



Studies in Jungian Psychology by Jungian Analysts

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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

MARIE-LOUISE VON FRANZ

The Classic Jungian and The Classic Jungian Tradition

— Memories and Appreciations —

Excerpt from the essay by Anne Maguire, M.D.

I would like to mention certain events that appear to be important markers during von Franz's life journey.

1. 1933

When she was eighteen years old Marie-Louise visited the garden of C.G. Jung with friends from school. Dr. Jung told the young people present that he had a young woman patient who "lived on the moon." Marie-Louise was utterly shocked and could not accept the remark. So she asked Dr. Jung if he meant that it was "as if" the girl lived on the moon. He said, "No, it is not 'as if.' She did live on the moon." It was on that day that Marie-Louise realized there are two levels of reality.

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Marie-Louise von Franz, 1-3

She perceived another world as real as the one she knew, and that dreams and myths are as present as the physical realm.

She came to understand the overwhelming importance of a dream as a message from that inner world, and its absolute reality. It was a revelation that never left her consciousness. She told me that when she realized there was another reality level she simply could not take it in at first. Then she grasped that Jung meant that what happens psychologically is the real reality. This was a revelation for her. When Jung says nothing happens by chance he speaks a great truth, or he speaks with the Spirit of Truth. This was the first time she had met anyone who spoke so quietly and firmly, and with complete conviction, of the presence of another world other than our so-called objective reality.

2. The Dream of the Greek Gods

Still in her eighteenth year, she began to wonder what to do on leaving school. In her quandary she had a dream—she was sitting on the steps of the Acropolis in Greece, with a knapsack between her knees, and no money. Suddenly in the sunshine (Apollo) she saw all the Olympic gods entering in a long procession. They approached with hands held out begging. She opened her sack

MARIE-LOUISE VON FRANZ
The Classic Jungian
and
The Classic Jungian Tradition



Edited by James A. Hall and Daryl Sharp

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Illustrated
ed. James A. Hall and Daryl Sharp

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and wanted to give them something, but she had nothing except a loaf of bread. So she cut it into pieces and gave each god a piece, apologizing by saying, "I am sorry but this is all I have."

After this dream she decided to study ancient classical languages, because the gods wanted something from her. Zeus, his wife Hera, Hermes and Aphrodite. Just imagine! It is a breathtaking dream. Imagine to be visited and asked

cont. on page 2 >>>



MARIE-LOUISE VON FRANZ by Anne Maguire, M.D. (excerpt, cont.)

“To her credit and even greater humility, she never appropriated the mantle of power. She always remained modest and kind.”

for something by the gods! What did she have that they wanted?

I always felt this dream set the stage for her whole life. To her credit and even greater humility she never appropriated the mantle of power. She always remained modest and kind. In youth she connected with Hermes. But she told me that later in life it was Aphrodite who became dominant.

From her writing pattern it would seem she always followed the stream of life. She appears to have consistently sought the place where there was a nucleus of energy, and that meant a concentration of life. She worked incredibly hard and when her creative genius beckoned—when she had a hunch, an interest, or a curiosity—she was obliged to follow.

3. The Dream of the Untrodden Ground

One day, almost en passant, she mentioned that when she was young she had a strange dream. In the dream she walked on ground where no other feet had trodden before. She felt herself to be walking on earth that had never supported human feet. I thought it was oracular, so I discussed it with Barbara Hannah who knew of it. She related it to Marie-Louise’s already immense and original work and the work to come. Later I was to learn of Jung’s warning that in new fields of research into the deep psyche, there is innate danger for the explorer.

One afternoon some months before

Marie-Louise died, I went out to Bollingen where she was alone with a nurse-companion. Although frail, her mind was clarity itself. There in Bollingen she gave me to read the finished manuscript of her magnificent book on the Spirit of Eros as lived by the ancient Shi-ite alchemist, Mohammad Ibn Umail. The book is called *Hall Ar Rumuz* (Clearing the Enigmas). The foreword is by Professor Theo Abt who aided her by doing so much to track down obscure alchemical texts in Hyderabad. She had already discovered that Aquinas was versed in the work of Mohammed Ibn Umail, the Arabic alchemist, whilst researching *Aurora Consurgens: A document attributed to Thomas Aquinas on the problem of opposites in alchemy*.

Alchemy, as we have learned, is the science that allows the spirit of matter to speak, and whose highest goal is the coniunctio. The connection between the Song of Solomon, Mohammad Ibn Umail, (the alchemist), and St. Thomas (the Christian) together with his soul (Sophia), and not least by any means, the questing spirit of Marie-Louise herself, combined with her pure Eros, fuses into a perfect whole in the time span of one thousand years. The Aurora is a masterwork, and so is *Hall Ar-Rumuz*. Once when I was discussing the book with her secretary, Dr. Barbara Davies, she told me that Marie-Louise believed that alchemy will be the mediating element in a reconciliation between Islam and Christianity.

4. Number and Time

Again in 1974, she produced a book born out of deep study on her part, *Number and Time*. The subject was the linkage between psyche and matter, which is central in alchemy. Almost

twenty years earlier, in 1958, Dr Jung had already seen Number as an archetypal reality participating in both the material and the spiritual world, and potentially bridging them. It became the task of Marie-Louise von Franz to prove this theory.

In *Number and Time*, she opens a new perspective as she explains the significance of number as a link between psyche and matter. After this work she continued the exploration with numbers in connection with synchronicity itself (*On Divination and Synchronicity: The Psychology of Meaningful Chance*). A synchronistic event occurs at an unpredicted moment in time when psyche (which in its deepest layers is not bound to time) and matter (which is linked to the world of time) unite in a noncausal way. She concluded that the common meaning that cannot be foreseen is the element always linked to the sporadic union of psychic and physical events.

Number and Time is a book of great magnitude and is the container of a profound truth, important in the ongoing understanding of the mysterious connection between psyche and matter that has occupied the mind of humanity for centuries. Sitting there in her bedroom in Bollingen as she was nearing the end of her life, I perceived the great depths to which she had explored the unconscious world “where no feet had trodden before.” In this work she risked her life.

Marie Louise von Franz was a wise woman who brought consciousness to countless individuals and groups worldwide, through personal contact and through her many books. She lived her life as a unique being. I was indeed fortunate and blessed to know her in life and to become her friend. #

Marie-Louise von Franz: Her Life and Work

An excerpt from the essay by Barbara Davies, Ph.D.

Early Years

Marie-Louise von Franz was born in Munich on January 4, 1915, during the First World War. At the time, her father, Baron Erwin von Franz, served as a Staff colonel in the Austro-Hungarian army. Marie-Louise and her elder sister, Marie-Anne, stayed with their mother in the south of Germany. At the end of the war, the family moved to Switzerland. Her parents remained Austrian and their daughters would have done the same but for the fact that by 1936 Hitler's pressure on Austria had become so dangerous that the two sisters applied for Swiss citizenship. Just before Hitler's army marched into Austria, in 1938, both sisters were granted Swiss nationality.

Even in childhood, stimulated by her keen mind and genuine interest in nature, Marie-Louise von Franz began to experiment with matter. One of her first efforts was to boil the resin of pine trees and watch what happened, hoping it would be transformed into amber. While it was being heated, the contents of the little pot carbonized, causing black smoke to fill the kitchen. Her parents' lack of en-

thusiasm compelled the young alchemist to give up that experiment.

A Fateful Encounter Sparks the Creative Process

Shortly before she graduated from high school, Marie-Louise von Franz was introduced to C.G. Jung, who was fifty-eight years old at the time. In exchange for analysis, which she could not otherwise afford, von Franz agreed to translate classic Greek and Latin texts that Jung needed for his research in alchemy. One day, while she was plowing through alchemical works from the sixteenth century, Jung walked in and asked her to decipher a handwritten text of the thirteenth century—seemingly ascribed to St. Thomas Aquinas—entitled *Aurora Consurgens*. Acknowledging her talents, Jung also suggested that she write a commentary to this work. This took her fifteen years to complete. Of all the books she wrote, the commentary to the *Aurora* (1957) meant the most to her and was the book of which she was most proud. In the last decade, Dr. von Franz devoted much of her time to the writings of Mohammad



ibn Umail and the spirit of Eros as lived by this ancient Shi-ite alchemist, exemplified in his masterwork *Hall Ar-Rumuz* (Clearing of Enigmas).

Marie-Louise von Franz never tired of insisting on the importance of alchemy, the science that allows the spirit of matter to speak and has the coniunctio as its highest goal. As she saw it, the reconciliation between Islam and Christianity is a future task in which alchemy will be the mediating element.

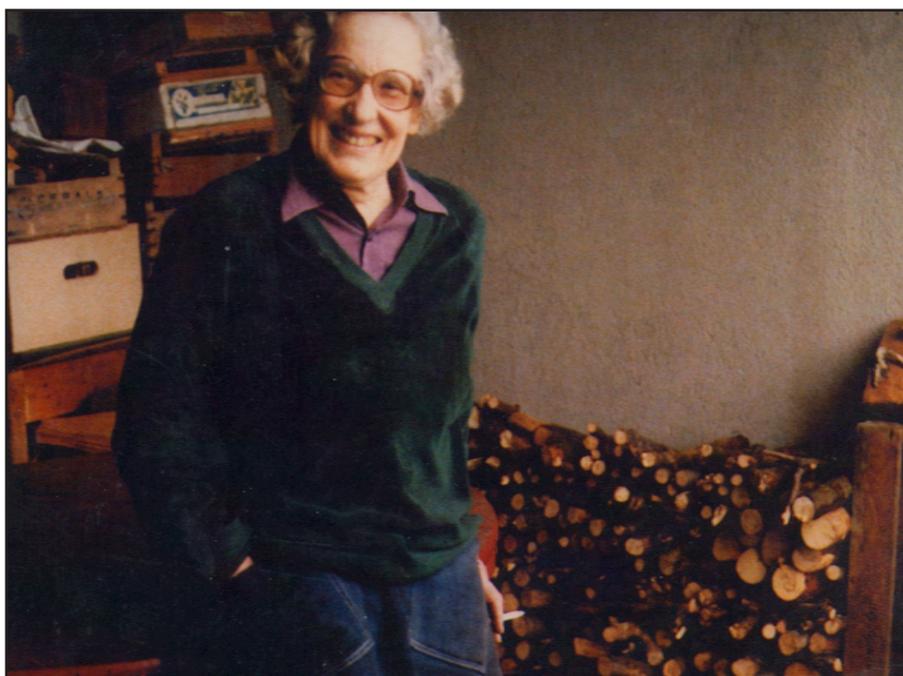
Aspects of her Private Life

Marie-Louise von Franz became a world-renowned lecturer and was one of the foremost supporters of the C.G. Jung Institute of Zürich when it was founded in 1948. She took Jung's advice to share her life and home with Barbara Hannah. This precious friendship, deeply meaningful to both ladies, lasted until Miss Hannah died in 1986.

Marie-Louise loved to stay in her tower at Bollingen, for this was the place where she felt in tune with the spirit of nature. Jung had suggested that she buy the land and have a tower built on it. Her hermitage, intentionally without modern conveniences such as electricity and a flushing cistern, is hidden by the forest from which von Franz fetched wood to heat and cook. Close to the tower, a moor pond, abundant with yellow lilies, evokes the feeling of eternal existence. #

Above: Von Franz's tower at Bollingen, close to Jung's, where she did most of her creative work.

Left: She cut her own wood for the fireplace where all meals were cooked.



Synchronicity = coincidence and meaning

AT THE HEART OF MATTER: Synchronicity and Jung's Spiritual Testament by J. Gary Sparks (title 119, 192 pp., \$30), reviewed by Margaret Piton in *Newsletter of the C.G. Jung Society of Montreal* (January 2008)

For anyone with an interest in the intersection between science and Jungian psychology, this book is indispensable reading. In it, Sparks, who is a Jungian analyst practicing in Indianapolis, Indiana, examines Jung's concept of synchronicity. He also devotes considerable time to the relationship between Jung and Wolfgang Pauli, one of the founders of quantum physics and a Nobel laureate. In addition, he explores the connection that existed between Pauli and Marie-Louise von Franz, one of Jung's closest collaborators for some thirty years.

Pauli was an Austrian who worked in Denmark, Germany, Switzerland and the United States, and is best known for the *Pauli exclusion principle*, which he formulated in 1925. In layman's terms, this states that in a complex atom (all atoms other than hydrogen) each quantum level or valence shell can be occupied by at most two electrons, and that these electrons are of opposite spin.

Pauli was in the first ranks of science, collaborating with Niels Bohr and receiving an invitation to work on the Manhattan Project to develop the atomic bomb during World War Two. During his time in Zurich, Pauli consulted Jung for help with marital problems. The scientist cultivated a deep interest in his dreams and began a long correspondence with Jung, who himself had a strong inclination toward science.

This is such a rich book that it is difficult to summarize. One of the most interesting parts of it concerns the dreams Pauli had of a character he called "The Persian." Sparks associates The Persian with the pre-Christian religious figure of Zoroaster, as this figure was delineated in Nietzsche's book *Thus Spake Zarathustra*. In this book Nietzsche propounded a theory of the death of a God who was associated only with spirituality and was not involved in the world. Nietzsche proclaimed that "to blaspheme the earth is now the dreadfulest sin, and to rate the heart of the unknowable higher than the

meaning of the earth." (p. 104)

Although *Zarathustra* was published in 1883, it now seems very timely in light of the present preoccupation with the possible disappearance of humans and inevitable disappearance of many species of animals on account of global pollution and warming. The recent selection of environmental activist and former Vice-President Al Gore for the Nobel Peace Prize underscores the importance of the environment issue.

According to Sparks:

The spirit and matter issue is something we are all being called to face. The task of our time is to make life in time and space, the relationship to the physical events of life, the sacred altar of being. Zarathustra is a personification of what moves us as lust for the world eclipses the self-righteous and sky-oriented excesses of Christianity. (p.105)

Pauli suffered great anguish because of the use to which science was being put, particularly the development of the atomic bomb. He refused to participate in the American Manhattan Project, although some of his students did, and he felt that he was living in a criminal atmosphere in the United States after atomic

bombs were dropped on Japan in 1945. He returned to Switzerland the next year and lived there until his early death from cancer in 1958.

Jung was very much interested in the correlation, if any, between science and psyche. Although he determined after discussions with Pauli that there was no demonstrable link between the two, he still believed such a link existed. He posited the concept of synchronicity as this link, where events in the outer world seem to mirror those encountered in dreams or imagination. Sparks supports this view, and discusses a couple of striking examples of synchronicity he has encountered in his own life and analytic practice.

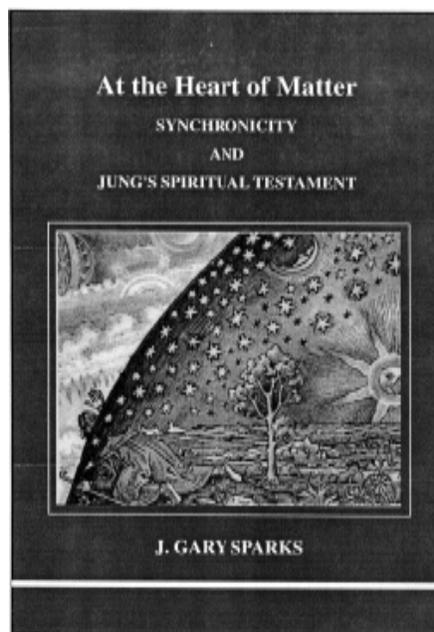
Sparks believes, with Jung, that a synchronistic event points in the direction that the psyche wishes to go, where helpful developments can occur. An example of the synchronicity Sparks examines at length occurred in his own life while he was close to terminating his studies in Zurich. An older Swiss couple made him feel distinctly unwelcome in their country, although he himself believed he spoke Swiss German quite well. He took this as a sign that it was time for him to pack up and return to North America to pursue his analytic practice, rather than staying in the cocoon of Europe, and particularly Switzerland, as he might have preferred.

Synchronicity, according to Sparks, and Jung too, must involve both coincidence and meaning:

Apparently the purpose of a synchronicity is to educate us into a deeper layer of our own genuine self. In order to understand a synchronistic experience we must ask, "What does my psyche want me to do between now and a future time?" The point of view is teleological... Synchronistic experiences occur in moments of disorientation and have the effect of providing orientation as they convey the information necessary to bring the future into being. (p. 50)

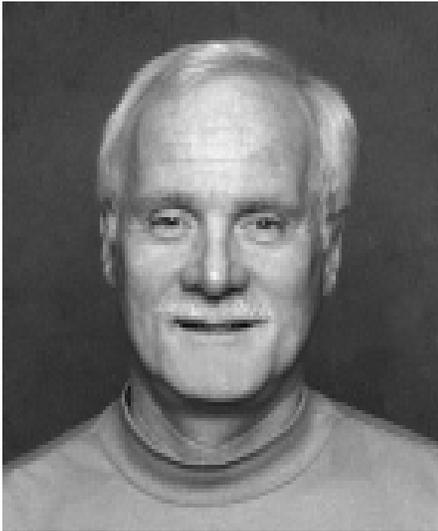
Sparks believes that Jung's work on

cont. on page 5 >>>



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.”



J. Gary Sparks, analyst-author

the relationship of matter to spirit is his spiritual testament. “Matter is now asking us to make the material world, the events of physical life, our locus for discerning the guidance of the spirit,” he says. Jung’s contribution to us is that matter with its storms and complications that life throws at us can be just as much a vehicle for spirit as the older idea that spirit descends from above, according to Sparks.

In any case this book provides plentiful food for thought for the scientist and non-scientist alike. While it is complicated, it is not impenetrable. #

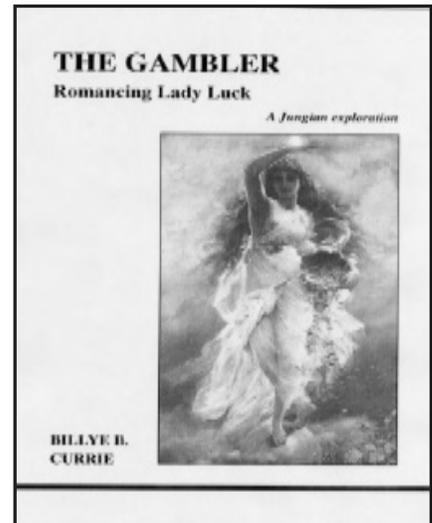
We are told on the jacket of this slim paperback that it is the first ever book on gamblers and gambling from a Jungian perspective. And in many ways it is a good beginning. The first chapter sets up the psychological connections and this is followed by some unexpected historical, mythological, cross-cultural references about risk and ‘energy’ involved in gaming in a chapter entitled ‘Romancing Lady Luck Through the Ages’.

A visit to the archetypal foundations of the game itself and ‘the nature of the continuum of gambling from play to pathology’ has its appeal. Jung, for instance, responding to Krishna when he says in the *Bhagavad Gita* ‘I am the game of the gambler’, speaks of identical emotional intensity between the most heterogeneous things—rain, fire, the strength of the bull and passionate game of dice. ‘In emotional intensity the game and the gambler coincide’.

Currie is interested in the ‘form and content’ of this intensity, not the pathology. Her subject is the recreational gambler, whom she fancies can maintain a level of consciousness that ‘allows for creative play that is animating’. We then go to the Casino Experience before meeting Lady Luck, and then a chapter entitled ‘The Dance of the Gambler with Lady Luck’. Writes Currie, ‘Psychic energy may be experienced as anything from simple

COUNTING ON LADY LUCK

THE GAMBLER: Romancing Lady Luck by Billye B. Currie (title 118, 128 pp., \$25), reviewed by Alison Masters in *Journal of Analytical Psychology*, vol. 52, 2007



laughter to overwhelming lust. We can dance with the Lady, or we can be held prisoner in her symbiotic embrace. Either way there is a shift away from emptiness toward vitality ...with every throw of the dice, there is the excitement of the chase—the possible touch of the goddess—the look of love from the Great Mother.

Personally, I know men who claim gambling is work, not play; but ask them to stop ‘work’, to retire, and underneath lurks the little boy who lost his mother long ago, who still hopes everything will be alright. I’m not much taken with casinos but the image of Lady Luck is an ancient one. Currie has made an interesting excursion into this field; her gamble is a good one. #

Another Jungian romance

EYES WIDE OPEN: Late Thoughts by Daryl Sharp (title 117, 128 pp., \$25), reviewed by Alison Masters in *Journal of Analytical Psychology*, vol. 52, 2007

An enjoyable book where the author is himself and writes from and of himself. Writing as an elder—a lifetime of Jungian books behind him—he grapples with his infirmities and continuing passions (MP

—his paramour) and Scotch. Written in the first person and with a narrative built around conversations with Professor Adam Brillig [familiar from Sharp’s *Brillig Trilogy* (1993-96)], Sharp reflects

with humor and bite on ways in which to continue his lifelong endeavor to further the works and understanding of C.G. Jung. He muses about the format, and in the end comes up with a highly readable little book of considerable charm.

Sharp speaks from the heart with honesty, elegance and guts. Authentic, individuating to the last, a fine, entertaining and robust Self is still lively, still active—and after Jung.

This is the final book in the author’s *SleepNot Trilogy* (with *Not the Big Sleep*, 2005, and *On Staying Awake*, 2006).



James Hollis on midlife crisis

The Middle Passage: From Misery to Meaning in Midlife (title 59, 128pp., \$25),
reviewed by Richard G. Dunn in *Psychological Perspectives*, no. 30 (Fall-Winter, 1994)

For many individuals midlife is a time when, without warning, the unconscious abruptly grabs them by the neck and wreaks havoc with their lives. This can be particularly shocking for those of us who have worked long and hard at establishing a connection to our inner world. Shouldn't this sincere effort at building relationship with the psyche spare us massive shocks from within? The reality seems to be that all of us are vulnerable to the sudden dissolution of our world view.

This midlife transition can shake our relationship to everything: work, spouse and children. The painful withdrawal of projections from these outer sources, which we may have unconsciously assumed would continue throughout life, activates a major realignment of dependence needs. If these outer people and activities will not take care of us, who will? James Hollis's answer is clear: "The loss of hope that the outer will save us occasions the possibility that we shall save ourselves."

What happens to the personality at

path and has encountered his own terror: "My own analyst once said to me, 'You must make your fears your agenda.' It was a formidable prospect, but I knew the truth of his assertion. The agenda was calling me to account and it would take all the strength I could muster."

As a theoretical foundation, Hollis presents a well-organized developmental approach to the formation of our adult personality. He divides the life span into a "first adulthood," roughly ages 12 through 40, and a "second adulthood" after 40. In the first adulthood, we act like other grown-ups, but underneath we lack a clear sense of ourselves. At midlife, "the Self maneuvers the ego into crisis in order to bring about a correction of course."

Using the metaphor of an earthquake, Hollis believes that the psyche shifts beneath the surface for years before there is a violent shake-up of conscious life. The middle passage occurs at any point in the second half of life "when one is radically stunned into consciousness." The opportunity offered by the crisis is the possibility of reconnecting with the aspects of one's

with the powerful emotional states that may occur throughout the passage. When we seek the deeper meaning in these experiences, "our terror is compensated by meaning, by dignity, by purpose." In addition, Hollis recommends establishing a ritual of personal solitude, "investing it with the same energy previously given to dependencies." Solitude thus becomes an experience that transcends loneliness.

This book is an excellent complement to Murray Stein's *In Midlife*. Stein's book has some brilliant insights, is highly refined, and is long on mythological amplification. Hollis helps us put our feet squarely on the ground with his emotional honesty and practical suggestions. The subtitle, "From Misery to Meaning in Midlife," may convey an image of linear movement out of the morass. The midlife journeyer might want to keep in mind some of the ideas from Stein's work — particularly regarding the prolonged period of "liminality" that midlife may encompass. Additionally, as one progresses, there may be movement backward, seeming regressions, as one tries to find one's way.

Hollis's abiding faith is that turning inward eventually brings us to a new sense of purpose. His call to readers is a bit of a dare: either engage the dragons heroically, or risk an inauthentic life. He is a wise guide to suffering souls. #

"The Middle Passage is not unlike awakening to find that one is alone on a pitching ship, with no port in sight. One can only go back to sleep, jump ship, or grab the wheel and sail."

midlife? Hollis's view is that, for many, the ego undergoes a decompensation: "The breakdown of the ego means that one is not really in control of life." Perhaps due to the gravity of this experience, as a compensation our popular culture often treats the symptoms of midlife crisis lightly. In contrast, Hollis approaches the experience in its earthy reality, squarely identifying the terror that can grip us.

This book is convincing because one can feel that the author has "been there." He has been rocked by his own psyche, frightened by the unknown and has suffered sleepless nights. Hollis discloses just enough about himself to impart to the reader the sense that he has traveled this

soul that have been repressed or neglected. Symptoms such as boredom and depression may be clues that one's nature is too narrowly channeled.

The value in *The Middle Passage* is that it is successful as a practical workbook for midlife. Hollis lays out tools designed to help us find ourselves. The tools themselves are not original, but the relatedness of his presentation assists the reader in picking up the tools and putting them to good use. For example, Hollis believes we must identify and dialogue with our inner parental voices: "Perhaps no task is more important at midlife than separation from parental complexes."

He also encourages us to dialogue

— MORE BY JAMES HOLLIS —

UNDER SATURN'S SHADOW
The Wounding and Healing of Men
(title 63, 144 pp., \$25)

TRACKING THE GODS
The Place of Myth in Modern Life
(title 68, 160 pp., \$25)

SWAMPLANDS OF THE SOUL
New Life in Dismal Places
(title 73, 160 pp., \$25)

THE EDEN PROJECT
In Search of the Magical Other
(title 79, 160 pp., \$25)

The psychological significance of alchemy

1) *The Mystery of the Coniunctio: Alchemical Image of Individuation*

(title 61, 112pp, 48 illustrations, \$25)

2) *The Mysterium Lectures: A Journey through Jung's Mysterium Coniunctionis*

(ed. by Joan Blackmer, title 62, 352pp, 90 illustrations, \$40)

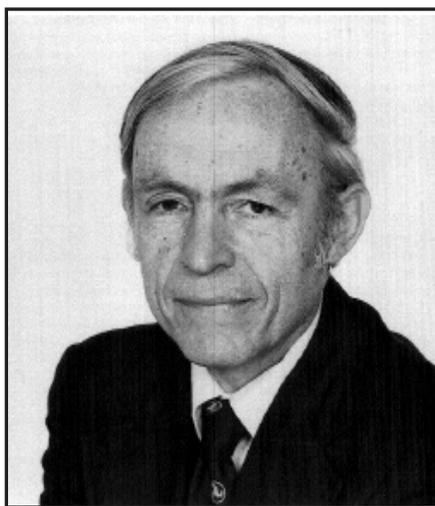
Reviewed by Pamela Power in *Psychological Perspectives*, no. 32 (1995)

One of the rarities that we in Los Angeles are fortunate to experience firsthand is Edward Edinger, analyst, lecturer and teacher, who has been in residence here since 1979. Although retired from analytic practice for several years, he has continued to conduct training seminars. Over the years his teaching interests have encompassed a variety of subjects, including the Old Testament, most of Jung's writings (including the Letters), Greek philosophy and the Book of Revelation.

However, his focus is never far from the task of elucidating the meaning and fine points of Jung's psychology, as they apply to the understanding of the individual and to the collective events of our time. Previously, many of these lecture series were available only on audiotapes. Now, several of the important teaching seminars have been published in book form, making them more accessible in a format suitable for systematic study.

The Mystery of the Coniunctio is based on tapes of lectures given over a two-day period at the C.G. Jung Institute of San Francisco. They were transcribed and superbly edited by Joan Dexter Blackmer, herself an analyst (and author of *Acrobats of the Gods: Dance and Transformation*). Part 1, "Introduction to *Mysterium Coniunctionis*," and Part 2, "A Psychological Interpretation of the *Rosarium* Pictures," are complemented with illustrations of the *Rosarium* pictures and many other interesting pictures and diagrams.

This relatively short book is a gem—it initiates the reader into the major opus of Jung's alchemical writings, *Mysterium Coniunctionis*, and demonstrates the practical application of alchemical imagery. It is packed with extremely readable information and insights. I was particularly pleased that many questions asked by lecture attendees were included, questions a reader of this book might ask. It makes the book feel alive and spontaneous.



Edward F. Edinger (1922-1998)

*

In *The Mysterium Lectures*, Jung's magnum opus is explored in depth. Also transcribed and edited by Blackmer, it is based on tapes of a year-long seminar. The well-organized text contains numerous illustrations, diagrams and pictures that are discussed or alluded to in the text. Each of the twenty-seven chapters covers a number of paragraphs from Jung's *Mysterium Coniunctionis*. Edinger systematically discusses, explains and mediates the images and ideas in those paragraphs. This book too is very readable, in part because the flavor of the teaching seminar is retained. It is as if Edinger were speaking personally to the reader.

The Mysterium Lectures is a significant and indispensable book for the serious student of Jung who wants to grasp his momentous, late and culminating work. It is illuminating, thought provoking, and also contains down-to-earth, practical hints about the practice of Jungian analysis.

Although I attended Edinger's *Mysterium* seminar on both occasions when it was taught at the Los Angeles Jung Institute, paid careful attention and took notes, there was much that was new and fresh to

me in this book. It was like being exposed to it for the first time, an experience that reminds me of how each reading of Jung too is different and new.

When a book carries the depths of psychic reality, what one "gets" from it depends largely upon the level of consciousness and depth of genuine psychic experience that one brings to it. Jung's works certainly belong to this category of books. The first book of Jung's I ever read was *The Undiscovered Self*. As an adolescent, I couldn't grasp much of it, but it made a powerful impression. I knew it was terribly important.

Mysterium Coniunctionis is such a book but on a larger scale. It makes a strong impression but takes a lifetime of study, experience and self-discovery to begin to comprehend. Edinger's fine companion book enlightens this process and is itself one of those books which, upon repeated readings, reveals deeper layers of meaning. We are grateful to Edinger and indebted to Joan Blackmer for making his lectures available in book form. #

— ALSO BY EDINGER —

THE CREATION OF CONSCIOUSNESS

Jung's Myth for Modern Man
(title 14, 128 pp., \$25)

THE BIBLE AND THE PSYCHE
Individuation Symbolism in the Old Testament (title 24, 176 pp., \$30)

THE CHRISTIAN ARCHETYPE
Commentary on the Life of Christ
(title 28, 144 pp., \$25)

THE AION LECTURES
Exploring the Self in Jung's Aion
(title 71, 208 pp., \$30)

SCIENCE OF THE SOUL
A Jungian Perspective
(title 102, 128 pp., \$25)

Your Garden is a sacred space

THE SECRET GARDEN: Temenos for Individuation by Margaret Eileen Meredith (title III, 160pp, \$25), 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 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 in the process 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



Analyst-author Margaret Eileen Meredith

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 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. Indeed, 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, and frequently inserts helpful quotations from Jung. She is thorough and clear, and altogether a joy to read. #

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