



C. G. JUNG
SOCIETY OF
QUEENSLAND

JUNGIAN TALKS

and workshops for everyone

FEB—JUN 2023 No. 112-113

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.



*"Mosaic" p.79
from The Red Book
Carl Jung*

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).*

Front cover artwork: Anthea Watson



Letter from the President

Feb 2023

Welcome to the programme for February - June 2023. We begin the year as we ended the last, with a film. For those present in December, James Hollis' film, *Summons of the Soul*, was deeply appreciated and affecting. The sound was a bit soft (technical shortfall) and so we had to move in close to each other and the speaker to hear it; close knit creating warmth, you might say.

The film in February is a new release. Last year I received an email from the film producer in Brazil, notifying the Society of its recent production. As we move into a new year in the Western calendar, a new decade in the Society and a new Chinese animal - The Year of the Rabbit - it is right to pay attention to the shadow even as we begin to attend to the dawn.

I like that this film comes to us from Jungians in Brazil and Portugal, with these cultural contexts offering new doorways through a different set of aesthetics and sensibilities. It feels like a complete unknown. It renders the possibility of surprise.

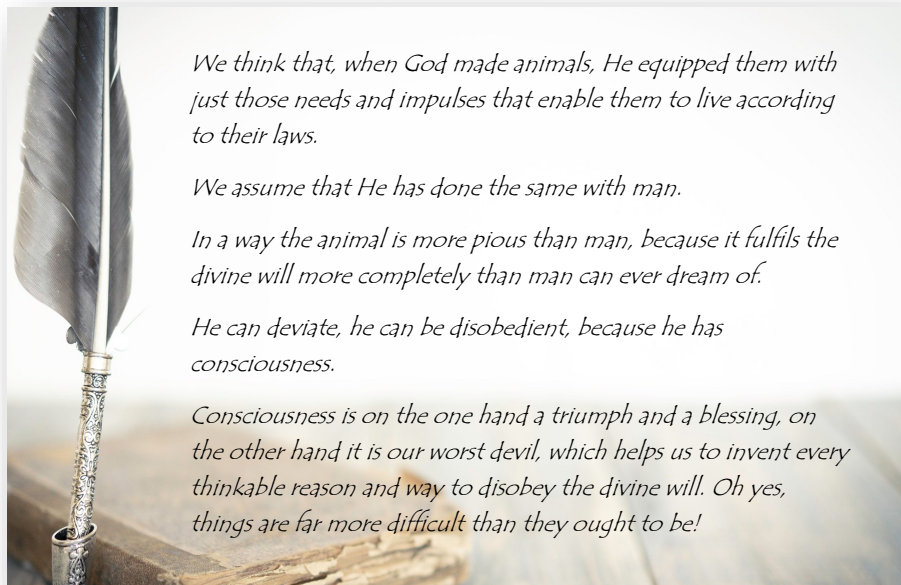
In March, we welcome Padma Menon, a traditional Indian dancer, who has developed a practise of bringing the archetypes into what she does, engaging the pantheon of Hindu deities through her movement practise.

Toula Gordillo is returning in April with a view on how the very development of her work has offered her a personal path of individuation. Then in May, Laurence Browne will be using some of the rich material presented at the workshop in 2022 for those who couldn't attend that event, and adding more into it for those who did. A practical component will be part of this talk.

And the last presentation of this programme with Meggin Kirby, will

provide some intimate insight into the ancient relationship between humans and horses and a contemporary therapeutic application. It may offer us a deeper understanding into Jung's words about animals.

Jung, in a letter to Canon H.G. England in January 1948, wrote:



I first heard Meggin speaking in 2021 through the Humanitix platform and I have heard stories about profound therapeutic breakthroughs for people working with horses in this way. I remember listening to a recording decades ago, of the original 'horse whisperer', Monty Roberts, which brought me undone at the time, reckoning with the violent underpinnings of the world we've inherited. Then one year, in the Edinburgh Tattoo, which I used to watch every year with my family, and in which horses have featured centrally, a man came into the castle court with a small herd of a dozen or so horses including one foal. He ran amongst them; they ran with him. They carried no riders and no saddles. They were unbridled. The connection and communication was invisible; it was sublime, self-evident and paradoxically wild and tame at the same time.

We will hold our AGM in March before Padma's event and the notice will be sent out later about this. At the beginning of the new decade of the Society, it will be timely to begin to consider any reworkings, renovations or restorations for how the Society functions as it goes ahead, expanding or consolidating. At the Anniversary dinner in December 2022, it was a great privilege to hear from Miffi Maximillion, Spiritual Programme Director at Langri Tangpa Buddhist Centre in Brisbane. Miffi's late mother, Inta McKimm, founded the QLD Jung Society from her lounge-room. And also founded the Langri Tangpa Centre. ... from her lounge-room. Both groups, forty years on, came from this modest beginning and have affected countless people over the years. If you're reading this on the lounge (as I am writing it) consider what you might love to do.

In the same way, Rix Weaver, in Perth, founded the first Australian Jungian society. You will find in this newsletter, a chapter she was invited to contribute to an anthology which marked the 80th birthday of C.A. Meier, an early and much revered Jungian analyst. This was given to us to read with the kind permission of Rix's granddaughter in W.A. We will have more of Rix as the year goes on.

There will possibly be a workshop or two in this programme, organised after this newsletter goes to publication. If you're not already on the email list and would like to receive updates and reminders, you can send a subscription request by going to the contact page on the website.

Let there be light,

Kerry Petherbridge





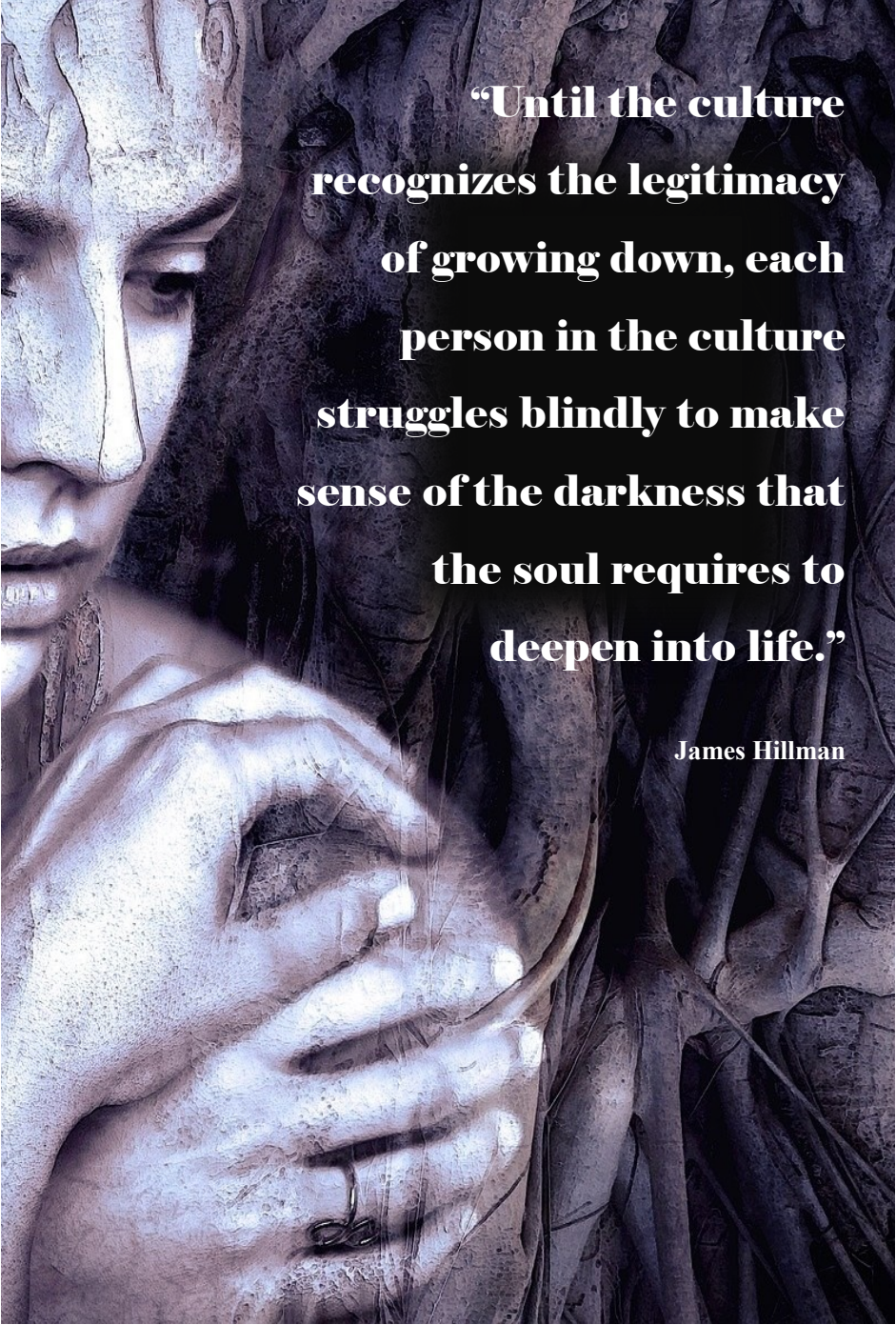
From **Sabujo Filmes**

An authentic life implies a deep work of reflection on oneself, but in order to find oneself it is necessary to face one's inner darkness. The documentary Shadow Theatre presents reflections on society and the individual through the analytical psychology of Carl Gustav Jung.

The film was made with the support of the Jungian Institutes of Brazil (members of the IAAP) and Portugal. One

of the Brazilian producers Lucas Costanzi, brought this film to the attention of the Society in 2022 and it is with great pleasure and interest that we are showing it in February as the first event of the year.

Thursday, 2nd Feb, 2023 - 7:30pm
St Mary's Anglican Church Hall,
455 Main St, Kangaroo Point, Q 4169
Members & Concession \$10; Non-members \$15



**“Until the culture
recognizes the legitimacy
of growing down, each
person in the culture
struggles blindly to make
sense of the darkness that
the soul requires to
deepen into life.”**

James Hillman

Dance as Self-inquiry: Body as spirituality

Presented by **Padma Menon**

Thursday, March 2nd, 2023

7.30 - 9.30pm,

St Mary's Anglican Church Hall,

455 Main St, Kangaroo Point, Q 4169

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

We live in times of a profound disconnection with Body. This is not a new phenomenon, it began centuries ago with the patriarchal valuing of mind, rationality and linearity as the lenses to approach Reality. Today we are living its aftermath, where Body has been conquered by mental paradigms even in most "embodied" knowledge.

In ancient traditions across the world, the dancer-shaman-seer-priest was the wisdom-keeper. They manifested divinatory wisdom through ritual body-led expressions. In these traditions, the dancer is Deity, dance is Reality and dance is Inquiry. A dance inquiry is located in the terrain of Body as its "site" or "field of manifestation". The emergent revelation is the guidance we receive to navigate Reality, beginning with our own intimate terrain of Body.



Photo by Geoffrey Dunn

In this presentation Padma will offer her experience of travelling into the caverns of dance, ritual, archetypes and philosophy over four decades. Her inquiry has been a commitment to supporting mystery as a radical intelligence that can position us in our rightful place within Nature through re-experiencing Body as sacred Consciousness.

Presenter | Padma Melon

Padma Menon is a dancer, philosopher and writer, who offers dance as a contemplative or spiritual practice. She helps those seeking to reclaim their sacred selves by generously sharing her lifetime's knowledge in sacred dance, philosophy and ritual—so that they can experience unconditional freedom, taste their true essence, and move in this world in a sacred way.



Photo by Geoffrey Dunn

Padma has a unique approach to dance, rooted in ancient philosophy and practice, but locating it in the reality of our bodies and consciousness in these times. As a choreographer-dancer-teacher with over forty years of international experience, Padma brings a deep intelligence about the nature of dance itself, and its lens on reality as a language that is body-led (rather than embodied).

Padma hails from a matrilineal family of writers, activists and philosophers. She was a child prodigy and began her dance career at the age of nine in India. She was a leading dancer in the Kuchipudi style of dance, which is an ancient temple dance tradition. When she moved to Australia in the 90's, she developed one of the first professional non-western dance companies that had a national and international performance profile. Padma then moved to the Netherlands and created significant contemporary works which eschewed colonial interpretations of contemporary aesthetics for a radical aesthetic that was sourced from the depths of Indian practice. Padma also developed a centre for dance in India which helped women to live their full and sacred presence in their lives.

In addition to traditional Indian dance, Padma studied contemporary dance, Indian philosophy, yoga and martial arts. During a period away from dance, Padma led not for profit organisations advocating for cultural diversity issues. She has a Masters in Choreography from Codarts Academy in the Netherlands and a postgraduate degree in English Literature from the Australian National University.

Currently Padma offers her teaching and programs online and internationally through [Moving Archetypes](#) which she founded.

Know Thyself Through Individuation

Presented by **Dr Toulia Gordillo**

Thursday, April 6th 2023

7.30 - 9.30pm,

St Mary's Anglican Church Hall,

455 Main St, Kangaroo Point, Q 4169

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

Jung asked what it is, in the end, that persuades a man or woman to go their own way? To rise from an unconscious identity with the masses as though emerging from a “swathing mist?” He called it vocation, and identified this illogical factor that destines a man or woman to emancipate themselves “from a herd and its well-worn paths.” Jung went further to say that any person with a vocation hears the voice of the inner man or woman. In other words, they are called.

In Jungian psychology, individuation is considered an important life goal. It occurs differently for each person and generally takes place in the second half of life. Individuation is the process of realising one’s true personality, including discovering our life purpose or calling. Our vocation.



Individuation sometimes occurs when a person loses touch with aspects of their personality through trauma or a major life event. They may then

reintegrate certain parts of their nature, thereby finding it easier to maintain their spiritual (as well as social, emotional and mental) equilibrium. Trauma was the catalyst for Jung's individuation process, and Jung's experience provided a guide for Dr Toulia Gordillo's own healing process.

Using examples from Jung's life, as well as her own, in this talk Toulia demonstrates her individuation journey. She describes her personal reflection methods and the product of her vocation—the creation of Story Image Therapy (SIT®) based on Jung's ideas and knowledge. In particular, Dr Gordillo will discuss Jung's understanding of the Chiron myth and the archetypal wounded healer and how this has 'played out' in healing her own negative adolescent complex. This is the subject of her soon-to-be released second book, *The Magic of Jung*.



Presenter | Dr Toulia Gordillo

Dr Toulia Gordillo is a practicing Clinical psychologist and Jungian psychotherapist based 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. 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.

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 and Adolescent Trauma, Loss and Grief Network (ACATLGN).

a list of things that happened then

the word delivered
so suddenly.
flags fall

hallowed hallowed

across the channel
the Eiffel tower -
lights out. This! this

brings the news into my heart.

in my dream I hover
before the wooden doors
of an ancestral mountain

statues lean into the procession
mother and grandmother waiting
in stone

a rainbow lights the sky
over London
forever crowned in seven colours

planes trailing clouds of glory
weave one last royal raiment
in that spectral sky

hallowed hallowed

a woman joins the palace guards
a man falls before the catafalque,
face down in honour

millions of us
return home
to the call

lounge rooms screens
stutter black and white newsreels.
our eyes glued to see it all

the football hero waits
with ordinary folk,
the game on pause

they witness they weep

for the Uniting magnet she was
the Queendom she made
the giving of her all

that last long walk -
one.
two.

amor vincit omnia,
et nos cedamus amori*
our hearts beat along in time

KP



(* *love conquers all things, so we too shall yield to love*)

Chinese Divination and the *I Ching*

Presented by **Laurence Browne**

Thursday, May 4th, 2023

7.30 - 9.30pm,

St Mary's Anglican Church Hall,

455 Main St, Kangaroo Point, Q 4169

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

This lecture is an expanded version of the introductory section of last October's *I Ching* workshop. The history of Chinese divination, in which the *I Ching* has a very important role, is a fascinating one, and certain aspects of it will be explored here. And in regard to the *I Ching* and its arrival in the West, it has been suggested that C. G. Jung's single most famous work is very likely his 1949 foreword to Richard Wilhelm's translation of the *I Ching*.¹

Jung first came into contact with Wilhelm in the 1920s, and was profoundly impressed by his understanding of the subtleties of the *I Ching* or Book of Changes. Indeed, it is more than likely that Jung's theory of synchronicity was directly inspired by Wilhelm, and the religion writer Harold Coward has gone so far as to suggest that the whole notion of synchronicity is directly dependent on the *I Ching*.² Concerning his encounter with Wilhelm, Jung wrote:

"He, as a Sinologue, and I, as a physician, would probably never have come into contact had we remained specialists. But we met in a field of humanity which begins beyond academic boundary posts. There lay our point of contact; there leaped across the spark that kindled the light destined to become for me one of the most meaningful events of my life."³

In addition to its function as an oracle, the I Ching was used in all sorts of other fields, including in the organisation of the Chinese imperial bureaucracy. In the opinion of Joseph Needham, principle author of the multi-volumed *Science and Civilisation in China*, the far-reaching influence of the I Ching also had the unfortunate consequence of preventing the development of Chinese science.⁴



All this and more will be discussed in this lecture and, time permitting, perhaps one or two consultations may be possible towards the end of the evening.

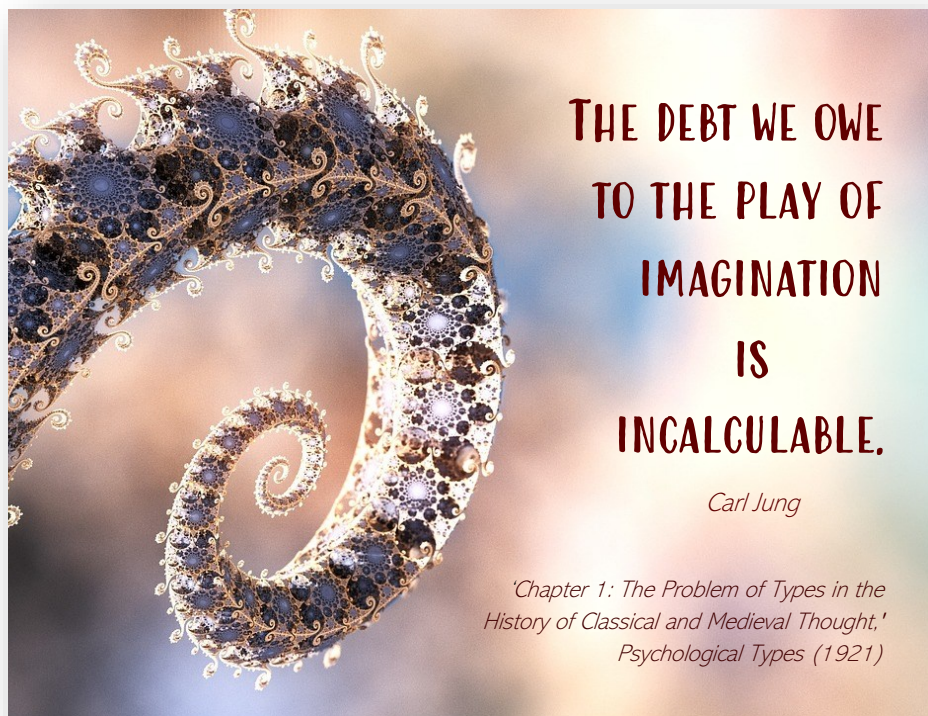
References:

1. Karcher, S. (1999). *Jung, the Tao, and the Classic of Change*, *Journal of Religion and Health*, 38 (4), 287- 304, p. 296.
2. Wilhelm, R. & Jung, C. G. (1972). *The secret of the golden flower: A Chinese book of life*. (R. Wilhelm & C. F. Baynes, Trans.). Routledge, p. 138.
3. Coward, H. (2003). Taoism and Jung: Synchronicity and the self. In Macfie, A. L. (Ed), *Eastern Influences on Western Philosophy: A reader* (pp. 279-296). Edinburgh University Press, p. 279.
4. Needham, J. & Ronan, C. (1978). *The Shorter Science and Civilisation in China*, Vol. 1. Cambridge: Cambridge University Press, pp. 183-89.

Presenter | Dr Laurence Browne



Laurence Browne has a PhD in Philosophy from the University of Queensland, where he is an Honorary Research Fellow within the School of Historical and Philosophical Inquiry. He is the author of *The Many Faces of Coincidence*, published in 2017 by Imprint Academic, Exeter, U.K, as well as a number of journal articles, most recently: *Coincidence in Chinese Fiction and Chinese-inspired Fiction*, published in June 2022 in *The Australian Journal of Parapsychology*.



THE DEBT WE OWE
TO THE PLAY OF
IMAGINATION
IS
INCALCULABLE.

Carl Jung

*'Chapter 1: The Problem of Types in the
History of Classical and Medieval Thought,'
Psychological Types (1921)*

Equine Assisted Psychotherapy (EAP)

Presented by **Meggin Kirby**

Thursday, June 1st, 2023

7.30 - 9.30pm,

St Mary's Anglican Church Hall,

455 Main St, Kangaroo Point, Q 4169

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

This talk will be an introduction to Equine Assisted Psychotherapy (EAP), an innovative approach to clinical practice and psychotherapy, where clients are invited into safe relational experiences with horses to address therapeutic goals. It is a fast-growing modality across Australia and the globe. EAP is engaging and effective for diverse clients including adults, children, adolescents, organisations, and specialist client groups such as Aboriginal youth, veterans, and clients with trauma, anxiety, depression, and addictions. Meggin Kirby, founder of the Equine Psychotherapy Institute, will be joining us on our screen at St Mary's via Zoom, to share her passion about this wonderful work with horses, animals and nature - supporting, assisting, facilitating, modelling and teaching us so much about health, relationship, leadership and wellbeing.



Presenter | Meggin Kirby

Dr. Meggin and her husband Noel have been working in the Mental Health and Wellness field for a collective 40 years. Together they have worked in the Psychotherapy, Mental Health, Psychology, Counselling, Consultation, Organisational Development, Therapist Training, EAP and EAL Practitioner Training, Trauma and Personal Development fields, and more recently Animal Assisted Psychotherapy and Nature Assisted Therapy.

Her clinical experience over the last 23 years began in Adult community mental health, moved into inpatient and outpatient Child and Family psychiatry, before settling into private practice as a psychotherapist working with adults, children, families, couples and organisations.



After over 10 years in psychotherapy and coaching private practice she moved into training psychotherapists, counsellors, social workers, psychologists, teachers and horse people in equine assisted practice, and has been doing that now for over 10 years.

Rix Weaver founded the first Australian Jungian society, in Perth. Here is a chapter she was invited to contribute to an anthology (1985) which marked the 80th birthday of C.A. Meier, an early and much revered Jungian analyst. This was given to us to read with the kind permission of Rix's granddaughter in W.A. We will have more of Rix as the year goes on.



The Wilderness

*Oh wilderness have I not yet reached
Your centre.*

LAO TZU

Let us commence our wilderness walk in the rain forests of far North Queensland, in forests alive with the freshness of lush green growth, the home of animal, bird and insect of superb beauty. It was through this forest that men of progress were putting a road which would destroy the habitat of the creatures so dependent on it – creatures that would soon become endangered species. An analysand dreamed:

I am in a house, there is a knock or call at the door. I realise I must go and speak with this person and sort out the relationship. I go around the house to another house, next door. There is a group of people sitting at a table in the yard – two men and two boys.

'I have come to see who's calling me to establish our relationship,' I said.

'She is over there on her own,' they said.

I go around a corner of the house and find a girl. We talk for a while and I realise that there is an intimate closeness. Then she leads me up a ladder which is leaning against a high brick wall. At the top, I am terrified, feeling terribly precarious. I cannot let go of the ladder. She walks along the wall in front of me and seems to drop down into the wall, where she has a secret cubby-house. She seems to be encouraging me to follow her.

'I can't do it, I seem to have a caliper on my leg and I feel precarious. Go and get help. I can't get down,' I shout.

She climbs past me. Help comes and I get down. I'm so glad to be on the ground again and I feel an immense sense of relief. Then she tells me about



when the leg was crippled – as if it were hers – although I feel the story as if it were me.

'I was high in a tree in the tropical forests....I then began to actually experience the story taking place. I couldn't get down and they ran for a big piece of plant machinery to come and rescue me. As I saw it coming towards me, smashing through the forest, I realised that it was too massive to see me and would trample and squash everything. For a moment I was hanging by one leg, my crippled leg. I knew that if I stayed any longer the machine would gather me up with the vegetation and kill me – here there was a deep feeling of sorrow at the destruction of the forest. I saw the huge yellow machine ripping through the forest, accompanied by an enormous thrashing, writhing snake, as though the snake were part of the machine. Then I realised that I had to get out of the way, so I jumped from the tree to the forest floor and hurt my leg; but I did manage to get away from the machine's teeth.'

This is a dream of an analysand who lived for some time in a rain forest area that is now being destroyed. Physically, we, also, are trying to escape from the onrush of the great machine of progress that bears down on us; a machine of progress that not only destroys the wilderness with its ecological balance, but also whose soul is mirrored as the “concrete jungles” rise around us and the virgin and creative forests disappear. The outer world reflects man's soul, and if he has ignored Mother Nature, who is dependent on him for conservation, he has ignored himself. If he goes unthinkingly ahead with destruction, something destructive is happening to him. Man cannot tolerate too much interference with the psyche without becoming negative. Similarly, the forest gives up producing its magical world before the onrush of civilisation. Such is the mirroring of man, and the nature of which he is a part.

“Who is calling me to establish a relationship?” Is that not the question of today? To answer it, we have to realise the pain and agony of the primeval forest, to know it as our own.

Great stretches of wilderness lie on the southern land of Australia, from the tropical rainforests of the far North East to the wilderness of giant trees and luxuriant undergrowth of the South West corner. Dividing these lands is the living, surging wilderness of the desert. Man, who, unlike all other animals of the planet, carries the mystery of consciousness, has not known that “out there” is really “in

here.” He has not realised that the wilderness without and the wilderness within are one. What he has sought is progress, this man who has so brilliantly tamed the primeval forest to his needs. For such a long time, dark-skinned people lived in the forest, taking its fruits, its animals, and the fish of its rivers as their food. They paused to plant back yams and they preserved the young.

The balance of nature was real. From within, from the heart’s sure knowledge, they were informed. Call it *participation mystique*, call it instinct – it is all that. Call it, if you will, nearness to the original intentionality of the creative dawn.

Today roads sear those forests, changing the lifestyle of bird, insect and animal; many are killed as mines yield up their treasures from an age-old land. The orchid that flowers beneath the ground and whose delicate petals lift a mound of earth above, is the forebearer of the wide variety of brilliantly coloured ground orchids that flourish in the West state. This orchid, blooming unseen, is the link with the ages: it is the archetypal reminder of a One continuum, unchanged, that includes all multiple expressions in itself, the possibilities for everything that has emerged. Scientifically, we would point to mutations. But even the most highly developed gradually make way for progress though they may be as forgotten as the soul of man. They are treasured by those who realise that to neglect them is to neglect the soul, for humankind alone can change the world at which it looks.

Rich with possibility and creativity, both outer and inner wilderness respond equally to the face man turns to them. We feel we have come a long way from our remote so-called beginnings; yet the ever challenging wilderness of unknown reality has moved away from us. “We must move forward,” we say, grasping riches from a planet yielding us diamonds and gold, uranium and oil.

I am going to take you again from the remote southern corner of Australia where the damp cold rainforest flourishes, across to the wilderness of the northeast



tip where the tropical rainforest, in its lavish beauty, supports a great variety of animal, bird and insect life. Between these two forests is a desert that is also a wilderness. It is a desert of the sort crossed by ancients bringing their messages to mankind – messages emerging from the inner wilderness, the rich virgin world of the soul.

I am reminded here of Moses' forty-year journey in the wilderness. This journey, one could say, was the physical unfolding of the imagery of the promised land. Moses made an enormous journey: everything was pointing to a different style of life. To arrive at it, it was necessary to journey through the wilderness. Our life-style, in comparison, is a paradise. We have the promised land which was imagined by then. Through that inner image, Moses performed the miracle of the parting of the waters. The soul, whose wilderness is within, supports outer reality; it created the image.

As Moses and his followers found order and intentionality within, they worked through the outer desert. There were no signposts in the outer wilderness except for the stars, the sun and moon. Nor are there signposts in an inner world. Yet within is a psychic wilderness containing everything that can be known, including the inspirations and ideas that can serve as signpost and guide.



The tropical forest has its problems. Streams rush down mountains and over rocks, waterholes abound beneath a canopy of trees which are draped with twine upon twine of creepers, and are hung with orchids and ferns that provide homes for nesting birds. Will the brilliant birds still fly and sing when the road goes through?

How can birds nest when their familiar regions are destroyed? In that tropical area, I have seen the white cockatoo come every night at the same time to the same tree and leave at the same time each morning. For generations these

birds have known no other home. There are thousands more like them – creatures and insects upon whom the forest, the wilderness, depends, as they depend upon it. The mighty ash of cooler forests depends, for example, on the mound-making of the lyre-bird. All are One in the Creator's plan, in the ecological balance which man has so much failed to recognise.

Let me repeat; "out there" is the mirror of "in here" and the reciprocal roles of soul and matter, psyche and soma become unbalanced at our expense. The wilderness is Mother Nature, who has placed her abundance at our disposal as custodians of the earth. The "wilderness" mirrors man's attitude toward his soul.



Is the planet falling before the axe and the soul of man? Is a barren world becoming lost to the real meaning of creation? The message of the shrinking wilderness is clear; the lesson of its complete balance, its economy and ecology is a Bible without words. It is the face of the Creator and a call to mankind who carries the possibility of really seeing what this world and man himself are about. Only when the creative potential of the inner wilderness is realised will the global wilderness be allowed to flourish and the earth allowed to breathe. Can we not learn to balance the needs of man with the needs of the planet that supports him?



FEBRUARY 2ND

Sabujo Filmes - Video
"SHADOW THEATRE"

MARCH 2ND

Dance as Self-inquiry: Body as Spirituality
Padma Menon

APRIL 6TH

Know Thyself Through Individuation
Dr Toulia Gordillo

MAY 4TH

Chinese Divination and the I Ching
Dr Laurence Browne

JUNE 1ST

Equine Assisted Psychotherapy
Meggin Kirby

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