



Studies in Jungian Psychology by Jungian Analysts

# JUNG at HEART



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INNER CITY BOOKS was founded in 1980 to promote the understanding and practical application of the work of C.G. Jung

## J. Gary Sparks explores what is *AT THE HEART OF MATTER: Synchronicity and Jung's Spiritual Testament*

Excerpt from the Introduction (title 119, 192 pp., \$30)

### A dream of road construction

I give pride of place to dreams, so I would like to begin with one of mine. It will introduce the subject matter of this book, clarify why I am interested in the theme and explain my method in the pages to follow.

I am part of a construction crew and am walking with them through the countryside. We are going to a construction site about half a mile ahead and over a rolling field. I look toward the site and see that the crew that has been working on the project is exhausted. They have done their part of the job and are wrapping up; their work is finished. As my group gets a bit closer, I see that the construction project is a road. The road has been surveyed, leveled, graded, and the first layer of stones has been put down. My crew is to replace those who have just finished and to bring the road's construction to completion.

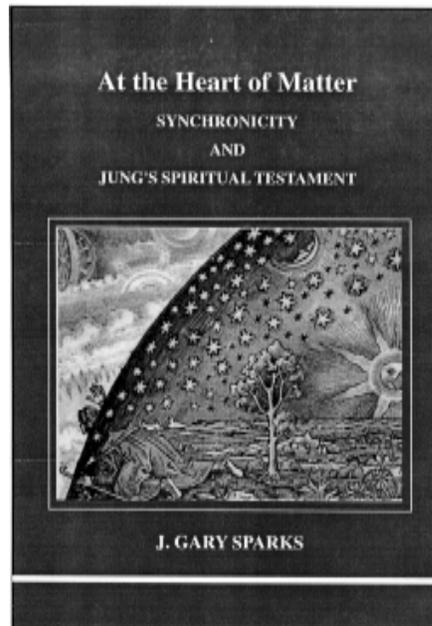
As we walk along, one of the foremen from the other crew comes up to us and starts talking with me. He explains in some

detail the kind of work we will be doing. I listen attentively and then say to him, "Oh, by the way, where does this road go?" He replies, "Between matter and spirit."

This dream inspired me to explore and chronicle the connection between the material world and the spiritual world, or, in more contemporary terms, between the outer physical world and the inner psychological world, as it has been considered in Jung's writings. The dream will guide both the subject matter and the method in what follows. My purpose is to understand how Jung and his immediate successors envisioned the unity between the two dimensions of reality that Western philosophy and science have defined as separate since the seventeenth century. Jung, and his close associates after him, began formulating a living link between spirit and matter, an aspect of reality long rejected in our civilization. This hard-won, solid accomplishment and its evolution will occupy the discussion ahead.

### Subject and object

Since Descartes, the Occident has cleaved the world in two. According to Descartes, there are thinking things (*res cogitans*) and extended things (*res extensa*), subjects and objects. For the Westerner there are subjects that perceive and there are objects that are perceived. The subject perceives the world and manipulates it as an object. The basic philosophical and scientific



framework that explains the relationship between subjects and objects is thought to be causality. The subject is an agent and the actions of the subject cause an effect in or on an object outside the subject. Subjects make things happen in the world of objects. Subject and object, cause and effect, are elements of the Western world-view underlying everything we do. As Jungian psychology has shown, however, and as the following chapters will examine, this view of the world is not correct, or at least it is inadequate.

The experiences that I will be focusing on show that the division of life into subjective "inside" and objective "outside" does not fit the facts that emerge in the course of an analytic journey. Indeed, we will also discover that dividing the world into subject and object is not just a facile understanding of reality; it is a dangerous one. When we wish to alleviate past emotional pain in a genuine way, to clarify disorientations in the present and to live honestly

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## At the Heart of Matter (cont.)

<<<< The hole open to eternity—  
the spiritual pilgrim discovers another world.

and meaningfully into an uncertain future, the distinction between subject and object breaks down. Experiences that transpire in the course of an inner journey, such as depth analysis, show that at times what we think of as an object, the external material world, can also act as a subject. There are moments in life when we become the object of physical events in the external world that act, as a subject, on us.

Putting fact and experience before theory, Jung recognized that these events are of central importance in the process of healing. He perceived that our understanding of causality, and the time and space it works in, does not do justice to the capacity for healing that is inborn in every human being. Jung turned his attention relentlessly to this deeper dimension of life: to the fact that there is something else besides our actions going on in the world and that this something else has intelligence and intent which heals.

He realized that any serious inner work proceeds not only by the investigation of forces that have shaped our lives but also by an attunement to what the “outer” or “objective” world is doing to help heal us. How events cross our path and the significance of certain material or physical occurrences in the outer world occupy key analytic attention in Jungian work. It is as important to observe these happenings in the present as it is to evaluate and attempt to overcome past injuries and destructive pressures from the years behind us. It is not that Jungian work avoids delving into the painful and confusing questions of our origin; it is that without the convergence of something “outside” our subjective personality which operates independently of our own intentions, the full depth of the personality will not be reached. Even when the past has led to

problems in our development, there is a creative present attempting to guide us into a fuller life. Understanding and knowing how to respond to this creative present is a crucial feature of Jungian work.

Jung was significantly helped in his inquiry into the nature of reality by one very important person, Nobel laureate Wolfgang Pauli. Pauli was among the handful of scientists instrumental in the development of quantum physics in 1927. I will be looking a great deal more at Pauli, the scope of his contributions and how they originated in his friendship and dialogue with Jung. Jung’s work as a psychiatrist concerned the inner world of the human being; Pauli, as a nuclear physicist, was concerned with the laws governing events in the outer world. They both realized that certain moments along life’s journey, where events in the outer, physical world come to meet an individual, defied many of their own discipline’s assumptions. It is the physical world that responds psychologically!

The physical world is the work of the physicist. But how can physics admit that matter has meaning? The inner or psychological world is the work of the psychotherapist. And how does a psychologist conceptualize the fact that inner psychological processes occur externally in the material world? Both researchers knew that there was nothing in their individual points of view to explain these things and both researchers knew that their particular discipline addressed only part of life’s picture since such occurrences involve both the inner psychological and outer physical worlds. Both knew that their respective viewpoints did not adequately formulate a view of nature’s wholeness. The two men’s challenge to each other concerning new facts and fresh points of view encouraged both pioneers to take a renewed look at the evidence. Their recognition of the strengths and weak-

nesses of their respective fields—and their mutual posing of difficult questions regarding the substance and fragility of the other’s standpoint—is a fascinating narrative.

In the next generation, one of Jung’s most articulate students, Marie-Louise von Franz, picked up the work the two men had begun, and she continued examining their points of view in the years after the deaths of Jung and Pauli. Well known as a trusted interpreter of Jung’s work, she brought to their questions a thorough grounding in the theory and practice of Jungian psychology as well as a keen appreciation for the scientific questions that their discussions touched on. In addition to her close working relationship with Jung’s ideas from the age of eighteen until her death sixty-five years later, she also maintained a special friendship with Pauli through the last years of his life.

Von Franz’s and Pauli’s personal connection and enthusiastic discussions encompassed questions of theory and practice in Jungian psychology and in modern physics, the viewpoint of physics on psychology as well as the viewpoint of psychology on physics. The need for a broader point of view in reevaluating the relationship between “inner” and “outer” in both specialties was appreciated by each of them. Both intellectually and personally, von Franz was in a prime position to carry on the dialogue between the two men as well as to put it in a perspective accessible to subsequent generations. In addition to distilling and formulating the thought emerging between Jung and Pauli, von Franz’s writings picked up its breadth and depth and examined it against additional backdrops: the Orient, number symbolism, biology, philosophy, mythology and the collapse of Christianity. Her contributions to building the road between matter and spirit will likewise occupy this book.

[cont. on page 3 >>>]

## At the Heart of Matter (cont.)

**Jung uncovered a fundamentally new point of view that stands to inspire further research into the deeper nature of psychological healing.**

The road that Jung, Pauli and von Franz have prepared for us, and where it leads from here, is important not only to today's Jungians. The road between matter and spirit asks us to recognize intellectually and experience emotionally the full extent of Jung's inquiry into the nature of reality. A heartfelt relation to the nonrationality of the healing process, which at times meets us on the outside, is deeply significant for psychological growth.

Considerations of "psychological dynamics," which are so pervasive in contemporary psychology, need to be examined in light of deeper experience. Finally, for both analyst and analysand, healing is less a matter of personality theory than of encountering the nonrational intensity that can shape life's direction.

Jung uncovered a fundamentally new point of view that stands to inspire further research into the deeper nature of psychological healing.

### The chapters ahead

Jung coined the word synchronicity to signify those events characterized by the inner and outer worlds acting in tandem with an emotional impact. A synchronicity is a meaningful coincidence between a dream or state of mind and an event in the outer, physical world.

Of course, a key feature of synchronicity is that it cannot be explained by causality. The event seems like chance or coincidence, and rationally one would be content to leave it at that, but this assessment does not do justice to the emotions that accompany the perception of the synchronicity. The coincidence wants to convey something. There is a meaning in it, waiting to be understood. The image from a dream appears in an outer physical event, external to us. We are touched, and from that opened position we want to understand.

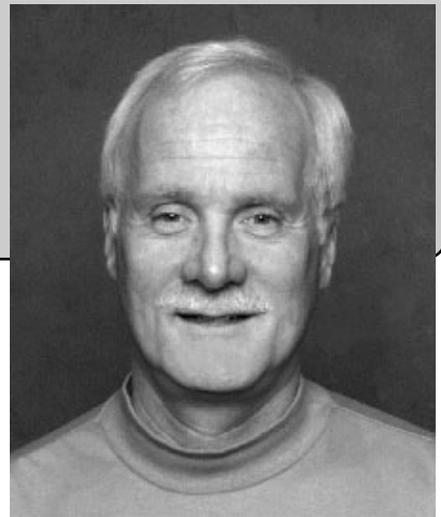
Throughout this book, then, the

meaningful relationship between our inner and outer worlds is explored. In the next chapter I shall discuss the phenomenon of synchronicity in more detail. I will compare its implications with those that have come out of quantum physics and elucidate how new perceptions of reality, both in the case of synchronicity and in atomic physics, require us to reevaluate how we look at life. The relation between Jung and Pauli, as they probed these questions together, will also receive our attention.

The phenomenon of synchronicity challenges the concept of the archetype that Jung initially formulated in the first part of his life. Subsequently he reexplored this concept and with Pauli's help attempted a wider definition of his hypothesis. Chapter two examines the evolution of Jung's grasp of the archetype and also examines the connection between the archetype and matter.

Chapter three clarifies the matter-spirit relationship by considering a very prevalent image in Pauli's dreams, the Stranger. In this chapter I survey how the Stranger evolved over Pauli's life and how the Stranger dream-image personifies the unity of inner and outer, spirit and matter. By investigating characteristics of the Stranger image we will uncover features of the unitary reality he symbolizes, including his link to representations of Mercurius.

How is it that the inner world and the outer world converge at certain moments? That will be the spotlight of the fourth chapter. Jung and Pauli together posited that the link between these two domains of experience, which we have been taught to treat separately but which synchronicity shows to possess a secret symmetry, may be understood through the symbolism of numbers. Marie-Louise von Franz took up this idea in her writings after the deaths of Jung and Pauli, and it is to the psychology of numbers that we first turn in chapter



*J. Gary Sparks, analyst-author*

four. Another attempt to grasp and conceptualize the road between matter and spirit is to be found in Jung's, Pauli's and particularly von Franz's writings on images of dual mandalas and of Sophia. These images are then interpreted as portraying the nature of reality which lies beneath subject and object and which informs them both.

Having lightly touched on the question of history in the previous chapter, I return to the historical point of view in the final chapter, examining Jung's understanding of the main dynamics of the last two thousand years of Western history. This will help us to place the split between matter and spirit in a larger context. It will also help us to appreciate the important challenge posed by the inadequacy of the prevailing Western view.

We shall begin by acquainting ourselves with the developments in physics and psychology at the beginning of the twentieth century. They paved the way for a new point of view. #

### AT THE HEART OF MATTER Partial List of Contents

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# NOT THE BIG SLEEP just might keep you awake

*NOT THE BIG SLEEP: On having fun, seriously* by Daryl Sharp (title 112, 128 pp., \$20), reviewed by Harvey L. Shepherd in *Jung Society of Montreal Newsletter*, October 2005 (vol. 31, no. 2)

This lighthearted tale reminds me of the Psychology 101 student who titled a term paper “Life-Span Development from Infancy to Adultery.”

This 13<sup>th</sup> book by Daryl Sharp to come from Inner City Books, the Toronto-based publisher of works by Jungian analysts that he founded in 1980 and still heads, *Not the Big Sleep* transforms his previously published **Brillig Trilogy**, which chronicles the fictionalized exploits of a hero easy to identify with Sharp himself, into a “Brillig Quartet”—for this volume also features the redoubtable Professor Adam Brillig who, though in a wheelchair, has not lost his customary panache.

Sharp reminds us that Jungian and alchemical writings attribute special significance to the movement from three to four—and that for Sharp and his fictional alter ego “finding a new container for promoting the practical application of Jung’s ideas (is) what really gets me rolling.”

For some readers, this tale of a not-quite-adulterous affair between the hero and a married nurse will be an accessible introduction to, or a refresher course in, such fundamental Jungian ideas as the puer and senex, Eros, typology, complexes, projection, active imagination, enantiodromia, the holding of tension, the transcendent function and



Analyst-author Daryl Sharp

individuation.

The book suggests that individuation, the quest for wholeness, may sometimes require stretching the bounds of conventional morality, that consciousness is not possible without conflict.

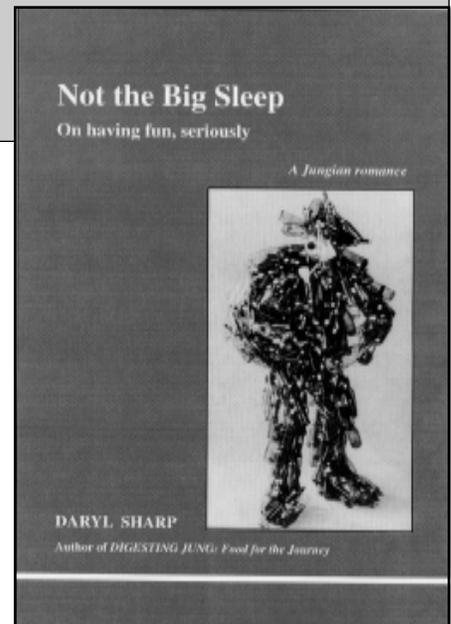
“Without sparks, what is there?” the middle-aged hero, whose pastimes include snooker, asks in one of the bantering exchanges strewn through the book. He answers: “The big sleep. I think many couples stay together due to inertia. Just as a ball stays at rest until it is made to move by an outside force, and then continues to roll until some other force stops or redirects it, so relationships can go nowhere, just rolling along—and then, sometimes, out of the blue, an outside force—let’s call it a spark, why not—rolls one of the partners toward someone else.”

Balls are one of the key metaphors in this book. Not just snooker balls, either.

I hasten to add that this romance does not suggest that an extramarital sexual adventure is always the right antidote for the big sleep. The hero says that a series of shallow adventures can be an instance of the big sleep, for the kind of immature people, addicted to a “provisional life,” whom Jungians sometimes identify as puers or puellas.

“Puers typically chafe at boundaries and limits,” he tells his not-quite-paramour, who wrinkles her adorable nose. “They tend to view any restriction as intolerable. They don’t realize that some limits are indispensable for growth. It’s a lucky puer or puella whose unconscious eventually rebels and makes its dissatisfaction apparent through a psychological crisis. Otherwise you stay stuck and shallow. The big sleep.”

The hero of this romance has a penchant for taking Jungian treatises to bed, even when someone else is present. Those who try this romance as bedtime reading may find that it promotes wakefulness, of one kind or another. #



**Postscript:** It should be noted here that what Sharp initially intended to be the fourth volume of **The Brillig Trilogy** [*Chicken Little: The Inside Story* (title 61); *Who Am I, Really?: Personality, Soul and Individuation* (title 67); *Living Jung: The Good and the Better* (title 72)] in time became the first volume of what is now known as **The SleepNot Trilogy**, which extends the fun even more.

Sharp is one of Inner City’s most prolific authors. He is currently working on what he says will be a less fanciful tome: *C.G. JUNG UNCORKED: Rare Vintages from the Cellar of Analytical Psychology*. He expects it to be ready for publication in 2008.

“A Jungian with a sense of humor? Not an oxymoron, but Daryl Sharp. Here is an author able to put complex ideas into words and real-life situations that laymen can understand. It is a rare ability.”

—Robertson Davies, author of *Fifth Business* and *The Cunning Man*.

## The SleepNot Trilogy

1. *Not the Big Sleep: On having fun, seriously* (title 112, 128pp., \$20)
2. *On Staying Awake: Getting older and bolder* (title 115, 128pp., \$20)
3. *Eyes Wide Open: Late Thoughts* (title 117, 160 pp., \$25)

# Our soul mates are in ourselves

An excerpt from *THE EDEN PROJECT: In Search of the Magical Other*  
by James Hollis (title 79, 160pp., \$22)

One of the great ideas that drives humankind is the fantasy of the Magical Other, the notion that there is one person out there who is right for us, will make our lives work, a soul mate who will repair the ravages of our personal history, know what we want and meet those deepest needs; a good parent who will protect us from suffering and spare us the perilous journey of individuation. Virtually all popular culture is fueled by this idea and its fallout—the search for the Magical Other.

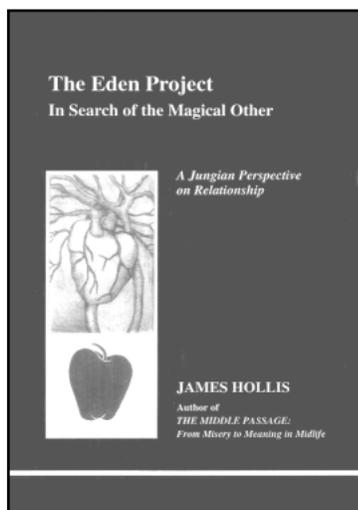
Behind the search lies the archetypal power of the parental imagos. Our first experience of ourselves is in relationship to these Primal Others, usually mother or father. Consciousness itself arises out of that splitting of the primal *participation mystique* which characterizes the infant's sensibility. The paradigms for self, for Other, and the transactions between, are formed from the fortuities of these earliest experiences. They are hard-wired into our neurological and emotional network, and later projected onto potential partners until someone comes along who can catch and hold them.

Sometimes one will be aware of a certain quality that derives from the field of conscious relationship with the parent. The partner sought must be steady and trustworthy, for example, or offer the sense of security a parent once did. More often, the pathology of the parent-child relationship is calling the shots. How many abused children have formed relationships with abusers, helplessly replicating the primal paradigm? How many adult children of alcoholics find addictive personalities with whom to bond? Often these patterns slumber in the unconscious and do not emerge for decades.

What is repetitive, of course, is the psychodynamic of the relationship, not its outer appearance. Who in their right mind would seek out someone and say, "I want you to repeat my childhood wounding. I will love you because you are so familiar." But we do this all the time.

It is truly frightening to realize how unconscious one is in the formation of intimate relationship, how powerful is our programmed desire for what we have known. What is known is what is sought,

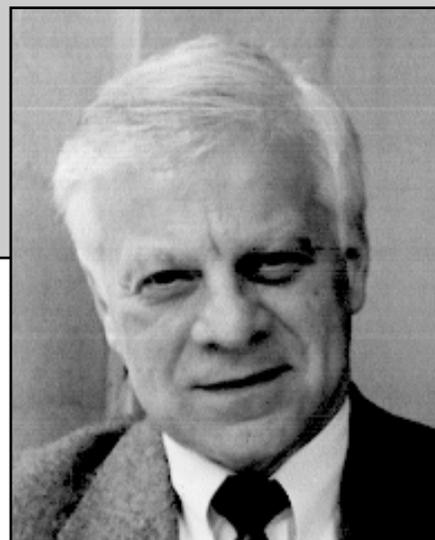
*"The best thing we can do for our relationships with others, and with the transcendent, is to render our relationship to ourselves more conscious and to assume responsibility for our own journey."*



even if what is known is wounding.

So it is that the Magical Other is loaded up with all the detritus of our psychic history. If there is an enemy that owns us, it is the power of that history, with its ability to usurp consciousness, warp perspective and contaminate choice. Among the several tasks of psychotherapy is the confrontation with such history, at least as much as may be brought to consciousness through the examination of behavior patterns, symptomatology and dreams.

The exploration of this theme obliges us to explore the polyfaceted character of relationships. We need to acknowledge that the character of all our relationships



Analyst-author James Hollis

arises out of our first relationships, which we internalize and experience as an unconscious, phenomenological relationship to ourselves as well. Out of that relationship comes the depth, tenor and agenda of all others.

If there is a single idea which permeates this book it is that the quality of all of our relationships is a direct function of our relationship to ourselves. Since much of our relationship to ourselves operates at an unconscious level, most of the drama and dynamics of our relationships to others and to the transcendent is expressive of our own personal psychology.

Therefore, the best thing we can do for our relationships with others, and with the transcendent, is to render our relationship to ourselves more conscious. #

## — MORE BY JAMES HOLLIS —

*UNDER SATURN'S SHADOW*  
*The Wounding and Healing of Men*  
(title 63, 144 pp., \$22)

*TRACKING THE GODS*  
*The Place of Myth in Modern Life*  
(title 68, 160 pp., \$22)

*SWAMPLANDS OF THE SOUL*  
*New Life in Dismal Places*  
(title 73, 160 pp., \$22)

*THE MIDDLE PASSAGE*  
*From Misery to Meaning*  
(title 59, 160 pp., \$22)

*CREATING A LIFE*  
*Finding Your Individual Path*  
(title 92, 160 pp., \$22)

# The Biblical Psalms—still psychologically relevant to a modern age

**THE SACRED PSYCHE: A Psychological Approach to the Psalms**  
by Edward F. Edinger (title 108, 160pp., \$22), reviewed by Ann Walker  
for **Psychological Perspectives**, 2006

I had a dream that there was an amazing low tide at one of my favorite beaches: *The ocean pulled back over a mile, exposing parts of the ocean never before revealed to the world we inhabit. I walked far out on to the ocean floor, and at the farthest point I found huge rocks, with wonderful gems hidden underneath.*

*The Sacred Psyche* is Edward F. Edinger's analysis of the huge rocks from my dream at the farthest recesses of the unconscious, illuminating the wonderful gems within.

In his volume, Edinger analyzes fifteen Psalms. The Psalms form a unique part of the foundation deep inside the Western psyche. The Judeo-Christian traditions no longer contain the Self and Edinger describes his work as extracting and rescuing precious gems from our traditions that have lost their numinosity. It is arduous work lifting those huge stones, and this small book must be read slowly and digested. As Edinger states, the Psalms are "this wonderful tapestry with threads that extend over a millennium or more, a beautiful image of how the collective psyche reveals itself through the minds of countless individuals over time. And today, we see how that panorama of interwoven imagery applies to the psyche as we are privileged to study it in modern times."

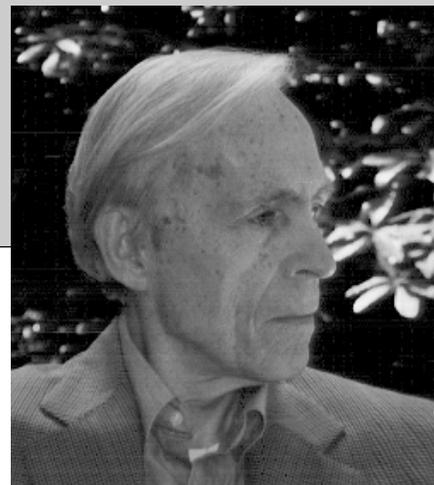
*The Sacred Psyche* is based on two seminars given by Edinger in 1983 at the Jung Institute in San Francisco and in 1984 at the Centerpoint Conference. Joan Blackmer has beautifully and meticulously edited the seminars, elaborating the presentations from Edinger's notes. She notes that it is the seventh book by Edinger in which he analyzes the symbolic meanings within the Judeo-Christian works. Edinger warns that those who are contained in

the Judeo-Christian traditions, should not undertake Jungian analysis, but instead rely on the healing power of their living traditions. For the rest of us, *The Sacred Psyche* is an indispensable guide.

Edinger uses this volume to further the ego-Self relationship. The ego's sense of reciprocal knowing and being known by the Self forms the foundation of our life. Several Psalms (63, 69 and 130) focus on the first experiences of the Self. Usually, the ego is alienated from the Self at first because when the ego first encounters the Self, the ego is overwhelmed by the Self, and rebels against yielding to the authority of the Self. Phobias can develop from this first experience of the Self. Phobias arise when one is startled, often as a child, by too intense an experience of the Self, an experience so intense that the ego cannot integrate the experience.

In *The Sacred Psyche*, Edinger explores further how man is the instrument for the transformation of the Self, which incarnates through man and transforms in the conscious relationship between individual and Self. One particularly moving section is Edinger's interpretation of Psalm 51. According to legend, King David was the author of all the Psalms and Psalm 51 refers to King David's relationship with Bathsheba. King David saw Bathsheba bathing from his rooftop and fell in love with her, mesmerized by her beauty. She was married to one of his army officers, Uriah. King David arranged for Uriah to be killed by sending him to a dangerous battlefield, instructing the soldiers to abandon Uriah in battle. King David then married Bathsheba.

Edinger points out that King David represents the ego, Bathsheba the anima, and Uriah the shadow. The ego cannot relate to the anima without going



*Edward F. Edinger, 1922-1998*

through the shadow, but who among us wouldn't prefer to kill off the shadow, if it were possible? Edinger interprets Psalm 51 to reveal how the self is transformed through the ego taking conscious responsibility for the ego's behavior, even if provoked into a crime of passion by the dark side of the Self. King David confesses, consciously reveals his crime, accepts his guilt and repents. His suffering and sorrow is transformative to the Self. The ego consciously taking responsibility for its behavior, and accepting guilt and suffering for its actions is transformative to the Self.

Edinger grounds his work in real earthly experience, in the pain, the fire and mess of our existence. He points out that too much *sublimatio* (rising above it all into an overreliance on meaning, and flight into symbolic interpretation) is very destructive; it renders a transformative experience utterly meaningless. Through conscious working with tears and sorrow, the sorrow becomes creative, and brings renewal and rebirth to life on a new level. This occurs in analysis after years of work with the experience of sorrow and loss, yielding a deepening and enlargement of the personality.

*The Sacred Psyche* speaks intensely, emotionally, connecting us to the living waters of the psyche. It is part of the incredible, luminous legacy that Edward Edinger generously left us. It is a book to be savored, read and reread often. #

# The garden as a sacred space

*THE SECRET GARDEN: Temenos for Individuation* by Margaret Eileen Meredith (title 111, 160pp, \$22), reviewed by Ann Colcord in *Harvest*, vol. 52, no. 2 (2006)

For the ancient Greeks a *temenos* was a precinct for the sacred, for encounter and participation and relationship with the timeless, and this is also the way Jungians employ the word today. Margaret Eileen Meredith shows the ways in which Frances Hodgson Burnett's story *The Secret Garden*, published in 1911, evokes a *temenos*.

The child Mary, the heroine of this story, yearned to visit a garden that had been closed for ten years as soon as she learned of its existence. She sought to find a key that had been lost and buried that might open a door that had vanished, so she might enter the garden. Meredith details how this garden became a *temenos* for the child, and her book enriches our understanding of Jungian theory and practice.

The little girl's memory of a French fairy tale about a hunchback and a princess helped her to accept the bent and grieving uncle who took her into his household in Yorkshire after she had been orphaned in India. She felt a bit sorry for him. Then he set off for long travels, leaving Mary in the care of his housekeeper. A cheerful Yorkshire girl working as a chambermaid lit the fire every morning in Mary's room and told her of the beauty of the moors, encouraging her to get up, dress and go out to see for herself. A helpful bird, rescued as a fledgling by the grumpy gardener, also befriended the child. She was delighted to find that she and the bird could communicate with each other.

After a time, the chambermaid also spoke of her brother Dickon, who understood the ways of nature, and later introduced the two. Mary felt she could trust him with her secret—once she had found her way into the secret garden after the bird had guided her to the place where the key was buried and later to the door concealed under swags of ivy. And Dickon worked with her every day to tend the garden, encouraging new life, cutting away dead clutter, finding a nest

for the helpful bird.

The little girl traced the sound of weeping that she occasionally heard to a room in which her uncle's son, unable to walk, was confined. She found a boy about her age, prone to weeping and tantrums, as cut off from the joys of childhood as she had once felt, as imperious and disagreeable as she had been growing up in the care of an obedient ayah in India. When she told him enticing things about the garden, his curiosity was aroused, and he eventually insisted on being conducted there in his wheelchair. He was delighted with the place, and jubilant that it was still growing, despite the total neglect since the death of his mother. To the boy confined to bed it was a sign that he could grow again, and grow up, thanks to the garden. The sweet Yorkshire lass's mother provided hearty and wholesome food for the children, and this sustained them in their gardening work and in the process of healing. Mary's ugliness vanished with the fresh air and nourishment, the invalid son learned to walk and run and the local boy helped them to work skillfully.

Meredith found that this story about the secret garden (a book she cherished as a child, as generations have done and still do) illustrates themes in her own process and in her analytic practice in Toronto. The garden catches the imagination of the child. This is essential: the element of fascination. It is a safe and enclosed space. The garden provides contact with nature and the seasons and is a product of art and craft as well as nature. It responds to care and attention. This garden provided a protected space, like a *temenos*. It fostered a sense of reverence and mystery and kindled the imagination.

Meredith emphasizes many different ways in which the garden granted the children a safe container, where they were free from any judgement, any vigilance, any admonition or



Analyst-author Margaret Eileen Meredith

perscription. There they could play. Meredith talks about the importance of solitude, and the way the imagination needs a sense of playfulness and of wonder. Not Purpose. Not reasoning or negotiation. Just gentle alertness.

Meredith draws the attention of the reader to the way the garden symbolizes wholeness: a constant process of cycles, balance, attention, movement ... the partnership with nature. There is also the vital element of chance—which seeds take hold of life, which ones die, when the sun shines or the rain comes. She has furnished her consulting room to look like her own secret garden.

She makes a connection between the garden, the center, and a secret incubating space in which the sacred can be contacted, dreams can reveal their messages, and the essential energy of life, of heaven and earth, can infuse the individual. She adds, "Many of the qualities the children had in relation to the secret garden are similar to those required in analysis.... They watched the garden to see what was needed as they participated in its mystery."

Meredith shares some dreams with us, which greatly enliven the text. She frequently inserts helpful quotations from Jung. She is thorough and clear, and concludes her book:

"The mystery and magic of the secret garden is an abiding reality where temporal and eternal worlds unite. It is a *temenos* where the invisible plane underlying and supporting the visible one is manifest. It is also the place where one may find a deeper connection with what could be considered the womb of nature, the soul of the world. Being present to the garden one knows that, as Dylan Thomas says: 'The force that through the green fuse drives the flower / Drives my green age.' " #

# C.G. JUNG: His Myth in Our Time

*An excerpt from the introduction to the unique biography by Marie-Louise von Franz (title 77, 368pp., \$40)*

As a rule, outstanding individuals are influential chiefly or exclusively in their own professional fields. In Jung's case, however, his original, creative discoveries and ideas had to do with the whole human being, and have therefore awakened echoes in the most varied areas outside that of psychology: his concept of synchronicity, for example, in atomic physics and Sinology; his psychological interpretation of religious phenomena, in theology; his fundamental view of man, in anthropology and ethnology, his contributions to the study of occult phenomena, in parapsychology—to mention only a few.

Because Jung's work encompasses so many varied fields of interest, his influence on our cultural life has made itself felt only gradually and, in my opinion, is still only in its beginnings. Today, interest in Jung is growing year by year, especially among the younger generation. In other words, Jung was so far ahead of his time that people are only gradually beginning to catch up with his discoveries.

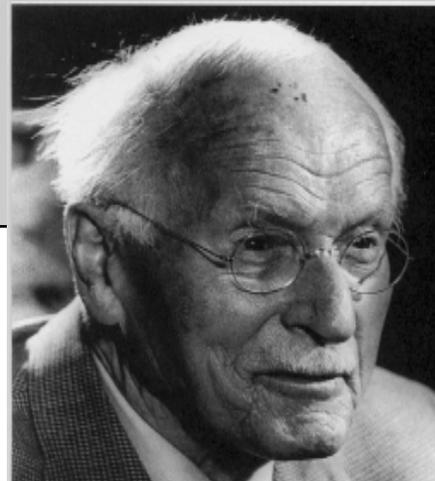
There is also the fact that his perceptions and insights are never superficial, but are so astonishingly original that many people must overcome a certain fear of innovation before they are able to approach them with an open mind. Furthermore, his published works include an enormous

amount of detailed material from many fields, and the reader must work through this wealth of information in order to be able to follow him. Jung once remarked that "anything that is good is expensive. It takes time, it requires your patience and no end of it."

There is a further characteristic which distinguishes both Jung's personality and his work quite fundamentally from all other cultural achievements up to the present time. This lies in the fact that the unconscious was intensely constellated in him and so also constellates itself in his readers, for Jung was the first to discover the spontaneous creativity of the unconscious psyche and to follow it consciously. He allowed the unconscious to have its say directly in what he wrote, especially in his later work. ("Everything I have written has a double bottom," he once said.)

Thus the reader does find a logically understandable argument on the one hand, but on the other finds himself at the same time exposed to the impact of that "other voice," the unconscious, which may either grip him or frighten him off

These circumstances make it difficult to assess Jung's impact on our world with



*C.G. Jung, 1885-1961*

any accuracy. This impact was, and is even today, twofold: the effect of his personality and of his work on the one hand, and on the other the impact of that greater entity, the unconscious, to which he was so committed.

In this book I do not enter into the many superficial, ephemeral personal disputes about Jung's life and work. Instead, I try to place both Jung as a man and his influence in a wider historical perspective, that of the history of our Western culture. As the wheel of time revolves still further, the larger public will begin to see what Jung meant.

It is increasingly clear that our cultural values have been undermined, so that even among the masses, and especially among today's youth, there are individuals who are seeking, not so much the destruction of the old, as something new on which to build. And because the destruction has been so widespread and has gone so deep, this new foundation must be located in the depths, in the most natural, the most primordial, most universally human core of existence.

I have throughout this book tried to follow the basic melody of Jung's inner myth. #



*Marie-Louise von Franz, 1915-1998*

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