



The Analytical Psychology Club of New York, Inc.
A Gathering Place for Self-Discovery

BULLETIN: Volume 77, Number 33, October, 2018

The Analytical Psychology Club, KML and C.G. Jung Institute Present

A BOOK CELEBRATION

The Jungian Strand in Transatlantic Modernism
Jay Sherry: PhD

And

Archetype of the Absolute: The Union of Opposites in Mysticism,
Philosophy and Psychology
Sanford L. Drob: PhD

Saturday: October 13th, 2018: 1PM to 4PM
C.G. Jung Center 28 East 39th St. New York, NY 10016

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PRESIDENT'S REFLECTIONS

By Joe Moore; PhD, LCSW, Psychotherapist

October 2018

I do not know about the rest of you, but I cannot count the number of emails I have received requesting contributions to various political campaigns. It feels overwhelming. And as the mid-term elections approach, the more anxiety coats my thinking and behavior.

Anxiety is often diminished by activity. So I have sent money to various candidates, signed petitions, and even canvassed voters in Rhinebeck N.Y. This has helped somewhat. But certainly it has not enough.

Jung stated: "The best political, social, and spiritual work we can do is to withdraw the projection of our shadow onto others." What can I do to withdraw my projections? In fact, what am I projecting?

The first word that comes to me is power! Am I projecting my own power onto Trump and his cabinet, the Republican Party, the Supreme Court? Does the projection of my power make me impotent and more afraid? Would pulling back this projection make me feel more hopeful and energized to work towards the best results in the mid-term elections?

Last night (Tuesday 9/23) the Tuesday Discussion Group had an animated debate on "Jung and the Nature of Evil." It was pointed out that a "red flag" in a possible evaluation of an evil person is that such a person cannot be empathetic. I know I have empathy for the child who has been sexually abused and struggle at times to have that same empathy for the homeless man/woman I pass on my way to the subway. But does my total lack of empathy for the poor relationship Trump had with his father or for these white men who are terrified about losing their power adding to the burden now placed on the US?

When I reread this last sentence, I wonder if I am becoming crazy. Yet, I want to do what is best for the political, social and spiritual world and for myself.

Reflections on Gary Brown's presentation

April 28 brought Gary Brown to the APC to deliver a presentation: *From the Archetypes to the Unis Mundus*, before a sparse gathering. In short, a lot of people missed another quality New Directions event. Those who came were amply rewarded.

From the outset, Mr. Brown encouraged a dialog as opposed to a lecture, a dialectic that has gained momentum through the past few programs. The result: a room filled with energy.

Historically Jung's center point will be a footnote: *He discussed the healing power of the image*. Images were prominent in Catholicism but not in Protestantism. Jung concerned himself with healing the *split*. In dreams the healing process can evolve. Mr. Brown points out that our era is one of fragmentation and not of wholeness. Human consciousness has an inside and an outside.

The deity image has been given up in the Western world. Everyone is for himself or herself. Von Franz introduced the concept of universal depth consciousness, Jung the objective psyche. Therefore the question arises: where's my inner life? It lives for instance in theater. Freud postulated that you could do something about the inner life. The prevailing split: healing the illness of the West, or the belief that the West rules the world. Witness the present resistance to new ideas where world community is encouraged.

Jung believed the Godhead represented the highest value. Are god images occurring? It can be said that no one wants that today. The shadow and the unconscious represent all of one piece, or process. Disassociating remains a problem. It's hard to stay whole. Jung thought mind and body were the same. Viewing the problem with a different perspective and relationship is a form of medication.

Our human instincts: Survival and sex, religion, the desire to build a home. Jung's work provided a unification. *Unus Mundus*: one world and how to image it. Edinger envisioned the *ether*, or the concept of an ethereal world, plasma, and breathing. Our over intense Western ego blocks the way. The image for Jung was multi-dimensional: metaphysical versus physical. The "felt" sense involved creating colors, or to visualize the concept. Pragmatism comprised a large part of Jungian thought.

Jung's perception of individualism was caused by living in a time of Hitler and nationalism and the danger it presented, or a process of being swallowed up, as distinguished from merely serving the self without regard for its impact on others. This last behavior we have in abundance today. For this writer, western reluctance to embrace new concepts of mutual survival is to be interpreted as perceiving survival in the immediate for oneself without regard for its long term consequences.

Healing the splits for Jung meant developing the theory of archetypes: image/affect/proto thought/initiation/action/the theory of everything. His theories were disruptive to the mainstream, causing conflict over *unus mundos*, the world of unified wholeness, or representing several facets of being unified into a whole. *The unus mundos can breathe us*.

The *split*: physical and intellectual apart from one another, rendering them isolated and powerless or ineffective. Getting lost in the thickets of facets of words as opposed to recognizing the importance of awareness and the need for experience and not getting lost in the words.

Constellate.

This article prepared by Frederick Gurzeler

KML NEWS

Kristine Mann Library will have

Annual Book Sale with Many Jungian Titles, Analytical Books and Religion

Gift Baskets/Raffle

Monday October 29th through November

TUESDAY EVENING DISCUSSION

October Tuesday Evening Discussion will be on Oct. 23rd at 6:30 pm. The topic is Jung and the Nature of Evil II.

NEW MEMBER

We have a new member Mr. Alexander R. Hill. It is a great pleasure to welcome new members to APC. We hope that Mr. Hill will participate and enjoy our workshops and events.

Book Discussion Group Meetings

The Book Discussion Group meetings will be on the 4th Wednesdays of the month. Please join the club and become a member of Face Book.

FOR MORE INFORMATION CONTACT BOOK DISCUSSION GROUP LEADER

Robert McCullough: metafizz@gmail.com phone: 212-532-8379

THE ANALYTICAL PSYCHOLOGY CLUB OF NYC

THE KRISTINE MANN LIBRARY

And

THE C. G. JUNG INSTITUTE

Present

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Archetype of the Absolute: The Union of Opposites in Mysticism,
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Sanford L. Drob: PhD

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Wine and Cheese to Be Served

PLEASE RESERVE: SITTING IS LIMITED

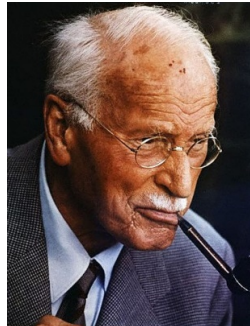
A \$10.00 Contribution at the Door

Contact: (212) 557-1502 or contact@jungclubnyc.org

The Jungian Strand in Transatlantic Modernism Jay Sherry: PhD

In studies of psychology's role in the modernist movement, Carl Jung is usually relegated to a cameo appearance, if he appears at all. After his break with Freud, Jung was promoted in New York by Beatrice Hinkle, M. D. who translated his work and was a founding member of the APC. My book maps how he connected with and influenced a surprisingly extensive transatlantic network of artists, educators, feminists, and writers. This talk will highlight some of those individuals and how Jung applied his unique approach to the image-making capacity of the psyche to such modernist icons as Joyce and Picasso, an approach that appealed to such creative talents as Jackson Pollock and Joseph Campbell.

Jay Sherry, PhD is a Kristine Mann Library board member and teaches in History and Psychology Departments, Long Island University-Brooklyn. His book *Carl Gustav Jung, Avant-garde Conservative* (2010) won the Gradiva Award.



Archetype of the Absolute: The Union of Opposites in Mysticism,
Philosophy and Psychology
Sanford L. Drob: PhD

C. G. Jung held that the self is a *coincidentia oppositorum*, a unity of opposing ideas, attitudes, emotions, and impulses. In making this claim, Jung was affirming, in psychological language, an idea *about the cosmos* that is present in various forms of Eastern and Western mysticism, was a significant undercurrent in ancient, medieval, and renaissance thought, and which, in the nineteenth century, played a central role in the philosophy of Hegel.

In my talk I will briefly trace the “problem of the opposites” in the mysticism of the Tao and the Kabbalah, the dialectical thinking of Hegel, the quantum physics of Neils Bohr, and the deconstructionist philosophy of Jacques Derrida. I will then examine Jung’s views on the role of *coincidentia oppositorum* in alchemy, and its importance in psychological theory and therapy. I will address the question posed by Jung in *Psychological Types* of how one chooses among and/or reconciles different perspectives on the psyche and will outline how the principle of the coincidence or interdependence of opposites can be applied to resolve the current fragmentation within contemporary psychological theory and practice. I will describe how Jung and others have used the coincidence of opposites to provide a model of “wholeness” that is relevant to both the self and the world. Finally, I will explore the ethical pitfalls and possible limits of the “unity of opposites” idea.

Sanford L. Drob is a Core Faculty Member in the doctoral program in Clinical Psychology at Fielding University and is on the faculty of the C. G. Jung Institute in New York. He holds doctorate degrees in philosophy and clinical psychology, is a prolific artist, and has made contributions in the fields of philosophy, theology and clinical/forensic psychology. For many years, he served as the Senior Forensic Psychologist and Director of Psychological Assessment at Bellevue Hospital Center in New York.

Dr. Drob is known for his writings that explore the relevance of Jewish mysticism to contemporary thoughts. His previous books include: *Symbols of the Kabbalah*, 2000, *Kabbalistic Metaphors*, 2000, *Kabbalah and Postmodernism*, 2009, and *Kabbalistic Visions: C. G. Jung and Jewish Mysticism* 2010. His websites include: www.newkabbalah.com and www.sanforddrobart.com



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