the Way. The more we see the world as interconnected, the closer we come to the Way."*

*"At the most mundane level of our everyday lives, new situations emerge constantly, and each is like a miniature world emerging out of the Way. If we understand the process of things emerging, then instead of simply living within all these situations...we can actually begin to re-create the Way all the time, at every moment."* (Puett 2016)

Or as Confucius would say:

*It is not that the Way broadens humans; it is that humans broaden the Way.*



**FEBRUARY**

**Jung and The East**

*Anne Di Lauro*

**MARCH**

**Jung, Active Imagination  
and The Dead**

*Dr Stephani Stephens*

**APRIL**

**“The Cold Never Bothered**

**Me Anyway” - Couples Therapy**

**As An Arena for Healing Relational Trauma**

*Paul Gibney Ph.D*



**MAY**

**C.G.Jung and The Significance of The Tao**

*Laurence Browne*

**JUNE**

**The Evolution of a Symbol**

*Marie Makinson*

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