

# The C.G. Jung Society of Queensland

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Newsletter

Jan - March 2010, No 62

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## President's Letter

### "What are poets for?"

*Dear Readers,*



Apollo – Greek god of poetry ... and other things

Jungians and other seekers are attracted to the poetry and letters of **Rainer Maria Rilke** for their spiritual yearning, inwardness, complexity, ambiguity and surprising insight.

Born in 1875, the same year as C.G. Jung, German-speaking like Jung (Rilke was born in Prague into a German-speaking family), he was, like Jung, influenced by the spirit and events of his time. Although Jung claimed to be “merely” an empiricist and a healer, and Rilke was purely a poet, they were both seekers, penetrating into realms that required the development of a **language** to express ideas outside the mundane.

Eva-Maria Simms, in her chapter on Rilke in the book *Pathways into the Jungian World*<sup>1</sup>, notes that “our times do not have a language anymore for expressing the invisible as it approaches us through experiences of the numinous in love, art and religion”. (Brooke, p. 63)

***It is the task of the poet to find the soul's language.***

Like Jung, says Simms, Rilke took religious symbolism out of the sphere of theology: “Jung examined religious imagery and experience in psychological terms: the figure of Christ for example is seen as an archetype of the self...” while Rilke “takes the image out of the religious realm and moves it into the sphere of poetic experimentation, where it evokes and alludes to the numinous without fixing it in a religious system.” (p. 55)

Another interesting parallel that has occurred to me, simply because of the proximity in time of the writing of this letter and our lecture in November 2009 on Jung's *Seven Sermons to the Dead*, is that both men had the experience of being inspired to write an imaginative work by hearing the first line from an uncanny voice. Jung was moved to write the *Seven Sermons* on a night when the house seemed filled with ghostly entities and he heard the cry: “We have come from Jerusalem where we found not what we sought”. Rilke “received” the first

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<sup>1</sup> Brooke, Roger, Ed. *Pathways into the Jungian World*. Routledge, 2000.

line of the *Duino Elegies* while he was walking on the cliffs above the sea and heard a voice from the raging storm crying: “Who, if I cried out, would hear me among the angelic orders?”

Indeed Rilke is the subject of several Jungian studies. This very month (January 2010), the C.G. Jung Analytical Psychology Club in London will present a talk entitled “On Angel Imagery in Rilke’s Poems”. Jungian analyst Murray Stein, in his book *Transformation: Emergence of the Self*<sup>2</sup>, sees the *Duino Elegies* as marking Rilke’s own transformation and emergence, with the angel as a companion to that transformation. Stein says of Rilke that he lived the life of a Poet by transforming mundane objects into symbols - “he changes the mundane and inert into the transcendent and spiritual”. Other Jungian writers, such as Stephen Romanyshyn and James Hollis have found inspiration in Rilke.



Duino Castle

But Rilke’s poetry is difficult to understand. Help is needed – a way in. I have just discovered help in Stephanie Dowrick’s newly published book *In the Company of Rilke: Why a 20<sup>th</sup>-century Visionary Poet Speaks so Eloquently to 21<sup>st</sup>-century Readers Yearning for Inwardness, Beauty & Spiritual Connection*<sup>3</sup>. Author of books such as *Intimacy and Solitude*, *Forgiveness and Other Acts of Love*, and *Choosing Happiness*, an ordained Interfaith Minister who lives in Sydney, she has immersed herself thoroughly in Rilke while preparing her Doctoral thesis entitled *Rainer Maria Rilke: Bearing Witness with the Writing & Society Research Group at the University of Western Sydney*.

On the subject of his language, she says that it was for Rilke “primarily a tool of experience and enquiry, a ‘probe’ sent to the outer reaches of human imagination and experience and then beyond them” (p. 277). She demonstrates a readiness to meet Rilke on his own ground in what she calls “surrendered reading” (p. 15).

Dowrick says that the guiding question in her study of Rilke is the question posed by Heidegger (quoting the poet Hölderlin) in an essay on Rilke “What are poets for?” Heidegger mourned the fleeing of the gods – we are “destitute” of the gods - declaring: “To be a poet in a destitute time means: to attend, singing, to the trace of the fugitive gods. This is why the poet in the time of the world’s night utters the holy.” (Dowrick, p. 138)

Quoting liberally from Rilke’s letters and poetry, Dowrick draws out wonderfully the aspects of spiritual yearning and seeking in Rilke. She tells us of the experience of the soul as it connects with beauty; of beauty’s shadow, which, she says, is loss; of “the transformations in perception and experience that only art can make possible, inextricably linked with transformations of the soul ...” (p. 221); of Rilke’s unconventional views on God and his astonishing concept that “inside humans is where God learns.” (p. 245)

She brings forth for our understanding concepts such as living our lives in the presence of questions, which requires a capacity for “not knowing”, what the poet Keats called “negative capability” – the ability to be “in uncertainties, Mysteries, doubts, without any irritable reaching after fact or reason.” (p. 16 and p. 49)

She gives special attention to a concept that Rilke calls “The Open” and which she says is essential to our thinking about him, “exploding as it does conventional notions of separation between living forms within the world, and between the worlds of the living and the dead” (p. 265). She asks “Is the Open, then, a vision of life in its ungraspable vastness, shedding ideas that close us in or down with false certainty...?” (p. 274)

It is difficult in this brief space to do justice to this book. Perhaps it is enough to say that Stephanie Dowrick’s book does justice to Rilke. I warmly recommend her as a guide into the richness of his work.

<sup>2</sup> Texas A & M University Press, 1998

<sup>3</sup>Allen & Unwin, 2009

*Nowhere, beloved, can world exist but within.  
Life passes in transformation. And, ever diminishing,  
outwardness dwindles.*

*Rilke, Seventh Duino Elegy.*

*If your everyday life seems poor, don't blame it; blame yourself that you are not enough of a poet to call forth its riches; because for the creator there is no poverty and no poor, indifferent place.*

Rilke, Letters to a Young Poet, quoted in Dowrick, p. 299

*...a life starved of symbol, mystery, depth and at least intimations of wholeness is, indeed, 'deeply unpoetic' ...*  
Dowrick p. 108

*What is a poem for if it is not potentially transformative?* Dowrick, p. 17

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In this first quarterly Newsletter for 2010, Pamela Bouma has contributed notes on some recent talks. We hope that this will become a regular feature. We also encourage people who would like to submit reviews of Jungian books for publication in the Newsletter.

As always, our year will begin with our Annual General Meeting (which will be brief, and fuelled by pizza) at 6 pm on Thursday 4 February, followed by our first presentation for the year. Given the importance accorded by the Jungian world to the October 2009 publication of Jung's long-hidden "Red Book", it seems appropriate that our first event of the year be an introduction to this amazing work. This will be followed in March by a presentation by Suzanne Davidson on the archetypal motif of the Tree. Her talk last year on Cinderella was very well received and we are lucky once again to be able to vicariously share in her experience studying at the Pacifica Graduate Institute through this talk.

I look forward to seeing you at our events this year and wish you a *poetic* 2010

*Anne Di Lauro*

### *Notice of the Annual General Meeting of the C.G. Jung Society of Queensland*

**to be held at St Mary's Parish House at 6 pm Thursday 4 February (before the 7:30 pm talk)**

**Please come! We must have a quorum!**

**Pizza  
Report on the activities of the Society  
Financial report  
Election of 2010 Committee  
Input / Suggestions from members**

**Please note:**

**Our usual venue, St Mary's Parish House, South Brisbane, has been confirmed for 4 February. Beyond that, we have to confirm its availability on a month by month basis. Any change in venue will be advised by e-mail. If you are not on our e-mail list, please phone one of the committee members before an event to confirm where it will be held.**

## Upcoming events at the Jung Society

February 2010

### The Strange and Beautiful *Red Book*

Guest appearance: the *Red Book* Itself

(assisted by a panel including

Suzanne Davidson, Anne Di Lauro and Marie Makinson)

**Thursday 4 February 2010, 7:30 – 9:30 pm**

**(preceded by the AGM at 6 pm)**

**St Mary's Parish House, Cn Merviale and Peel Sts, South Brisbane**

**Members and concession \$5; Non-members \$10**

*I wrote these fantasies down first in the Black Book; later, I transferred them to the Red Book, which I also embellished with drawings.*

*C. G. Jung – Memories, Dreams, Reflections*

From 1912 until the 1920's, Jung undertook what he called in *Memories, Dreams, Reflections* a "confrontation with the unconscious." While maintaining contact with the every-day world through his family and his work with his patients, he would retire to his study in the evening to explore a world of images that came to him spontaneously through dreams and fantasies – "material that burst forth from my unconscious, and at first swamped me."

"All my works, all my creative activity, has come from those initial fantasies and dreams... Everything that I accomplished in later life was already contained in them, although at first only in the form of emotions and images."

Thanks to the efforts of the Philemon Foundation and of the historian of psychology Sonu Shamdasani, the *Red Book*, a large folio red leather bound volume, has finally "come out" into the wider world. Consisting of a facsimile of the original hand written pages, and accompanied by a translation into English and an introductory essay, it is a marvel of beauty, otherworldliness and strangeness.

We shall introduce and explore the *Red Book* and a copy will be available for you to look at.



**Panel Members:** Suzanne Davidson is currently undertaking post-graduate studies in depth psychology and mythology at the Pacifica Graduate Institute, California; Anne Di Lauro practises psychotherapy from a Jungian perspective in Brisbane; Marie Makinson is a Jungian analyst in private practice in Lismore and Brisbane.

March 2010

## Tending the Tree: An archetypal motif of life's transformative and regenerative processes

A lecture by Suzanne Davidson

**Thursday 4 March 2010, 7:30 – 9:30 pm**  
**St Mary's Parish House, Cn Merviale and Peel Sts,**  
**South Brisbane (check venue beforehand)**  
**Members and concession \$5; Non-members \$10**

*All theory, my friend, is grey,  
 But green life's golden tree.  
 Faust I.*

In his *Alchemical Studies* Jung published a series of thirty-two images of the Tree. These were spontaneously produced by Jung's patients who knew nothing of the tree's alchemical or mythological symbolism; indeed, neither did Jung at the time when most of the images were produced. Jung came to understand that the unconscious produced this image so frequently because the tree stands as the preeminent symbol of growth, renewal, and transformation. The unfolding and growth of a tree is a metaphor for the unfolding and growth of an individual, physically, psychologically, and spiritually.

In his important essay entitled *The Philosophical Tree*, Jung explained how the whole process which we now understand as psychological development or individuation was designated the "philosophical tree", a poetic comparison that draws an apt analogy between the natural growth of the psyche and that of a plant. The philosophers' tree or tree of wisdom was to be sought inside: for a transformation of consciousness to take place, one had to seek and know this inner tree. Jung wrote, "If a mandala may be described as a symbol of the Self in cross-section, then the tree would represent a profile view of it: the Self depicted as a process of growth." The all-embracing image of the Cosmic Tree is a fitting symbol for the unconscious source (the root), the conscious realization (the trunk) and the "trans-conscious" goal (the crown) of individuation.



The tree has been one of humankind's most universal symbols. This presentation, including rich visual images, will highlight the tree's appearance in religious traditions, myth, ritual, legend, alchemy, shamanic initiation, aboriginal lore, sacred literature, art and poetry, as well as in the dreams and visions of ancient and contemporary seekers and seers. We will explore the manifestations and meanings of this rich and multi-dimensional archetypal motif as a symbol of self-unfoldment. You will also be invited to experience a gentle guided tree meditation, to support grounding, strengthening and centring.



**Suzanne Davidson**, BA, LLB, AACC, is currently undertaking post-graduate studies in depth psychology and mythology at the Pacifica Graduate Institute, California. A former practising lawyer, communications professional and conference producer, Suzanne founded a career consultancy for adults in mid-life called Life Artistry. With her husband James, in 2000, she established eContent Management, an academic and scholarly publishing house ([www.e-contentmanagement.com](http://www.e-contentmanagement.com)). After making a tree-change from Sydney, Suzanne

now lives in Maleny, Queensland, amidst the shelter and majesty of many wondrous trees.

## Notes on recent talks to the Jung Society by Pam Bouma

### **The Archetype of the Apocalypse and the Psychology of Now**

#### **Reflections on the Presentation by Jeremiah Abrams 23 October 2009**

(With thanks to Janeil Smith for her notes)

It seems to me that we have become recently, much more aware of the apocalyptic nature of Jung's thought and work (the word "apocalyptic" meaning "unveiling or revealing"). We have always known that the Individuation Process requires the individual to uncover and own Shadow material within, but increasingly we are confronted with humanity's collective need to do this – to struggle with the archetype of the apocalypse in order to rebirth itself.

The reason is, according to Abrams, that we are going through a transitional period. Just as ancient Greece experienced a time of barbarism (approx. 800 – 700 B.C.) before the flowering of its civilization from 500 – 400 B.C., so we are experiencing this barbaric phase now before we adapt to an evolutionary shift in human consciousness. Jung's writing, particularly the newly published "The Red Book" underscored this idea. He wrote about a world scorched by fire and the species just squeaking by, thus emphasizing the urgency of the times. Abrams cited many changes that are happening now on different levels and are making the world an exciting yet frightening place. Internet and the vast array of technological advances are exacerbating these effects.

#### **What will a New Consciousness Entail?**

The new kind of consciousness will involve the unveiling and recovery of hidden opposites individually, racially, globally. For example, Jung applauded the recognition of Mary by the Catholic Church as an important movement in his time and a step towards balancing the feminine and masculine in our lives.

One of the most devastating world Shadows is environmental degradation. For too long we have denied nature its life, soul and importance to us. We are required now to animate the soul of the living earth – to encourage re-enchantment of the world lest it die along with us. Also, we need the genius of every culture, not just a few "special" ones. For example, when the Aborigines bring forth their culture they will help us with the re-enchanting.

According to Abrams, Jung said that we were "all working on bringing forth the new edifice." We have acquired great depths and are on our way, but we must change more. Possibilities are being revealed (involving the Shadow materials mentioned), latent powers are being activated. Abrams cites other thinkers along these lines including:-

- Pierre Teilhard de Chardin, who envisaged a world soul.
- Norman Doidge, who wrote in his book *The Brain that Changes Itself* that the brain renews its circuits every time it thinks, that neuroplasticity is a fact.
- James Hillman, who gave an address to the Bioneers Conference called *Taking Back the Country from the Nation. Finding the Light in the Shadows* (Bioneers: Revolution from the Heart of Nature – "to re-imagine how to live on Earth and with each other in a way that honors the web of life.")

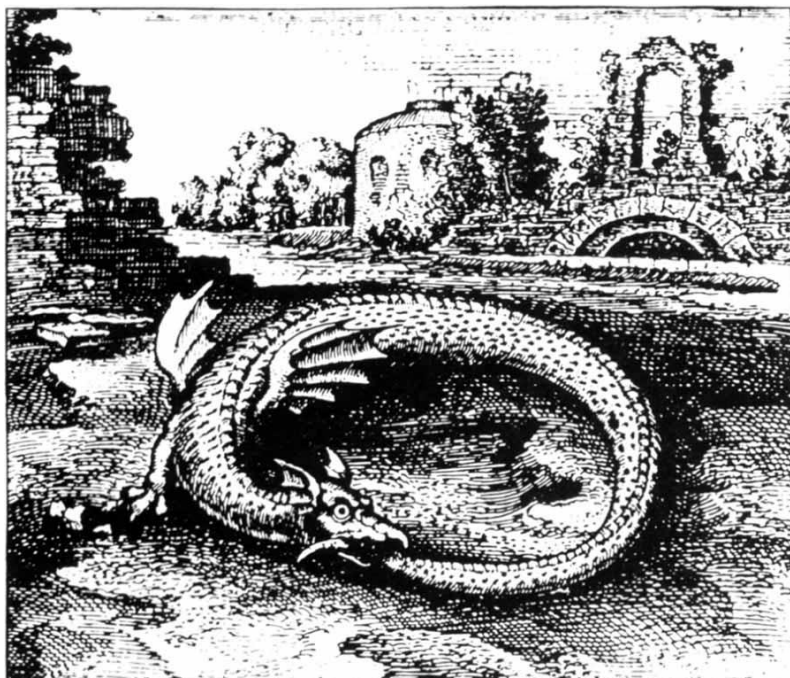
- Ray Kurzweil (futurist), who has been initiating longevity projects which may be found on the internet.
- Kirkegaard, who claimed that the moment was “too late for the gods but too soon for just being.”

### There is Hope

To Abrams, even though there are catastrophes all around us, there is another side to the picture. Spirituality is alive and well and there is hope if we gather our spiritual resources. Believers in the Mayan Calendar tell us that our brains/consciousness may be effected by new wave patterns and time acceleration which come as the earth enters the ninth and final phase of the 26 000 year cycle in December 2012. Will this help humanity in its new psychology?

Concerning our spiritual skills, Abrams recommends “being present with what is” as therapy. He mentions Buddha answering a question as to who he is by saying he is “awake” and that “we are what we think, having become what we thought.

Tibetan Buddhists believe that one of the greatest obstacles to enlightenment is the judgements of others and that the way of the Tao is “allowing.” In the *Course in Miracles* we are told that the end of judgement is coming. On this topic Jung wrote about humanity’s tendency to polarize our thinking, to embrace one side and to condemn the other, as the real world problem (Aion, chapter xiii). Abrams quotes Edinger about the Self coming into “collective awareness, as the incarnation of the God-image with all its paradoxical ambiguity, a God who unites within himself both good and evil” that is, has uncovered and owned the Shadow. As it says in the *Course in Miracles*: “Remember you are His completion ... your weakness is His strength” (Volume 3, p. 68).



## Notes on recent talks to the Jung Society by Pam Bouma

### **Relating Jung's Seven Sermons to the Dead to Gnostic Concepts**

#### **Notes and Summary of the Talk on 5 November 2009 by Rev Mr Prenna Unsane & Dr Ralph Muhlberger**

The Gnostic religion has a globalized approach to spirituality which focuses on direct experience of the divine. The essential difference between Gnostic and "mainstream" believers has always been that the latter -

- clung to the orthodoxy of the church, believing literally what they were told by the clergy and taking it on faith,

whereas the Gnostics:-

- took the teachings more symbolically, basing their spirituality on "knowing or not knowing." The "gnosis" (meaning knowledge) came to be considered one of the biggest threats to the Catholic Church. Jung apparently did not need to ask for faith. "I know," he told broadcaster John Freeman (1959).

In the early centuries of Christian history the politically powerful Catholic Church tried to suppress these so called heretics, especially during their times of revival.

Much that was written in the Nag Hammadi texts resonated with Jung's *Seven Sermons to the Dead*. In the 2<sup>nd</sup> century A.D. during the time of the text's writing there was lively debate, some of it surrounding the teachings of a famous Egyptian sage called Basilides, who challenged the prevailing ideas of god. It was apparently the voice of Basilides that Jung channelled when he wrote *Septem Sermones ad Mortuos*, "the dead [coming] from Jerusalem" to hear his teachings in Alexandria.

The reader will find the seeds of many Jungian concepts in the following brief summary. They include, Transcendent Function (in 3 and 4), Shadow (5), Individuation (in 5 and 7)

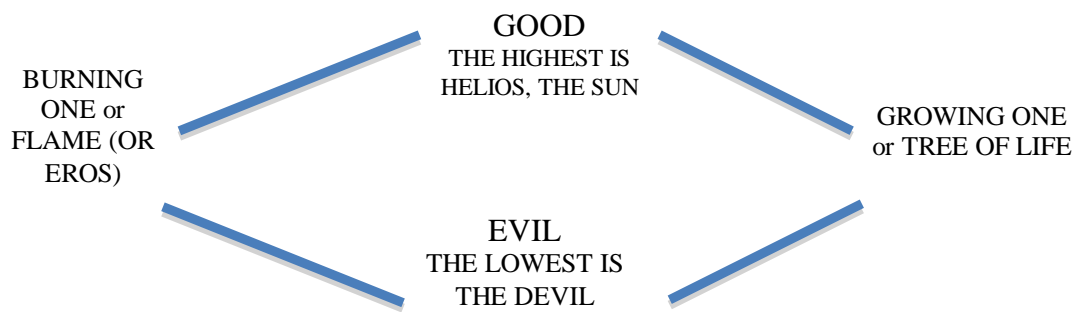
**SERMON ONE** introduces us to the PLEROMA, the wholeness which encompasses everything and a key Gnostic term. It is both infinite and eternal and has no qualities because it has all qualities, being both nothingness and fullness. This same term was used in the Nag Hammadi texts (written in the 2<sup>nd</sup> C A.D.) to describe the original formlessness and nothingness from which everything was created in the book of Genesis.

The PLEROMA contains pairs of opposites which are united and balanced and therefore void of manifestation. It also contains pairs of opposites that are not balanced and therefore not void but manifesting differentiation. We, the CREATURA, are an example of the latter state, being victims of it. However, it is the ground of our being because we have to suffer the duality of unbalanced opposites in the name of distinctiveness. We are a result of the urge towards differentiation, the "natural striving ... against perilous sameness." This is the principle of Individuation.

**SERMON TWO** discusses ABRAXAS. "Is god dead?" Was Nietzsche right? No. There is a god above the ones we know on earth which we seem to have forgotten. He (sic) is less defined than they and stands as close to the PLEROMA as you can possibly get without losing the manifestation of its contained opposites which are god below god and devil. The relationship of these two is what holds it together, ABRAXAS being the name of the holding energy which consists of activity and change. The two opposites are not extinguished or made void by their union.

**SERMON THREE** lays out our relationship with ABRAXAS. If we ask god for something we acknowledge the lack of that for which we ask. In fact whatever good we receive from ABRAXAS may be balanced by the power of "lack" or the devil which is there at the same time. In becoming aware of this, we acknowledge the presence of both the lesser gods – god the sun (Helios) and the devil, which are dualistic opposites.

## SERMON FOUR The World of Earthly Manifestation and its Mechanisms



Deeper into worldly manifestation and the cycles of life, we find the duality of the world in divine opposites: the highest good is embodied in god the sun (or helios) and the lowest evil is embodied in the devil. They are united in either the FLAME or the TREE (see diagram). The number of these gods/devils is immeasurable as the stars, every star being a god and every space occupied by the star being a devil. These stars are motivated by the activity of the god above gods, called Abraxas.

The opposition to Abraxas' activity is the unreal (or the devil). The unreal is able to manifest only because we, the creatura have freewill and are able to think and talk about manifestations of the world. The devil, which opens everything closed, dissolves what is formed and destroys these things. [Ralph commented on the sense of nihilism this devil seems to create e.g., "what's the use of building this ." We are cautioned not to get caught up in reflecting on the display of these sparkling manifestations of countless gods whose nature we share and from whom we come. It would be ineffective to worship or pray to them even though their unreal energies stretch into infinity thus making them almost a real measure.

**SERMON FIVE** How do we accept the earthly cycles of life? By saying "yes" wholeheartedly. Whichever earthly path we choose, the world of the gods is made manifest to us in our spirituality (celestial gods) and our sexuality (earthly gods). These are not part of human nature, although very akin to us. Rather, they are powerful higher forces, which reach far beyond us and to whose laws we are subjected. They provide the Creatura with common tasks and dangers.

In this world it is the human lot to favour one side of a dichotomy over the other, and in so doing pushing the latter aside, even demonising it. Ralph told us to try to stretch ourselves to incorporate the other so as to become more complete. A supportive ceremony in the Gnostic Church, The Sacrament of Reconciliation enables the individual to become more whole. Although a solitary life may tend to lead us towards the light, its opposite, a more communal life, is to be preferred with its warmth and support for us with our tasks for earthly living.

**SERMON SEVEN** gives us perspective on human destiny. Where are we going and how? Man (sic) is small, yet he is a gateway into infinite space and timelessness. Ralph described the process of bringing our awareness increasingly into the present moment so that we travel from the greater mundane into the smaller – increasingly smaller worlds. Suddenly we are impacted with the wholeness of now. We are the wholeness, embodying and living all those stages of being in the Seven Sermons:- Abraxas, the manifestations, their destruction, the rebirthing and so on ... We are rewarded with illumination.

Prenna and Ralph told us how a life similar to that of Jesus brings us through this same cycle of development many times thus engendering rich growth. The Gnostic take on Jesus is different from that of the conventional Christian church in many ways. After this inspiring and fascinating talk, which is summarised briefly here, Prenna and Ralph mentioned the Gnostic gathering at the Inner Harmony Centre, Apollo Road, Bulimba on Sundays to experience these and other concepts and symbolism. Everyone is welcome to attend.

## From the Librarian, Marie Sinclair

### Additions to the library during 2009

#### DVDs

Asheville Jung Centre:

AJC #1 Individuation: a Life Long Journey	M Stein
AJC #2 Transference, the Therapeutic Relationship	M Stein & M Jacoby
AJC #3 Dream Interpretation: A Jungian Approach	M Stein & J Hill
AJC #4 Active Imagination	M Stein & P Brutsche
AJC #5 Psychological Type in Clinical Practice	R Johnson & B Matthews

Entheogen: Awakening the Divine Within	CMP Group, Inc
Slender Threads: A Conversation with Robert A Johnson	

#### CDs

Dreamtime Journey: The Path of Direct Experience	Jeremiah Abrams
Symbolic Life (8 CDs)	J Pittman McGehee

#### Books

Being in Love	J Pickering
Creative Mythology: The Masks of God	J Campbell
Depth Psychology, Disorder and Climate Change	J Marshall, Ed.
Mythology	P Wilkinson & N Philip

#### Journals

Harvest Internat Jnl for Jungian Studies 2003 Vol 49(1)	Papadopoulos, R., Ed
Harvest Internat Jnl for Jungian Studies 2003 Vol 49(2)	Papadopoulos, R., Ed

Histories (1998)	Spring 64, Journal
Lost Souls (1999)	Spring 65, Journal
Divinations (1999)	Spring 66, Journal

We thank Anna Conaty, Anne Di Lauro, Noel Hart, Norma Howley and Monica Sharwood for their donations of some of the above-mentioned material.

The full list of books and other items held in the library can be found on our web site [www.jungqld.com](http://www.jungqld.com)

Jung Society members may borrow from the library by contacting Marie Sinclair on 3371 1285 or [mbs03@bigpond.net.au](mailto:mbs03@bigpond.net.au)



## Advertisement

## Jungian Analysis, Psychotherapy and Sandplay Therapy

Is now available in Brisbane on Friday and Saturday  
 Marie Makinson: Dip. Analytical Psychology: London  
 Member of GAPS, ANZAP, PACFA  
 For information: Email: [mariemm@optusnet.com.au](mailto:mariemm@optusnet.com.au)  
 Alternatively phone: 0423206682

## Bulletin Board

*The Bulletin Board contains brief notices of other events which might be of interest to members.*

### **Australian and New Zealand Society of Jungian Analysts ANZSJA Professional Development events in Sydney, 5/6 March 2010**

#### **Images, Symbols and Being Creative in Psychotherapy: Working Constructively with What Arises. Andre Zanardo, Jungian Analyst in private practice in North Perth**

*"It is as if we did not know or continually forgot, that everything of which we are conscious is an image, and that image is psyche" (CGJung, CW13:Para 50).*

Friday 5<sup>th</sup> March 2010, 7.30pm – 9.00pm, Sydney University Village, 90 Carillon Ave, Newtown  
 Cost (inc. light supper): \$50 (GST inc.); \$40 (GST inc.), if booked before 6<sup>th</sup> February 2010  
 No refund for cancellation after Thursday 19<sup>th</sup> February 2010

#### **Jungian Analysis: Symbolisation and the Structure of the Unconscious Seminar conducted by Sue Austin and André Zanardo**

*This seminar will explore Jung's understanding of the structure and workings of the unconscious by focusing on three of Knox's (2007) list of seven 'signature' Jungian concepts:*

- *The dissociative nature of the psyche and its tendency to form complexes;*
- *Libido as a neutral psychic energy, available for a number of purposes;*
- *Psychic imagery as symbols not signs, reflecting something as yet unknown.*

Saturday 6<sup>th</sup> March 2010, 9.30am – 4.30pm, Sydney University Village, 90 Carillon Ave, Newtown  
 Cost (inc. light lunch): \$195 (GST inc.) \$185 (GST inc.), if booked before 6<sup>th</sup> February 2010  
 No refund for cancellation after Thursday 19<sup>th</sup> February 2010

Bookings: [pds@anzsia.org.au](mailto:pds@anzsia.org.au)

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#### **Monthly Animal Imagery groups**

At the Quaker Meeting House

Contact Frank Coughlan on 3356 1127 or [frankcoughlan@fastmail.com.au](mailto:frankcoughlan@fastmail.com.au)

#### **I Ching Study Group**

Monthly from February on a day to be mutually agreed upon.

Contact Irene MacFarlane: 3875 1328 or [irenemacfarlane@optusnet.com.au](mailto:irenemacfarlane@optusnet.com.au)

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

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

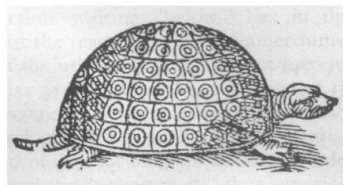
The Society does this through offering monthly presentations, occasional workshops and small groups, all of which are open to both members and non-members. Monthly presentations are normally held at 7:30 pm on the first Thursday of each month, from February to December, at St Mary's Church Hall, corner of Merivale and Peel Streets, South Brisbane. The venue is within walking distance of the Cultural Centre bus station and South Brisbane train station. Off-street parking is available in the churchyard.

Established in 1982, the Society is a non-profit and non-professional association. The Society's events are attended by people of all ages and all walks of life.

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

- reduced admission fee to monthly presentations and workshops
- use of our library of Jungian books
- our quarterly newsletter
- advertising via e-mail of members' workshops (if they are relevant to the Jungian scope of the Society)

**Annual membership fee (Jan-Dec):** \$35 (\$25 concession/student/pension; \$50 couples/family; \$12 newsletter only)



### C.G. Jung Society of Queensland - Committee for 2009

President	Anne Di Lauro	3511 0167	dilauro@ozemail.com.au
Treasurer	Frank Coughlan	3356 1127	frankcoughlan@fastmail.com.au
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Web site administrator	Stuart Douglas		stuart.douglas@bigpond.com
Librarian	Marie Sinclair	3371 1285	mbs03@bigpond.net.au
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Committee member	Ghislaine Salter		ghislaine.salter@gmail.com

