



C. G. JUNG  
SOCIETY  
OF QUEENSLAND

JUNGIAN TALKS  
and workshops for everyone

FEB - JUN 2022 No. 108-109

## Jung Society of Queensland | About Us

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.



125  
*Liber Novus*  
Carl Jung  
1922

*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 semi-annual 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).*

# Letter from the President | Feb 2022

Thich Nhat Hahn left his physical life on the 22nd January 2022; these words of his echo Jung's own entreaties for the task of the individual:

*"The problem that faces us is the problem of awakening. What we lack is not an ideology or doctrine that will save the world. What we lack is mindfulness of what we are, of what our situation really is. We need to wake up in order to rediscover our human sovereignty. We are riding a horse that is running out of control. The way of salvation is a new culture in which human beings are encouraged to rediscover their deepest nature."*

Over the last six months, initiated in large part by reading Peter Kingsley's paradigm-changing 'Cataphalque; Carl Jung and The End of Humanity', I've been very purposefully listening again to what is emerging from within the cave dark; through ancestral healing, embodiment practises, Holotropic Breathwork and the imagination and numinosity of poet David Whyte.

Following a series of active imaginations in a dialogue with and reframing-of-Medusa practise, a potent dream compelled me immediately to stand upon waking and thousands of words and images pushed their way to the surface. I found myself writing about and drawing charcoal imagery from Asclepius, Caduceus and Medusa's initiation/exile story, (she wins the prize for the most snakes), along with the unknown-to-me Pharmakos scapegoating ritual. Medicine, pharmakos/n, snake dreaming... And then there was Trickster; rolling and unrolling across the page - an unconcerned underworld tumbleweed.

In a friend's spring garden a week later, a fresh-skinned python showed up in all its beauty, but a week following this, a new neighbour's rodent control pesticide (the latest from Bunnings), delivered a death-dealing by-blow to several native animals in its path including this one. A wildlife rescuer was called and the snake was removed for care and later recovered. An elderly water dragon, dying badly for a month already, did not. These two, were of course, only those few creatures who were met by friendly human eyes. Our world's governments are polarising; legislating or threatening to legislate a new 'othering', even as an earth-based awareness places us all fairly and squarely in the same ball-shaped boat. (Except those in rocket ships). As I write, this is happening too in the Land of The Queen/Queens where our Jung Society lives.



An online wag recently posted a Charlie Brown cartoon where he shouts, ‘Trusting science is the most anti-science statement ever. Questioning science is how you do science.’ I question that rodent pesticide.

And though I also question the original attribution of this remark to Charlie Brown, another homegrown wag, Clive James, verifiably once commented, “The problem with Australians is not that so many of them are descended from convicts, but that so many of them are descended from prison officers.” Still in the wake of the less recent death of Robert Bly, I find myself wondering again about the presence/absence and quality of sacred and psychic cultural initiations in the modern world and how it is that young and old boys turn to men. And girls to women, and women to Queens.

Here is a beautiful piece of writing by James Hollis from his book ***Finding Meaning in the Second Half of Life: How to Finally, Really Grow Up***.

## Doubt and Loneliness

*“Doubt is a profound and effective spiritual motivator. Without doubt, no truism is transcended, no new knowledge found, no expansion of the imagination possible. Doubt is unsettling to the ego, and those who are drawn to ideologies that promise the dispelling of doubt by proffering certainties will never grow. In seeking certainty they are courting the death of the soul, whose nature is forever churning possibility, forever seeking the larger, forever riding the melting edge of certainty’s glacier.*

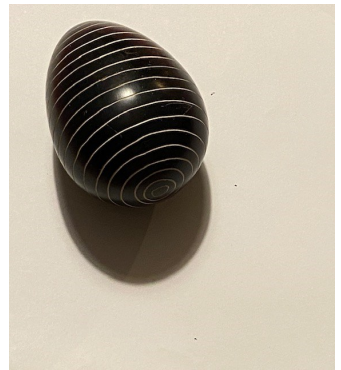
*The suppression of doubt is the secret seed of fanaticism in all its forms, and therefore the secret drive engine in bigotry, sexism, homophobia, fundamentalism, and all other forms of contrived certainties. As Jung reminds us, “People who merely believe and don’t think, forget that they continually expose themselves to their own worst enemy: doubt. Wherever belief reigns, doubt lurks in the background. But thinking people welcome doubt: it serves them as a valuable stepping-stone to better knowledge.”*

*The suppression of doubt is typically the defence of a neurosis, a defence against the paradoxes of life from which we invariably grow. In fact, most of the time we do not wish to grow. Those who say that they know what kind of art they like, or what kind of god, or what kind of moral structure they are saying that they like, what kind of art, god, structure they know, that is that which makes them feel more comfortable. Being pried free of spiritual constraint is the gift doubt brings. The suppression of doubt ensures that we are left with a partial truth, a one-sided value, a prejudicial narrowing of the richness that life has to bring.*

*As a young person I had great guilt in doubting some of the beliefs and practices of my elders. I now see that the “guilt” I experienced was actually the anxiety of being on my own spiritual journey. I feared losing their approval, the comfort of their certifications, and their companionship. But something deeper pushed even harder and I came to see that doubt led me to an ever-larger world in which contraries may in fact finally embrace.*

*Further, doubt is necessary for democracy to really work. Totalitarianism is terrified of any doubt of its powers, its certainties, or its precepts; democracy flourishes when we express our doubts over a policy, over the motives of our leaders. Compare this with those who flee troubling ambiguity by wrapping themselves and their vehicles in flags, drown honest debate with chauvinistic clamour, and encourage a pseudo-patriotism that ill serves its nation by silencing serious dialogue that might lead to more refined judgment.*

*The paradox is that the hysterical certainties propagated by political and religious institutions are in fact an unconscious confession of their own insecurity. Wherever certainty is brandished so vehemently, it is generally in compensation for unconscious doubt, and therefore is dishonest. Our anxieties lead us to grasp at certainties. Certainties lead to dogma; dogma leads to rigidity; rigidity leads to idolatry; idolatry always banishes the mystery and thus leads to spiritual narrowing. To bear the anxiety of doubt is to be led to openness; openness leads to revelation; revelation leads to discovery; discovery leads to enlargement.*



*Doubt is also the necessary requisite to a radical openness to the mystery. How easy it is for us to condescend to the ideas so fervently embraced as truisms by our ancestors, yet we perpetuate similar unexamined truisms today. What humankind has learned over and over is that the more we seem to know, the larger the mystery grows.*

*The physics, chemistry, and genetics we learned decades ago is inadequate for the growing evidence and new questions of today. The mechanisms of the body, the interactions between body and mind, and the presence of a force that transcends mere observation—our awareness of all three grows more and more elusive. How can we not doubt everything when the world is so rich, and our conscious capacities so limited? Our doubt, then, is a form of radical trust, a trust that the world is richer than we know, so abundant that we can hardly bear it, and our growth requires a willingness to embrace the paradox that doubt is the key to its further riches.*



*But doubting also threatens us by bringing us to our essential loneliness, the place without external validation, the place where we most risk being who we really are, and feeling what we really feel. Loneliness is not one of the greatest disorders of the soul, but the fear of loneliness is. We are all lonely, even when amid crowds and in committed relationships. When we are alone, we are still with someone; we are with ourselves. The question is, how are we with ourselves? Those who manage to find respect for themselves, who learn to dialogue with themselves, who find that their dreams and other such phenomena are communicating with them from some deeper place within them are not really alone. We spoke earlier of the paralysing power of guilt, the recognition of how far short we all fall in meeting the expectations of others and of ourselves. How necessary the task, then, of self-acceptance, self-forgiveness, self-love, and the embrace of our aloneness...*

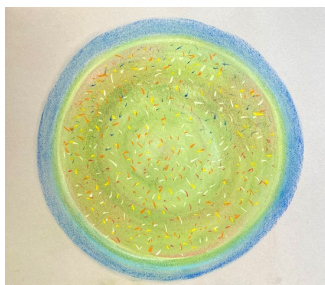
*“Acceptance of oneself is the essence of the moral problem and the acid test of one’s whole outlook on life. That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues. What I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself—that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved—what then?”*

*How much lonelier it is to live our soul’s journey in a state of isolation from ourselves, no matter how many others are clustered around us. The flight from our loneliness proves to be a flight from ourselves, then. How much have we burdened our relationships as a treatment for loneliness, when all the while we have neglected our relationship to the only one who’s been with us from the very beginning? As Jung has observed this paradox,*

*“Loneliness is not inimical to companionship . . . for companionship thrives only when each individual remembers his individuality.”*

*If we cannot bear being with ourselves, how is it that we ask another to do that for us? In fact, the capacity to be with ourselves, as we really are, finite, imperfect, and deeply flawed, will prove not only to be the “cure” for loneliness but our secret gift to others as well.”*

*James Hollis (abridged)*



May we shed old skins and arrive in the garden creation,  
robust and with instinct intact.

*Kerry Petherbridge.*

# C.G. Jung and Alchemy: the Philosopher's Stone and the Journey of Individuation

A presentation by **Anne di Lauro**

Thursday, March 3rd, 2022

7.30 - 9.30pm,

St Mary's Anglican Church Hall,

455 Main St, Kangaroo Point, Q 4169

Members & Concession \$10; Non-members \$15



*XVII—Rosarium Philosophorum*

The study and practice of alchemy in Europe lasted from early Christian times to the end of the 17th century. It was the forerunner of the science of chemistry and also an esoteric philosophy. Jung began collecting and studying original alchemical texts from about 1930 and his writings are peppered with allusions to alchemical terms like *vas*, *nigredo*, *coniunctio*, *hierosgamos*. He concluded that those who called themselves the Chemical Philosophers (as opposed to the charlatans) unconsciously intuited

that the processes and stages in the alchemical opus were equivalent to stages in psychological transformation, while the goal of alchemy – gold, or the philosopher's stone or the elixir of eternal life – was the equivalent of the goal of psychological transformation: the Self. Anne will give a brief outline of the nature of alchemy and explain Jung's approach.

## Presenter | Anne di Lauro

Australian by birth, **Anne Di Lauro** obtained a B.A. from the University of Queensland and a Post-graduate Diploma of Librarianship from the University of NSW. After a period working at the State Library of Queensland, she sailed away to see the world. She spent 32 years living overseas, working in library and information sciences for international organisations in Italy, Geneva, Paris and New York, as well as for national institutions in the UK and Canada.

Having become an avid student of Jungian psychology, on her return to Australia she obtained a Master of Counselling from Queensland University of Technology and combined this qualification with her knowledge of Jungian psychology to enter private practice as a Jungian-oriented psychotherapist in Brisbane. She retired at the end of 2018.



Anne served on the committee of the C.G. Jung Society of Queensland for 15 years, including a period as president. She has given talks to our Society on a variety of subjects including *Pinocchio and the Hero's Journey*, *James Hillman and the Renaissance*, *Alchemy*, *Marie-Louise von Franz*, *Jung and the East*, *Jung and Pauli*, *The Nature of the Psyche according to Jung* and, most recently *The Use of Dreams in Psychotherapy*.



# MARCH WORKSHOP

By popular request—

## *Cinderella!*

Led by **Pam Blamey**



When the people who attended my workshop on *The Nixie in the Millpond* in November last year asked, “when is the next one?”, I was only too pleased to oblige. A discussion ensued as to which story to explore in more depth – perhaps a less obscure one? And *Cinderella* was decided upon.

‘Endearing and enduring’ versions of this

story date back to at least 1634, when Giambattista Basile’s *Il Pentamerone* was published, maybe 1501 when it was mentioned in a sermon, or perhaps even as far back at the 9th Century in China, as a version was unearthed again in 1932. *Cinderella* shows up in many countries and cultures. She goes by different names too, such as *Catskin*, *Cap O’ Rushes*, *Ashenputtl* and *She Hsien*.

*Cinderella* is so much more than a rags-to-riches story. In the description of Vol.3 of Marie Louise von Franz’s *Collected Works*, she says, “The maiden is the undeveloped feminine and the promised fruit of her struggle with the animus is the *coniunctio*”. In this workshop we will explore the better-known versions of Basile, Perrault and Grimm through a Jungian lens.

So, you are invited to give yourself permission to take a few hours out of your busy schedule and join us in delving into the ancient story of *Cinderella*.

*Saturday, March 5th, 2022 - 9:30am to 4pm*

*Venue: St Mary’s Anglican Church Hall,*

*455 Main St, Kangaroo Point, Q 4169*

*Members/Conc: \$90, Non-members: \$110*



*(photo by Suzanne Cremen)*

**Pam Blamey** is a retired art therapist and counsellor, having worked with couples, women survivors of Domestic Violence, people with drug and alcohol issues, adolescent girls in care, and refugees, as well as facilitating in writing retreats. Pam has been a committed member of the C. G. Jung Society of Queensland for many years, (as Secretary for eleven years), and has presented in Brisbane and Melbourne. Specialising in story and fairy tales in particular since 2008, she has run her own workshops, recorded stories online, presented to groups and conferences and published book chapters. Fairy tales remain a source of insight and delight.

I wish to attend the **workshop** to be held on 5th March 2022,  
St Mary's Anglican Church Hall,  
455 Main St, Kangaroo Point, Q 4169

Payment (please circle amount): \$90 (Member, concession) \$110 (Non-member)

Payment options: ~ Money order or a cheque made out to: The C.G. Jung Society  
of Queensland (enclosed) ~ Post to address below

~ Direct deposit: CG Jung Society of Qld; Bank Australia  
BSB: 313140 Account No: 12363389 (use own name as ref).

Name:.....

Email:.....

Telephone: Home or mobile.....

**To confirm the booking please fill in or email the details of this booking slip to:**

C.G. Jung Society of Qld - [president@jungqld.com](mailto:president@jungqld.com)

Address: c/- 222 Shore St Nth, Cleveland, 4163

Contact: Kerry Petherbridge: 0415837275

# Images of the Jungian Influence in Psychotherapeutic Practice

A presentation by **Paul Gibney**

*Thursday, April 7th, 2022*

*7.30 - 9.30pm,*

*St Mary's Anglican Church Hall,*

*455 Main St, Kangaroo Point, Q 4169*

*Members & Concession \$10; Non-members \$15*

Jungian theory can be intellectually demanding to engage with, and bordering on mystical in its esoteric nature. Mythological themes and complex archetypal images can be illuminating and bewildering in equal measure as one engages in the rich Jungian canon. This presentation will consider some of the less poetic aspects of the Jungian literature; some Jungian concepts that are useful in the day to day practice of psychotherapy. The argument will be made that several Jungian concepts provide the therapist with unique advantages in allowing a

broader scope of consideration. The presentation will draw on the work of Jung, von Franz, Hillman and Kalsched, and will be supplemented with tales from therapeutic experience.



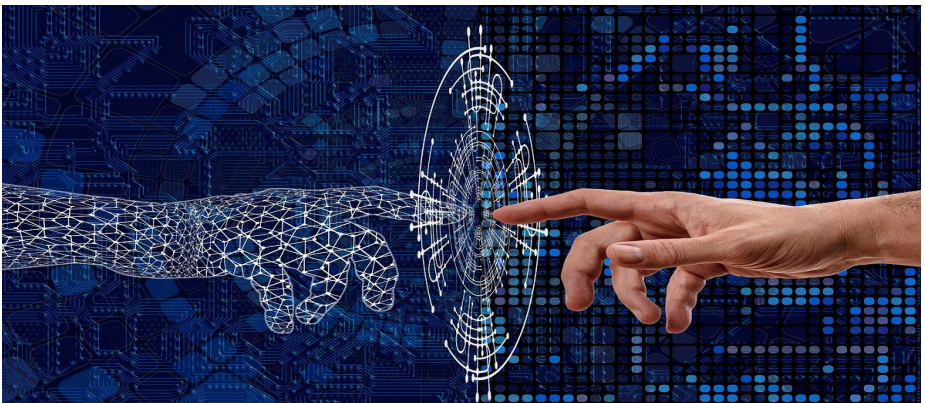


## Presenter | Paul Gibney

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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.





# A Big-Enough Land: identity, and Self without borders

Presented by **Kris Hines**



*Thursday, May 5th, 2022*

*7.30 - 9.30pm,*

*St Mary's Anglican*

*Church Hall,*

*455 Main St,*

*Kangaroo Point, Q 4169*

*Members & Concession \$10; Non-members \$15*

Misidentification is one of the most persistent and insidious causes of suffering and mayhem. Although developmentally we need to establish a solid and bounded sense of ego-self and to feel a sense of belonging in our own culture (natal, or chosen later on), this means we will find our selves living on a land of borders, peopled with the acceptable; a place of exclusive invitation, guarded against potential invasion from 'the other' and from the unconscious. Every time we feel, "I am this, and not that," we tend to polarise and contract.

Yet safety is a core psychological need at all ages, especially when we have suffered abuse, criticism and rejection, abandonment or trauma. So, how to negotiate a less contracted landscape in our psyche; one where we can feel safe to explore, to wander, to include and celebrate, rather than feel compelled to silence or reject our own opposites and the opposites in others. And who are we beyond the opposites?





Kris sees this negotiation as a practical activity - potentially worth pursuing because it can directly enhance our sense of freedom, well-being, wholeness and connection - but not as a moral activity of shoulds, goodness or forgiveness. This is a should-free land; this land is your land!



The tension of opposites is as ancient as light and dark, star dust and gravity; it fills Greek mythology, Vedanta, Christianity, and the 'I, it and Thou' of Martin Buber. It is as all-pervading and stubborn as a hundred daily annoyances; it is both stealthy and alluring.

In this presentation Kris will use Jung's concepts of individuation, the transcendent function and projection as the basis for applying the processes of the Psychology of Selves and Voice Dialogue to this intriguing issue of identity and identification in our relationship with ourselves and with others.



## Presenter | Kris Hines

Kris Hines is a counsellor and facilitator in private practice on the Sunshine Coast. She has a Diploma of Counselling, a Diploma of Teaching and an M.A. in Education. She draws on an extensive experiential background in Jungian

psychology through analysis, professional development, and archetypal mythology and dream work. She has presented professional development trainings for the ACA and QCA, and workshops on themes of Jung, voice dialogue, bonding patterns in relationship, myth, conflict resolution, voice, and life journey and self esteem for children and adults. Her work has also been in prisons, in Sydney and New York, and in a spiritual community in India. She is trained in Voice Dialogue facilitation and often uses its concepts in individual and couple work as a powerful way to bring unconscious patterns into the light for conscious integration.

She is eternally thankful to Carl Jung for his concept of wholeness and the healing richness it brings, and for his de-pathologising of the human condition.

# Psychology and Spirituality in Young People

A presentation by Dr Toulia Gordillo

*Thursday, June 2nd, 2022*

*7.30 - 9.30pm,*

*St Mary's Anglican Church Hall,*

*455 Main St, Kangaroo Point, Q 4169*

*Members & Conc.\$10; Non-members \$15*

Suicide is the leading cause of death among young Australians aged 15 to 24. Even more disturbing, these figures continue to rise. The solution? Jung would propose a return to ancient wisdom. That is, the use of ancestral knowledge traditions that highlight the importance of connections to Self, Spirit and Nature. How can this be achieved? In therapy, mythos can be used to reframe logos—mythological stories and creative imagery can help young people to make meaning from their suffering like Sisyphus, or learn the importance of balance like Icarus. Archetypal symbols can also help youth feel connected to something greater than themselves, and their immediate problem or issue.



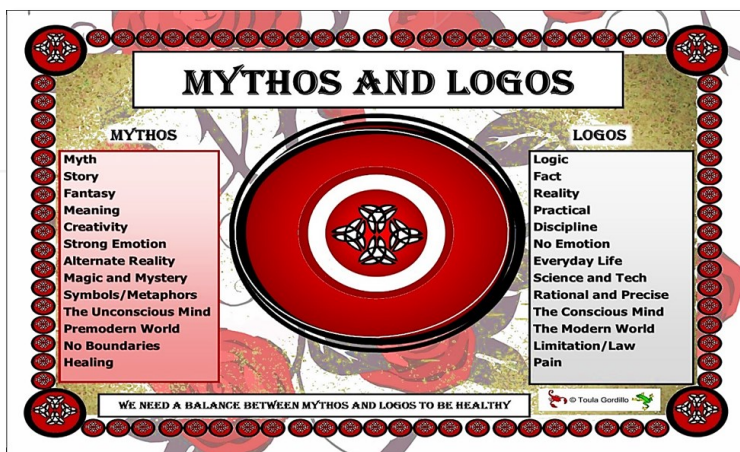
Spirituality means different things to different people. For Jung, it is about religious and non-religious experiences that help an individual connect with their spiritual selves through quiet reflection: time in nature, private prayer, yoga, mindfulness and meditation, music, dance or art. Jung was against dogma in all its forms. Yet he understood that spirituality is essential for individuation. In young people's increasingly fast-paced, mediated and technologically advanced world, it is vital.

**This seminar is about the *practical application* of Jungian psychology and psychotherapy to improve the lives of young people. In particular, how Dr Gordillo uses Story Image Therapy (SIT for short) in daily practice to facilitate young people's spiritual, emotional and psychological growth.**

Emerging research shows that spiritually integrated approaches to treatment can be effective. Moreover, there are scientifically-supported reasons to be sensitive to spiritual practice in clinical work and counselling. Unlike other life dimensions, spirituality has a unique focus on the sacred—themes of transcendence, individuation, meaning-making and connectedness. Any psychology that overlooks these, according to Toula, remains incomplete. Asking young people about their spiritual views can open the door to deeper conversations. And it is through this dialogue with the personal and collective unconscious that young people can transcend their suffering, like the phoenix rising from ash, to attain their highest potential.

## Two images that best represent the topic:

### A) Two Knowledge Systems



### B) Vital Connections



## Presenter | Dr Toulia Gordillo

**Dr Toulia Gordillo** is a practicing Clinical psychologist and Jungian psychotherapist in busy medical centres on Australia's Sunshine Coast. She is also a former school teacher, guidance officer intensive behaviour support and acting head of student services in some of Queensland's largest state high schools. As an international guest speaker, Toulia has engaged school staff, students and parents in learning the importance of ancient stories and images for health and wellness at Wakatipu State College, New Zealand and Cambridge College, India.

Dr Gordillo is a published author of numerous academic and non-academic journals, magazines and books including: Youth Voice Journal, Viewpoint, The Artifice, Immanence - Journal of Applied Myth, Story and Folklore and Cambridge Scholars Publishing. She has been a guest speaker for the Sunshine Coast's Australian Broadcasting Commission (ABC) and has presented at seminars and conferences including: the Narrative, Health and Wellbeing Research Conference presented by Central Queensland University, Children's Media Symposium hosted by the University of the Sunshine Coast and the International Mental Health Conference presented by the Australia and New Zealand Mental Health Association.

Toulia is a member of the CG Jung Society of Queensland, the International Depth Psychology Alliance, the Australian Society of Authors, The Queensland Writer's Centre and the Australian Child & Adolescent Trauma, Loss and Grief Network (ACATLGN).



*Dr Gordillo is the author and creator of  
Story Image Therapy (SIT)<sup>®</sup>,  
Talk to Teens and  
The Mythic Toolbox.*



# A Tale of the Red Book

*In January of 2020, I decided to visit an astrologer I know, to have my chart done. Nothing much was happening then as we see it now in hindsight ... She told me that day, that astrologers everywhere were speaking about the upcoming and current alignments in the vein of -*



*‘There will be life before 2020 and life after 2020’.*


*An archived article from the New York Times caught my eye recently, which brought the same thing to mind. In these excerpts the author tells the tale of being in Zurich in 2007, when Liber Novus was taken from the vault to be scanned for publication. Kerry.*

## *‘The Holy Grail of the Unconscious’ - Sara Corbett*

One night during the week of the scanning in Zurich, I had a big dream. A big dream, the Jungians tell me, is a departure from all your regular dreams, which in my case meant this dream was not about falling off a cliff or missing an exam. This dream was about an elephant — a dead elephant with its head cut off. The head was on a grill at a suburban-style barbecue, and I was holding the spatula. Everybody milled around with cocktails; the head sizzled over the flames. I was angry at my daughter’s kindergarten teacher because she was supposed to be grilling the elephant head at the barbecue, but she hadn’t bothered to show up. And so the job fell to me. Then I woke up.

In the following months, I told my dream to several [more] analysts, and each one circled around similar symbolic concepts about femininity and wisdom. One day I was in the office of Murray Stein, an American analyst who lives in Switzerland and serves as the president of the International School of Analytical Psychology, talking about the Red Book. Stein was telling me about how some Jungian analysts he knew were worried about the publication — worried specifically that it was a private document and would be apprehended as the work of a crazy person, which then reminded me of my





crazy dream. I related it to him, saying that the very thought of eating an elephant's head struck me as grotesque and embarrassing and possibly a sign there was something deeply wrong with my psyche.

Stein assured me that eating is a symbol for integration. "Don't worry," he said soothingly. "It's horrifying on a naturalistic level, but symbolically it is good."

It turned out that nearly everybody around the Red Book was dreaming that week. Nancy Furlotti dreamed that we were all sitting at a table drinking amber liquid from glass globes and talking about death. (Was the scanning of the book a death? Wasn't death followed by rebirth?) Sonu Shamdasani dreamed that he came upon Hoerni [ed: a grandson of Jung] sleeping in the garden of a museum. Stephen Martin was sure that he had felt some invisible hand patting him on the back while he slept. And Hugh Milstein, one of the digital techs scanning the book, passed a tormented night watching a ghostly, white-faced child flash on a computer screen. (Furlotti and Martin debated: could that be Mercurius? The god of travellers at a crossroads?)

Early one morning we were standing around the photo studio discussing our various dreams when Ulrich Hoerni trudged through the door, having deputized his nephew Felix to spend the previous night next to the Red Book [ed: Hoerni had kept vigil while it was out of the vault]. Felix had done his job; the Red Book lay sleeping with its cover closed on the table. But Hoerni, appearing weary, seemed to be taking an extra hard look at the book. The Jungians greeted him. "How are you? Did you dream last night?" "Yes," Hoerni said quietly, not moving his gaze from the table. "I dreamed the book was on fire."

As far as he {Shamdasani} is concerned, once the book sees daylight, it will become a major and unignorable piece of Jung's history, the gateway into Carl Jung's most inner of inner experiences. "Once it's published, there will be a 'before' and 'after' in Jungian scholarship," he told me, adding, "it will wipe out all the biographies, just for starters." What about the rest of us, the people who aren't Jungians, I wondered. Was there something in the Red Book for us? "Absolutely, there is a human story here," Shamdasani said. "The basic message he's sending is 'Value your inner life.' "

**New York Times**  
September 16, 2009



### **MARCH 3RD**

C.G. Jung and Alchemy: the Philosopher's  
Stone and the Journey of Individuation

*Anne di Lauro*

### **MARCH 5TH**

"Cinderella!" Workshop

*Pam Blamey*

### **APRIL 7TH**

Images of the Jungian Influence in  
Psychotherapeutic Practice.

*Paul Gibney*

### **MAY 7TH**

A Big-Enough Land: identity, and Self  
without borders

*Kris Hines*

### **JUNE 2ND**

Psychology and Spirituality in Young People

*Dr Toulia Gordillo*

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