

*The Cambridge Jungian Circle
has now been open to any adult
for over 30 years*

CHARITY No 1043680



Issue No.14 September 2024

Journal of The Cambridge Jungian Circle

www.cambridgejungiancircle.com

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*(This issue has been assembled remotely in Cromarty,
Scotland with all help from Cambridge members)*

From the Editor,

Here at last is the long delayed 14th edition of the Chronicle. I apologise for how long it has taken but believe it will prove to have been worthwhile. On the left is an arresting image symbolising some particular opposites, so loved by Jung, which makes it perfect for this 14th issue of the Chronicle.

Involved here are new life from near death, past and future, fire and air, the stone and the egg so delicately drawn by Gill Recordon. Undeniably the recent past has been difficult for us, Covid brought the most tremendous challenges, even to the point when we might not have survived. But our 'rising' is the story of four Chairs, Gill Brown, Thomas Rochford, Lorna McNeur, and our



Spirit Rising

by

Gill Recordon

*(copied from Turing the Circle
May 2009)*

The opinions, beliefs, and views, expressed here do not necessarily reflect the views of the Circle nor of the Editorial Board.

current Chair, Renée Claire.

Gill was manning the fort when Covid struck and as she says she was determined that the Circle was not going to surrender to the invading virus on her watch. It was she who saw how we could use the internet to maintain our conversations so she and David Warner set to and got the small groups and the committee functioning on Zoom.

Among much else Thomas then proved the possibilities of instant international communication when he set up our first lecture direct from the United States with our interactive audience in real time in Cambridge. An evening I will never forget.

It was Lorna McNeur, when Chair, but who had been Events Secretary when it all began to get plenaries regularly on Zoom so that there are now 'hybrid' meetings held both in house and on Zoom. She also did a lot of work to bring the membership together for the 'new normal' and conversations around how we wanted the CJC to function in the future. It was time-consuming, almost back breaking work, but we will always be profoundly grateful! Specially I, now living in the Highlands of Scotland am in close touch with the Circle, - to be Editor of the Chronicle would not otherwise be possible.

In accordance with our constitution, we elected our new Chair in June, Renée Claire, and she, as we go to press, has been joined by our new dynamic committee you will meet here, and with amazing energy is allowing our future to begin to emerge, above all by encouraging the small groups,



New Fruit on a Miniature Tree

and further developing our vital website which, like the tree of life, is showing its new fruiting, as I hope you will see there and also in these pages.

Of course these generous people, so giving of their time and soul, do not function alone, and those around them make the present activities

continually valuable to our members even while many also have been through the fears and difficulties we have all had to face.

In this edition I believe you will find much of interest and even excitement, about our future and past history, specially the "role of honour" to those who have sadly died, and who gave so much as the Circle began and started to find its way, It is wonderful that there are many who are still with us who have helped turn learning into experience (which Jung stressed) and are still part of us. I know

how much I myself have to thank so many others for providing such an active past for us. The active past!

You will see too how the real challenges that we now emerge from have also been a time of self recognition, in the answers to the question: 'Why Jung?' which are so riveting! One answer which is of the greatest significance is astonishing, and is becoming known as the 'The Third Way', that is the third way along the path of Individuation, which this Circle has pioneered and for which we hold firm evidence..

Gill Recordon's inspiring image symbolises this so perfectly as we have also begun to see how we started from the depth of support given so freely for so long with unsurpassed generosity by men and women who had themselves had lives of the deepest testing, in battle, in flight from home, and in finding in Jung's thought and career a saving stone. It was from such experiences they had learned of themselves and from whom, almost by osmosis that slow seeping of the truth towards the questions that Jung had opened up and they in turn opened up for us from their own deepest being.

These men and women are not lost: in our records we have much of their personal writing and films of what they experienced. This is something we are working on making more available to our members and is part of the evidence for the reality of our charting that 'The Third Way'.

This all comes, as we now face the greatest of challenges as we humans, specially in the developed world, begin to grapple with the problem of how we are to become more conscious of Jung's notion of the deepest Self and thus realize how our behaviour is causing the planet to react with steadily more violence to our own distress and detriment.

Jung has much to teach us - when we look and listen - and what an incredible symbol Gill has given us!

Richard Barwell - Editor

*"The true goal is
...the most complete and
comprehensive development of the
personality. It is this which gives life an
incomparable value that can never be lost: inner
peace, and therewith the highest
form of "happiness".
(Jolanda Jacobi
- The Way of
Individuation
p.17)*

INTRODUCING OUR NEW COMMITTEE MEMBERS



Honorary Secretary

Rosa Parra, is a new CJC member who joined recently one of our Small Groups and has attended our plenaries in-person and on zoom. We have enjoyed getting to know Rosa who has been a Spanish Lecturer at Nottingham Trent University, and is currently a Spanish Lecturer at Nottingham College. Rosa has completed a Masters in education at Nottingham Trent University (2013), two years of a PhD. Of Applied Linguistics at Nottingham University (2020) and an online Diploma in Jungian Psychology from the Carl Jung Centre, Dublin, Ireland (2023).

Additionally, Rosa is in the process of completing her second Masters degree in Jungian and post Jungian studies at the university of Essex.

Peter Zipp Honorary Treasurer

My answer to 'Why Jung?'



My education was concentrated on the Sciences, and prepared me for an orderly, deterministic world, something like the “clockwork universe” posited by Isaac Newton. However, I would soon discover that such a world does not actually exist. Or, it does exist if you just remove all people (and most other living organisms) from it. Not a very promising start!

This is not to say that the Sciences are useless, they are indeed indispensable in many situations, but they are fundamentally limited in their application, particularly when it comes to dealing with other people. Ahhh... people!

And so I began to learn about such things as Philosophy and Psychology, to try and make sense of a world which included people, and also to try to understand the one person who, even in a “perfect” world, I could never get rid of... myself!

These new forms of knowledge were very different in every way to the types of knowledge which I had hitherto been taught, and had become accustomed to. Not only learning, but also unlearning...

The first branch of Psychology which made some sense to me was Transactional Analysis, which I still believe has a lot of merit, and is relatively easy to access for those who are prepared to put in the minimal effort. After a while, I tried to learn about Freud (who did not impress me), and Jung (who did not put me off, but I was not yet ready to comprehend).

By coincidence (?) there was a series of lectures on Mythology and Joseph Campbell being put on, and I decided to attend the first lecture to try it out. It was based on Campbell's 6-part TV Series “The Power of Myth”, and each event would start with a viewing of one of the episodes, followed by a guided discussion.

I attended the first lecture without any expectations (and probably some degree of skepticism), but by the end of the session I was “hooked”, and proceeded to attend the remaining 5 sessions over the following weeks and months. Gradually, some of Jung's concepts, like the “Collective Unconscious” and Archetypes, began to make sense to me, and before long I started attending the meetings of the local Jung Society.

While this engagement with Joseph Campbell was a significant and clearly discernible turning point, it did not arise in a vacuum. In my parallel “philosophical journey”, I had (for example) already been exploring nondualism for some years. I wouldn't say that a basic grasp of nondualism is an absolute prerequisite for understanding Jung, but it probably does help. In my opinion, Jungian concepts are highly compatible with nondualism (which is not to say that they are incompatible with other schools of thought).

“What sets nondualism apart is its inclination towards direct experience as a path to understanding. While intellectual comprehension has its place, nondualism emphasizes the transformative power of first-hand encounters with the underlying unity of existence.”

So why Jung? From a personal point of view, because it makes sense to me and fits in with my (ever-evolving) worldview. I have no confidence in my ability to try to describe it to somebody else, and even less in trying to convince them of it. Unlike most of my fellow committee members, and many fellow Circle members, I have never thought seriously of becoming a psychotherapist (and of course this lets me off the hook...) I do admire those who are therapists, but have to admit that I am lacking in the interpersonal skills which would be required.

I have been learning about Jung and Jungian theory and practice for many years now, admittedly with barely acceptable levels of diligence and dedication. I will continue on this learning path, and there will be no end to it. Even if one were completely diligent and dedicated, the learning would never end. Like the universe, it is infinite, but... you do not need to access all of it to make it useful.

Now I have answered the question without answering it, using the wisdom of ignorance. Yes, one thing that Jung is particularly useful for, is coping with the paradoxes of everyday life...

Now, what was that fellow Schrödinger trying to tell us?

Azra Karup - Small Groups



Jungian theory has a profound impact on me, speaking directly to parts of myself that I haven't fully acknowledged or understood. Its ideas provide the language I need to understand and articulate experiences that feel deeply profound, numinous and beyond words - those moments of deep inner conflict, creative struggles, and spiritual yearnings that I cannot quite grasp. It embraces the complexities and nuances of the human experience, offering a path toward greater self-understanding and the journey of individuation.

In a world that frequently neglects the significance of the inner life, the unconscious, and the quest for meaning, Jungian ideas go beyond the rational or scientific aspects of the mind. They venture into the realms of art, myth, religion, and philosophy—areas that have always felt alive and meaningful to me. By integrating these dimensions, Jungian thought resonates with my own struggles and aspirations, particularly as someone who is drawn to creativity and deeper existential questions.

I have had a longstanding interest in spirituality and consciousness, exploring practices like Vipassana, yoga, and Eastern philosophy. Jungian psychology adds a cohesiveness to these experiences, bridging the gap between Eastern thought and Western understanding. This integration has deepened my appreciation for both traditions offering perspectives that are not only intellectually satisfying but also spiritually nourishing.

For me, the central message of Jungian thought is one of belonging - both on an inner level, where all parts of myself are recognized and accepted, and on an outer level, where everything in the broader human experience has its place. This deep sense of belonging, both within and in the world around me, is why Jungian psychology is, and continues to be, profoundly important to me. It helps me embrace the parts of myself that I have long ignored or feared—the shadow aspects that are essential to my wholeness. These ideas serve as a constant companion on my journey toward becoming a more authentic version of myself, though I know the work is never fully done.

Morag Nevay - Vice Chair



My interest in Jung grew from stumbling on and listening to *A Life of Meaning* by James Hollis. His words resonated deeply at a time of transition in my life. A curiosity unfolding to discover more about an inner landscape - an essence. A life calling powerful like a breaking wave yet simultaneously elusive and just out of reach.

I was inspired to read all I could by James Hollis and discovered he was a Jungian psychoanalyst and studied at the C.G. Jung Institute Zurich. This was the beginning of my Jungian adventure finding a rich library at the Cambridge Jungian Circle. With friends that share my interest in questioning the nature of meaning and our mysterious journey to find our own unique inner compass.

Renée Claire, Chair & Events Manager - Why Jung?



I first encountered Jung in an interview recorded as he spoke at the shores of Lake Zürich, the smoke from his pipe curling into the air like thoughts drifting on the wind.

I have for as long as I can remember, sought the deeper meaning of those things that shape who we are, to understand the transcendent unseen connections that unite us, and have frequently posed questions of my own identity and purpose. In this interview there was a palpable coalescence of the intellectual with the spiritual, the memory of a man who once was, the dreamlike setting, and reflections on a life of thought that still resonates as strongly today.

My readings of Jung, and of those inspired by him, have been a revelation for me. His insights were not merely intellectual discoveries; they resonated profoundly, giving a framework for the silent questions and longings that had always been part of my journey. It was as though, in his ideas, I found a mirror reflecting my own inner landscape, the archetypal patterns that had silently guided me through the various phases of life. I have come to realise that my love of cultural difference and my yearning to understand the influences that shape us, can be thought of as part of a deeper, archetypal quest. The rich tapestry of his ideas has illuminated hidden threads of meaning, identity and connection, guiding me on a path toward what I hope will be both a deeper understanding of Self and the shared humanity that binds us all.



Dr Susanna Self is a co-opted member of the Committee and Is our Social Media Manager. She Reflects here on ‘Why Jung?’

Since my early twenties when I came into an understanding that all was not functioning best within my psyche, I developed my fascination and love of Jung. It was he who spoke the most convincing truth about himself candidly. He also conveyed the sense of a meaningful need to find one's soul. My first Jungian analyst, Dr Edward Herst was also a psychiatrist with a passion for classical music, so we made a good fit.

I went on to compose an opera called "Analysis" "about our therapeutic relationship and my second symphony "Memories, Dreams, Reflections" was forged under his watch. The launch of the CD was ironically held in Freud's house in Maresfield Gardens, Hampstead, the road where I grew up.

Edward taught me the value of holding opposite feelings in balance and in partnership with each other. A few years ago, when I had just completed my doctorate, I again felt that I needed another dose of self-discovery, forgive the pun. Now I work with another SAP trained analyst, Edith Elligator in Cambridge, she is good. My experience therefore of Jung is mainly through the hard work of attending analysis and another form of creating the opus is through musical composition.

I love to read Jung and have a copy of the Red Book by my bed together with a dream diary. It is a pleasure to be a part of the Cambridge Jung Circle.

The Circle owes a real debt to Margot Butterworth for caring for our library, it is hard to say for how long, possibly a quarter of century or more. In the days when we only had plenary meetings in the flesh she wo-man handled boxes and boxes of the books and laid them out for members to select what they wanted to borrow, and there was always an excited buzz at the end as we mucked in to help her get those heavy boxes back into her car. Also she was for ever willing to see if she could find the book you wanted! Thank you Margot - you made a huge difference! She also served early as the Small Groups committee member, and has helped the Circle in countless ways.

The books have just been moved to the home of Renée Claire and Morag will be looking after them from now on.

Co-opted Committee Members

Dr Gill Brown a past Chair and now an advisor to the Committee

Dr Susanna Self is our Social Media Manager

Richard Barwell Co-Founder and Editor of the Chronicle and a past Chair and Hon Sec



Photo by RPB 1992

*“When the stones arrived by ship and were unloaded it turned out the cornerstone had altogether the wrong measurements; instead of a triangular stone, a square block had been sent: a perfect cube of much larger dimensions than had been ordered, about twenty inches thick....When I saw the stone, I said. ”No, that is my stone. I must have it!”
...I began to see on the front face, in the natural structure of the stone, a small circle, a sort of eye, which looked at me. I chiseled it into the stone and in the centre made a tiny homunculus...at the same time he is a pointer of the way.”
(MDR - The Tower)*

Ideas Page NEW!

A place to air and share ideas for the Circle which may help our future....

What we now take for granted started as an idea in someone's mind, a flash of a thought passing through and unlike a neutrino, caught, reflected on and then shared freely with others. Tim Smit called it the 'Tinkerbell theory' and that was how the Eden Project came into being!

ONE-TO-ONES OR 'FRIENDS'

An interesting idea has arisen to add to the system of small groups which has emerged out of our use of Zoom.

From the very original setting up meeting of the Circle we agreed that not only would we arrange monthly plenary meetings but we would also set up a system of small groups, and these have been an outstanding feature of the Circle ever since.

That combination, in my view, justifies the vision for us as being the 'third way' different from daily living and maturing nor being formal analysis but something in between where we build trust between people, and have a place in our lives for special sharing from which we develop in new ways from serious discussions so creating real experience and even lifelong friendships

Somehow that 'just' happened to us over the years and it gave those of us lucky enough to be able to take part and with Jung's life and work as our basis and template whereby each group without any imposed plan, or curriculum, but with just a topic of Jungian interest, gathering us together to work our own ways into it. An idea around which those small group members

coalesced. Some lasted weeks, months, years and some have never really ended, as like the unconscious itself the 'in-vironment' seemed to realize infinity.

What is exciting about this idea is that it might help bridge what has become something of an unacknowledged generational air of doubt between our older, and younger members which may have crept in unawares, maybe reflecting the pressures in our wider culture.

I have experienced a wonderful counter process recently where as an older person I have been zooming with someone thirty years younger. It seems we have both enjoyed our discussions which have gone on for several months and show no signs of strain. I have certainly learned a lot from it!

From this has emerged the idea of the Circle acting as the 'post-box' for others to set up 'Zoom Pals' sort of minimalist small groups of any age group. They would both be responsible for the content of their discussions of course.

Might this be a 'Tinkerbell?!'

Richard



There's an idea afoot, so I hear on the grapevine, that we could mount a very special conference next July somehow linking our Circle with Individuation and on to the environment. Sounds to me rather an exciting prospect as I imagine it would be both Zoomed and also local in Cambridge for a couple of days with some rather impressive speakers. I'm looking forward to hearing more about this - The scuttlebutt is that it would be in time to celebrate Jung's 150th birthday and our 33rd. Gosh how those years have passed but looking back over the old Full Circle journals it's been pretty special for a lot of us! Look out for further news about all this! Ed

Seagull in the Wind

*It walked up the beach
leaning over to the left
until it just stopped.*

RPB

The Others' Selves

*Defend to the end,
the search, friend, for the living
truth in the other*

RPB

ON 'PSYCHIC BREATHING'

Richard Barwell

The very heart and wisdom of Jung is to be found on pages 19/20 Jolande Jacobi's "The Way of Individuation" suggesting that for Jung the great significance of proceeding in life is through the balancing of the messages from the unconscious with the realizations of consciousness.

Whether we are aware of it or not this balancing is one of life's constants. If either we rely too much on unconscious messages perhaps from dream interpretation, or depend mostly on Ego based views it is more probable that things will go awry, and we will not see the mistakes we make and then be influenced by poor or biased opinions. Confusion and misunderstanding then so easily emerges.

However, a normal danger is for us to be unaware that we are being unconsciously driven, and consciousness regards itself as the sole judge, to be heard and obeyed. It is Jung's settled view, Jacobi says, that both conscious and unconscious influences are essential for our individuation journey. To follow Jung's suggestion is therefore to develop through our lives that dynamic and mature balance. If there is such a person as a 'Jungian' (which Jung himself disputed) he or she may be found living with that idea, that aspiration, which is not easy to pursue.

A real difficulty is that any messages from the unconscious are often very quiet, confusing, and difficult to disentangle as is often the case when we try to unravel the meaning of a dream, but the very concept of a dream only occurring in sleep, for me at least, is highly debatable. I have often experienced various forms of waking dream, when an image emerges in normal wakefulness, the reaction to that usually being either to dismiss it or to pause and ask: 'where on earth did that come from?'

Maybe that question comes from someone else, as can readily happen with friends within the Cambridge Jungian Circle.

For example I said, not long ago, that "my psyche could breathe again", because of the removal of certain constraints which had been dominating and controlling what I was able to do. Now after the course of a little time, during which I had chosen to do nothing but just wait, from the advice by friends I trusted, I suddenly realised and stated to some others that this was how I was feeling. There was a short silence, and then one asked gently: "What DO you mean?" and I was unsure, and could have felt a little diminished except that I also 'knew' that what I had said had a certain weight to it - it mattered, but at that moment I did not quite know why.

I turned this new image over in my mind working deliberately on it in some of those spare moments in my life. To start with it went, roughly speaking, like this: "breathing. In...hold...out. Deep breath, life enhancing oxygen filtering into my body - energy coursing through its deepest regions. Miraculous!"

"Psyche? Now what is this about? Hidden Psyche what kind of a breath does it require to energize it? To exercise the equivalents of its heart, its lungs, its limbs? What is the oxygen it needs to live - fully live - here's something - it finds its Self through acceptance, with the breath of trustfulness, with being trusted by those whom it trusts."

"Distrust and uncertainty of that ground is like polluted air or worse, like breathing in poison, till you are stifled and gasping, into helplessness".

All this was concealed in that single precise image along, crucially, with its opposite - my psyche was being able to breath again I was just becoming free to act according to my true nature. In Jungian terms "Ego was recognising Self" and the long process of individuation was underway.

Energy renewed (even at my 86 years of age) as if I could gulp in fresh air once more and through this image I became conscious of the meaning of that surprising expression of the metaphor of 'psychic breathing'.

The process I came to understand was that the image of freedom given by that single image emerged without any prior thought, on the spur of the moment. It was produced without reference to consciousness, it was just 'there' so that I saw how exact and so spot 'really' on it had been, a genuine 'welling up' and so it can only have been an unconscious process which produced it.

In normal circumstances, I would probably have said "I feel much happier now", which was true, but not as precise, nor so far reaching a reflection from a physical metaphor of a psychological state. The effect of this image itself having reached consciousness was profound by rebounding on my psycho-physical condition as if I had been suffering the debilitating effect of some severe psychically bronchial condition.

Maybe this is a useful image for us in the Circle where we come and are able to breath freely in the depths of our being.

This is a good example of a direct experience of the unity of mind and body which emerged into consciousness with that single image - 'psychic breathing'.

I cannot help but reflect how sometimes, perhaps even often, a physical illness develops from a psychic state, and that this possibility is insufficiently, still insufficiently, recognised by the general public, and even, I fear, also in the caring professions.

July 2024

I had told Hazel that I had been watching the 1992 Matthew Harwood talk on the Grail and how he had ended with the idea that we are the 'theatre managers' of our own fate. Editor

Reply from Hazel Guest

Putting your email into its simplest form: Do we shape our destiny or does destiny shape us?

My own spiritual journey is based on the teachings of Jesus and Buddha with guidance by Carl Jung. So I regard Jung as a guide rather than an authority. According to Buddha each of us has to explore and make up our own minds based on experience, and where there is insufficient evidence keep an open mind. Moreover Jung's journey as described in MDR is indeed one of self-discovery based on the evidence of self-exploration.

As I see it the goal of the Jungian path is to integrate the Shadow whereas the Buddhist way is to release oneself from psychological programmes. It seems to me that that these are just two different ways of

describing the same journey of exploration. But what shapes that journey? I believe everyone experiences being given a sign from time to time. This raises the question, do we get help to guide us or are we ourselves causing those significant life events? I feel the answer is that both occur. Especially if we feel we have a mission in life, then both agencies appear to be working towards the same end. And anyway, provided we learn from our experiences do we need to identify the source of these signs?

Evidence of telepathy has convinced me that all creatures are somehow connected, especially if a relationship has been established. So I have no difficulty with the concept of certain events being signs of which I should take note. However where my own psyche plays a role, is in recognising what is or is not a sign. So the signs may come from outside or indeed be engineered by us, but our response comes from inside.

ARCHETYPES IN THE COLLECTIVE

Hazel Guest

Jung first spoke of his archetypes as 'primordial images' or 'dominants of the collective unconscious'. They are at the deepest level of the psyche and lie at the root of our psychic complexes at both the individual and collective levels. Archetypes are neither good nor bad in themselves --- they just are! It is how we react to them and apply them that can be regarded as constructive or destructive.

The two archetypal energies which are probably best understood are Power and Love, usually represented by a father figure and a mother figure respectively, and which are represented in all major world religions.

Currently we are seeing conflicts between these two which manifest both environmentally and politically. Environmental groups express their love for the flora and fauna of this planet, while other organisations continue to use their power to exploit the planet for their own immediate gain.

The war in Ukraine is another clear example. The lust for gaining power over yet more territory has evoked a response associated with love for the homeland, its culture and identity, as well as a caring response from allies who are nevertheless restricted by their fear of unleashing yet more negative power.

Which brings up yet another archetype, namely Identity, represented by the self. This is all about who we are, individually and collectively. With what does each of us identify? Family, friends, football team, work, faith, nation, humanity, the planet?

The term 'self' can be confusing because it is commonly used in a number of different ways. If written with a capital S, Self can refer to the deep inner core within each of us, while 'self' may be used to refer to the personality, how we come across to others, or simply as a way of differentiating oneself from other people.

Love is another example of how a word can have a number of different meanings. According to C.S.Lewis in 'The Four Loves', they are affection, friendship, eros and charity.

This illustrates the problems involved in translation from one language to another, and the potential loss of nuances which are culturally involved in the original language (due to the collective unconscious of that nation). Translations from Jung's German are not free from this danger. I have chosen to name the third archetypal energy as Identity rather than Self, because I feel this conveys the meaning more clearly in English.

In fact the English translations of Jung do not necessarily help our understanding of concepts already difficult to comprehend. The best book I have come across for presenting the core of his ideas is 'The Psychology of C.G.Jung' by Jolande Jacobi, and the best for applying his ideas in workshops is 'The Raincloud of Knowable Things' by Ian Gordon-Brown with Barbara Somers.

MORE ON IDENTITY

Hazel Guest

The accompanying article 'Archetypes in the Collective' led to a more detailed paper 'Identity as an Archetype' which was published by the British Psychological Society early in 2024.

It introduces a map of the psyche involving different levels, ranging from simple everyday problems at the most conscious level to the archetypes deep in the unconscious. These levels are linked. Our parents imbue in us their take on the archetypes, leading to a host of inner subpersonalities, in the light of which we evolve strategies for coping with problems.

The three most basic archetypes are Love, Power and Identity, represented in most religions as a mother figure, a father figure, and the self. But there are other archetypes which commonly manifest. For example Prince Harry describes how he has had to contend with the inner forces of Power, Love, Self and Duty in contention with each other.

There are many archetypes, all linked to our own individual intrinsic values, and might include driving forces such as Truth, Beauty, Perfection, Freedom, Pleasure, to name but a few. For example when choosing a career it is likely that an archetypal force is driving that choice.

The paper also reveals certain psychotherapeutic issues that may be driven by an archetype, such as trauma and projection.

Copies of the paper may be obtained by emailing guest940@btinternet.com or by contacting the British Psychological Society's Transpersonal Section. The details are:

Hazel Guest, 2024. Identity as an Archetype. *Transpersonal Psychology Review*, vol.25, no.1, pp36-41. British Psychological Society.



I have been persuaded to start a blog on our website and the first one concerns the symbolism I experienced when I watched this little cloud drift over the trig point: the photo was taken in August 2018 and its effect has remained with me ever since.

Trig points were cast in concrete around the country as an interconnected network within sight of one another in order to help create the first accurate maps of the country.

If you are interested in my interpretation of this image then you will find it on Founder's Blog on www.cambridgejungiancircle.com together with at least one response.

Richard

Jung in the Highlands

A year ago I had an eye test in Dingwall, the county town of Ross-shire with about 5000 inhabitants surrounded by sea and mountains. It is 14 miles from home, and has a venerable history of Picts and Vikings.

I may have been a bit reluctant not to state any occupation on the form for my eye test so I had claimed to be a 'Jungian psychologist'. When I went in, before switching on his battery of testing machines the young man told me his name was Mohammad and said, with no preamble: "I am really interested in Jung".

One of my favourite topics, along with the CJC and not normally mentioned on first acquaintance so I was

immediately engaged: he said his main concern was with dreams. I wished he could join one of our Cambridge dream groups.

It turned out he had read Man and His Symbols and after we finished he promised to buy Memories Dreams Reflections.

My next eye test is quite soon and I hope we may be able to continue our chat.

I love the idea of how we can incorporate our interest in the world of dreams, and symbols and archetypes and soul and spirit in our everyday lives.

RPB

SMALL GROUPS

News from the Alchemy Group

The alchemy group met recently on a Saturday for our first in-person session since the pandemic. We shared ideas from our recent reading and did some drawing to process our current inspirations.

In our monthly online sessions we have been working through a book of pictures from the alchemical series called *Splendor Solis*, looking at one picture in each session and sharing the insights that came out of this very contemplative process.

The *Splendor Solis* pictures were probably painted in Germany in the sixteenth century. They are very beautiful and many of them are set in a framework of colourful symbolic flowers, birds and animals.

In the autumn we plan to move on to another book about this series: *Transformation of the Psyche: The Symbolic Alchemy of the Splendor Solis* by Joseph Henderson.

Judy Hanmer

MORE ACTIVE SMALL GROUPS

These groups are running now:- Red Book Group, Dream Group 1, Dream Group 2, Creative Arts Group and we also have a Jungian Research Group that meets online, where members like take turns discussing and delving into their unique research projects and interests.

There is also a general Reading Group 2 which meets in person in central Cambridge and a newly formed Jung Reading Group 3, which currently has four members also meeting in person in Cambridge and currently focusing on reading about Dreams (although this is not a dreams group). In my role, I am committed to supporting the continued vitality of our small groups, whether online or in person. I encourage all members to engage with these groups and to reach out if they need assistance. Together, we can ensure that our small groups remain a dynamic and enriching part of the Cambridge Jungian Circle. (See also page 17).

Azra Karup

What About Our Small Groups? Co-written By Judy Hanmer and Richard Barwell

Free debate is so important in our culture and it is one of the well-springs within the Circle. We had an interesting discussion the other day about the small group system which has been one of the defining elements of the Circle since its inception. Along with our monthly plenary meetings small groups were established from the very start, and with their human ups and downs are still seen by many of us as key to what we gain from being a member of the Circle.

When we formed the original committee one of the five members was called 'Small Groups Secretary', and strong gentle Liz Keate was one of the early holders of that post. She taught us a lot about the best way for these groups to relate to the committee, which was with a very light touch so that it became clear that while being part of us all the group was also autonomous about how, how often and where they held their meetings and what they wanted to discuss and, when the time was right to strike camp. It was understood by every such group that not only were their proceedings their responsibility, but their discussions were as confidential within that small group, as in therapy, naturally within the law. The trust built up in each group is an absolute key of its value to its members.

Sometimes there has arisen the question of whether a group, which may have been running for years, can take on new members, and that too has been understood as up to that particular group. The basic stipulation from the Circle has always been that to belong to a small group you have to be a fully paid-up member of the Circle.

Sometimes a small group has been full and unable

to accept any new member and that has been disappointing for both parties: meeting in members houses, as we mostly have done, does mean that there may not be the physical space for any more to join, but sometimes a new group with the same or similar topic can be formed, but not always. This has happened with the dream group and we now have two such groups. Sometimes the material discussed, as in dream groups, can be so personal, and over years, mutual trust and understanding between members has become an important bond so members feel reluctant to admit fresh people. The Circle, following the example from Liz Keate, encourages groups to be open to new members where they can be but the final responsibility lies within the group itself.

The Small Group Secretary acts as the contact point for members and new comers to find out what is the best way through that dilemma when one exists. It is often a wonderfully rewarding role to play as you watch a new group form and bond together. Jung's remit is such a wide one there are many topics round which a new group could cohere such as: Jung & the Occult, Synchronicity & the I Ching. Considering the Unconscious. An MDR Study Group. The Post Jungian World. Jung and the Planet. Jung and Religion, The Transference and doubtless many others.. The group on Jung's Red Book has taught its members much about that unique volume.

We now have a whole new possibility arising through Zoom where the meetings may be set up to run only on Zoom, and can therefore potentially include more people when they do not have to travel. It has a different dynamic but can work well.

We once had a group called the Therapists Forum chaired by Roland Hindmarsh that lasted for ten years. This was a special group of up to twenty members who met in the Friends Meeting House but because of the professional content only therapists were eligible to join. It happened that it met monthly on the morning after the plenary and we had many interesting discussions on what we had heard the night before, but with at least two analyst members it was extraordinarily valuable professionally. However some, non-therapist, members were disappointed at not being eligible.

Over the years we have had long and short running groups and some have been the way to create lifelong friendships which has been a wonderful outcome. Jung felt that experience as opposed to intellectual knowledge was a really important way of growing on the way to individuation and the interaction in small groups combined with what we learn from our monthly lectures is often a specially valuable combination, particularly if the universal experience of the transference is of interest – and experiencing those close twins projection and transference in a protected environment can be of permanent value in all our lives.

SINCE WRITING THE ABOVE WITH JUDY

Due to my current research into the early days of

Circle I have come to re-access the role and value of our small groups which is based also on my personal experience of them over the life of the CJC.

Perhaps not all of the small groups but a number of them have turned out to be life changing in how members of them have learned about aspects of being alive that would probably never have occurred to them otherwise. The connections from much of what we have learned in other ways such, as attending plenaries and reading and private reflection, we have found particularly able to share in small groups and learn with our peers over time and have found rare levels of trust having travelled far with them. This also crucially includes ‘entrusted challenge’. Much of this has been centered on Jung’s original research, experience and work and has come to help us discover more previously unsuspected depths within our own life and in the lives and life around us, having the effect at the very least parallel to, if not just as effective as, an analytically assisted individuation process. I have come to believe that the combination of learning and personal discussion over long periods specially in small groups is possibly unique in the Jungian world, but regardless of that, it is clearly a ‘third way’ towards the kind of maturity inherent in individuation however embarked upon. I believe Jung would have warmed to this.

RPB

PROPOSED CAMBRIDGE JUNGIAN CIRCLE CONFERENCE IN MID 2025 NEAR CAMBRIDGE

Next year marks a profound milestone as the Cambridge Jungian Circle celebrates both our 33rd anniversary *and* the 150th birthday of Carl Jung, whose work continues to illuminate the depths of the human experience today...and what better opportunity than this, to host our *Very First* conference!!

We are thrilled to announce that a CJC conference is in the planning for 2025 and it will be devoted to the theme: "*Unity of the Self and the World: The Transformative Power of Individuation*", reflecting on how individuation fosters a sense of completeness by embracing both the internal Self and the external world, the essential core of Jung’s teachings and the guiding principle of our Circle’s work. This will be a unique opportunity to celebrate the path of self-discovery and the life of a visionary whose work continues to shape the inner landscapes of our lives and has been inspired in part by Jung's quote:

“Individuation does not shut one out from the world, but gathers the world to oneself”.

Jung, CW, Vol 8, para 432.

Held in the enchanting setting of Madingley Hall, Cambridge University, this event will honor not only Jung's legacy but also the unique approach we offer through our Small Groups, where remarkable transformations have taken place for so many over the years. Prepare to be immersed in enriching talks and hands-on workshops, indulge in a traditional lunch within the historic Hall, and enjoy a special networking dinner—plus, there may even be a surprise musical performance or two!

Whether we gather on Jung's birthday, July 26th, or in the cool quiet of September, this will be a meaningful opportunity for deep reflection, shared wisdom, and celebration in the company of kindred spirits on the journey toward wholeness. Final date to be confirmed very soon... Watch this space!

Renée Claire
Chair

Photos of proposed venue on p13

My Encounter with Carl Jung and his Psychology

Rosa Parra

(ROSA WAS VOTED IN AS HON SEC AT THE 2024 AGM - ED)

There was in my career a select group of authors to whom I had access, Miguel de Cervantes, Jane Austin, Sigmund Freud, and then there was Carl Jung, whose importance was not adequately revealed to me until the summer of 2023, when I did a Diploma in Jungian Psychology at the Jung Centre in Dublin. I discovered Jung when I was 44 years old. In order to recognize his true value, I realised that it was necessary that I should not have been too young, excessively deprived of the experience and deceptions of life. I did not grow up in a time of war where violence and tyranny threatened the life of every individual, many of our writing ancestors paved the way and thanks to them I could benefit from a great feeling of soul freedom, expression, and sincerity to remain true to my inner being.

When at the age of 16 I had the opportunity to study Philosophy as part of my secondary education, I did not have enough discernment to appreciate that he was a significant personality, a man with a peculiar way of thinking, indeed, an artist who knew how to make the subject of Psychology easy and accessible. I was very young, and his books seemed too dense, almost hermetic, they were difficult for me at that time. I sensed that they were the kind of books that might one day meet my soul, would be relevant to me, but at the time and for many years after, they continued to be alien. How could a young intellectual woman with aspirations to know the world find peace and stillness within herself to sit and read Jung's soft and insistent call for individuation and synchronicity, a woman who did not care about reassuring messages, who only aspired to be stimulated by the vital outpouring of enthusiasm? It was obvious that I had the right to be the owner of my life, of my thoughts, and to express them freely, I was not a prisoner of my government, nor was I subjected to the radical ideas of a dictatorship, I was among my closest generations a daughter of the democracy of Spain in the 80s and 90s. It was crucial then that I strived to understand the art of living through a career in teaching that I first studied at the University of Philosophy and Letters of Granada and then practiced in the United Kingdom.

But I too needed to stand the test, to endure one of the most horrible collapses of my inner world, I needed to be torn from my hopes, expelled from my natural joys, without enthusiasm, to be left with nothing, - empty in the deserts of my inner landscapes- terrified by the most overwhelming loneliness, devastated, with nothing but my naked self to defend.

It was then, during what seemed like a midlife crisis, when fate made us friends, that Jung granted me his help, his irreplaceable presence and his reassuring friendship. What seems most relevant to me now is how in his time he freed himself inwardly and how, when I read him now, I do the same. In him I see the therapist of every free person, a master in his science. He worked with faith, tenacity, through the waves of the storm of the limits of his time, to preserve the innermost and deepest sense of the individual self, and this is how I feel he helps me, encouraging me in some way to continue to get me to relate to the most intimate parts of myself (whether dark or light, however they come). In his books he is an author with whom I can have a paragraph and continue the transgenerational dialogue of the issues that are important to the human being, between his lines I find a place where I can contribute with something and where the distance between our times merges.

His books are not books that I have in my hands, they are not literature, or psychology, or philosophy, but an expert with whom I can relate closely, a person who makes me feel welcomed, a friend who consoles me, who illuminates in the darkness, a person whom I understand and who understands me. When I pick up one of his books, his ideas dissolve in my mind and someone talks to me, and now he is no longer a stranger, he is a kind companion who encourages me to participate and to say what wants to be said. He is not the author of "*Memories, Dreams, Reflections*", nor the professor at the Swiss Federal Institute of Technology in Zurich, but a friend who has come to invite me to think together and to expose himself with me. At one point, what he said is still valuable and useful to those who strive for knowledge, more than anything I owe him a knowledge that reinforces in me the sense of being human, what is mine by right, what I cannot lose: my deepest self and the connections with it.

Addiction and Jung?

“Not a Jungian subject,” you might well think. I agree that in Jung’s day it was not discussed much and in any case he was interested in the psyche. Eighty six years ago when I was born we tended to eat less and were thinner on the whole. “ But our lives were shorter then,” you might continue.

Obesity is a problem which is not confined to the second half of life, and in simplistic terms we clearly eat too much and sit around too long, watching sport! So what might Jung say about that?

A lifelong friend of mine died not long ago when in his early seventies and he was almost paper thin and had almost no medical input because he knew what he should eat. I was convinced for years before this happened that he was fooling himself. At one stage he was convinced that distilled water was going to be the answer. When I used to try to give up smoking, I became aware of the extraordinary excuses I developed to light ‘just one ciggy’, to tide me over a problem. This inner ‘reasoning’ was SO convincing, so beguiling it usually worked! - until I realized what trick a part of me was playing in me.

A really experienced eating disorder counsellor explained how a client of his who was already very thin would look in the mirror and see a fat person. I learned the vital lesson that we have on our hands a mental epidemic, where healthy people eat too much and grow over-weight, often grossly so. All kinds of treatments are offered most are physical - few understand it as a fundamental psychological state, or at least of it being a component in the condition.

I am reasonably versed in Jung’s own work, though not so much in post-Jungian theories but if my premise has merit Jungian theory is likely to know some useful things for us, and I would welcome experienced reaction to the question here: *‘what does Jungian theory suggest may be of help to combat the obesity epidemic, given the external conditions of our society when we have the availability of such tempting food supplies regardless of where they come from or the time of year they are available?’*

After all, as is well known, Jung helped with the foundation of Alcoholics Anonymous on the basis of learning about Self and addiction: more widely, individuation is about bringing more of the unconscious into our awareness.

It seems Jung saw how the fundamental problem for an addict is the refusal to face their addiction, and the craving prevents their wanting to stop even an unhealthy habit. If they even begin to fear the consequences enough to start on withdrawal they lack either the necessary ‘something’ or fool themselves with a distorted reasoning as to why not to carry it through the good intentions., Perhaps fearing ridicule or like so many of us never accepting responsibility for our own well-being. The first thing a person has to announce at an AA meeting is I believe, **‘I am an alcoholic’**, and perhaps the equivalent is for the rest of us not to ‘mince our inner dialogue’ but to have the courage to announce the reality of the problem to ourselves, whatever our own addiction happens to be.

What does current Jungian theory offer people struggling to change their addictions? This is clearly urgent.

Richard Barwell

27 August: *It was announced today that sufferers of mental health issues could call for help on 111 - are we starting to realize officially that we are psychic beings as well as physical?*



Madingley Hall

WHY JUNG? Prudence Jones

What is it specifically that Jungian psychology offers us that isn't so apparent in the work of other schools? For me in particular it is a trust in the unconscious. Jung expanded the concept of the unconscious beyond the repressed or forgotten personal experiences that Freud identified as blocking the best intentions of the conscious self, to include what were then called *drives* or instincts that are part of our biological heritage and which, in Jung's view, produce in the human psyche images such as the nurturing mother or the wise old man. These vary in detail from culture to culture but express underlying *archetypes*, processes which are common to human primate functioning and are expressed in some way in each of us and in all human society. This collective unconscious, as Jung called it, grounds us in biological reality and must be respected. Rather than rejecting it as regressively primitive and inimical to civilisation, the Jungian view accepts it as ever-present in the background of awareness, from time to time needing incorporation into our world. Do you have the urge to overeat from time to time? Perhaps you need more of the nurturing mother archetype in your lifestyle. Do you have dreams of violence or warfare? Perhaps you need to express the warrior archetype more fully.

However the collective unconscious, Jung says, can imprison us in a sense of futility if we do not use our specifically human self-awareness to organise the features of it that suit us individually. We cannot unthinkingly follow the herd. Self-awareness and free choice are features of human experience that must be given priority. Creativity also is something we experience when shaping a life story that makes sense of our personal existence, and here again the unconscious speaks through the "aha!" insight which creatively resolves a dilemma. The need for a meaningful existence is also something that Jung identified as part of the human psyche. Just as different societies emphasise different features of our common inheritance, the collective unconscious, they also prescribe or permit different life trajectories, roles in society, which allow individuals to feel fulfilled and worthwhile. Jung was working at a time when Western society began to allow an enormously increased range of choice to individuals in this respect. He emphasised the need for what he called *individuation*, recognition of each person's unique mix of talents and the creation of a life path that expresses these as fully as possible. Although outer circumstances may restrict the range of available options, therapeutic analysis can help dissolve our internalised personal blocks on such individuation.

But analysis goes further than most therapies, outlining the expected stages of personal growth over a lifetime. These stages again are a feature of the collective unconscious, "the fundamental structure underlying our personality". Starting with our neurological development from infantile drives to the deliberate direction and later control of these drives, we develop an increasingly capable, self-aware *ego*. As toddlers we learn to interact with others, developing a *superego* and a *persona*, the mask we wear to fit in acceptably with the people around us. Ego-ideal and persona define their opposite, the *Shadow* or inner enemy of the ego: all the unacceptable parts of our

personality which we hide or ignore or suppress. Jung saw the need to reconcile ego and Shadow as the main task of maturity, an archetypal challenge requiring a different solution in each person. Will a sense of whimsical self-acceptance do the trick, or do our Shadow characteristics genuinely threaten our achievement and self-respect? Either way, the Shadow has to be brought into consciousness and its power recognised. Jung saw religious myths, fairy tales and even popular entertainment as providing models of this innate process, arousing people's emotions and inspiring them to live out their own version.

Fairy tales usually begin with a hero/heroine and a villain: the ego and its Shadow. The hero/ine has to meet a challenge of some sort which the villain perpetuates, demonstrating the competence of their ego and its power over the Shadow: the hero/ine's ability to be an effective adult in the world. The resolution often comes through or is followed by the arrival of the lover of opposite sex, the person who can recognise, extol and so bring into conscious awareness the unique qualities of the hero/ine. Heterosexual pairing, at the most basic biological level, implies creativity, the couple's entry into a new and unknown realm of experience. Intrapsychically too, whatever one's sexual orientation, mastery over the Shadow also opens one to the creative task of reconciling the inner opposites. Jung thought that self-righteous identification with one's ego qualities, in opposition to the Shadow qualities often embodied successfully by other people, leads to a rigid, mechanical and meaningless life. Human beings, he thought, were biologically programmed to search for meaning, for a feeling of significance in their lives.

Once secure in our ego, he thought, we benefit from recognising the unconscious virtues of our Shadow. Thus the heroic person might benefit from the subtler cunning and longer-term planning of the coward (see Odin and Loki in Norse myth). Heroism with a dash of cunning can give leadership, and this recognition of a third quality which bridges the opposites is what Jung called the *transcendent function*. We might nowadays call it the *non-binary function*. The opposites of masculine and feminine qualities too, whether socially prescribed or unconsciously assumed by each one of us, also demand to be reconciled. Jung spoke of *Eros* or *anima* as the urge in each of us for union, symbolised by female figures, and *Logos* or *animus* as our urge for distinctness and separation, symbolised by males. Individuation involved harmonising the two, as symbolised by the sacred marriage in mystical theology. This ecstatic union of the opposites is a profound emotional experience, not a dry verbal analysis, which again shows Jung's trust in the unconscious. But the ego must not abdicate its role, and Jung warned against the inflated sense of self, the fantasy of being an enlightened guru, that can follow such experience.

For most of us, though, whose path towards individuation does not include mystical heights, emotional and intellectual reconciliation with the opposites in each of us and in the outside world replaces the battle between conscious and unconscious, control and accident, with something more like a creative interplay between the two. This is guided by what Jung called the *Self*, not the ego but the totality of the psyche, mediator between conscious and

unconscious, physical and spiritual, masculine and feminine, a middle mode between active and passive in which we successfully ride the currents of the world.

Jung saw the drive towards maturity as innate in our psycho-physical structure and he offered a road map as to how we might travel along that path. It links individual

psychology not only with our collective psycho-biological inheritance, but with what is usually sequestered into a different category altogether as spiritual experience. This is a unified theory of human nature and, while debatable in details, it offers an inspiring attitude to human maturity and fulfilment.

MIND & (SCRAP) MATTER

Mark used to suffer from depression and found he had survived by collecting rubbish which he turned into the most extraordinary artefacts like the one below.

We met at a small exhibition of his work of imaginary machines, military models, animals like this one all had been built at a time in his life when he needed such projects. They are all highly detailed and brilliantly thought through so that one can imagine their having intention, purpose a direction to go if not actual life. Typically his models are 50 cms long, intriguing by having emerged from the unconscious and then consciously refined, so just that bit fascinating.



From time to time when his partner would leave him he would go to work on his models and this is what helped him through the bad times.

A while ago, he explained, his partner had sought help from a female therapist of unspecified orientation and that work together has helped them both, so he no longer needs the distraction or maybe the satisfaction from producing these imaginations they gave him in the past. However Mark clearly likes to share them and to meet people who, like me, are intrigued by such work from that deep place within him which has also put to artistic creation some of the particularly plastic rubbish we all chuck out into our bins.

“Look at that”. he said picking up a piece of red

curved moulded plastic from a box of ‘rubbish’, and turning it over in his hand, said with a smile, ‘that ‘ud



make a great radar antenna”. The imagination was still active but it seems the need has left him.

As I left the Old Brewery where these beings were laid out on black covered tables I thought of the many interesting creations our own Creative Arts Small Group had brought over so many years and wished I could introduce him there - but that’s 500 miles away!

RPB

Mind and Matter in a Sand Tray

Sophia Hughes

After noticing in 1994 that the shared psyche can be projected onto a sand tray, in 2004 I completed my dissertation, the Group Sand Tray: A Case Study, in which a group of 13 unrelated individuals chose miniatures and built a representation, a projection, a gestalt, of the current shared Psyche. I am still learning from this experience and thinking about the phenomenon's relationship to the issue of Psyche and Matter.

In the Chronicle No. 13 Richard Barwell quoted what Dr. von Franz personally had to say to him about the future of the "problem of mind and matter." She indicated that "matter may be somehow alive," "*which points to a New Alchemy*" and even that "*the collective unconscious is in a way the psyche of matter*"

Children and adults are individually advancing their well-being by playing intently in the material of sand and miniatures in a tray. Similarly, when a family or group does that together they are able to advance their relationships to each other and the world. One might say that the process then, is a process that can contribute to individuation of self and individuation of culture.

We work on meaning in matter. The feminist theorist and physicist Karen Barad (2007) coined the word "intra-action" as a replacement for the word "interaction." She says, "Matter and Meaning are not separate elements. They are inextricably fused together and no event, no matter how energetic, can tear them asunder." The Psychiatrist, thinker and former literary scholar Iain McGilchrist in "The Master and His Emissary" and "The Matter With Things" (2021), differentiates the function of brain hemispheres. He points out that in our current context the left hemisphere, given its nature, badly needs regular, balancing, informative advice and grounding from the neglected, benign, fully comprehending silent right brain. Right brain function is primary in the sand tray process. We can access the deep wisdom of the right brain hemisphere when we engage spatially with matter in a sand tray. We are meeting and dialoguing with the unconscious or the "as yet unknown." The frame, by containing the gestalt helps us grasp a distilled vision of the whole. The various miniatures embody in visual metaphor the important factors at hand waiting for dialogue. There, our held meaning can be adjusted.

As a boy, Jung himself carved a 'manikin' from the end of his ruler gave him a hat and clothes and his own stone and treasured them. He hid the box secretly in the attic and occasionally paid a visit to give the manikin a special letter and thus received back from it 'a new sense of security' (Memories Dreams Reflections). I

imagine that little figure and the stone embodied for Jung, eventually Philemon and the philosopher's stone. As an adult when close to a breakdown Jung worked on his understanding of the psyche by physically playing beside the lake with little buildings and natural elements.

Following a visit to pediatrician Margaret Lowenfeld's office where children had fruitfully brought miniatures and a tray of sand together, Jung urged his neighbor, Dora Kaff, to practice sand tray therapy with children with whom it has since been used successfully. However, perhaps because in our world imaginative play is designated as frivolous and beneath adults, it is much less often used with groups of adults. Nevertheless, as a sort of concretized active imagination, with it we can seek the healing of both nature and culture.

We all live and move in matter, each continuously affecting the whole. This can be true and effective in a group sand tray as well. Projection is in operation among us everywhere and it, too is an ever-present opportunity for learning and adjusting our approach to relating. A group gathers around the tray with objects



View in a sand tray

freely chosen from shelves and places them apparently at random on the tray. Individual stories become secondary to their shared story. The shared unconscious speaks through them to create a metaphorically readable gestalt on the tray. Projection is the instructive factor while perception can bridge dialects and languages. Dysfunction observed in a tray might, for example be seen as one figure threateningly towering over a vulnerable-looking one, or perhaps an isolated small figure in one place while potential helpers are turned away, or an imbalance of resources indicating hoarding and inequality. Solutions can be developed by creating groups or placements of figures as if sharing in mutual

listening. Figures might be rearranged to form a circle that demonstrates equality and inclusiveness. We can take note of what remains uncomfortable in the array, address it at the time or start fresh to see what the collective unconscious wants to tell us next. The process is ongoing. We can count on its validity. The unconscious is true and informs us from beneath our cultural overlays which have been built up unnaturally without consultation with the unconscious. Returning to

von Franz's words, we follow through on the "problem of mind and matter." Matter is felt as "somehow alive" in a visible form that we can decipher. "*The collective unconscious is in a way the psyche of matter.*" Perhaps the group sand tray presents a "cauldron" or place where we can see matter as alive and practice a new, embodied alchemy, bringing elements together to broadly improve relationships.

The Constitution of the Cambridge Jungian Circle

The Committee would like to inform the membership that a review of the constitution is currently underway, as discussed at the AGM. This document is crucial, not only for our Charity Commission compliance and charitable status, but also as an important reference for addressing any unforeseen issues. The current constitution, established nearly 30 years ago, has seen only one amendment since. However, much has changed, including the introduction of multiple membership options and the expansion of our committee. As a result, several updates are long overdue, and these revisions are now being implemented by the Committee before a final draft is submitted to the Charity Commission for ratification.

Once finalised, the Committee plans to include a copy of the Constitution in a "Welcome Pack" for new members, alongside a copy of *Memories, Dreams, Reflections* and other key resources, to provide a deeper understanding of our approach and how we work.

Renée Claire, CJC Chair

(from page 10)

For many members of the CJC, Small Groups have long been a core element of the community, providing a space for exploring Jungian ideas in a more intimate and supportive setting. These groups offer a unique opportunity for personal reflection, meaningful dialogue, and deep connections that often lead to lasting friendships. Through shared inquiry and thoughtful discussion, they reflect the heart of the Circle's commitment to continuous learning and the transformative potential of Jungian thought.

The Small Groups, typically made up of around six members, touch on a wide range of Jungian topics, from book studies and dream analysis to creative expression and alchemical symbolism. At present, some of our Small Groups are full, but others are actively accepting new members. We encourage continued interest and inquiries, as group availability is updated regularly. Should there be sufficient demand, new groups may also be formed to accommodate specific interests. With a variety of formats—both in-person and via Zoom—there are options to suit different preferences and schedules, ensuring all members have the opportunity to participate.

If you have any questions or are interested in joining, please feel free to reach out to the Small Groups Coordinator for more information.

Current Groups Here's a glimpse of some of our current offerings:

•**Research Group** *Format: Zoom | Members: 5 | Meets once monthly* This group delves into Jungian research and offers a space for intellectual exchange and collaboration.

•**Book Club 1** *Format: In-person (Cambridge) | Members: 4 | Meets once monthly* Members discuss classic and contemporary books on Jungian psychology, in a reflective, supportive setting.

•**Book Club 2** *Format: In-person (Cambridge) | Members: 4 | Meets once monthly* Currently reading *Dreams* by C.G. Jung, this group explores mysticism, religion, and symbolism in Jung's dream theories.

•**Alchemy Group** *Format: Zoom | Members: 6 (Currently full) | Meets once monthly* This group explores *The Fires of Alchemy*, connecting ancient practices with Jungian psychological development.

•**Creative Arts Group** *Format: In-person (Cambridge) | Members: 6 | Meets monthly* A safe, creative space for members to share artistic projects and explore the role of creativity in Jungian individuation.

***Dream Group 1** *Format: Zoom | Members: 6 (Currently full) | Meets once monthly* This group shares and reflects on dreams to uncover unconscious processes and Jungian symbolism.

***Dream Group 2** *Format: In-person | Members: 4 (Accepting new members) | Meets twice monthly* An open space to explore personal and collective dream patterns, with new members welcome.

***Red Book Group** *Format: In-person (Reach, Cambridgeshire) | Members: 6 (Currently full) | Meets once monthly* A deep dive into Jung's *Red Book*, uncovering its rich symbolism and transformative insights.

Azra Karup

ROLE OF HISTORICALLY ACTIVE CIRCLE MEMBERS

The following have been active members of the Circle in the past but may not include current members who do not fall into that category, and I am aware it may be incomplete. In reviewing our past journals the following people have appeared in those pages in various ways by offering their thoughts and experiences or by helping with the running of the Circle, such as by serving on our Executive committee or belonging to a small group, or giving a plenary talk, or in some other constructive way. While we have never published such a roll call before it is an honour to be able to thank them all now.

There are almost certainly be others who should appear on this roll and if you see any omissions please let me know so I can rectify it and include them in a revised roll at the next opportunity.

Sadly there are some who have ceased to be members with whom we have lost contact who may have passed away and should therefore appear on our Roll of Honour, likewise please tell me if you know without any doubt if this is the case for anyone who appears below:-

Adcock, P - Barden, C - Barwell, R - Beighton, J - Bowcher, H - Boyd, J - Burgoyne, J - Butterworth, M - Campbell-Nye, A - Cochran, C - Connell, C - Coward, D - Crow, G - Cury-Verge, - Davidson, R - Dell, J - Driver, R - Eberhardie A, - Gosnell, S - Guest, H - Hanmer, J - Harcourt, J - Hartley, L - Heal, C - l'Ons, R - James, C - Jones, P - Lambart, A - Levinson, - Lewis, J - Mayhew, C - Mayhew, D - P - Matthews, P - Oglesby, D - Oglesby, L - Peterson, M - Phipps-Nilsson, D - Recordon, G - Rees, M - Rhead, G - Richenheim, L - Robinson, V - Rochford, T - Roman, L - Sargeant, H - M - Sharman, M - Shrimpton, H - Simpson, M - Truman, J - Trueman, P - Smith, B - Snedden, J (49)

CONGRATULATIONS TO CIRCLE MEMBERS



GILL BROWN

A SPECIAL CONGRATULATION TO DR GILL BROWN WHO HAS BECOME A :-

Doctor of Philosophy, Psychoanalytic Studies, University of Essex (awarded 24th June 2024, pass with no corrections). The title of her thesis was: *.In search of the 'Eco-Symbolic': An application of the Jungian concept of the symbol to meaningful encounter with the other-than-human.*

Gill has been a member for very long time as well as Chair of the Cambridge Jungian Circle.

(See p 5)



AZRA KARUP

AZRA has just got married! - I cannot recall another committee member getting married while in office! We wish you both the very very best for your lives together! (See p 4).



GILLY CROW

GILLY CROW has recently published her book "Wake up to your Dreams - an Exploration of Dreams and Dreaming". It is a brilliant, accessible book where Gilly shares her dreamwork with both clients and groups. It also shows how her personal dreams drew her to a compelling interest in Jung's work.

Gilly has been a long term member of the Circle and has given us several remarkable talks on Alchemy, helping us to see where Jung was coming from on this abstruse subject and why it was so important to him.

She generously acknowledges the help she gained over the years from her membership of our Circle!

Published 2024 by Matador ISBN No 978 1805141 747 available on Amazon and most book shops, in store or on line.

Roll of Honour as of August 2024

in Alphabetical order

Johanna Brieger - One of the most experienced Jungian training analysts working in London and living in Cambridge who unstintingly gave of herself to the Circle as a member and supported our many activities and hosted fairytale groups and / or myth workshops. A member of the monthly Therapists Forum for some ten years until it ended. She retired to Yorkshire where she died, but visited Cambridge occasionally to meet us and to attend the Japanese tea ceremony.

Jean Clarke - was a long term member who had been a land girl in the second world war who attended several small groups. She was a voracious reader of Jungian texts, and left a large library. In her later years she took care of our video lending library. Many of our plenary talks are on DVD there. Perhaps her greatest legacy is the large number of friends who remember her so vividly from the depth of their exchanges with her.

Christopher Gillie - sadly died in the very early days. Jack Herbert wrote a moving tribute including his work in the university.

Marjorie Gillie - Christopher's wife who participated in several Stamm Groups and seminars, for example with the one given by Eric Hutchison, and a number of her poems appear in Full Circle.

Michael Gould - participated in many ways in the life of the Circle, in writing for our journals: he was twice our Treasurer and was very much involved with some of the small groups, as well as being the beloved partner of Clarissa Cochran.

Alan Heathcote, - had the challenging task of taking over as our second Chair for the next three years. He wrote several times in Full Circle.

Jack Herbert - In our early days Jack provided us with a number of remarkable talks for example on Jung and W B. Yeats, and Blake and Jung and Alchemy. He edited and gave the title to the Circle's collected poems, called 'Asking the Way' to which he wrote a valuable introduction. Having taught literature at The Board of Extra Mural studies at Madingley Hall he was well equipped to do this for us.

Lena Hindmarsh, - Roland's wife, was a member and convenor of Jung and the Feminine Group A film of that group's presentation to the Circle is in the film library on DVD. Lena was always very hospitable and supportive of the Circle.

Roland Hindmarsh - Co-founder of the Circle: First Chair of Executive Committee: our primary advisor in Jungian matters: gave us our first ever workshop (on Dreams). He gave several lectures at our plenary meetings (still available on film) which helped to give the tone and quality to our monthly meetings. He was always available to members and openly generous in sharing his considerable knowledge of Jung.

Eric Hutchison - An Anglican priest and Jungian analyst working in Cambridge, who with his wife Elspeth had met Jung at the Tower in 1959. He gave several plenary lectures and with his wife hosted a series of seminars in his house which were attended by a number of members for several years. A series of interviews with him is expected to be published on line by a Circle member shortly.

Bill Kay was a member from the start and attended many small groups. He was an artist who loved painting in France.

Liz Keate - was an original member of the Circle from its foundation and set the tone for how the committee related so sensitively to the small groups when she was the committee member for small groups. She died suddenly part-way through her term as Chair, to our immense shock and has always been deeply missed by all who knew her.

Sonia Rose - after her husband died Sonia lived in a home in Girton and loved entertaining friends there and provided many poems for our various journals. She was a warm hearted and deeply thoughtful woman.

Rowena Ryle - a valued and loved member of the Creative Arts Group for years and often published her poems in our Journals. She was the widow of the Astronomer Royal, Martin Ryle, and latterly moved to Grantchester where she hosted some small group meetings.

Honor Sargent - born in South Africa she wrote a memorable poem about an early experience in Full Circle

Barbara Scott - published poems in our anthology and Full Circle but sadly died during the early years of the Circle.

(If you would like to add your memories in the next Chronicle please be in touch with the editor, and there are some with whom we have lost touch whose who for example served on the early committees with whom the Circle would like to keep informed of our present activities).

Event Secretary's Reflections & Upcoming Plenaries & Workshop

PROGRAMME (SO FAR) 2024-2025

This outline programme for 2024 –2025 looks really interesting. Unless otherwise advised in special programme announcements in-person meetings are held at the Friends Meeting House at Hartington Grove, Cambridge at 4.30pm, and are offered on Zoom for remote attendees. For any queries please contact Renée Claire on renee@omni-digital.io

Month	Type	Speaker	Topic
September 21st Saturday	Plenary In person	Dr Martin Gledhill	Bollingen A Biography of Jung's Tower
October 26th Saturday	Plenary on Zoom	Dr Joe Cambray	Synchronicity, Individuation, and the Psychoid Imagination: Towards Re-enchantment
November 22nd Friday	In Person at Homerton	Dr Nancy van den Berg	How do we actually DO 'Inner Work' - Alchemy provides a road map
December	Undecided		
January 25th Saturday	Zoom	Qi Zhang	A Deeper Look at the I Ching
February 25th	Zoom	Dr Sharon Blackie	Hags and Wise Women
March 21st	Zoom	Robert Walter	Mythology Health and Healing
April 26th	Zoom	Rev John R.	Individuation and the Self
May 23rd	In person	4 Circle Members	Unique Aspects of Jungian Thought
June	AGM		Details beforehand

The Chronical Details

If you are a member of the Circle in Britain we shall be doing our best to delivery a copy of the Chronicle printed in the old fashioned way on white paper to your address there. Our international members will receive an email advising them that this 14th Chronicle is available on our website (www.cambridgejungiancircle.com) and may be read or downloaded free from there.. The same will apply to British or Overseas contributors, and other interested parties to this issue.

Editor, to whom your contributions may be sent at any time, rpbarwell@outlook.com.

Queries about non receipt or obtaining on-line copes to Rosa Parra, rosa02@yahoo.co.uk

Copy for future issues is always welcome in the form of articles, poems, photographs or drawings, always provided there is some Jungian connection.

Next Issue: the date for this is uncertain, March 2025 is on the cards, but an I Ching reading may first be necessary!

Questions you might like to ponder for us in our next issue:

What is a symbol? Is it as Pauli thought, a description of reality or is it 'best possible expression of something unknown?' Is it 'a visible expression of something that cannot be fully conceptualized'? Is it numinous?

Is there such a person, apart from Jung himself, **who is a Jungian?** What do we ourselves mean when we use that term?

My very real thanks for the help I have received in assembling and dispatching this issue to Renée Claire, Dr Gill Brown, Rosa Parr and every single contributor, Ed