

CHAPTER 12: SHOULD I BECOME AN ANGLICAN MINISTER OR A JUNGIAN ANALYST?

An Easier Time; A New Career? Subud And Jung

My move to live with my partner had immediate and noticeable benefits. In the winter I was immediately warm as one fire warmed the whole house: I would just lie in front of it and soak up the heat or just watch the red, orange and yellow flames dance behind the glass and think of the draughty, blanket- filled Schoolhouse days and how lovely it was to be so warm now! Here, I did not have to go round the whole house lighting every form of heating there was and then wait for ages for the house to get warm. And I did not have all the housework to do. In fact, my companion was a good housekeeper and so I had very little to do here - I got the coal in and that was about it! Altogether the material aspects of life were easier now, probably, than they had ever been. And there was a companionship that did much to reduce the feelings of empty loneliness that had bugged me sometimes at the Schoolhouse. My lady friend was a good companion and easy to live with. She was happier, too, with me as a companion in her otherwise empty house, so all in all it seemed to be a good and positive arrangement.

As the months passed following my inspection, however, I found myself beginning to experience some worryingly low times and these I put down more and more to the demands of my job. I was working very hard still adapting to yet more changes in all aspects of the profession and this was increasingly tiring to the point, all too often, of exhaustion. I remember how relieved we all felt when the Government announced that there was to be a period of no-change for the next 5 years, I think it was. At last, it seemed as if good sense was prevailing and the profession was to be given time to recuperate and absorb the tremendous amount of change of recent years. Unfortunately, this Government lost the next election almost immediately after making this statement and the new Government was even more keen to make education top of their agenda ("Education, Education, Education!" became an election slogan). So more changes flooded immediately into schools...I found myself thinking of school concerns just about the whole time I was awake and, in the evenings, when I settled down on the sofa, within minutes I would be asleep! What a life! Worse, I began to feel that my own creativity was being lost and I had no time, it seemed, for interests other than teaching and education. I began to feel like a robot concerned only with school. Every morning I would get up at the same time, see the same people on the same part of the road as I drove to school and then spend my entire day dealing with

school concerns: doing the post at this time, teaching what was set for me at these times, attending these meetings with these people at these set times and so on. I would get home, have something to eat, fall asleep and then start all over again. I began to lose both happiness and any feeling of personal creativity in all this and life became a “grit your teeth and bear it” exercise.

Could I Escape To Become An Anglican Minister?

I tried two ways of attempting to change career after my first inspection. It would have been a good time to leave because I would have felt I was leaving on a peak of success: at the top of my profession. My first attempt to leave surprised, or rather shocked, some of my friends: I decided I wanted to be an Anglican minister! Bapak had often said that one effect of the latihan could be to help you to find your “true religion” and this seemed to have happened with me. Several years after joining Subud I had a feeling that I wished to start attending Church again and as my lady friend also liked to go to Church occasionally this was easy for me to do: I simply started going with her. This led to our being “confirmed”, that is to say we attended a series of classes to learn more about “the faith” and then went to a special service led by the bishop where we were formally accepted into the Church as members. I remember we both quite enjoyed learning more about the Anglican faith at the classes (generally we were the only two there!) but the Confirmation Service itself was a disappointment because it was too much like a children’s party for our liking! The Church was packed for the occasion but mainly with noisy, rather excited children and their families (it seems more common to be confirmed as a teenager, say 12 upwards than as adults like us). Anyway there was a real lack of any sense of spirituality for us: it was all too worldly and noisy. We expected jelly and ice cream to come out at one point!!!

Anyway in spite of this, I found myself enjoying many aspects of Church life. The services were as obscure and intellectually as empty as ever to me but there was a beauty to them, which I loved at the time. I felt connected to the people around me whom I got to know quite well and also there was this almost tangible connection through the antiquated services and, of course, the glorious Norman churches and Cathedrals, to the past. I enjoyed feeling a part of this so English tradition. This was a surprise to me in a way because I had never really felt anything for “tradition” before in my life although I have always had a feeling for history, I suppose. I also found myself feeling that the Church could in fact still have an important part to play in the religious life of people in

this country. I began to think that anyone interested in the kinds of questions that excited me (Was there a God? How could we know? etc.) might well begin with the Church “on the corner”. I wondered if people were finding their way to the Christian Churches with questions like these: I imagined they were and wanted to meet them if that were so. Then, what really clinched it for me was the wish in me to be with people in those special times in their lives: at Christenings, marriages, deaths etc. I saw that as a minister I would be with people at those very significant times and that I very much wanted to do. And on a personal level, I felt that as a minister I would also be able, and perhaps expected, to attend to my own spiritual life. I felt that to be a good and effective minister this would be crucial and, therefore, I would be supported in having prayer, and perhaps meditation, times! The idea that I could have a couple of hours a day on my own in this way- and to be paid for it- was immensely appealing! After all, you would expect a minister to go off and have his prayer times, wouldn't you? Also, I was equally excited by the prospect of going off to College to be trained: yes, I could see myself walking round the quadrangle, or the well attended gardens (kept immaculate by someone else – the gardener, of course) deep in discussion about Paley's “proof” of God's existence, for example. I really did want to study again and to learn new things and to follow up my own interests more; it was immeasurably better than running a very busy school and dealing with all sorts of problems with children and adults that would all too often swamp me.

Well, I did begin the process of applying for training and went through a couple of interviews with the local Church hierarchy. It began to look quite promising and I even began to attend, and help, my own minister with Christenings and some services. I seemed to take to it easily and was accepted so completely by the families that came my way that I did sometimes feel already like a minister officiating as fully as possible. I really enjoyed it...I knew it would mean a massive pay-cut, this job, but I felt sure I would be happy and even energised doing it. Testing did not confirm that, however. It said that it would become a bit of a straight-jacket for me, a bit too rigid and formal. Oh dear, I did not want it to be like that! A medium friend of mine advised me against doing it. “It is too easy for you,” she said, “You have done that job in a past life (!) It will not challenge you enough.” I tried to explain I had had enough challenge to last me a life-time and I certainly did not want any more of that! She would not change her view, however. All I can say is that if the Outer had co-operated and offered me the chance, I was so keen to leave teaching that I would, even in spite of the testing, have taken it. As it was, it was at this time that the Church announced that its investments had plummeted

wildly and, unbelievably, there was talk of the Church going bankrupt! Huge savings had to be made immediately. So bad was the crisis that ministers were moving out of their “tied” houses so that the Church could sell them to make the money it so desperately needed! Anyway there was no money to train anyone...My minister and his wife did their very best for me, even setting up a meeting with the Bishop, but all to no avail. They would have me as a “non-stipendiary” minister i.e. have me as a minister but not pay me!

I was disappointed and a little depressed by what looked like incredibly bad timing here. It was a bit desperate for the Church to go bankrupt to prevent me from becoming a minister, wasn't it?! Soon I found another alternative and this, again, was to enliven my life and excite me for a long time.

Carl Jung And Analytical Psychology

The experiences the latihan gave me were often intriguing and difficult to understand. And I was the sort who had some need to understand these things. I knew from my contact with religious folk- from various groups- that usually they were not troubled as I was by the need for some sort of *personal rationale* for these various experiences. I could just not forego my critical nature and accept what anyone said, however superior they were. I wanted things to make sense to *my mind*. First I looked at Bapak's talks: I found they did not make much intellectual sense to me.(I thought his views were almost exclusively that of a Javanese Muslim -which was, unsurprising, because that was obviously the culture he grew up in. They just did not intellectually satisfy me). I could not find it sufficiently in Christianity either. But I did find something very close to it in an unexpected place: in Analytical Psychology.

A Passionate Wish To Understand Experience- Even When It Seemed “Crazy”

I had become so used to religious folk (and others!) telling me not to encourage thinking in myself that it was refreshing and exciting to come across a man who was clearly a hugely gifted and original thinker! And from him I was able to get an intellectual understanding of my latihan experiences which made sense and satisfied that other large part of my make up: the intellectual. I knew from my own receiving that I was not to despise my mind for thinking because “just as the body was made for activity, so the mind was made for thinking.” Was it not the most natural thing in the world to *think*? And also it was clear to me that those people

who despised thinking usually belonged to groups who accepted the most closely worked out metaphysical systems of thought ever dreamt up! Many of them were to my mind so fantastic that I felt even a little dose of critical thought would have been enlightening, to say the least! Anyway, it was really exciting for me to come across this man who had a passionate wish to understand, both his own and other peoples,' psychological experiences. And this included the experiences of the many mentally ill patients from whom Jung learnt so much.

I had had an interest in Jungian psychology since I first encountered it in my College days. After experiencing the Subud latihan, my interest soared. Not only were subjective experiences taken seriously but Jung showed that *understanding* them could not only help individuals to be happier and more fulfilled but society itself could become more peaceful! How could I not take this seriously?!

Everything Has An Inner; The Unconscious

It is commonplace now to view the conscious mind as being like the “tip of an iceberg.” There are hidden depths! Both Subud and Jung are saying that it is not only possible but highly desirable for both individuals and society to access those depths. The latihan, says Bapak, is “beyond the heart and mind”; it is necessary, says Jung, for the “unconscious to be made conscious..” Subud accesses the “Inner” through the latihan; Jungians “the unconscious” through Jungian Analysis.

Even a superficial glance between the two shows their similarity! In the latihan I may sing, shout, dance, chant and behave quite unlike anything I might do outside the latihan. Recently I received an invitation from my local “Jungian Circle” to attend a course that would “explore the myth in an embodied way, using movement, voice, sound, images and dramatic enactment with the aim of discovering what this myth has to offer us personally and collectively” (Myth Enactment Workshop Nov 2015.) “Movement, voice, sound, and images” had become very much part of my experience since the latihan had come into my life.

The Psyche Is Innately Purposeful; It Seeks Growth, Wholeness And Balance

One of the first things I learnt from my reading of Jung was that there was *meaning and purpose* in even the most bizarre psychological experiences and by discerning what that was, an analyst, like Jung, could help his clients to overcome mental distress and become well. So,

immediately here was an important and optimistic reason for taking people's subjective experiences seriously because the whole aim of those experiences was to give meaning, purpose, wholeness and balance to a person's life. This appealed greatly to me. After all, I had already seen that even my most bizarre latihan experiences had been of enormous benefit to me and my life.

"The whole point of Jungian analysis," says Robin Robertson "is to help the individual to reconnect with... the collective archetypes of the unconscious... Everything depends on the analyst's ability to bring the patient to an understanding of what is happening in his life, so that *the birth of the "inner man" can take place*. In other words the analyst is attempting to co-operate with the natural forces that already exist in a person's life, pushing the person towards growth whether he likes it or not" (I J p121) The latihan, too, was clearly about the "inner person" and had most definitely "pushed" me- and I am sure others- "towards growth," often in unexpected ways.

And:

"It is in the relationship between the conscious and the unconscious that something truly new and creative emerges. Engaged consciously in that relationship, life becomes an adventure, filled with challenge..." (IJ p 201) Same as the latihan, I would say!

The Significance Of Spiritual Experiences

Second, I learnt that Jung's view was that *spiritual experiences* were very important in the lives of human beings. In a letter written in 1945, he states:

"...the main interest of my work is not concerned with the treatment of neurosis, but rather the approach to the numinous (*the glowing divine awareness within our psyches*)...the fact is that the approach to the numinous (i.e the sacred) is the real therapy, and inasmuch as you attain to the numinous experience, you are released from the curse of pathology (psychic suffering)" My insides shout "Yes!" to this: I felt this had already been so true in my own case through the experiences the latihan had brought me. Many Subud members clearly felt also that the latihan was "God-centred" and its practice had improved themselves and brought much-needed healing into their lives.

The Collective Unconscious

The experience of the numinous comes, says Jung, when we contact the *collective unconscious*: that part of the psyche that is deeper than the personal and contains the collective wisdom of all humanity.

When I first began to be interested in Jung and Subud, I remember testing how Jungians would view Subud. My receiving was clear: they would look at the latihan as contacting the “primitive human being inside each of us!” At first I thought this to be belittling as meaning something less than what we were now. This could not have been further from the truth. I later discovered that Jung referred to “the 2 million year old human in us” and he saw this as an invaluable and rich part of our human heritage and as something that we needed to get in relationship with! So, it looked as if the latihan would be approved of by Jungians as a special means of helping personal and social transformation and the fulfilment of our purpose as complete human beings. And it did this by helping us to each get into relationship with the deeper parts of our humanity.

You see, Jung found as he was working with the “delusions of the insane” that they seemed to be calling repeatedly on what was clearly a *collective* fund of images and symbols. An early patient of Jung’s produced fantasies which Jung discovered were paralleled throughout the varied mythologies of many cultures and ages and had the same themes as were in those ancient stories! It is hard to see how this could occur unless there is a collective aspect to the psyche, which supplies the images of dreams, myths, fantasies and so on. The whole point of Jungian Analysis was to bring together the conscious and the unconscious, **by exploring these dreams, fantasies, symbols and images of each individual**, so that the “birth of the inner man can take place”. The latihan had shown me clearly how important this “Inner Man” was and had also provided me with the experience of many telling images and symbols and experiences. It had also for others- most notably for the first Westerner to experience the latihan: Husein Rofe. He writes tellingly and specifically about how the latihan worked in him, concluding:

“All this was showing me that there was a source of knowledge within, of knowledge never absorbed before...My observations of the experiences of other pupils and myself showed me that among the many types of spontaneously generated phenomena certain words, postures, melodies and visions seemed to be classical archetypes. They had their parallels in some ancient culture, perhaps one of which the pupil had no previous knowledge” (The Path Of Subud)

And all this had come to Rofe simply through the Latihan! It is significant, too, that he finds himself using Jungian terminology to explain his experiences (e.g “classical archetypes.”) **See appendix 5 for a fascinating – and fuller- description of Rofe’s latihan experiences which led him to make these conclusions and which also shows how close this Jungian connection could be.**

The “Self”

The “collective unconscious,” Jung said was made up of the instincts and the **archetypes**. “We innately possess an archetype of the numinous” according to Jung and that archetype he called the **Self**.

It is this Self which allows us to experience the “god within.” It is the “closest approximation to the godhead producing feelings of wonder and awe. It establishes order and wholeness to the psyche.” (I.J p172)

According to Jung, “*there is something greater than the ego always at work*”. And this **Self**, he says, “pulls and tugs and aims the ego in the right direction as well as *creating situations* that may awaken the individual to new awareness.” *In other words this archetype could bring situations, events and people into one’s life in order to further individual growth and a higher awareness.*

And this was done by a process Jung called: *Synchronicity*

Towards the end of his life Jung became close friends with the quantum physicist and Nobel Prize winner, Wolfgang Pauli, who believed that a union of Jung’s psychology and physics was “entirely possible”. Pauli saw “reality” as having “a psychoid nature” meaning that “there is a unitary world that underlies both the deepest levels of the psyche and the deepest quantum level of matter!”

Out of this idea was born one of Jung’s most important concepts: synchronicity which recognised that there are acausal connections between things, places and people in the world; that we experience “meaningful coincidences” in life because there is an “acausal connection between psychic states and objective events”.

Robin Robertson says in “Introducing Jungian Psychology”:

“Synchronicity (albeit under other names) is becoming more widely accepted in current science largely because of the widespread

experimental support for Bell's Theorem in physics. Bell's Theorem indicates that subatomic particles remain connected in some acausal fashion, even when widely separated in space." (p. 206)

So here was an explanation for those many surprising outer and inner coincidences that led to my coming to Subud in the first place and seemed so amazing to me at the time and continue to surprise me even to this day.

If you presently have little, or no, experience of synchronicity, then my Subud writings must seem strange and perhaps problematic for you. As the latihan came into my life, so the experience of synchronicity became increasingly important to me and it has remained so throughout my life since. One result of this is that I have remained committed to at least 3 latihan a week with many moments of latihan every day- especially, as Bapak recommends, at the beginning of my day "for up to 15 minutes."

Quite by chance, just recently, I read a quote of William Temple's on the large noticeboard outside my local Church which said: "When I pray, coincidences happen; When I don't, they don't." Then, two days after I had seen this I was given the July 2016 Subud Journal and inside I read an article by a Subud member who had decided to give 1 solitary latihan a week, as Bapak recommended, a "6 month trial." One of the effects he says was to experience more "helpful coincidences" in his everyday life, so much so that some people are referring to the solitary latihan as an "everyday life latihan" Not just me then?! Says all, I am trying to say here, I think! We begin with an inner effort or feeling ("I pray"; "I try to be open to the Latihan" or "I latihan") and sometimes as a result synchronicity happens. Or as Jung would say: when an archetype (archetypes and the instincts make up the deeper mind of human beings, in Jung's view) is "actuated" synchronicity happens. For Jung, an archetype is activated by "strong emotion."

And, would you believe it, another of these "meaningful- or helpful-coincidences" occurred to me just at this time as I was finding out about Jung!

Another Case Of Synchronicity

My interest in these ideas led me to consider the possibility of my training to be a Jungian Analyst. Amazingly just as I was doing so, I met, quite by "chance", through a friend of a friend, a Jungian analyst-in-training. He lived, first, in the village next to me and then *in the same*

village as me! And this was a rather remote Suffolk village, too. In all the places I have ever lived I have never had this experience again. I have lived in a good few places, too. I was truly amazed. So, although I did not do the training I had many encounters with him and this kept my interest in Jung going for a good few years and I was able to see it working in his life, first as a trainee and then as a Qualified Analyst, also. It amazed me that he should turn up in my life just at the time when I was so heavily into Jung and even wanting to train as he was! Unlike him, alas, I did not find a way of funding the training (I think he had been left a helpful legacy and this was how he chose to spend it). I did however enjoy the company of the only Jungian Analyst I have ever known in my life and at a time when I was trying to learn as much about this as I possibly could!

Oneness And Individuation

Other experiences which I felt were explained by this concept of synchronicity, were those admittedly rarer ones in the latihan of feeling completely **AT ONE** with the people and places around me as well as with some Deeper Reality not often realised in more ordinary times. They were truly wonderful experiences and impossible to forget. I sometimes think how wonderful it would be to always live in that consciousness rather than the more fragmented one. Perhaps that is where we are all headed?! Perhaps this is what Jung has in mind when he uses the term *individuation* which is seen as the goal of life? Robin Robertson describes it thus:

(Jung) “presents a possibility for a new way of viewing the world. In contrast to the cold, impersonal, mechanistic world of materialism, Jung describes a warm, personal, organic world in which each person is connected to each and every other person, where each is connected to every aspect of the universe. Yet each person is also a unique individual with a unique destiny which he calls *individuation* (i.e the developmental path that each of us takes during his or her lifetime.) (I.J p.7)

These rarer types of latihan experience lead me to believe that Subud may also be pushing in the same direction here also: to personal completeness and human inter-connectedness.

The Importance Of Symbols: The Language Of The Unconscious

There were many strange occurrences coming from my latihan experience, which I was now quite prepared to see as coming from the unconscious. I could now explain all this as the result of the latihan being,

in fact, a process of bringing the unconscious into relationship with the conscious. Some of the experiences I had were so surprising and odd to me that I was grateful to my knowledge of Jung for helping me to both understand them and to accept them much more easily than I would have done otherwise. There were occasions when this gave me a feeling of sanity at a time when that could, in fact, be rather easily questioned!

For example, after the latihan one night, I walked along a busy street convinced I had a huge, gleaming, bright diamond in my chest; in fact it filled the whole of my chest! I was sure other people were going to see it: it was so real! There was no way I could, or even wished to, hide it. It felt so good, too: it made me feel so, so happy. Soon, of course, I could see other people could not see it and at the same time I noticed that was because of just how self pre-occupied and self-enclosed *these people* were!!!

Then I realised how important and precious those *little* diamonds were to all of us—especially the ones we wear on our fingers! And then I thought of the size of **THIS ONE!** How pleased everyone would be to have such a diamond! How pleased I was! And I realised that diamond was the hardest material there was and I had such a feeling of strength inside me. I never thought I would ever be quite so weak inside again: I had experienced a real inner strength in this strange and “enlightening” way. I was intrigued and somewhat puzzled by this experience and would have remained that way had I not discovered Jung and the idea that “geometric” shapes like the “diamond” were symbols for the “Self” ie that state of wholeness and transcendence to which the psyche was heading and was, in fact, the whole point of life! To experience such symbols like this would be viewed very positively in Jungian analysis.

On what seems a more objective level, it is easy to see the Subud symbol of the circle, with radial lines and inner circles, also as a clear Jungian symbol of “wholeness” i.e. a symbol again of Jung’s “Self” and a very positive one at that.

Jung And The Subud Process ,inc The Subud Crisis

According to Jung, “the Self presents itself to consciousness in a dizzying variety of forms” because it is “so far from consciousness” and when the , Self “begins to make its appearance in our lives, there are often unusual side-effects.” Yes, again, I had certainly experienced some of those! For others these may also include: “swings of emotion, depression, bursts of

anger, tears, physical illnesses and, parapsychological phenomena and even a wish to be some sort of Guru (“ego-inflation”) This could easily relate to the Subud crisis when individuals may, it is said, be seen to act uncharacteristically or strangely. In Subud, as with Jung, this would be seen as a creative and life-enhancing thing: an opportunity, in fact, for personal growth which is so important in both Subud and Jung.

Spirits And Inner Guides: The Paranormal

Jung seems to have been interested in all aspects of human experience. This included the paranormal and, again, I found this helpful in understanding-and accepting!-some of my own experiences of this nature.

E.g. Jung encountered “spirits” and seems to have become something of a medium himself. In fact, some of Jung’s major works were written after such experiences (see Appendix 4)

The Masculine And The Feminine

The idea of the “new man” accepting and showing his “feminine side,” is becoming “commonplace”, says Robertson, in the West now as is the appearance of “woman as the leader.” Robertson also says “it is clear the issues around this are not resolved or fully understood and there does seem to be a fair amount of perplexity and discord in general about relationships, to say the least.” In Subud, men and woman are separated for the latihan and often that leads to a separation outside of the latihan, too. Subud does not seem to be encouraging the Western push for a new understanding of gender and male and female qualities and may, in fact, seem rather to be wishing to encourage the ancient, traditional role of both.

I once observed some women in latihan when Bapak was present (this is most unlikely to occur in Subud normally because ordinary members seem to shy away from it, sometimes with a vengeance!) I found the experience transformed my view of women. I saw I had really seen them as some sort of mysterious breed that I really did not understand. I realised, too, that I was inclined to “put them on a pedestal” as being far removed from the likes of myself! The result of this was to find their presence inhibiting and uncomfortable. I guess I was distrustful of them, too, probably because I felt I did not really understand enough about them. But in this experience with Bapak I saw a roomful of women all very different from one another and often very different, too, in their latihans, and yet the thing that most impressed me when I looked at them

all singing, dancing, crying, shouting etc. was the realisation that they were not really different from me: in fact, their experiences were really very similar to mine! I saw all the emotions etc. that I knew so well from my own latihan and life and I felt we were really all in the same boat - we faced the same experiences of life: the joys, sadnesses etc. etc. The result was that I felt much closer to these women as HUMAN BEINGS and I was immediately no longer so fearful or distrustful of them. I now wish that Subud would offer the possibility of such experiences being given to more people but now that Bapak is dead that looks even more unlikely (alas!) because the opportunity only presented itself to me because Bapak was present. I cannot see anyone else in Subud attempting such a thing- such is the anti-gender mixing feeling amongst most Subud members.

The only other experience I have had is when I tested how to bring more “balance” into my life. I received that my personality was strong on feminine qualities (not specified and I did not, unfortunately, test what they were) but I needed to develop my masculine side by “gathering in what was mine” and “defending it in an assertive way”. I found this idea that we each have “masculine” and “feminine” qualities in us as human beings extremely helpful! And it was also what Jung was saying!

Jung And Male And Female

As Robin Robertson says, it is interesting that at a time when women’s values were largely ignored, Jung argued that a man had to come to grips with his feminine qualities and a woman with her masculine in order to become a complete person. He writes:

“Traditional values no longer work (this is the opposite of the Subud belief as expressed by Bapak) but we don’t yet know what to substitute for these outmoded convictions. We are just beginning to think deeply about the similarities and differences between men and women. At this early stage of our investigation, no-one knows with certainty just which abilities and personality-traits are culturally imposed on men and women and which are inborn” (p 136 +168)

“Since it is the missing feminine that will come to dominate the future world, it is incumbent on men to come to terms with the Anima (see below). Women also need to find reconciliation with the Animus (see below) inside them. Otherwise they are likely to be satisfied with a

simple change of command, with masculine values still predominating, even though expressed by women. The more fully women understand both the strengths and weaknesses of the masculine world-view, the more able they will be able to successfully lead the new world to come” (p 169)

An End To The Age-Old “Sex War”

The answer, says Jung, is for each of us to discover and accept the “contra-sexual element” inside each one of us. We each, in Jung’s terminology, have to discover the Inner Man, or Animus (for women) or Inner Woman, or Anima (for men) existing in our unconscious. We do this by taking the images of our dreams and that come to us in our ordinary lives as important. Jung discovered that for men, those to do with the Anima were images of single females whereas for women they tended to be groups of relatively undefined men. Often, too, they tended to be images of gods and goddesses or, more likely nowadays to be images of modern day celebrities, pop stars, footballers etc.

Falling In Love; Relationship Breakdown

In relationships, says Jung, we see qualities that are really in ourselves as being in other people. He called this inescapable process **projection**. It is a process, he says, which allows us to become aware of parts of ourselves that we would not otherwise notice.

When we fall in love, the projection is “a shock to the system. All rules fall away (see next chapter!) and we become totally possessed by the lover. Life only has meaning when we are with this lover or at least thinking about the lover. The lover is perfection itself, beyond any reproach or criticism” (I.J p155)

Of course, no real person is this wonderful. What we have done is to project qualities in ourselves (our “soul-image” deep within us) onto someone who has provided a “hook” for them. As the relationship develops we begin to see the real person emerge, rather than the imagined (or “projected”) one and this often leads to relationship breakdowns. The only remedy for this “lovesickness,” says Jung, is an old-fashioned, long drawn out courtship that will enable the lovers in time to differentiate the projected soul-image from the hook that had fused with it. In the long run, people are not soul-images and will forcibly rebel if they are pressed into behaving like gods and goddesses. Ultimately, idealising a partner in

this way is an unrealistic attitude that only leads to deep frustration and eventual massive disappointment for both partners.” (J.L p168)

I could see some of this, at least, with my first wife! E.g I had “idealised” her and put her on such a pedestal, so much so that when I discovered she was having an affair, I simply could not believe that MY wife had done something so ORDINARY! It was also clear that I had disappointed her greatly in our relationship. I had realised this at the latihan with Bapak mentioned above.

The World Crisis

Both Jung and Bapak were sure that this was a critical time for humanity.

Bapak spoke of Subud being a “last chance for mankind” and a modern means for human beings to reconnect with “God” through the latihan. He saw the latihan as coming at this time because it was especially suited to modern people who “wanted facts rather than words” and “experience first, explanations (and beliefs!) after.”

Jung And The Shadow

Jung said that as we approached the unconscious the first archetype to be encountered would be the “Shadow” which he explained as “that which personifies all those personal traits in us that have been ignored or denied.” It is usually represented in dreams as a figure of the same sex as the dreamer. It is also mixed up with the concept of “evil.”

There is a push, says Jung, in the psyche to integrate the Shadow. However, when Shadow qualities are ignored for long enough they are projected outward and are *normally connected with negative feelings and cause conflict in the outside world.*

“In order to integrate the Shadow we have to accept that we have thoughts and desires that do not fit our pristine image of ourselves. We have to accept that there is more to us than the role we play in society or in the home. We have to stop condemning those around us, withdraw our projection from those we condemn and accept that the problem lies within us. And we have to stop condemning ourselves as well. We have to understand that those seemingly awful qualities we try to run away from might have some MEANING in our lives.” (I.J. p 148)

“It is not easy to face the Shadow. It requires courage and, inevitably, changes lives.” (I.J. p 123)

It is particularly important that we do this at this time in humankind’s history because:

“since the splitting of the atom and the potential danger that created, it was never more important than now that individuals learn to relate to the archetypes of the unconscious, not only in order to bring about individual healing and wholeness but also to *prevent the destructiveness that ensues if this is not done.*”

Jung instanced many world atrocities which, he said, resulted from keeping the unconscious “hidden” from the conscious. He would see the awful destructiveness of modern day religious fanaticism, for example, as resulting from this, too.

This relationship between the conscious and the unconscious “attempts to restore wholeness by bringing repressed or ignored aspects of the personality into consciousness...” (IJ p121) *If denied or repressed they grow stronger and force us to acknowledge and relate to them and this can be a destructive process for oneself and the world and people around us.*

“It is precisely when we don’t examine our hidden side that it builds to monster proportions and comes bursting forth into the outer world. Once we begin to acknowledge that the monsters we see without, live within, that danger is abated. Instead we find the beginnings of the wisdom that every supposed monster can teach us.” (IJ p 130)

Here is Jung’s explanation again as described by Robin Robertson:

“As soon as light is split off from darkness and we identify ourselves exclusively with the light, everyone different from us becomes identified with the dark. But we need the values hidden in the dark just as we need the values openly identified in the light. That need leads us to project the hidden darkness onto those we perceive as different from us. When darkness comes to the surface, it brings with it associations to everything we have condemned to the darkness. We look at our enemies and see everything we don’t want to see in ourselves. No wonder we try and destroy them with such ferocity.” (IJp125) It is this ferocity that we see in so many of the persecutions and atrocities of history from the Crusades to

the Spanish Inquisition to the Holocaust and to the religious fanaticism and the cruelties in the world to-day.

When atomic physicists in the U.S.A split the atom this huge scientific advance was described at the time as “brighter than 1000 suns.” To Jungians, this means we live now with the darkest shadow humanity has ever known- hence the urgency that both Jung and Bapak talked of!

And Finally

I was truly delighted, finally, to discover that Jung knew about Subud and had said:

“these people (ie Subud members) have arrived *emotionally* at the same place as we (Jungians) have *intellectually*.” (A Reporter In Subud p141 - Varindra Vittachi).

Yes, I felt Jung was giving me what Subud could not: intellectual understanding of many of my latihan experiences. The way of the latihan was very different from Jungian analysis in practice and much simpler: one simply surrendered to the experience as fully as one could 2 or 3 times a week. Analysis was very much more directed by a professionally qualified-and usually expensive- analyst trained in specific techniques for making the “unconscious conscious.” But its effects could be surprisingly similar. The latihan had given me experience without a background understanding; Jung had given me an understanding that satisfied me intellectually in a way nothing else had. Two major aspects of my experience were thus brought together with a delightful sense of completion!

Training To Be An Analyst

Finding so much here to excite and help me led me to consider leaving my job, which was becoming increasingly difficult for me, and going for training to become a fully-fledged Jungian analyst. I went to be interviewed, in fact, in London and was accepted for training. I enjoyed the interview, talking largely about my reading and understanding of what I had read of Jung and I left with a clear idea of what was involved in terms of which Open University modules I would have to study and the form the training would take. I was pleased, also, to be told that only about 11 people were trained in any one year and I was deemed to be suitable. Now, for me the stumbling block to training was... the PRACTICAL. I worked out that it would cost me about £20,000 to train:

I would have to leave my job, home and relationships (children and partner) and find a job near to where I was being trained that would allow me to attend afternoon seminars and my own analysis for three evenings a week! The final straw falling in for me was to be advised that the sort of training I was most interested in was “classical Jungian” and I would probably need to go to Zurich for that! How on earth did people train as Jungian analysts, then? Did you really need a private income or just be prepared to live hand-to-mouth or whatever for several years? In the end I felt I had no alternative but to abandon the idea: I was so sure of its impracticability that I did not even test about it. And anyway by this time I was to be distracted by a series of events that I would never have foreseen in a million years...

Obviously, I have here only touched the tip of the surface of the vast body of knowledge that is now related to Jung. My quotes come from:

“Jung For Beginners” by Maggie Hyde and Michael McGuiness, published by Icon books. I refer to this as (J.B.p---) in the text.

“Jung To Live By” by Eugene Pascal, published by Souvenir Press. I refer to this as (J.L.p---) in the text and my favourite:

“Introducing Jungian Psychology” by Robin Robertson, published by Newleaf. I refer to this as (I J. p.---) in the text.

I would also recommend “The Survival Papers” by Daryl Sharp

I have also added something about Jung’s Theory of Personality Types in Appendix 3- for anyone interested. Again, I felt I learnt a lot from this, too.