

The Salt-Point: *Kairos* Emergent from Chaos

Susan J. Courtney

Abstract: This paper presents the medieval symbol of the salt-point, a dot in a square in a circle, as a functional blueprint for the emergence of the transcendent *self*—the person fully entangled with an inner yet higher authority that is experienced as a state of grace. Jung had intuited this self-organizing movement, individuation, through the metaphor of *squaring the circle*, a continual refinement of the chaotic *solutio* of bitter salts of experiences and memories toward an end point of coherence of body, soul, and spirit. The salt-point is explored through a fresh perspective of an emergent dissociability of time and psyche through the images of chaos, *kronos* and *Ananke*, *Aion*, *kairos* and *Metanoia*, and cosmos. The idea of a salt *solutio* of time is presented side by side with concepts such as probability and time salt crystals.

Keywords: nous, quaternity, iota, unitemporality, synchronicity, grace

Introduction

The lived experience of meaningful timing in our lives and in the world might be intuited in the medieval symbol of the *salt-point*, a dot in a square in a circle. The circle, square, and point symbolized for Jung (1959a) psychological movements toward individuation, the reconciliation of unconscious material and everyday consciousness within the encompassing presence of the *self* (p. 224). In Jungian thinking, the *self* is paradoxically the center of one's being and a unified, objective circumference, the totality of the psyche (p. 169). Edinger (1996) described the transformational process of individuation as an act of apocatastasis, a remembering of and "return to the original ordering of things": the *self* (pp. 46–47). As the archetype of wholeness, the *self* expresses in *sui generis* symbols of collective unity (p. 44). Symbols of the deep psyche, such as the salt-point, are not projections of our thoughts; neither do they "belong to the rubbish heap of the past" (Jung, 1963, pp. xiii, 254). Because reductionism and rationalism alienate the natural symbol from its "transcendent roots and immanent goals," nonrational movements of intuiting, feeling, and sensing (pp. 221, 246) initially hold the image.

The physical, psychological, and spiritual meaning of the alchemical *sal* suggests why the symbol of circle, square, and dot was called the *salt-point*. *Sal* represented the bitter matters of the unconscious that are reconciled with consciousness in the alchemical work, the spirit that innervates this transformation, and the state of *self-unity* in the embodied and inspired wisdom called *Sal Sapientia* (Jung, 1963, pp. 188, 192–193, 240–243, 486). Mercurius is the only image operating in the transformative process as much as *sal*, and even Mercurius, according to the Arabic alchemist Ibn Umail, was "made from salt" (in Jung, 1963, p. 189).

The salt-point is explored through our felt and lived experiences of mutable timing in the work toward individuation. Notions and perceptions of time shape human

experience, from our standing in earth-bound time to our interconnectivity with eternal, archetypal forces. The circle of the salt-point symbolizes both the chthonic clock whose hands round up the chaos of the unconscious psyche “under the laws of space and time” and the “cosmic, even transcendental” sphere that indicates the *self* (Jung, 1953a, p. 105). The chthonic clock relates to images of *kronos* (time) and *Ananke* (necessity), while the cosmic clock symbolizes a timeless, fully realized state of *grace*. The square or quaternity of the salt-point symbolizes a four-dimensional “unitemporality” that indicates the “essence of individuation” (Jung, 1959a, p. 251), presented here in the image of eternal timelessness, *Aion*. Together, circle and square hold a compensatory dynamism and psychical ordering principle called *squaring the circle*, which leads to the emergence of the *point* (Jung, 1959a, pp. 194–195, 224). Jung (1959c) intuited in the point (the punctum, *scintilla*, or *iota*) a “vital and numinous” centering personality, the *self*, “to which everything is related, by which everything is arranged, and which is a source of energy that is “manifested in the almost irresistible compulsion and urge to become what one is” (p. 357). The point is presented through the images and spirit of *kairos* and *Metanoia*, which can be discerned in numinous yet sensate moments that lift us into a new sense of time and space. The point emergent in the center of the quaternity creates a quincunx or *quinta essentia* that speaks to the fifth dimension of atemporal, cosmic harmony (von Franz, 1974, p. 121), presented here as the state of *grace*.

Methodology

This paper uses a methodology that Jung (1963) perceived in the alchemical operation of *solve et coagula*, to dissolve and coagulate (p. xiv). *Solve* represents an incoherent *solutio* in which fixed thinking and old attitudes dissolve within fresh waters, while *coagula* signifies the refinement of understanding through new connections that emerge out of the *solutio* (Edinger, 1985, pp. 47, 83–85). Jung employed *solve et coagula* in his work through what Edinger (1996) called a nonlinear *presentational* methodology in which information from many backgrounds that seem “raw . . . alien and disconnected” are held in the *solutio* of research without pre-conceived ideas of how they fit together (p. 11). The *solutio* has its own *eros*, which magnetically self-organizes into a cluster of images holding unexpected associations (p. 11).

Chaos

The beginning state in the movement toward self-unity can be likened to the primeval chaos in which orderly time and space have not been established and mysterious forces repulse and attract us (Jung, 1954, pp. 182, 191). Chaos is experienced as a fragmenting of psyche, time, and everyday matters; the sense of *me* dissolves, sometimes to the point of a catastrophic collapse of the personality (Jung, 1953b, p. 163). In Hermetic doctrine, dark chaos was home to the chthonic mother whose animate and magnetic power could “*feel or perceive*” our bitter, dissociated sparks of regret, sadness, and guilt (emphasis in original, Jung, 1959a, pp. 156–157). The Mithraic mysteries perceived a “spirit of the chaotic waters of the beginning,” the “matrix of all potentialities,” which transforms the chaotic *solutio* to the “baptismal water of rebirth and transcendence” (Jung, 1963, pp. 197–199). The work of *coagula*, to form a stronger sense of *me* out of the chaotic miasma, does not rely primarily on the thinking function; our feelings and intuition help us to sense and integrate “the whole weight of reality” (Jung, 1959a, pp. 32–33). Jung (1953a) considered the

experience of dissolving in the blackness of chaos as “the *sine qua non* of any regeneration of the spirit and the personality” (p. 74). Recognizing the deeper meaning held in the unconscious psyche through sense and sensibility creates a breakwater against the sea of chaos and “in this way a new cosmos arises” (Jung, 1959b, pp. 30–31). Jung added, “Life is crazy and meaningful at once” (p. 31).

The Circle of Time and Necessity: *Kronos* and *Ananke*

The abyss of the unconscious psyche finds self-organization through a circular distillation of chaotic thoughts and feelings within the constraints of measured time and space (Jung, 1959a, p. 32). The circle had both corporeal and noncorporeal meanings in medieval philosophy; the corporeal or *coagula* aspect belonged to *kronos* (Jung, 1968, p. 76). In ancient times, *kronos* symbolized relational time, the cycles and rhythms of the human condition that underlie the beauty and heartbreak of birth, decay, and death (Levi, 1944, p. 274). *Kronos* is accompanied by *Ananke*, the goddess of *necessity* (etymologically related to *nexus*, “bound”), who binds the world in causality and fate (von Franz, 1992, pp. 92–93). *Ananke* spins earthly lives out of conflicts that arise in the necessities of lived existence; Heraclitus wrote, “all things happen by strife and necessity” (qtd. in von Franz, p. 93). *Ananke* in turn is bound by the predictable cycles of *kronos*, a marriage symbolized by the ouroboric, tail-eating serpent (p. 93). The ouroboros symbolizes the necessary cycles of consciously swallowing and metabolizing the disordered tailings of the unconscious psyche in what Jung (1959c) called an instinctive “*attempt at self-healing*” (p. 388, emphasis in original). *Ananke* was traced etymologically to the ancient Semitic words for *narrow*, *throat*, *necklace*, *strangle*, and *fetters* and to its Germanic root *eng*, found in *angst* and *anxiety* (in Hillman, 1980, pp. 5–6). Whereas *kronos* brings empirical boundaries to our lives, *Ananke* reminds us that the nexus of family, social, and professional circles strangles some part of our wild soul that longs for unfettered chaos.

The Square, Quaternity, and Aion

The circle, square, and point are not static figures in symbology but natural dynamisms of the psyche. The square squares away the personality by reconciling conflict in the numinous,¹ unifying force of the *quaternity*, which drives and illuminates the process of individuation (Jacobi, 1959, p. 166). The quaternity symbolized a self-organizing principle of wholeness in ancient, medieval, and Renaissance philosophies (Jung, 1958b, pp. 37, 37n), just as *Aion* was “an image of totality” (Edinger, 1996, p. 16). Jung (1956) associated the “strange god, Aion” with the fourfold “*mystic quadriga*,” which signified eternal “Time” and destiny (pp. 279–280). The quaternity also represented a guiding voice of inner authority, an intimate partner of the soul, the “God within,” the *self* (Jung, 1958b, pp. 57–58); (Jung, 1959a, p. 22). In the same way, *Aion* held the meaning of an inner life partner who inspires one until the last breath is gone (Edinger, 1996, p. 15).

Aion throughout ancient and medieval times was conceptual more than religious or anthropomorphic; it was a “creating power” of a “divine mind of a world of ideas . . . present in the world as an image” (Manchester, 1995, p. 167). Levi (1944) surmised from his study of the mystery traditions that *Aion* signified a bundle of characteristics, ranging from cosmic timelessness to the effect on human experiencing of the divine, greater *Nous* (pp. 309–310). In this light, perhaps *Aion* is an ideogram whose letters *alpha*, *iota*, *omega*, and *nu* represents its attributes.

Alpha-omega signifies the unbroken wheel of timelessness in the “self-generating and self-devouring” nature of the ancient ouroboros (Jung, 1963, p. 307). Alpha and omega are “symbolic features of the Self,” the archetype of wholeness that reconciles inner and outer conflict (Edinger, 1996, pp. 34, 44). In a mosaic dated to the third century CE, a figure labeled *Aion* stands in the midst of the zodiac’s unbroken wheel, indicating the stature of the eternal “ruler of the universe, without beginning and without end, who was, is, and will be, the immutable and perpetual creator” (Levi, 1944, p. 292). In Gnosticism, *Aion* existed before the beginning and was “the origin of all things” as well as the destroyer of all things, signifying the alpha-omega of eternity (Edinger, 1996, p. 17).

The dot was missing in the ancient form of the Greek letter *iota*, but its esoteric meaning lies in the immanent power of the unmanifested dot or point, which signified in Arabic Gnosticism the perfect, invisible, yet indivisible universe (Jung, 1960a, p. 199). Jung associated the *iota* with the *scintillae* or *lumen naturae*, “tiny conscious phenomena” that hold a “uniting character” and that signal the emergence of the *self* (pp. 198–199).

A cognate for the Greek letter *nu* has not made it into the English lexicon, but a modern Greek seeker of esoteric knowledge related *nu* to *nous*, the mind: reasoning that incorporates sensate, emotional, and intellectual senses (<https://Greece.greekreporter.com>). The Neoplatonists considered *Aion* to be the Supreme Principle of a greater or divine *Nous*—an “agglomeration of light,” which fragments into the earthly realm in points of lesser *nous* called *aiones*, *scintillae*, or *lumen naturae* (Casadio, 2005). In ancient Greece, *Aion* was associated with a life force, inner spirit, *daemon*, or *nous* that flows within us throughout our lifespan (Edinger, 1996, p. 18). Manchester (1995) described the personal, felt experience (*nous*) that emanates from the great *Nous* of *Aion* as “an inexhaustible power that seems to well up in oneself,” which relates with “equal immediacy and potency to all time” (p. 167). Plotinus described the great *Nous* of *Aion* as “vivacious” and “boiling with life”; “for the soul that awakens to this presence of Mind, the experience is like a homecoming, a coming into oneself” (p. 168). Jung (1959a) associated *Aion* with *Nous* in his concept of the *self* as an *eidos* behind the “supreme ideas of unity and totality,” which will be felt as a state of grace (p. 34). In the moment of receiving a flash of divine *Nous*, we would do well to remain cognizant of our own embodied *nous* so as to sustain the great *Nous*’ creative spark and vitality in “a kind of divine possession” (pp. 212–213).

Squaring the Circle

Jung (1959a) perceived in the circle, square, and point an “organizing principle” of individuation that he called the “squared circle of the self” (p. 204). Squaring the circle is a lifelong process of differentiating and integrating psychical conflict to a state of coherence and wholeness (pp. 189–190, 224, 239). The squaring of the circle is comparable to the alchemical *vas pellicanicum*, the vessel and agency of transformation that creates an inner readiness to accept the archetype of the *self*—the *quinta essentia* (Jung, 1968, pp. 86–87). The resolution of the tension of the circle (*kronos*) to the square (*Aion*), is suggested in Jung’s (1963) observation that “the one-after-another is in reality a happening of events side-by-side” (p. 169). Edinger (1996) interpreted Jung’s statement as a “psychologically profound notion” of how the nexus of time and nontemporality work toward an ever-crystallizing wholeness (p. 16).

Point and *Kairos*

The *point* of the salt-point signified to Jung (1959a) a higher authority, an “indescribable whole consisting of the sum of conscious and unconscious processes . . . what I have called the self” (p. 189). The point acts like a magnetic force or axis between the everyday *me* and the “original and unalterable character” of the transcendent *self* (p. 190). Where the circle represents *kronos* and the square *Aion*, the point suggests the meaningful flash of *kairos* that Edinger (1996) described as “the right moment, the time of fulfillment” in one’s life (p. 15). Von Franz (1974) noted the etymological connection of *kairos* to the Sanskrit *Kali* (feminine, activating form of time), and *kairoo*: “to attach the threads of a web together”; she envisioned *kairos* as an archetypal goddess weaving a dynamic field of meaning across time (pp. 255–256). White (1987) discerned in *kairos* a propitious, relational, fleeting arrow of time that pierces ordinary time if there is sufficient *eros* present in the critical moment (p. 13). In ancient Greek poetry, *kairos* held the sense of finding a critical point of balance between lived experience and an intervening divine presence of inspired wisdom (Kinneavy, 2002, pp. 62–63). *Kairos* has held meaning for millennia of a highly significant instant touching the human experience, a salt-point which calls us to respond and act with greater *nous*.

Kairos in Lived and Transcendent Experience

In Judaic texts, *kairos* indicates critical points when the sacred order intersects with the earth-bound temporal order, creating openings for spiritual transformation of the people, such as the moment when Moses received the commandments (Smith, 2002, p. 55). *Kairos* is found 86 times in the New Testament, most significantly in the manifestation of the eternal Christ spirit in the begotten “Son of Man” (p. 55). Jung (1958a) presented the transformation of the begotten man into the unbegotten Christ as a meaningful interconnection of a “nontemporal, eternal event with a unique historical occurrence” (p. 400). The eternal (*Aion*) “appears in time (*kronos*) as an aperiodic sequence (*kairos*)” (p. 400). Understanding the meaningful juncture of begotten time and unbegotten nontemporality requires the difficult acceptance that “‘time’ is a relative concept” (p. 400). Jung (1959a) cautioned against over-identification with a singular moment emerging from psychically relative spacetime, since that can lead to falling out of sync with the necessary world of time and space (p. 24).

Kairos indicated the razor’s edge of wilderness and *civitas* at least as far back as the Pythagorean school (Kinneavy, 2002, p. 65). Thompson (2002) perceived the spirit of *kairos* in Emerson’s image of America as the land of opportunity, a transcendental yet earthen state that works toward social change and global leadership (p. 187). In one example, the Emancipation Proclamation evoked *kairos* in the meaningful and transformational “providential moment” that Lincoln seized to transcend the mud and mire of ground-in hatred and racism (p. 194). In 1985, South African religious leaders wrote the *Kairos Documents*, which challenged the current practice of nonresistance to the social injustice inherent to the apartheid state. Its first words, “The time has come. The moment of truth has arrived” (Kairos Theologians, p. 1), called for spiritual leaders to seize the moment and to act civically with confidence of divine righteousness.

Kairos was closely associated in antiquity with *krisis*, a vitally important and decisive point when change must be made for better or for worse—in one’s health, a battle, a life decision, in faith (Sipiora, 2002b, p. 120). The *kairotic* crisis carries a timeless

numinosity that magnetically draws the person to its unknown source. A crisis holds opportunity (a personification of *kairos*) for taking action in the right moment (*eukairos*). If one acts when the gods are not present, the result is *kakakairos* (Sipiora, 2002a, p. 4). If we allow a degree of creative freedom to such moments, there arise possibilities of a reciprocal action between the conscious person and the unconscious psyche that creates a third thing striking out of the crisis point, a momentous, numinous flash that will be felt as “grace” (Jung, 1961, p. 335).

Kairos and Metanoia

Kairos has a consort, *Metanoia* [from the Greek *meta*, above and beyond, and *nous*, mind (etymonline.com)], who was often depicted standing behind *kairos* with a bowed head, symbolizing feelings of sorrow and regret for opportunities missed (Meyers, 2011, p. 6). *Metanoia* mediates possibilities for reflective self-awareness of “mind and body, feeling and intellect,” in critical points of our lives (pp. 7–8). For Jung (1956), *metanoia* signified a transformational point, often in midlife, in which some face or facet of the unconscious psyche makes itself known in dreams and visions (p. xxvi). As we hold the disquieting feelings of a *metanoia* and bring to them our insight (the embodied conscience), we find our individuality (Jung, 1964a, pp. 275–276). An inner authority, *metanoia*, emerges in us from the roots of our felt experience and from the heights of “metaphysical command” (Jung, 1964b, pp. 379–380).

There is a kind of cascade effect that begins with not grasping the potential of new horizons and ignoring the inner voices and visions that signal the emotional, mental, and spiritual rebirth of a *metanoia*. In a critical moment of confrontation with uncanny forces (chthonic and transcendent), it is tempting to cling desperately to the safe boundaries of our old attitudes and beliefs. As a result, we may fall back to an earlier stage in life in what Jung (1953b) called a “*regressive restoration of the persona*” (p. 163, emphasis in original). Rejecting emergent opportunities out of fear of mistakes and of the unknown could trigger a collapse of one’s values and ideals. Even the framework of everyday time and space could lose its integrity in an event horizon that signals a potentially catastrophic tumble to the unconscious matrix (p. 163). As we bring perspicacity and sensitivity to our embodied existence and inner spirit, our *nous*, we gain the confidence to seize a numinous moment of *kairos*.

Kairos and the Loss of Unmeasured Time

The spirit of *kairos* is evident in contemporary politics, rhetoric, psychology, and the arts, yet the word *kairos* is not in everyday usage. Smith (2002) correlated a loss of the spirit and meaning of *kairos* in our culture to the absence of an English cognate and a consequential diminished understanding of critical, qualitative moments in our lives (pp. 46–47). Mason (2002) contended that the loss of *kairos* in our vocabulary has eroded the appreciation for qualitative, unmeasured time and for the depths of timelessness in the arts (p. 199). Time has become shallow and quantitative, measured by money, efficiency, and the accumulation of objects that “hedge against our own transience” (p. 199). A world “bereft of the comforting backdrop of timeless ideal certainties” (*Aion*) alienates us from the “shifting horizons” of *kairos*, from our “fuller natures,” and from our place in the chaotic uncertainty of the cosmos (p. 208). As we heighten our embodied awareness of our

experiences, we become more sensitive to the openings of transcendent horizons that are fluid and alive (pp. 208–209).

The flashpoint of *kairos* expresses a transcendent moment out of time and space that relates to the human experience: characteristics of synchronistic phenomena (Jung, 1960a, pp. 229–231), which suggests that synchronicity is the contemporary cognate of *kairos*. Just as noticing a synchronistic event deepens its intrinsic meaning, the apperception of a vital and transcendent moment of *kairos* calls for sensitivity and responsiveness (Sipiora, 2002a, pp. 1–10). Hill (2002) proposed that a moment of *kairos* is felt as a “resonance” with “the elements and the stars, in music, minds, and bodies” (p. 212). Cambray (2009) suggested that resonance is an “attunement among elements or agents in a field . . . [that] can lead to emergent properties,” including synchronistic phenomena (68). Synchronicities emerge from an unknowable, “‘Just-So,’” eternal “*psychic probability*” field that is organized by a meaningful, contingent (chance) yet “universal factor existing from all eternity” (Jung, 1960b, emphasis in original, pp. 515, 519). Isocrates had understood *kairos* as a spirit of responsiveness to ever-changing conditions of the person in the world, which Sipiora (2002a) characterized as an “epistemology of probability” revealing a “contingent universe” (pp. 13–14).

***Kairos* and Discrete Time Crystals**

In this paper, the salt-point symbolizes unpredictable flashes of *kairos* emergent from the disorder of chaos and the substrate of chronological time within *Aion*’s eternal timelessness. In the last few years, physicists have observed new phenomena that they termed *discrete time crystals*, a new dynamic of time created by salt crystals (“Physicists unveil,” 2017, p. 2). The salt crystals are first dissociated to a dynamic, molten ionic solution—a disordered system (Shelton, 2018). The ions are driven in alternating pulses that magnetize them and then “kick” them into a self-organizing yet unpredictable, crystalline lattice of time that is not fused to chronological time or space (Shelton, 2018). The crystals’ dynamic patterning or lattice-making can be accelerated to twice the speed of its pulsing drivers, a characteristic that has not been observed before in any classical or quantum system, which suggested to the researchers an unknown, out-of-system driver (“Physicists unveil,” 2017, p. 2). Although the observation of unpredictable flashes of time is new, quantum physicists expressed confidence that discrete time crystals are not rare events and “can occur in essentially all natural realms” (p. 2).

Including observations of discrete time crystals in a depth-psychological essay does not reduce the salt-point and its meaning to a physical mechanism. Jung (1963) surmised that the quantum world and depth psychology share a “common background” that is “as much physical as psychic and therefore neither, but rather a third thing, a neutral nature which can at most be grasped in hints since in essence it is transcendental” (p. 538). In a letter to a friend, Jung (1973) wrote, “we are crucified between the opposites and delivered up to the torture until the ‘reconciling third’ takes shape” (p. 375). Jung (1960b) intuited in his observations of synchronistic phenomena a continuous creation of a pattern that exists from all eternity, repeats itself sporadically, and is not derived from any known antecedents” (pp. 517–519)—a prescient portrayal of salt time crystals.

Cosmos and Grace

The point is a magnetic “organizing factor” and universal centering power that works to reconcile inner and outer conflict, leading to a state of unity within the totality of the transpersonal *self* (Jung, 1959a, p. 198). The “inner unity” of the *self* is not ethereal but encompasses the whole person and “offers the possibility of an intuitive and emotional experience” (Jung, 1954, p. 314). By a spiraling movement, the point “changes the angular form of the square into a circular one. This [fully-differentiated circle] is the final perfection, the cosmos,” the quintessence, “the most refined, spiritually imaginable unity” (Jung, 1959a, pp. 121, 220). We experience the squaring of the circle in synchronistic, *kairotic* flashes of insight that draw us out of ordinary time and space into harmony with the encompassing timeless unity of *Aion*. Progoff (1973) described the sense of participation with the cosmos as an intense transportation “to a higher dimension of being . . . accompanied by a great emotional affect” that carries “a sense of transcendent validity, authenticity, and essential divinity” (p. 83).

An experience of cosmic timelessness might be felt as a state of grace. Grace in Christian orthodoxy has been projected onto an externalized God while being excluded “from any bond with nature” (Rahner, 1955, pp. 361–362). God grants grace through the Holy Spirit as a *metanoia*, glossed as repentance for earthly sins (p. 361). In contrast, Jung (1964a) interpreted *metanoia* as a “rebirth of spirit” that works through “trusting [our] inner experience,” our embodied, psychical life (p. 276). The marriage of spirit and nature in the presence of grace can be found in many older cultures and spiritual traditions. In religions of India, grace radiates from a transcendent deity who reposes in nature and who participates in our lives through “*prasannam jnanam*,” clear insight (Masson-Oursel, 1955, p. 11–12). The Eleusinian initiation mysteries imbued grace with the joys and sorrows of the realms of body and earth as well as a rebirth and transcendence of the spirit (Wili, 1955, p. 83). The understanding of grace (*yugen*) in the Japanese Shinto tradition suggests that as we participate imaginatively in the world of nature (through a creative discipline), a transcendent moment of stillness is possible when “tears well uncontrollably” (Parkes & Loughnane, 2005, sec. 5). Jung (1958c) proposed that although the gifts of grace, faith, hope, love, and understanding cannot be “taught nor learned, neither given nor taken, neither withheld nor earned,” we draw closer to these essences as we “commit to ourselves with our whole being” (pp. 331–332). Certain techniques promote the transformational quality of grace, including yoga and dialogue with our “inner friend of the soul,” although grace is also a silent presence of *otherness* who “transforms what is mortal in me to what is immortal” (Jung, 1959d, pp. 129, 131–132, 134). Jung (1961) recalled a moment in his youth in which he felt the presence of a supreme authority within himself, an experience that brought him to a state of grace and a feeling of “unutterable bliss” (pp. 39–40). The experience of grace does not come out of *logos* but is a numinous experience of one’s own natural being, and “then and then only is it convincing” (pp. 335–336).

Conclusion

This essay has explored the salt-point and its component symbols of circle, square, and point. Each image carries a depth of meaning in our participation with five aspects of time as they relate to the process of individuation. In the timeless disorder or *solutio* of chaos, we experience an uneasy fragmenting in body and psyche as well as an inspirational spark of a fresh perspective. The orderly cycles of time of *kronos* and the bonds of necessity help

us to contain our inner chaos, perhaps overly so, calling for a revitalizing return to our depths. Time and necessity ground us in reality and sustain the resolution of inner and outer conflict, symbolized in the square and *Aion*. The eventual embodied connection with the eternal timelessness of *Aion* is realized fully in the differentiated timelessness of cosmos, the *quinta essentia* that we experience as grace. Each aspect of time and timelessness is punctuated with meaningful, resonant sparks of *kairos* that emerge in numinous moments and draw us into our individuation. The resonance we feel with the world in such moments may one day extend to the cosmos.

Contributor

Susan J. Courtney, PhD in depth psychology from Pacifica Graduate Institute, writes as a means to explore places where psyche and the natural world fuse in a dissociable *solutio*. She incorporates Jungian studies with quantum probability and entanglement through an intuitive appreciation of the *anima mundi* as a lived experience.

Notes

¹ *Numinous* in Jungian thinking indicates a *scintilla* of insight or consciousness shining out of the collective psyche that indicates the emergence of the individuated *self* (Edinger, 1995, p. 60).

References

- Cambray, J. (2009). *Synchronicity: Nature & psyche in an interconnected universe*. College Station, TX: Texas A&M University Press.
- Casadio, G. (2005). *Aion*. In L. Jones (Ed.), *Encyclopedia of religion* (2nd ed.). Retrieved from Encyclopedia.com: <http://www.encyclopedia.com/environment/encyclopedias-almanacs-transcripts-and-maps/aion>
- Edinger, E. (1985). *Anatomy of the psyche: Alchemical symbolism in psychotherapy*. Chicago, IL: Open Court.
- Edinger, E. (1995). *The Mysterium lectures: A journey through C. G. Jung's Mysterium Coniunctionis*. J. D. Blackmer (Ed.). Toronto, Canada: Inner City Books.
- Edinger, E. (1996). *The Aion lectures*. Toronto, Canada: Inner City Books.
- Hill, C. E. (2002). Changing times in composition classes: *Kairos*, resonance, and the Pythagorean connection. In P. Sipiora & J. S. Baumlin (Eds.), *Rhetoric and Kairos* (pp. 211–225). Albany, NY: State University of New York Press.
- Hillman, J. (1980). On the necessity of abnormal psychology: *Ananke* and *Athene*. In J. Hillman (Ed.), *Facing the Gods* (pp. 1–38). Putnam, CT: Spring. (Original work published 1977)
- Jacobi, J. (1959). *Complex / archetype / symbol in the psychology of C. G. Jung* (R. Manheim, Trans.). New York, NY: Princeton University Press. (Original work published 1957)

- Jung, C. G. (1953a). *Psychology and alchemy* (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 12, 2nd ed.). Princeton, NJ: Princeton University Press. (Original work published 1944)
- Jung, C. G. (1953b). The relations between the ego and the unconscious (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 7, 2nd ed., pp. 123–244). Princeton, NJ: Princeton University Press. (Original work published 1928)
- Jung, C. G. (1954). The psychology of the transference (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 16, 2nd ed.). Princeton, NJ: Princeton University Press. (Original work published 1946)
- Jung, C. G. (1956). *Symbols of transformation* (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 5, 2nd ed.). Princeton, NJ: Princeton University Press. (Original work published 1912)
- Jung, C. G. (1958a). *Answer to Job* (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 11, 2nd ed.). Princeton, NJ: Princeton University Press. (Original work published 1952)
- Jung, C. G. (1958b). Psychology and religion (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 11, 2nd ed., pp. 3–106). Princeton, NJ: Princeton University Press. (Original work published 1938)
- Jung, C. G. (1958c). Psychotherapists or the clergy (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 11, 2nd ed., pp. 327–347). Princeton, NJ: Princeton University Press. (Original work published 1932)
- Jung, C. G. (1959a). *Aion: Researches into the phenomenology of the self* (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 9, pt. 2, 2nd ed.). Princeton, NJ: Princeton University Press. (Original work published 1951)
- Jung, C. G. (1959b). Archetypes of the collective unconscious (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 9, pt. 1, 2nd ed., pp. 3–41). Princeton, NJ: Princeton University Press. (Original work published 1934)
- Jung, C. G. (1959c). Concerning mandala symbolism (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 9, pt. 1, 2nd ed., pp. 355–390). Princeton, NJ: Princeton University Press. (Original work published 1950)
- Jung, C. G. (1959d). Concerning rebirth (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 9, pt. 1, 2nd ed., pp. 113–147). Princeton, NJ: Princeton University Press. (Original work published 1939)
- Jung, C. G. (1960a). On the nature of the psyche (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 8, 2nd ed., pp. 159–234). Princeton, NJ: Princeton University Press. (Original work published 1946)

- Jung, C. G. (1960b). *Synchronicity: An acausal connecting principle* (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 8, 2nd ed., pp. 417–531). Princeton, NJ: Princeton University Press. (Original work published 1952)
- Jung, C. G. (1961). *Memories, dreams, reflections* (A. Jaffé, Ed.). (C. Winston & R. Winston, Trans.). New York, NY: Random House.
- Jung, C. G. (1963). *Mysterium coniunctionis* (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 14, 2nd ed.). Princeton, NJ: Princeton University Press. (Original work published 1955)
- Jung, C. G. (1964a). The undiscovered self (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 10, 2nd ed., pp. 245–305). Princeton, NJ: Princeton University Press. (Original work published 1957)
- Jung, C. G. (1964b). *Flying saucers: A modern myth of things seen in the sky* (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 10, 2nd ed., pp. 307–433). Princeton, NJ: Princeton University Press. (Original work published 1958)
- Jung, C. G. (1968). The visions of Zosimos (R. F. C. Hull, Trans.). In H. Read et al. (Series Eds.), *The collected works of C. G. Jung* (Vol. 13, pp. 57–108). Princeton, NJ: Princeton University Press. (Original work published 1954)
- Jung, C. G. (1973). *C. G. Jung letters, Volume 1* (R. F. C. Hull, Trans.). G. Adler & A. Jaffe (Eds.). Princeton, NJ: Princeton University Press.
- Kairos Theologians (Group). (1985). *Kairos document: Challenge to the churches, a theological commentary on the political crisis in South Africa*. Retrieved from: kairossouthafrica.wordpress.com
- Kinneavy, J. L. (2002). Kairos in classical and modern rhetorical theory. In P. Sipiora & J. S. Baumlin (Eds.), *Rhetoric and Kairos* (pp. 58–76). Albany, NY: State University of New York Press.
- Levi, D. (1944). *Aion. Hesperia: The journal of the American School of Classical Studies at Athens*, 13, 269–314. Retrieved from: <http://www.jstor.org/stable/146699>
- Manchester, P. (1995). Eternity. In M. Eliade (Series Ed.), *The Encyclopedia of Religion: Vol. 5.* (pp. 167–171). New York, NY: Simon & Schuster Macmillan.
- Mason, G. (2002). In praise of *kairos* in the arts: Critical time, East and West. In P. Sipiora & J. S. Baumlin (Eds.), *Rhetoric and Kairos* (pp. 199–210). Albany, NY: State University of New York Press.
- Masson-Oursel, P. (1955). The doctrine of grace in the religious thought of India (R. Manheim, Trans.). In J. Hillman (Ed.) *The mysteries: Papers from the Eranos yearbooks* (pp. 3–13). Princeton, NJ: Princeton University Press. (Original work published 1936)

- Meyers, K. (2011). Metanoia and the transformation of opportunity. *Rhetoric Society Quarterly*, 41, (1), 1–18. Retrieved from https://uwm.edu/c21/wp-content/uploads/sites/359/2017/06/mueller_myers_metanoia.pdf
- Parkes, G., & Loughnane, A. (2005). Japanese aesthetics: *Yugen*: mysterious grace. In E. N. Zalta (Ed.), *The Stanford encyclopedia of philosophy* (Winter 2018 ed.). Retrieved from <https://plato.stanford.edu/entries/japanese-aesthetics/#YuugMystGrac>
- Physicists unveil new form of matter—time crystals. (2017, January). *Phys.org*. Retrieved from: <https://phys.org/print404656908.html>
- Progoff, I. (1973). *Jung, synchronicity, & human destiny: Noncausal dimensions of human experience*. New York, NY: Dell Publishing.
- Rahner, H. (1955). The Christian mysteries and the pagan mysteries (R. Manheim, Trans.). In J. Hillman (Ed.), *The mysteries: Papers from the Eranos yearbooks* (pp. 337–401). Princeton, NJ: Princeton University Press. (Original work published 1944)
- Shelton, J. (2018, May). Physicists find signs of a time crystal. *Phys.org*. Retrieved from <http://phys.org/news/2018-05-physicists-crystal.html>
- Sipiora, P. (2002a). Introduction: The ancient concept of *kairos*. In P. Sipiora & J. S. Baumlin (Eds.), *Rhetoric and Kairos* (pp. 1–22). Albany, NY: State University of New York Press.
- Sipiora, P. (2002b). *Kairos*: The rhetoric of time and timing in the New Testament. In P. Sipiora & J. S. Baumlin (Eds.), *Rhetoric and Kairos* (pp. 114–127). Albany, NY: State University of New York Press.
- Smith, J. E. (2002). Time and qualitative time. In P. Sipiora & J. S. Baumlin (Eds.), *Rhetoric and Kairos* (pp. 46–57). Albany, NY: State University of New York Press. (Original work published 1986)
- Thompson, R. (2002). Ralph Waldo Emerson and the American *kairos*. In P. Sipiora & J. S. Baumlin (Eds.), *Rhetoric and Kairos* (pp. 187–198). Albany, NY: State University of New York Press.
- Von Franz, M. L. (1974). *Number and time: Reflections leading toward a unification of depth psychology and physics* (A. Dykes, Trans.). Evanston, IL: Northwestern University Press. (Original work published 1970)
- Von Franz, M. L. (1992). Time: Rhythm and repose. In *Psyche & Matter* (pp. 63–112). Boston, MA: Shambhala. (Original work published 1978)
- White, E. C. (1987). *Kaironomia: On the will to invent*. Ithaca, NY: Cornell University Press.
- Wili, W. (1955). The Orphic mysteries and the Greek spirit (R. Manheim, Trans.). In J. Hillman (Ed.), *The mysteries: Papers from the Eranos yearbooks* (pp. 64–92). Princeton, NJ: Princeton University Press. (Original work published 1944)