

CHIRON



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The C.G. Jung Foundation's January – June 2007 Programme

Looking Back

As we look back we'd like to say thank you to all who responded to our invitation to provide feedback and ideas about our programmes. Your comments were invaluable. We listened and were able to implement a number of your suggestions. You asked for earlier Friday night lecture times, and more mini-lectures. We're delighted to report that each of our fall minis were very well attended and the earlier time seemed to suit everyone. Another suggestion

was to lower membership fees for students which we did, and quite a number of students have joined and enlivened our offerings.

During the fall our lectures, workshops and seminars explored creativity, envy and jealousy, Eros, essential Jungian ideas, symbols and typology to mention only a few.

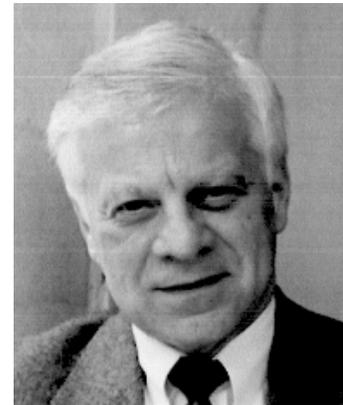
rhetoric and the iconic images, and question some of the implications and effects of restricting our notion of family to the nuclear one.

Looking Forward

In the new year we will continue to explore aspects of creativity, more symbols, individuation, the shadow, and alchemy. There are two more mini-lectures - one on depression and the other on synchronicity. As with those in the fall, these two will also take place in our cosy space at the Jung Foundation on St. Clair Avenue.



We begin the new year with a lecture on January 19th by Graham Jackson on the Myth of Family Values. This topic often elicits strong language and strong feelings. Mr. Jackson will take a look at the values behind the



Look forward to James Hollis in 2007

Lecture and workshop
March 30 & 31, 2007

Look for his recent book *The Eden Project: In Search of the Magical Other* available at the Word & Image and other book stores, and from www.innercitybooks.net.

This lecture will take place at Seeley Hall at Trinity College, 6 Hoskin Avenue. Tickets can be purchased at the door, or in advance by contacting our office.

CHIRON has gone electronic!

As noted last year, this issue and the previous were sent to members and friends by email.

This change saves considerable costs. Printed copies are also available on request.

Office Hours

Every Thursday 10am – 5pm
and 10am – 5pm on the main
Friday night lecture weekends.

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Book Reviews:

by Elizabeth Rayson, Foundation Member

Jung and Yoga: The Psyche-Body Connection and Yin Yoga: A Quiet Practice

In *Jung and Yoga: The Psyche-Body Connection* (an Inner City Book available at the Jung Foundation bookstore), Judith Harris shows how Hatha Yoga bodywork can complement work with the psyche within a Jungian analysis. Harris' background as both yoga teacher and Jungian analyst (OAJA member, London, Ontario) provide the foundation for her work. In fact, her experience with yoga led her to include bodywork in her analytic work right from the start: "As I began to see analysands, I knew immediately and deeply that my analytic practice had to be grounded in the awareness of body. It is the conscious containing of both psyche and body that allows a dropping down to center, to that place of stillness within that will ultimately bring renewal." [JY, 9]

Harris believes that since body and psyche are inseparable, it's essential that we work directly with both if we want transformation to occur. She sees the body as "a container for transformation" and believes that Hatha Yoga can be used "to develop the body into a strong yet flexible container that is able to hold the immense power of the spirit." Harris illustrates her ideas with concrete examples of how she has applied yoga, specifically breathwork, in her work with clients. Hatha Yoga is clearly the foundation for the bodywork she practices, but she also draws from several other disciplines – mainly Jewish mysticism – for support.

Harris starts by establishing her theoretical basis. The body has its own needs that are unique and just as important as those of the psyche, she says, and attention to

both sets of needs is required if real transformation is to take place. As she puts it: "If one accepts Jung's theory of opposites as a cosmic reality, then it would not be possible to consider only one side to the exclusion of the other. It would be ludicrous to assume that the opposite would simply follow along in agreement. Both must have equal place in analysis." [JY, 19-20]

Harris considers the body a manifestation of the alchemist's *prima materia*. She believes that "the newly created body in yoga and alchemy is the subtle body, the union of the opposites of psyche and matter. Practically speaking, this would mean that the insights gained in the mind are made real in the body [and that] the subtle body acts as intersector between these two worlds." [JY,43]

But Harris also acknowledges that Jung himself did not favour yoga practice for Westerners. Jung, she says, believed that Eastern culture was already "down;" that is, grounded or rooted in the earth. As a result, Eastern yogis were able to practice a type of yoga that allowed them to ascend to higher levels of psychic awareness. Western practitioners, however, were lacking these same roots, and therefore could not practice safely in the same way.

Like Jung, Harris warns against yogic paths that emphasize transcending or even denigrating the body. But she also claims that Jung would not have considered the type of yoga she practices – Hatha Yoga – unsafe, because it is a body-centred practice. She aligns her own yogic bodywork with the yoga of Patanjali (author of the Yoga Sutra), and also with Tantra Yoga.

From my own experience as a yoga practitioner and teacher in Toronto, I agree that Hatha Yoga, when practiced correctly, honours the body and deepens body awareness. However, readers less familiar with yoga may have benefited from a more detailed explanation of how Hatha Yoga is different from less body-centred yogic paths. I would also have liked to see a more detailed description of Tantra Yoga, since this esoteric path has often been misrepresented in the West.

Harris goes on to describe a view of the body that sees the spine as "an axis between heaven and earth" and the sacrum as "the focal point of our relationship to the ground, to the body, and to our human reality." [JY,67] In practice, this means that clients who lack connection to body and earth can create it by learning to breathe deeply into this centre. This sense of being rooted can be understood within the yoga tradition as connecting with the root or *muladhara* chakra. Through numerous examples, Harris successfully shows how she has helped clients establish a sense of being grounded using yogic breathing techniques (*pranayama*).

The examples Harris provides of her bodywork with clients were inspiring, and I found her exploration of yogic teachings insightful. I especially enjoyed the chapter she devoted to exploring yogic chakra theory and the transformational fire of Kundalini energy.

I also welcomed Harris' detailed inquiries into the creative and symbolic aspects of Hatha Yoga poses. She explains that the correct practice of any yoga pose means finding equilibrium between opposing forces: "Simply put, from the waist down the body is pulled downward by gravity, and from the



waist upward the upper body elongates and stretches up toward the heavens.” [JY, 81] For example, in the most basic standing pose of all, Mountain pose, we experience a deep sense of being rooted in the earth with an equally strong feeling of upward expansion. As a result, Harris says, when we practice Mountain pose correctly we are embodying psyche-body equilibrium.

By the book’s end, Harris had succeeded in convincing me that the needs of both body and psyche are met by complementing analysis with Hatha yoga bodywork. But I also found myself wanting to hear more about how the links between yogic teachings and Jungian analysis might be leveraged in work with clients. While Harris described in detail how breathwork can be integrated into analysis, I wondered how other areas of yogic practice and philosophy might be understood within a Jungian framework. For example, an examination of the yogic theory of the *koshas* (sheaths) – one of which is the physical body and another of which is *mano*, the body composed of thoughts – might have yielded useful insights. And if we assume that the subtle body can be “alchemically” created through the inclusion of bodywork in analysis, how might this knowledge be applied? What kinds of physical or psychic changes might we see taking place for clients once we begin bodywork? What forms might these changes take? How might they be interpreted or managed?

I did notice that Harris expanded her exploration of the body-psyche connection to include several other disciplines – such as Jewish mysticism and Taoism – rather than remaining focused on yoga. I frequently found it fascinating to read about how these diverse disciplines envision the psyche-body connection. But while this breadth of coverage made for interesting reading, it didn’t help

me understand Hatha Yoga’s potential alchemical effects more fully.

If there is a sequel to this book, I vote for a more focused look at how yogic bodywork could potentially function as “spiritual alchemy” within the context of a Jungian analysis. I would like to see a deeper exploration of the yogic view of the subtle body, and how it “intersects” between the physical body and the psyche to facilitate transformation.

If *Jung and Yoga* provides a kind of theoretical model for working with Hatha Yoga in a Jungian analysis, then *Yin Yoga: A Quiet Practice* (White Cloud Press) focuses simply but effectively on the practice itself. In fact, Yin Yoga is an excellent example of the grounded, body-centered type of Hatha Yoga practice that Harris advocates in her book.

The book’s author, Paul Grilley, describes Yin Yoga as a Hatha Yoga practice rooted in the ancient tradition of Taoist Yoga. It is a slow, deep practice that facilitates gradual release of the connective tissues of the hips, thighs and pelvis. Postures are all floor-based and are held for much longer than typical Hatha Yoga postures: about three to five minutes at a time.

So how is Yin Yoga different from other ways of practicing yoga?

Yin/Yang is the Taoist expression of the concept that all phenomena may be described in terms of pairs of opposites. For example, Yin is dark, Yang is light; Yin is still, Yang is moving; Yin is hidden, Yang is exposed. According to Grilley, tissues in the human body can also be characterized as either Yin or Yang. Generally, Yang tissue is made up of the more exposed or outer layers of tissue: the muscles and the tendons. Yin tissue is composed of the deeper layers of connective tissue like fascia, ligaments, joints and even bones. Yang tissue is best stretched via active, repetitive movements. Weight-training, cycling, and

running are examples of activities well-suited for building and maintaining healthy Yang tissue.

Many Hatha Yoga classes also tend to emphasize repetitive movement, though with additional dimensions of physical and mental awareness lacking in other activities. And as such, though they may access Yin tissue more than would a typical workout routine, they are unlikely to target it. In fact, Grilley claims, you will injure yourself if you try to target Yin tissue with dynamic, repetitive movement. To safely and effectively stretch Yin tissue, you need a slow, gentle, static practice. And that’s where Yin Yoga comes in.

Yin Yoga sequences are characterized by fewer postures and longer holds. To put this into context, in the Yang-style hot yoga classes I regularly attend, we practice 40 poses twice in 1.5 hours. By contrast, a Yin Yoga class typically consists of about ten poses practiced once in the same amount of time. Grilley emphasizes that Yin and Yang-style practices are complementary: you need both. He also points out that no Yoga practice is pure Yin or pure Yang. But he insists that you cannot try to target Yin tissue in a Yang-style practice without serious risk of injury.

Grilley is both opinionated and open-minded. It’s obvious he believes that much of the yoga currently practiced in North America is Yang-oriented, and that many yoga injuries are a result of the misguided attempt to target Yin tissue with a Yang-style practice. Yet he readily acknowledges that what he calls Yin Yoga is probably already practiced by many. Grilley emphasizes that his effort to “spread the word” about Yin Yoga is not because it’s necessarily something new. Rather, it is his attempt to bring balance to a North American concept of yoga that is heavily biased toward Yang-style practice.

With its emphasis on longer and deeper holds, Yin Yoga is a good example of the type of grounded Hatha Yoga practice that Judith Harris advocates in *Jung and Yoga*. Harris recommends belly breathing as her preference when doing bodywork with clients, and Grilley, too, includes breathwork as an integral part of Yin Yoga practice. In addition, the greater depth and duration of the Yin postures naturally facilitates deeper, slower breathing – the type of breathing Harris calls “embryo breathing.” [JY,40] Interestingly, Harris refers to a Taoist text as the source for her information on embryo breathing.

Grilley also describes a chakra meditation technique that uses the breath to draw Kundalini energy up from root (*muladhara*) to crown (*sahasrara*) on the inhale, and back down from crown to root on the exhale. If we were to align this technique with Harris’ emphasis on establishing our roots, we might want to focus first on finding a strong connection with the root chakra, and then drawing energy upward just to the third or fourth chakra (rather than all the way up to the crown).

But there’s another more obvious link between Yin Yoga and Jungian analysis as it’s described in *Jung and Yoga*. Grilley claims that the most important element of any Yin Yoga practice is not technique or alignment or even the breath, but time. He likens Yin, or connective, tissue to taffy: if you pull it too hard and too quickly, it will snap, but “if you gently pull taffy for a long time it will slowly stretch apart.” [YY,14]

Grilley expands on this idea using the example of teeth, which are deeply-rooted Yin tissue because they consist of bone anchored in bone: “No one would think it viable to ‘exercise the teeth’ by grabbing hold of them and wiggling them back and forth as in Yang activity. But with patient, methodical use of braces and retainers, even bone can be moved and re-aligned. Likewise, the connective tissues that form our joints can be safely and desirably exercised by gently stretching them in Yin Yoga postures.” [YY,14]

Yin Yoga: a gradual, safe way to create deep and lasting transformation. Sounds a bit like a Jungian analysis, doesn’t it?

Calendar for 2006-2007: C. G. Jung Foundation of Ontario

(Please see 2006-2007 Public Programme brochure for times, locations and prices)

Fri. Jan. 19	The Myth of Family Values	Lecture	Graham Jackson
Sat. Jan. 27	Pathways to the Creative	Workshop	Beverly and Austin Clarkson
Sun. Jan. 28	Pathways to the Creative	Workshop	Beverly and Austin Clarkson
Fri. Feb. 9	On Depression and Renewal	Mini-Lecture	Dorothy Gardner
Sat. Feb. 10	The Journal: A Book of Life	Seminar Series	Margaret Meredith
Sat. Feb. 24	Symbol Seminars No. 2: Hedgehog	Seminar	Karen Kurtz
Sun. Mar. 11	<i>Angels and Insects</i> The Film Circle No. 1	Film Seminar	Robert Gardner
Fri. Mar. 16	Individuation in a Consumer Society	Lecture	Tom Kelly
Sun. Mar. 25	<i>Withnail and I</i> The Film Circle No.2	Film Seminar	Robert Gardner
Fri. Mar. 30	On the Psychology of Comedy	Lecture	James Hollis
Sat. Mar. 31	Revisiting the Shadow	Workshop	James Hollis
Sun. Apr. 1	<i>Mulholland Drive</i> The Film Circle No.3	Film Seminar	Robert Gardner
Fri. Apr. 13	Synchronicity Explained	Mini-Lecture	Laurie Savlov
Sat. Apr. 14	The Journal: A Book of Life	Seminar Series	Margaret Meredith
Sat. Apr. 21	Symbol Seminars No. 3 : Raven	Seminar	Paul Benedetto
Sat. Apr. 28	Alchemy for Beginners No. 1	Seminar	Helen Brammer-Savlov
Sat. May 5	Alchemy for Beginners No. 2	Seminar	Helen Brammer-Savlov
Fri. May 11	Eaten by a Lion: The Gospel of Thomas	Lecture	Wynette Barton
Sun. May 13	Visions of Consciousness	Seminar	Wynette Barton

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