



C. G. JUNG
SOCIETY OF
QUEENSLAND

JUNGIAN TALKS

and workshops for everyone

JULY—DEC 2023 No. 114-115

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.

*"Cones" p.72
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 conc/student/pension;
\$50 couples/family; \$12 newsletter only (contact details on back page).*

Front cover artwork: Anthea Watson and Geralt



Letter from the President

July 2023

Dear Reader,

Several months ago, feeling beyond world weary and mirrored in a too-early grey light, I scrolled across a Facebook post with ‘ten quotes by Jung’ sent on by someone I know, (in actual real-life) someone with a sizeable network in a non-Jung field and thinking this might generate some enthusiasm for this Jungian world I inhabit and put my faith into, that speaks volumes into a world with too-few ears, I shared her post (along with her algorithmic cohort) to the Society’s Facebook page.


It was a very different kind of post than my usual but I was thinking blearily and in shortcuts (a loss of faith paradoxically); this, I thought, would boost our modest audience numbers, which had been dwindling due to some unclear shifts in the algorithmic fancies about which I had resisted gaining any more intimate knowledge; I had come to the end of my enthusiasm for a number of things, including wrestling with the vagaries of Facebook.

What happened next was interesting. A comment on the post appeared, from Vicki Jo Varner, Senior Editor at Psychological Perspectives in the US. Vicki wrote that some of the ten quotes were incorrect, others were a squashing-together of several actual quotations, they were ill or not-referenced and that overall they were all unreliable; in short, (my words) dodgy.

I wrote back immediately to Vicki, thanking her for the communication and the correction and light-heartedly suggesting that the communication and attention I’d hoped to propagate with my post had worked out pretty well, though entirely differently than I’d imagined! I replied that I would remove the post immediately and asked if she would mind me sharing the conversation between us with the Society’s membership. She said she’d “do one better” and sent me an expanded piece on the work she does and why she does it.



It's an interesting insight into the world we live in, the one we glimpse through Jung, and the patient, detailed and often precise work it takes to bring and hold things together.



“So Kerry, just a bit of backstory:

I earned my PhD in Depth Psychology (with an emphasis on Jungian and Archetypal Studies) from Pacifica Graduate Institute in 2018 after 8 long years of effort in graduate school. A lot of that time was spent writing scholarly papers and, of course, my PhD dissertation—all of which were closely scrutinized and precisely graded with heavy-handed oversight. Importantly, I learned how to use APA style sheets and apply that to my output, a learning curve I did not expect to encounter on my path. This education led eventually to my working with the Los Angeles Jung Institute, which was left in disarray when their former editor-in-chief passed away unexpectedly without a team in place to continue her remarkable, single-handed legacy.

As this part of my story was unfolding, social media was becoming daily more popular, and it became a running joke that many of the “quotes” one found online were authored by either Abraham Lincoln or Albert Einstein—although never cited—and were probably sheer inventions. Those fakes always invoked the name of a famous person because otherwise no one would pay attention to them. It’s a terribly unsavory, deceitful practice.

Then I began seeing fake Jung quotes appearing on Facebook—once by someone I knew personally who is an intermediary with the alumni of my alma mater. I brought the error to her attention but her reaction was something like, “so what? It’s not important.” I felt that was not the proper response. Likewise, I tripped over fakes on a different Jungian society’s Facebook page, and their reaction to my notice about it was to block me, a modern-day form of “kill the messenger.”

I have participated in several public Jung groups that are active on Facebook,

and you may rely on fake quotes appearing on a monthly—if not weekly or even daily—basis. When challenged, the posters can become quite belligerent, retorting, “You weren’t there; you don’t know everything Jung said!” obviously unaware of how academic citations work. Another person gave a scathing comeback about how they went to Google and found evidence for the fake quote “everywhere,” which actually meant that fake quote had proliferated like cancer, but none of them had a proper citation attached to it. It is astonishing how contentious these arguments can become when someone falls in love with a fake Jung passage and wants to battle everyone to the death for it. I have even seen fake quotes posted by former classmates, but haven’t had the nerve to confront them (yet).

Perhaps I have a childish “gotcha!” about the matter because I can feel smug and holier-than-thou about it (a sure sign of shadow inflation), but I work so hard on the journal, trying to keep everybody honest and accurate on behalf of our readers, that I prefer to see it as an extension of that integrity. I don’t go out of my way to locate and castigate fake quotes, but when they appear right under my nose, I can’t simply look away. Furthermore, I have deep respect for Jung’s work and legacy, especially having met several family members and Sonu Shamdasani, as well as visiting Eranos, the Jung Institute and Psychology Club in Zürich, the house/museum at Küsnacht, and the Tower in Bollingen. This is one small diligence I can offer to demonstrate my utmost respect for this man’s profound work.

Lately I’ve resorted to calling out groups and pages where I think they should do better, including Michael Meade’s page and the CG Jung Foundation of New York. (I warned my boss not to make that faux pas with the Los Angeles Jung Institute’s social media outlets because I can be fierce about it!) I want us to walk the talk of accurate representation of the namesake who has attracted our admiration and loyalty. It undermines our credibility as upstanding Jungian institutions to spread “fake news.”

Nowadays I throw my cachet as a professional editor behind my requests not to spread fake Jung quotes, and try to apply a wee bit of shame in order to goose my quarries into behaving ethically. One of my mentors in the Jungian world is

Dr. John Beebe of San Francisco, who has spoken articulately about the need for shame sometimes; there are some things people should feel shamed about. (If you think about it, no doubt some names will come to mind—often political figures—that deserve to experience a healthy little dose of shame.) Further, Beebe shared with me that a bit of shadow he frequently encounters is the inability of individuals to accept a correction. When they are clearly in the wrong, do they have the humility to admit the wrongdoing and make the effort to make it right and “not sin again?” It’s an important question, and an insightful shadow inquiry.

I’m delighted to learn you are making the effort to correct the error with grace and humility, as was true of the CG Jung Foundation of New York. Bravo! Perhaps people are waking up to the need for integrity regarding Jung’s legacy and the legitimacy of his writing, or I’ve become deft with my shaming technique. Either way, it’s a good thing for all of us.

warmly,

-Vicky Jo Varner, PhD

Senior Editor, “Psychological Perspectives”

PS: My husband is Australian, from Adelaide, and regularly participated in the local Jung group in his younger years.”



All in all, from this random and surprising conversation, a sense began stirring in me to deepen my faith and resolve and connect more closely to that which supports me and which keeps the way clear.

By chance I discovered a conference taking place in Assisi in June - Man and Woman Still in Search of Soul - hosted by The Assisi Institute and day by day, as I felt less ‘injured body part’ and more ‘healing whole’, the unspoken possibility of attending became a spoken decision to do so. Faith took over from fright and I put myself and my still-damaged right wing inside the body of an aircraft - a

humungous two-winged Airbus 380 - and flew away to commune with St Francis and some Northern Hemisphere Jungians in Assisi. As it happens, there was another Australian in the group - a wonderful surprise; he was a larrikin type, a vanishing type, someone I can relate to.

Several years ago I found a white thornless climbing rose in the plant nursery where I sometimes went, bending public health orders in the pandemic period, understanding the deep origins of health very differently from those in administrative quarters. Finding this was a surprise act of renewal at the time, and also of defiance of the climate it would live in and my aberrant gardening care. I later discovered this to be exactly the kind of rose which grew for St Francis of Assisi and there was a sense of fatedness about it.



It grew quite lanky and brown-leaved, suffering the salty winds of its place; a survivor without ever having had a single bloom.

So I wanted to see what Assisi said to me, the original place. I wanted to meet the presence of the animal-loving saint in the places holding it there. During these last three closeted and fraught years, the absence of animals around me daily has become very noticeable and also a call from my early years for their warm-bodied instinctual natures. My feel for St Francis' animal ministry was a big part of this inner move. And to be there with people working with Jung - well, this can only be good.

And so it was. Also, it was challenging, confusing, and physically difficult; the speed, the new technologies involved in international travel, the linguistic, seasonal and cultural shifts, a couple of pickpockets and experiencing numinosity in a physically foreign geography. Hermes was there at every step and misstep.

The world of 2023 is curiously striated I find, like there is grey psychic sleet falling constantly, always interrupting any sunny or even sweetly-dark harmoniousness. Devices have trained their owners, us, to prioritise the call and the beep and the never-ending-search-story and the tweet above all else present. We can be standing talking to one another and instantly the device jangles, attention is lost,

the intruder is welcomed, the circle broken, the container cracked. The 'next best thing' has arrived and we must stand to attention. How much Trickster energy is too much?

In Assisi, bells ring in the air at all and any time. Do you remember that experience from childhood or another place? Many times during the day, there they are, beautifully, sonorously, deeply, calling something inside to calm in chorded harmonic musicality. Did the gradual withdrawal of bells in our world



(and the religious traditions that brought and wrought them) leave a void for the tweets and beeps to enter? The expression 'it rings a bell' for English speakers, is such a universally understood experience; the realisation of something understood, remembered, tugged at from within, some memory held. The bell, as symbol, as image, keeps

this intact. Re-sound acts as an audio mirror, if I can put it in that way. So much of the technological noise displaces my human experience rather than communes with it. Is this simply the clash of the new or is it a violation?

The local and lovely woman at the Country House Tre Esse where the group met and stayed, named, (of course), Francesca, told me that some churches 'sing' Ave Maria of Lourdes at 7pm, to tell people to stop work. And that there are others in small villages that still peal every quarter of an hour. I recorded the bells of the Basilica of St Francis on my phone and have shared this sound with friends since coming home. I know that something infused in me while I was in that place and is not for me alone. It now gives off its new scent here as I move about my haunts and jaunts. And each person I met there was a part of this as I was for them. Francesca grew up and lived in Perugia, a nearby town where the chocolates called Baci (kisses) originate. She presented a couple of us with a Baci one day. The chocolates are not only delectably fine but contain an enclosed slip on which is written a line or two of poetry. Mine was aptly and ringingly from

Dante Alighieri n.158 “S’aperse in nuovi amor l’eterno amore. (Into new natures, like unto himself, eternal Love unfolded.) Pilgrimage is holy; a place is carved out in one’s attention to notice what is being revealed as if by God’s intent. The curious, the coincident, the minor and major chords and events orchestrate a symphony of sacred tones. During the presentation by Jacqueline Durmuller, I left the seating area and stepped out to the nearby terrace as Jacqueline played Mozart’s Symphony in C Minor, listening and being moved by the content of her

talk and the sublime music she chose. I looked out over the landscape of the Umbrian hills and fields and was taken out of ordinary time, realising that Mozart’s time and my time were being fused and infused through this timeless music.



I could equally have been witnessing this scene three hundred years ago, with a few less houses visible but the hills and plains would not have changed significantly, nor the birds’ songs, nor the sky quality. And nor, in truth, the deep hearts of soul-searchers and finders. Minds yes perhaps, but hearts, no.

Some of the remarkable and remarkably coincidental/serendipitous things that took place were just what I needed to grow soul under me to climb upon and out of my pre-trip malaise. As were the most seemingly mundane of things;- a pastry that tasted of real butter, pulled out of the delivery box moments after its arrival in the local cafe, and handed over the counter in a simple white serviette to workmen or a random pilgrim like myself and the flowering (weed) plants in the field or on road edges where I walked each day - chickory, pink geranium, grasses with astonishing Italy-specific seed heads. And, wonder of wonders,

fire flies in the night air such as I haven't seen in years. These very local things of a place and the people who care for them, or who on the surface appear to ignore their wild plenty but nevertheless hold the deeper holy recognition of centuries of fragranced pattern built into cell memory, ancestral memory, were Psyche's shapes and colours infusing the day to day.



The many nuns wandering in their robes with their rope belts on - I miss them already. They give off steady-going, antiquity, faith, womanly knowing and meeting. For example the nun in a blue habit who disappeared from the queuing throng in Rome at Santa Maria Maggiore and invited me to do exactly that myself - to disappear from the fray and move on. The nun in the Benedictine's retail shop in Assisi which I nearly fell into at the end of a getting-lost on a too-hot afternoon walk, who blessedly spoke English (she was from the Philippines) and gave me bearings to find my way on again.

So I appreciate Vicki's response to my error, momentary cynicism, weakness, failing - here is a someone, who hasn't given up, who is holding onto her stone. She has made some place robust and shored it up with scaffolding and restoration.

I am the better for encountering it. And maybe you are too reader, if you're sometimes wondering what's it all for, now that a chat robot, a sophisticated, highly technological machine can write a three thousand word essay for you in thirty seconds or solve complex geometric equations in the blink of an eye. A human eye that is. And I very particularly designate AI (Artificial Information Processing System) as a machine. I refuse to acknowledge it as any kind of creature, as some sophistry is attempting to convince me of; for all the bluster, bluff and sleight of hand of the whizz and wunderkinds and old-style opportunists, grifters and racketeers seeking to push the idea of human ingenuity forward at warp speeds that are only talked about but not actually worked through and worked out in the sacred space of the holy body's natural and creative intelligence. (Alien spacecraft are quite good at this apparently if

you have an eye on that conversation, (Jung did) but not Terran innovators as yet.) We, like the hare can run too fast and lose the race after all. Our speed collectively is all of us worldwide, an undus mundus.

AI cannot help you identify your own personal complexes, kindly guide you through a conversation with your shadow or write your autobiography in a way that unravels your pains and preciousness into a book for others to yield to. It will not cook you a home-made dinner. (It doesn't have a home). It will not translate to you the smell of fragrant lavender. It will not pray with faithfulness or open symbolic portals into numinous experience or forge a Tibetan Bell from five kinds of metals while chanting mantras. It cannot dream. These are human superpowers.

What hope I hold is to ask whether its presence in our world might finally pressure and reveal to humanity more widely, the difference between the mechanistic materiality that's been holding us in its sway for centuries and soul-holding homo-sapiens?

Yeats asked us "Will the centre hold?" And each of us must look for a stone to hold in our centre to answer him.

And as for the July-December programme dear friends, having said this much already, I am offering it with few further words and therefore for your own uncovering; we have a new and wondrous project beginning in July, then a Jungian analyst coming to us from the Central Coast of NSW in August; the founder of The Assisi Institute via Zoom in September; a Sandplay talk and Workshop in October; a Psychiatrist's Jungian path in November; and a funny film and food in December to complete the year with simple joys. Please come along, bring friends, see what there is to be seen and heard - bells that ring in a stillness, or that di-still a ringing of some essence of something sensed, intimated, just there.



Kerry Petherbridge

The Toad Pond New Initiative and Society Library Update

Presented by **Florence Forrest**,
New Communications and Library Officer

*Thursday, July 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*

Tonight **Florence Forrest**, the society's new Communications and Library officer, will be outlining her vision on The Toad Pond and will be discussing the new arrangements with the Society's library and bringing the library materials and borrowings back to life after a hibernation period.

The Toad Pond is a new initiative to stimulate the conversation and excitement in Jungian understandings in the Queensland wilds. It is intended to make a place in which to share, encourage and be stimulated by not only our local conversation in the Society but also by the wonderful wellsprings of interest in the psyche taking place around the world. No experience is required, only curiosity and a friendly desire to be "in the room" for what might ferment with our coming together over coffee in a convivial environment.

The name is inspired by Marie-Louise Von Franz. In a 1979 interview she shares her favourite place around her tower, the toad pond, which she dug out herself from a very small pool. She spoke of the special toads that lived there, called Unke, which exist nowhere else but in the pre-Alps area of Switzerland and Austria. What she loved most about these little people, who emerged from winter hibernation in spring, was their beautiful bell-like call that echoed enchantingly around her tower. It was the place she did all of her



deepest thinking and writing. Like Jung's own tower in Bollingen, her tower was the place she was most herself.

In a 1977 film, Marie-Louise Von Franz recalls an occasion when she was sitting next to Jung by the lake at Bollingen while he played at his "waterworks," which he often did before beginning to write; Jung turned to her and said, "You know, only today I have suddenly thought on what I am doing when I am playing like that: that's what I have done my whole life – digging out springs."

Interviewer goes on to ask Marie-Louise: "Do you play now?"

Marie-Louise Von Franz: "Yes. I play with my toad pond."

The Toad Pond gatherings will be held at the **GOMA cafe** in the Southbank Cultural Precinct at **10am** on the Saturday morning following the usual first Thursday of the month's Society lecture.



The gathering will last about an hour, with the probability of overflow based on the day's energy. Meet at the elephant sculpture in front of the café beforehand.

For regular updates about The Toad Pond gatherings see the e-news reports and the C.G. Jung Society of Queensland Facebook page.

**Enquires or RSVPs to Florence
– (text) 0417 975 970.**

Presenter | Florence Forrest

Florence is a Jungian enthusiast with over fifteen years of personal involvement with Jungian material primarily using dreams. She studied Economics and Arts (majoring in Art History) at the Australian National University, Canberra. Other areas of her life have involved: being a carer; an art-toy designer - exhibiting both in Brisbane and group exhibitions around the world; she's been a member of art/craft collective - The Umbrella Collective; and a former dramaturge with OzFrank Theatre Praxis.

She's also a poet, artist, arts writer/speaker. Currently, Florence is building a practice as a cartomancy consultant - The Book of Hermes. Having a great many interests reaching across the arts, literature, spirituality, esotericism, psychology and community, she sees herself as a life-long learner.



*"It's easy to be a naive idealist.
It's easy to be a cynical
realist. It's quite another
thing to have no illusions
and still hold the inner
flame."*

Marie-Louise van Franz



*Until you make the unconscious conscious,
it will direct your life and you will call it fate.*

CARL JUNG

Jungian Psychotherapy in Brisbane



Most of us want to gain insight into the difficulties that limit our ability to find strength and peace. Most of us want to develop a more meaningful approach to living. Feeling confused and stuck in entrenched patterns of behaviour, feeling empty, meaningless and exhausted can cause psychological pain. Grief and loss, spiritual questioning, creativity issues, self-doubt and self-sabotage, early, midlife and late life transitioning – these, too, are difficulties which can bring on considerable emotional turmoil capable of derailing our contentment with and in life.

Christine Butler offers Jungian psychotherapy in Greenslopes Brisbane and on the Sunshine Coast. She is a registered psychotherapist, a member of PACFA (Psychotherapy and Counselling Federation of Australia) and a candidate of the ANZSJA training program (Australian and New Zealand Society of Jungian Analysts).



chrisbutler315@gmail.com



0402 610 403



www.psychotherapyinbrisbane.com.au

Shadow

Presented by **Dr. Beth Foley**

Thursday, August 3rd, 2023 | 7.30 - 9.30pm,
St Mary's Anglican Church Hall,
455 Main St, Kangaroo Point, Q 4169
Members & Concession \$10; Non-members \$15

“ *Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. At all counts, it forms an unconscious snag, thwarting our most well-meant intentions.* ”

(Jung CW11. Para. 131)



In this seminar Dr. Beth Foley will explore the Jungian concept of The Shadow in clinical work. The everyday, autonomous and involuntary emergence of the shadow will be discussed. How the shadow presents in the consulting room and how it might be worked therapeutically in an ongoing way will be explored.

Presenter | Dr. Beth Foley

Dr Beth Foley completed her analytic training with the C.G. Jung Institute of ANZSJA and works in private practice as a Jungian Analyst in Coffs Harbour. Beth is an experienced clinical psychologist having practised for over 20 years. Her PhD researched the therapeutic effectiveness of mindfulness-based therapies in psychiatric and oncology settings and resulted in a number of academic papers. She has provided training and lecturing on acceptance-based therapies, existential issues and psychodynamic therapy for many years.



Gates to the Numinous:

An Archetypal Understanding of Dreams

Presented by **Dr. Michael Conforti**

*Thursday, September 7th, 2023 | 7.30 - 9.30pm,
St Mary's Anglican Church Hall,
455 Main St, Kangaroo Point, Q 4169
Members & Concession \$10; Non-members \$15*

It is the simplicity of the dream, communicating to us in a language derived from the natural world that moves us so deeply.

Similar to the apparent simplicity of French composer Eric Satie's music, we are mesmerized and taken to a realm far beyond everyday life into something that may be the domain of the Numinous. Just listening to the opening stanza of Satie's Gymnopédie we sense that he was already transfixed, and needed to create music expressive of this world existing beyond the veil. Like the image, these sounds and rhythms convey the movement of the Self as it so gently transports us into relationship with the sacred.



In the dream, patterns of life, of growth, and of endings are revealed through a rich collective language. So too, the dream allows us to see that something in our life - perhaps a relationship, a job, or an attitude - is outdated, and that the Self, the soul is in need of renewal.

Carl Jung was once asked why the dream speaks through symbols and not in the language of everyday life. To this question Jung responded by saying that

such a direct communication would fall on deaf ears, and that the Self speaks through an iconographic, pictorial voice of the ages, the language of the "Antique Soul". So too he reminds us that from time eternal, humanity has been moved by images, by sounds, parables, and symbols.

Could the majesty and utter beauty of Satie and Debussy's music or DaVinci and Michelangelo's art ever be conveyed in words?

Offering a glimpse into the world of the archetypal, and closely aligned to Jung's and von Franz's work, this presentation promises to enrich your appreciation and understanding of the archetypal images in dreams and the relationship between our personally created meaning of symbols, to their innate, archetypal meaning.

Presenter | Dr. Michael Conforti

Dr. Michael Conforti is a Jungian analyst and the Founder and Director of the Assisi Institute. He is a faculty member at the C.G. Jung Institute of Boston, the C.G. Jung Foundation of New York, and for many years served as a Senior Associate faculty member in the Doctoral and Master's Programs in Clinical Psychology at Antioch New England. A pioneer in the field of matter-psyche studies, Dr. Conforti is actively investigating the workings of archetypal fields and the relationship between Jungian psychology and the New Sciences.

He is the author of *Threshold Experiences: The Archetype of Beginnings* (2007) and *Field, Form and Fate: Patterns in Mind, Nature and Psyche* (2002) and many journal articles. Dr. Conforti maintains a private practice in Mystic, CT and consults with individuals and corporations around the world. He is also a Senior Fellow of the James MacGregor Burns Academy of Leadership at the University of Maryland.



Spirit, Psyche, Substance as Mysterium -

Contacting the Self in today's tidal diagnosis of autism

Presented by **Heather Lesley-Swan**



of

*Friday, October 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*

Heather Lesley-Swan, Jungian Analyst and Teaching Member of the International Society for Sandplay Therapy, reviews the worldwide diagnosis of autism, particularly in children, which is currently flooding our society. She will show through a client's images in art and sand how the Self seeks to emerge from psyche even where the neuro-typical elements of relatedness and emotion are truncated.

This talk will offer evidence to encourage those who are working with clients with autistic diagnoses to hold a temenos beyond popular behavioural education techniques and to respect the voice of the Self. It will encourage all to enhance their understanding of the burgeoning rise of spectrum disorders, and to evaluate our collective response.



Presenters

Heather Lesley-Swan



Heather Lesley-Swan is a Jungian Analyst trained at the CG Jung Institute in Switzerland, and a member of the International Association for Analytical Psychology. She was the first Certified Sandplay Therapist, then Teaching Member of the International Society for Sandplay Therapy in Australia/New Zealand. She has held senior corporate roles, led her own global consulting company and educational organisation, and trains in-house counselling teams.

Heather has a particular interest in autism spectrum implications, bringing her knowledge of current neuroscience and the development of the capacity to symbolise. Her work is also informed by attachment and trauma research, including proven pathways for individual transformation and well-being.

Marie Makinson ISST, IAAP, ANZSJA

Marie Makinson is a Jungian Analyst and certified Sandplay therapist. She has a private practice at The Channon in Northern NSW. Marie is a former president of the CG Jung Society of Queensland and has presented many times for the society over the years. She is very much looking forward to being part of this in-person workshop and sharing some of the extraordinary things she has observed and learned in the practice of Sandplay.





WORKSHOP

Bollingen in Brisbane - Finding Self through Sand

Presented by **Heather Lesley-Swan** and **Marie Makinson**

Saturday, October 7th , 2023 | 9:30am - 4pm

St Mary's Anglican Church Hall,

455 Main St, Kangaroo Point, Q 4169

Members & Concession \$90; Non-members \$110

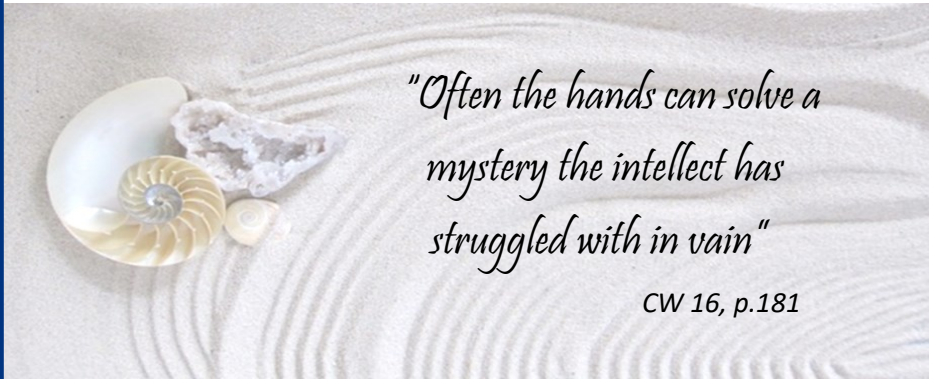
When Carl Jung sat on the shores of the lake at Bollingen, allowing himself to play with the sands and pebbles to construct imaginary worlds, he was not to know how this presaged a global group of soul-workers who would translate his analytical psychology through Sandplay.

Jung encouraged Dora Kalff to develop her Sandspiel, now called Sandplay Therapy, as a way of working in an analytic alliance with energies and image in the emergent elements of individuation.

In this one-day workshop participants will experience the power of Dora Kalff's foundational work, in a non-confrontative manner. They will gain a comprehensive understanding of Kalff's Sandplay Therapy, and the parameters of the growing global Sandplay international society. This Society, affiliated with IAAP, has now officially embraced Kalff's Jungian heritage in Australia and New Zealand through STANZA, a new



professional body of trained therapists. Heather Lesley-Swan, Teaching Member of ISST and Jungian analyst will co-present this workshop. Participants will see for themselves a full Sandplay Therapy case, presented by our former President, Marie Makinson, analyst and ISST Certified Sandplay Therapist. They will emerge with a deep understanding of the mysterium of which Jung spoke:



I wish to attend the **workshop** to be held on Sat 7th October 2023,
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: Direct deposit: CG Jung Society of Qld, Bank Australia
BSB: 313140 Account No: 12363389 (use name as ref).

Name:.....
Email:.....
Phone:

To confirm booking please fill in or email the details of this booking slip to:
C.G. Jung Society of Qld
Address: c/- 222 Shore St Nth, Cleveland, 4163
OR secretary@jungqld.com
Contact: Kerry Petherbridge: 0415837275



Jung and Me -

An Attempt to Define the Ill-defined

Presented by **Dr. Saibal Guha**

*Thursday, November 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*

In this talk, the focus will be to narrate the defining milestones in Saibal's journey through childhood in India, from being an introverted child to becoming the person he is today through many landmark events and incidents that were possibly triggers to bring out the unconscious need to explore, to seek and to find himself. Why did he become a Psychiatrist? Why did he change countries? Why was he 'running' throughout his life? What were the unconscious triggers? Was there synchronicity and acausality in his life progression?

Saibal always associated his inner restlessness as an impetus to seek salvation through achievement. His efforts have been conscious and sometimes strategic. But deep down, like Carl Jung believed, he always felt an unconscious need to push forward. The journey followed an ill defined and uncharted path, with inevitable twists and turns. However, Saibal always knew each destination he reached was only the beginning.

Saibal will present his perspective and understanding of his ill defined psyche, possibly unpacking the psychological construct of a Psychiatrist. This talk will be reflective, narrative and thought provoking. So he believes... And, those who come on this day to hear him speak will be part of his collective unconsciousness and his destiny to have your esteemed presence in his life. And Saibal's story.

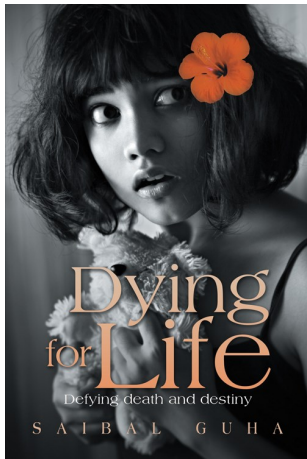
Saibal will unravel himself to you for the first time. So, if this talk evokes your interest, you are connected to Saibal and have always been.

Presenter | Dr Saibal Guha

Dr Saibal Guha is working at Marsai Clinic in Cleveland. Previously, he was at Belmont Private Hospital private practice for over a decade. His specific area of interest is Adult ADHD and Neuropsychiatry. He is also trained in TMS therapy and has set up a TMS clinic at his practice in conjunction with NeuroXcellTMS.



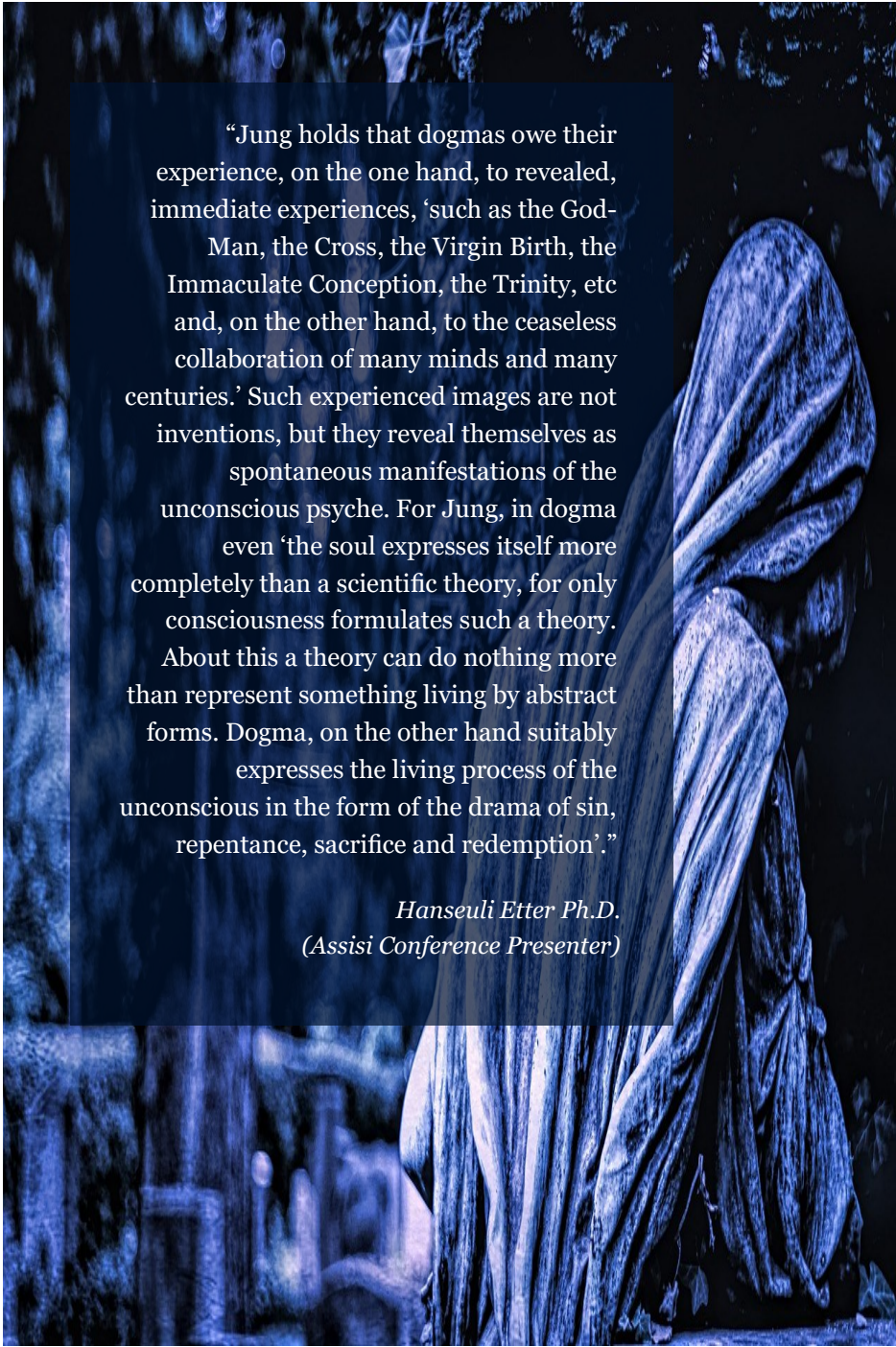
Originally from an Armed Forces background in India, Saibal has been involved in this field of Psychiatry for over 26 years, trying to find pathways to enhance care, improve the quality of life and functioning of patients, and improve treatment parameters. He has recently published his first book, 'Dying for Life – Defying Death and Destiny.'



This book is based on a real-life incident Saibal had been involved in as a child. This affected his later life choice of career and possible experiences with synchronicity and acausality. Saibal has a strong association with his family in Australia and also India. He works with a mental health foundation in India. This organisation Antara, has been involved since the 1970s in alleviating mental health for the poor and downtrodden in Kolkata. This is his birthplace.

Saibal has a strong connection to exploring the unknown, the metaphysical and the spiritual aspects which are unseen and obscured.

Saibals' core principle in life is – 'Goodness is the key to Godliness. And seeking this is my destiny.'



“Jung holds that dogmas owe their experience, on the one hand, to revealed, immediate experiences, ‘such as the God-Man, the Cross, the Virgin Birth, the Immaculate Conception, the Trinity, etc and, on the other hand, to the ceaseless collaboration of many minds and many centuries.’ Such experienced images are not inventions, but they reveal themselves as spontaneous manifestations of the unconscious psyche. For Jung, in dogma even ‘the soul expresses itself more completely than a scientific theory, for only consciousness formulates such a theory. About this a theory can do nothing more than represent something living by abstract forms. Dogma, on the other hand suitably expresses the living process of the unconscious in the form of the drama of sin, repentance, sacrifice and redemption’.”

*Hanseuli Etter Ph.D.
(Assisi Conference Presenter)*

December | Movie

*Thursday, December 7th, 2023 7.30 - 9.30pm,
St Mary's Anglican Church Hall,
455 Main St, Kangaroo Point, Q 4169
\$5 Donation at door + food for supper.*

Come along and have a healthy laugh at this completely hilarious film with two of the greats of the profession of acting, Richard Dreyfuss and Bill Murray, where the neurotic patient bites the vain Psychiatrist in all the funny places.



Christmassy supper afterwards!!



JULY 6TH

The Toad Pond New Initiative

Florence Forrest

AUGUST 3RD

Shadow

Dr Beth Foley

SEPTEMBER 7TH

Gates to the Numinous:

Dr Michael Conforti

OCTOBER 6TH

Spirit, Psyche, Substance as Mysterium

Heather Lesley-Swann

OCTOBER 7TH

WORKSHOP

Bollingen in Brisbane

Heather Lesley-Swann & Marie Makinson

NOVEMBER 2ND

Jung and Me

Dr Saibal Guha

DECEMBER 7TH

MOVIE

"What About Bob?"

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