

INTRODUCTION

It was the Physicist Erwin Schroedinger, who said "If, in the long run you cannot tell anyone what you have been doing then what you have been doing has been worthless." What I've been doing for thirty years and hopefully not worthlessly, is to follow the teachings of C.G. Jung, and to put these teachings into practice.

Jung's thought leads into many different fields, so that to study Jung meant getting to know something of comparative religions, mythology, fairytales, history, as well as the required psychology etc.

For those who do not know Jung's writings, what I say could be difficult to understand so if you don't understand terms used, please ask; but if you wish to discuss the material, I will deal with that at the end of the talk. Some words I use I will explain as I go along. If we have time, I will give a paper on terminology. For instance, I will use the terms conscious and unconscious quite a lot. Conscious mind is connected with the ego, the unconscious is all that of which the ego is unconscious, either because it is beyond the grasp of human consciousness or belonging to deep layers of the psyche or subliminal to consciousness.

The unconscious, in Jungian psychology is different from Freud's subconscious. 'Sub' suggests below and refers to forgotten or repressed content. The unconscious for Jung refers to all that is beyond consciousness. It is not below but greater than ego consciousness which is actually contained in it. You can speak of it as super-conscious if you like, but Jung always felt unconscious said it all, as it includes all universes and provides consciousness with a background from which it can draw, as we draw water from a well - which is a poor analogy.

The levels of consciousness and the unconscious will, I hope, become clear as the talks proceed.

It is always quite difficult to present Jungian material to a non-Jungian audience. When I first did this it was here in Karnak in 1981. How will I commence, where will I commence? These were the questions. Probably you know of Jung's concept of Synchronicity. Briefly, it is when something from the unconscious connects with something external and gives meaning. Jung called it an acausal connecting principle. The connecting of these facts which had no causal relationship, gives the meaning. This, by the way, does not deny cause and effect, but merely refers to the fact that there is no common cause in this particular case.

Synchronistic events are very informative, for it brings together what happens externally and what the psychic situation is. So, at that time, two things happened, which gave me the answer. First, a book was accidentally knocked from a shelf. The book was one by Dr. von Franz, the leading lady in Jungian analysis in Zürich. It was about Niklaus von der Flüe. Of this, I took no thought, but I had a dream which I shall tell you.

I dreamed I was lecturing at Karnak in a place somewhat like this except I was on a sort of rostrum with closed sides. I commenced to speak. I think about a woman, when Mrs. Jung stood up and said that was not to be what my lecture was about. I was confused and then said, "No, it is to be about Niklaus von der Flüe." Then in the back of the audience, I saw Jung leaning forward onto his walking stick smiling and nodding.

So I took the hint and then commenced my lecture with Niklaus. I am going to do that again, for not only Jung's background influenced his work, but the history of his country did. It was a history that had an effect on the collective psyche of the Swiss people.

Niklaus von der Flüe is the patron saint of Switzerland. The whole country has followed the ideas conveyed to them by Niklaus. Fifteenth Century Europe was in a time of extraverted expansion and Switzerland itself was returning into its own little shell and even as late as the first World War, the Vorarlberg wanted to join Switzerland, but the Swiss rejected the addition of any territory to their own. They kept their attitude of neutrality and non-expansion.

This, Jung has pointed out, is typical of the Swiss character. In other words, Switzerland tries not to see darkness in foreign countries. For most countries, the devil lives in some other place. The seeing of our own qualities outside in others, is called projection. The Swiss refrained from projection and instead quarreled among themselves, keeping it within their own borders. There is a free press there. Anyone can attack anyone else, bring out a newspaper or expose a scandal. The democracy of Switzerland encourages internal fights. They are difficult people but politically harmless. Of course, it is similar here, where our government was patterned on the Swiss ideas. With two birds now at the head of opposing parties, we will probably see things fly.

St. Niklaus became a hermit after he had seen a number of visions. He chose for his hermitage, the dark woodsy valley of Ramft, where it is dark and damp and green.

Marie von Franz - Lectures on St. Niklaus:

"The one man who went beyond the Swiss habit of "having it out among themselves" was St. Niklaus, and in that way he behaved as a modern person; he retired and took the whole battle on within himself. If he had gone on with his political life he could not have contained his shadow so he took the shadow within himself and retired from the world. From our standpoint this would seem rather irresponsible and I would say that it needed more strength to stay in the friction of the world and keep the attitude of the "tower" inside. We should

build up the strength of the individual and concentrate on the individual problem so that we could not slip out through the back door. That, St. Niklaus could not do, for he had not the psychological ideas we have. He had to do it in a projected form - build a hermitage and retire to it as a demonstration. With that small act he saved Switzerland and, though chronologically this is out of order, I would like to anticipate what took place later.

The nuclear peasant Cantons of Schwyz, Uri and Unterwalden got into quarrels with the city Cantons of Bern, Luzern, Zürich and Fribourg. The Zürich Cantons controlled certain areas and worked up a revolution against the peasant or country Cantons and at one time civil war seemed inevitable, a war of the city Cantons against the country Cantons. Though they tried to reconcile their differing standpoints, passions ran high and the thing seemed impossible and it was decided to declare war. Italy, at this time, was very bitter against the Swiss; Austria was only waiting for a chance to get hold of the democracy, and France wanted to interfere, so if there had been a civil war Switzerland would have been torn to pieces and utterly destroyed. Niklaus' Confessor, who was at the Meeting when war was decided on, ran to St. Niklaus asking what they should do. He was told to tell the people to be reasonable and keep the peace in the name of God - just a nice governessy kind of message! The Confessor returned with the hermit's message and discussions were resumed and it was decided to go on negotiating. So, with a few reasonable people he worked out a compromise and in the Museum of Schwyz there are still versions of the agreement drawn up by St. Niklaus. After several had been considered, a treaty was signed, civil war was averted and Switzerland was saved.

The amazing thing is that it was not St. Niklaus' actual message which saved the country, but what he accomplished was due to what Jung calls the unconscious authority which he had acquired. Through realization of the process

of individuation within himself he had acquired such "mana", and people stood in such awe of his personality and he meant so much to them that just with a reasonable, banal word he could stop a war! To me that is one of the most overwhelming examples of the influence of one individual against a whole collective. One works upon one's own soul, trying to realise all the humiliating and dirty business in one's own shadow and at the same time one gets discouraged by the news. One feels that one day the atom bomb will come and what will it have helped to have worked upon oneself, one might just as well have enjoyed life, for the bomb will get one in the end anyway. This statistical argument against the individual is so overwhelmingly strong and seems so reasonable that I hardly know anyone who does not from time to time succumb to this thought, it is too plain and too evident for one not to believe it and yet the dreams appearing in the process of individuation point to the fact that in the individual is something just as strong and far greater which can make up for everything else. To take such a mystical standpoint seems even megalomaniac, but in spite of that we can see that such a thing has worked: one individual working upon himself like this did save a whole country from what might have become a European conflagration.

That is an historical example and it is an encouraging one. At least honest effort on this side seems worthwhile if such a thing is possible. Possibly that is the main reason why the Swiss worship this saint so much. He made the complete attempt to cut himself off sociologically and turned to the inner voice without compromise. It is also impressive that he did not exclude the extraverted aspect, for he did not go so far as not to care about people and if you read the literature in this field you will see that it is generally agreed that the saint was highly intelligent. Several noblemen visited him and discussed politics with him and wondered how it was possible that a peasant, who never seemed to bother about worldly affairs, apparently saw the whole political

Though we are time-bound & in many ways limited creatures, we are the manifestation of that which is greater. It is this knowledge through intuition & often experience that changes not only the personal life but the lives of those around, for the vision ^{is} ~~was~~ of a greater reality, & it was through such vision that Wm. Blake wrote.

European situation and was not estranged from reality but knew what should be done. But St. Niklaus put his main emphasis on his inner development and his retreat from the world did not mean running away from his own problem, but shows the importance of the inner things for him over and against the outer.¹¹

"To see a world in a grain of sand
And a heaven in a wild flower
Hold infinity in the palm of your hand
And eternity in an hour."

We would not be here in Karnak if something did not move us to seek a meaning for life and seek it in the Self, and that does not exclude the world in fact it emphasises the value of the world.

There is something which is central to all things and it is the goal to which all things lead.

What is it which urges someone to point to a sunset? To write a poem? To make music? To plant things that will grow? To create beauty in our surroundings? All these things are man's continuous expression of his search for Wholeness. Whether he is aware or not, he is moving onwards to where all things unite in one reality. Everything man does, no matter how humble or exalted is a mode of externalisation of the spirit which moves him.

The spirit which builds sky-scrapers is the same as that which builds the swallow's nest. Everything moves to the core of being, the central core of the interwovenness of 'life'.

It is the search for the meaning of life which is central to the psychology of Carl Jung. He has been acknowledged as the greatest psychiatrist of our century. In coming to tell you something of him and his work, I doubt I can bring you more than you will find here. What I can show you is that via Jung, the wisdom of medieval philosophies has been revived in a most unusual way. The wisdom of the past was born again into the age of materialism which shadows the Western World.

I don't know how you all came to be here, but it has been my experience that one is, as it were, called to the 'Self' or, if you like, God, in a round-about way. It seems as if the spirit which moves one takes a strange and devious, even unexpected route to the goal of consciousness. Then one realises that the journey has always been happening to one. The obstacles, the disappointments, the accomplishments have been part of the unfolding.

Instinctively a caterpillar climbs blindly to the tender shoots at the top of a stalk. He does not go straight ahead. He feels out from side to side; even drops back sometimes before he attains his goal. That it seems to me, is the way the spirit works within us. We are led through many by-passes to the centre. We fall back and face our own fallibility and frailty. Perhaps we continue more humbly. The journey to 'Selfhood' is not a direct one. Jung likened it to a spiral; always rising up words; always closing in closer to the Centre, that is, to the Self. The movement of the ego to the Self is not linear.

I don't know if I use terms differently from the way you use them here, so before I continue I will explain how Jung uses the term 'Self', which, I believe, he borrowed from India. The Self is an archetype of Wholeness. Let me put it this way. My ego is what I know of myself but it is not my centre:

Diagram.

I will return to this later, but let me say for now that the 'Self' is the governing factor, the intentionality which manifests in life. The Self lives us. It is the Self, so much greater than ego, to which the ego submits. I recall Jung saying that when he was in Africa he was told that a certain tribal God occupied a domed structure. He asked if he would be allowed to see the God. He was taken to a small opening at the base of the dome. He was asked to lie on the ground and wriggle until his head was inside. From there he could look up and see the God. It meant from his humble position he could raise his eyes to catch a glimpse.

The wisdom of those African Tribes impressed Jung. Once he asked an elder, "How do you know there is a God?" The elder plucked a blade of grass and holding it toward Jung replied, "This grass grows. That is how I know."

In the Western World, man has become so separated from nature that he does not recognise the profound truth the world is revealing every day. Jung's psychology has many levels. It is there for the sick and the suffering. It is there for those who need to find a meaning for life. It is there for those who

So through Jung's way, one clears away psychic debris in order to reach the Self.

I think it necessary to point out here that the realisation that one is being lived, as it were, by the Self is not the culmination of the journey. Jung leads one to the doorway of one's own uniqueness or one's place in this manifest world. At that point a person knows something of who he is and can choose his way. Not long before he died, Jung said "This so-called life is an episode between two mysteries which are as yet, One." He also said, referring to man's rational and mechanistic attitude to life, "It is quite possible that we look at the world from the wrong side and that we might find the right answer by changing our point of view and looking at it from the other side, i.e. not from the outside but the inside." He had gone deeply into himself, there to discover reality in its truest sense, his relationship to the Divine, his connection with mystics on the one hand, and with micro-physics on the other. Each came by a different route to the same place.

Of course, Jung came up with a way that man, if he has not the gift of faith, can go also within himself to find his uniqueness and his unique relationship to the Self.

The inner events of Jung's life had a tremendous effect on his whole work. In other words, his psychology and his inner experience are interwoven. Because he accepted the evidence, and the teaching revealed to him from the unconscious, he lost a great many of his friends amongst the psychiatrists of the day. He was called a mystic, not allowed in the scientific world. Surely, by a different road, he arrived at the same knowledge that had been discovered by Eastern mystics centuries earlier. Jung grew up in western tradition, was a scientist and empiricist, who reported and understood what he experienced.

He had no teacher, no guide. What he did observe was a very much deeper aspect of psychic reality than that accepted by Freud.

In order to show you how he arrived at a psychology which let to the Self, I will speak first of his early discoveries. Freud, of course, was the first to discover that western man had a psychic reality other than consciousness. Behaviourists still have not discovered it. The unconscious which Freud discovered he named the subconscious. To him we owe a great deal, yet he let a few demons loose on the world. I might speak of this later if we have time.

Jung's ideas differed from Freud. He asked why those early analysts differed so and he came up with his theory of types.

State Type Theory.

What I propose to do in these talks, is to give you at least a brief discussion on how Jung saw the unconscious psyche - or how he experienced it to be for himself and his many patients. I am going to show something of the way in which he differed from Freud. Then, I would like to bring you to what I find the most wonderful aspect of Jung's psychology, a comparison with micro-physics, which has absolutely supported Jung's findings, and his remarkable contact with Eastern mysticism, with Alchemy and Gnosticism. In all these things, before he died, he found support for the discoveries he has made from his own inward journey.

Before I go into the basic postulates of Jung's psychology, I will tell you how I became involved. I was brought up by a mother immersed in metaphysics, so to move into the area of psychology at the University seemed the natural thing to do. Now that was over sixty years ago and psychology was even more dull and strange than academic psychology is today. Later I had a daughter who was physically ill and I had learned enough to know that possibly, even at sixteen, she could be carrying a parental difficulty. Hence I went into a Freudian analysis. I wanted to know about these things. Freud, as you know,

was hooked on the 'pleasure principle' sexuality. I found out a great deal more about Freud than about myself!

Let's look at that for a moment. I think the crucial problem of today's world is that of ethics. And, as I see it, psycho-analysis had contributed a great deal to the breakdown of ethics. You see, Freud emerged with his ideas at a time of strict morality and its subsequent hypocrisy. It did attack the rigidity that was causing so much suffering. Therefore, Freud's psychology placed man in a new light. He was seen as an instinctual being whose life was being dominated by an arbitrary man-made moral law, which was imposed from outside. Hence there developed a freedom which hit hard at ethical values. No one seemed to realise there was a compensatory unconscious and that the freedom from certain inhibitions brought about opposite inhibitions. Today the ideal is self-realisation in all its aspects.

There were two young men who came to Europe. One went into a Freudian analysis, the other into a Jungian analysis. After a year they met and the Freudian said he was going back to the States healed. He was going to find a job and a wife. The Jungian said, "I am just finding my way through the intricacies of the unconscious. The journey to the Self is not easy." The Freudian sighed and said, "Yes, I have lost my devils and my inhibitions, but I have lost also my angels." But Jung did not take away one's angels, he built on their value.

From Jung's point of view however, the ethics of man are as instinctive as any other recognised instinct. "Ethics themselves," he said, "do not belong to the conscious mind, they are an aspect of pre-conscious orderedness. That is they belong to the archetypal background and are part of the organising and balancing that is an unconscious regulating factor. Jung once said that nature had its own inbuilt determinants for suitable behaviour. He

said, "If I throw a ball for my two dogs, the one who does not get it stands back, for nature is infinitely polite."

You see, though Jung became a psychiatrist, he could not be narrowly tied within that discipline. He was descended from families of pastors, medical men and philosophers. It seemed they all met in him.

Whereas Freud's psychology was based on the sick and fragmented personality, Jung's was based on the healthy psyche. Whereas Freud said that if the sexuality was functioning, the person was healed, Jung said that if man's spirit, soul is healthy, sex looks after itself.

Faye Rye, in her address at one International Conference, asked "What does Jung offer the casualties of our permissive society who each come with his unique variant of the fragmented ethos and its consequence?" First, it is homeopathic. It offers the patient a full authentic experience of his fragmentary personality and the darkness which threatens his ego; secondly, in the person of the analyst, it offers a containing presence which is not fragmented, but which can enter into communication with each fragment of the patient's psyche. In the consistency of the personality and the continuity of his presence, the analyst represents that unity and ethical integrity for lack of which the patient is sick.¹

This breaks into the continuity of this talk but you will see from this what Jung expected of analysts and why he did not really want to start an Institute, he only allowed his name to be used. Once institutionalised, the ethical integrity can be over-looked for academic brilliance. In the early days the group around him was filled with the ethos he conveyed.

But getting back to myself. The reductive analysis gradually breaks down the former principles on which one has stood. I began to realise that the only thing which saved me from shattering under this type of analysis was

Vocalis atque non vocatus, Deus
adest

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(a)

length Jews' work was essentially
theological & intellectual he believed it
had rank with the hands - He learned
in a gymnasium & had carried
over his deerway at Riemannst.
a Latin phrase the "interest or
where is translated into "interest or
in God is here"

(3)

people, for if we accept this word
and ourselves as relative or as arbitrary,
to what is a relative turned in the

an inner knowledge of an indestructible core of being. No one will shatter that knowledge. It was probably some inherited pre-disposition and a mother who insisted on the Soul's natural movement toward health and wholeness. An incident occurred which made me stop:

Man in gaol.

Meantime, I had found the only books then in English, of C.G. Jung: Modern Man and Psychology of the Unconscious. Here was a man who gave value to man as having a place in the eternal scheme of life. I decided that as soon as the war ended, I would go to Jung.

You know it was a man named Stekel - he was one of the 'big four' - who said, "There is fate in a name." Freud, which means joy or pleasure created a psychology based on the 'pleasure principle', while Jung, which means young, has the psychology of rebirth.

Adler means eagle and his was the psychology of the 'power principle'. I learned that one cannot apply a psychology based on illness to healthy people. We can't make general rules. Even when people are ill or if they are looking for the meaning of life, Jung always claimed that every problem led ultimately to its being a religious one. By that, he meant ~~it~~ in the sense of 'religio' conscious consideration, conscientious, exactness. He saw, as I have said, that man's life must have a goal and a meaning and that goal and that meaning is intrinsically bound up with the earth on which he lives and the cosmos of which he is part.

Jung knew, for himself, that he had to work with his hands, his body, invoked or not etc. I think that, at the Institute today, insufficient emphasis is placed upon the whole man i.e. there are so many intuitives amongst the Jungians, they forget they have this temporal body which needs as much love and attention as the psyche.

Jung learned to be a stonemason. While Jung loved Freud, he was uncomfortable with the limitations it imposed. When he wrote "Psychology of the unconscious", he put it in his desk for three months because he knew Freud would not be able to accept it.

It was on December 12th, 1913 that Jung allowed himself to descend into the unconscious and confront its content. I think you learn something of that in the films. It was this that gave him his psychology and his wonderful method of Active Imagination about which I will talk to you a great deal.

Physicists have come to the knowledge that to understand what appears as an outside or objective world, one has to look within. In order to look within, Jung leads one onto many mountains which surround a valley, so that the valley can be seen from every angle. Only that way can we really know the central being.

Jung's writings can be understood on many levels:

I once had a dream  . Also a 'stick'.

When I went to see Jung.

Emma.

Lack of feeling or ability to express feeling. This incident coloured my whole attitude to the deeper meaning of depth psychology and the need to work continuously on one's weaknesses.