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a quarterly journal of Jungian thought

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# Psychological Perspectives

a journal of global consciousness integrating  
psyche, soul, and nature

VOLUME 52, ISSUE 1 / 2009

Abstracted/indexed in: EBSCO Academic Search Complete, Family Index Database, Psychoanalytic Abstracts, PsycINFO/Psychological Abstracts.

*Psychological Perspectives* (ISSN: 0033-2925) is published quarterly in March, June, September, and December by Taylor & Francis Group, LLC, 325 Chestnut Street, Philadelphia, PA 19106.

US Postmaster: Please send address changes to Psychological Perspectives, Taylor and Francis Group, LLC, 325 Chestnut St. Philadelphia, PA 19106.

Annual Subscription, Volume 52, 2009

Print ISSN - 0033-2925; Online ISSN - 1556-3030

Institutional subscribers: £144, US \$236, €188.

Personal subscribers: £44, US \$72, €57.

An institutional subscription to the print edition includes free access to the online edition for any number of concurrent users across a local area network.

Production and Advertising Office: 325 Chestnut Street, Philadelphia, PA 19106. Tel: 215-625-8900, Fax: 215-625-8563.

Production Editor: Jessica Thorn.

## Subscription offices

USA/North America: Taylor & Francis Group, LLC, 325 Chestnut St., Philadelphia, PA 19106. Tel: 215-625-8900, Fax: 215-625-2940. UK/Europe: T&F Customer Services, Sheepen Place, Colchester, Essex CO3 3LP, UK. Tel: +44(0)20-7017-5544; Fax: +44(0)20-7017-5198. For a complete guide to Taylor & Francis Group's journal and book publishing programs, visit our website: [www.taylorandfrancis.com](http://www.taylorandfrancis.com).

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March 2009



published quarterly since 1970 by the  
C. G. Jung Institute of Los Angeles

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of our species. Given this fact, it seems likely that those carriers of a large consciousness serve an “Atlas-function,” supporting the world of collective consciousness and assuring the continuity of civilization. When one of these “great ones” dies, the psychic Continuum is torn, exposing us to eruptions from the depths. “Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked and the rocks were split, and the graves were opened . . .” (Matt 27:51 NKJV). In my view Dr. von Franz’s consciousness was of this order. Her death has torn a hole in the world psyche. It is a dangerous gap that will be hard to fill.

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*Dianne D. Cordic is a Jungian analyst in private practice in Marina Del Rey, CA.*

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LISTENING TO THE RHINO:  
VIOLENCE AND HEALING IN A  
SCIENTIFIC AGE. (2008).  
BY JANET O. DALLET. NEW YORK:  
AEQUITAS.

*Reviewed by Deborah Wesley*

Here is a new book from one of depth psychology’s senior voices. As usual with the author, this one is lively, original, and profound. The cover photo of a rhinoceros with two small birds casually perched on its back leads us into a text full of

insight into both interior and outer worlds. We meet the rhino of the title as he first appears in the dreams of a gifted woman, whom the author has known for more than 30 years, initially as her Jungian analyst. We follow the patient’s devoted inner work with the dream rhino, as he emerges into a living imaginative reality—mentor, opposite, and guide—and we learn of the healing of her life-threatening physical illness. Finally we see that this work gives the former patient her independence of analysis and analyst. Dr. Dallett now serves as her scribe, telling this story at her behest. The remarkable dreams and healing experience of this dreamer make up one part of this rich book and serve to illustrate and put flesh on the abstract bones of some of C. G. Jung’s basic ideas, which form another level of the book. Many other pithy personal examples, both from patients’ and from the author’s own life, bring the ideas down to earth. The language is accessible, the tone is personal, and the presentation is lucid, yet there is no dumbing-down of Jung’s thought.

We read in some detail about the work of Jungian analysis, with special emphasis on active imagination, a method for bringing unknown parts of oneself into awareness and into connection with one’s everyday personality. This discussion is unusually clear and thorough, giving a readable and rounded picture of this form of psychological work—both its potentiality for healing and

its dangers. There is also a helpful consideration of psychological symbolism and its part in healing, and of the problem of taking spiritual or psychological realities too concretely (in fundamentalisms, for instance) and the related but opposite dangers of excessive idealism and failing to recognize and respond to outer-world realities.

Seamlessly, the book then turns to two major topics of special concern in today’s world: the nature of violence and the use of psychotropic drugs. They are connected, in this psychological analysis, as they both are related to the powerful, little-understood storehouse of energy and wisdom in the human psyche, which Jung called the collective unconscious and showed to be variously reflected in human creativity, religion, war, and illness. (This autonomous force, in all its power, is symbolized and imaged by the rhinoceros of the book’s title.) We find here an original and thoughtful section on the psychological bases of violence, especially in the United States, and some challenging ideas about approaches to such issues as school shootings, gun control, and religious and other forms of terrorism.

Whereas this discussion of violence focuses on the psychic sources of explosive violence, another section, on the use of psychotropic drugs, considers contemporary uses of prescription drugs to damp down or cover up difficult, painful, unwelcome emotions (and violence). Here

the author shows us how medication can be used to avoid genuine emotion, deny underlying problems, and how it can destroy psychological healing processes. She points to the ironic parallel of such experiences with the tranquilized, zombie culture of Aldus Huxley’s novel *Brave New World*.

What we have in this small book is the fruit of a penetrating mind nourished by long experience of the psyche, and now offering us the essence of that experience, fueled by passionate concern over issues of today’s world. Don’t be deceived by the small size of the book or the informality of the language. Only a profound understanding can put forth such subtle and complex ideas in such apparently plain talk.

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*Deborah A. Wesley, Ph.D., is a Los Angeles Jungian analyst, retired, keeping her hand in teaching and writing.*

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CHANNELING YOUR HIGHER SELF.  
(1989/2007). BY HENRY REED.  
VIRGINIA BEACH, VA: A.R.E.  
PRESS.

*Reviewed by Robin Robertson*

Sometimes we can gain a lot by stretching the boundaries of our worldview, specifically looking at other ideas about the dynamic relationship between consciousness, the unconscious, and the physical world.

Henry Reed is a clinical psychologist whose “center” is the work of Edgar Cayce. He is, however, also deeply knowledgeable about Jungian psychology, and he has tried to reconcile both worldviews in his work. Just to mention a few of his Jungian connections, he’s been through a Jungian analysis, has consulted with C.A. Meier at the C.G. Jung Dream Lab in Zurich, and has taught courses on Jung at several universities, including the first for-credit university course on Jung at Princeton. He’s published articles on his work in both *Quadrant* and *The Journal of Analytical Psychology* (and perhaps, if we’re lucky, in some future issue of *Psychological Perspectives*). Reed is perhaps best known for his pioneering dream work in the 1970s, which he recorded in the volumes of *Sundance Community Dream Journal*.

In *Channeling Your Higher Self*, Reed looks at the concept of channeling in the broadest sense, covering everything from intuition, dreams, and meditation to channeled writing in particular and creativity in general, to trance, group channeling, and healing. And much more. In all cases, he looks at these issues with a fresh mind.

One small area I found highly significant was the chapter “Who Speaks During Trance Channeling?” Usually the answer to this is either that other beings are truly speaking through the channel, or that the information comes from the unconscious. The latter is what most

Jungians would answer. The problem is that this really doesn’t say very much. Reed begins with Cayce’s model that when a person dies, personal consciousness dies also, but the unconscious (which Cayce terms the *subconscious mind*) survives. Dr. Reed points out that, in looking at what survives death, Cayce makes a further distinction between *thoughts* and *activity*:

There are the continued *effects*, which arise from the permanent records of all thoughts and experiences—the Akashic Record. Thoughts are things, Cayce repeated often, and those thoughts live on in eternity. There is also the continued *activity*, which is the soul’s spirit journey in other dimensions of being. Much of what passes for contact with the activity of that spirit, however, is actually contact with the *effects of the records* of the entity’s experience patterns in the subconscious regions. That conclusion is one reason that spirit communication is of no use as proof of life after death. (p. 195)

Once we can step away from our normal ways of speaking of these issues, this distinction becomes a fascinating one to examine. Though there is not a 100% correspondence, think of the Akashic Record as the collective unconscious (and remember that the concept of the Akashic Record was developed in the 19th century, a little ahead of Jung, so a first cut at the idea). But the distinction between stored effect and

continued activity is worth deep examination.

Later in this chapter, Reed tells how Eileen Garrett (who was one of the most famous mediums of the 20th century) approached Ira Progoff, asking him to interview the spirit guides she used in her psychic readings. She knew that the two standard explanations were that the entities speaking through a medium were either actual people who had lived before or parts of her own personality. “She had serious doubts about either of these standard interpretations and wanted a deeper understanding of her mediumship” (p. 198).

Progoff interviewed four separate spirit guides that Garrett channeled. Two were supposedly dead humans: one a 13th-century Arab soldier, the other a 17th-century Persian physician. The other two were self-described as gods:

Progoff learns that questioning them about their *identity* is inappropriate. They cannot give a meaningful answer to an inappropriate question without falsifying the whole topic. . . . Furthermore, he learns that these spirits are intimately connected to Mrs. Garrett herself, and to get rid of them would be to get rid of her, and vice versa. He learns that rather than ask *who* is speaking. . . it would be better to ask *what quality of consciousness* or level of reality is being expressed at the moment. . . . Rather than think of these spirits as persons, or sub-personalities, therefore, Progoff concludes that it’s more accurate

to think of them as *personifications*. (p. 199)

Another chapter, “Dreams: The Nightly Channel,” is filled with stories that should fascinate Jungians. In his early days as a psychologist, Reed reintroduced the idea of incubating healing dreams through ceremonies similar to those described by Asklepios. In response he

received a letter from Calvin Hall, an eminent dream researcher at the University of California, Santa Cruz. He told me that he once had visited Carl Meier, the Swiss psychiatrist whose book *Ancient Incubation*, documented Asklepios’s temple medicine. Dr. Hall admitted that he was quite skeptical about the possibility of healing in dreams. Soon after his visit, however, he dreamed that a dog bit his shoulder. When he awakened, he noticed that his shoulder, normally stiff in pain from chronic bursitis, no longer ached. He said it never bothered him again. He remained a skeptic, but was glad to be free of the pain. (pp. 50–51)

In this same chapter, Reed tells of how he himself came to dream work as a young man in an attempt to cure himself of alcoholism. The story of the healing dream that finally came to him, and the slow path to his understanding of the dream, is a moving one worth reading the book for.

Throughout the book, Reed records his own experiences with the many issues he associates with channeling. Many of us in Jungian psychology have, at some critical

point in our own path of individuation, begun spontaneously painting or sculpting, or perhaps most commonly, producing *mandalas*. Since November of 2004, Reed has been painting daily mandalas, now numbering over 1,000, which he shares with the world at *www.dailymandala.blogspot.com/*. He comments:

One practice I've enjoyed for many years is improvisational painting, where I just allow my hand to move across the paper as it will. As in meditation, I've found that in this type of improvisation, it is helpful to have a focus, and the focus I've used is the mandala form. It provides a container for my improvised painting as well as a symbol of what we've been aiming at in this book. (p. 305)

Reed points out that the mandala is, as Jung was so fond of describing, a symbol of wholeness that reflects an attempt by the psyche to "square the circle." The circle represents the self and the square, our all-too-human limits of wholeness. Reed notes:

Both Edgar Cayce and Carl Jung expressed the same idea, in different terms, about the goal of a lifetime. Cayce called it "individuality," Jung called it "individuation." What both meant was that we each grow to become individual, unique, incomplete and imperfect expressions of the universal creative principle that underlies all life. A mandala expressed that blend of the unique and the universal. (p. 306)

I've only dipped into a few areas of a very rich book that I think would make Jungian readers think beyond what they already assume that they know. And that is something that Jung himself would applaud.

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*Robin Robertson is a Jungian-oriented clinical psychologist who has written several books on Jungian psychology and is a frequent contributor to Psychological Perspectives. His latest book, Indra's web: Alchemy and Chaos Theory as Models for Self-Transformation, will be published by Quest Books on July 1, 2009.*

## Film Review

*Live and Become (Schlomo's Odyssey)*. (2008). WRITTEN BY RADU MIHAILEANU AND ALAIN-MICHEL BLANC. DIRECTED BY RADU MIHAILEANU

*Reviewed by Suzy Green*

Schlomo, exiled and broken, was betrayed and orphaned by his mother, who seized an opportunity to save her son's life. Instant grief is forced upon us, the viewers, as the protagonist leaves behind the familiar and faces the rawness of the unfamiliar. The experience of being torn from one's motherland, torn from the arms of one's own mother and placed into the arms of a grieving foreign mother for the sole purpose of survival, is the excruciating beginning to which we must bear witness in this award-winning film. The feminine and maternal heroics open our hearts as we uncover the mastery of this film.

The story begins in 1985 as a grief-stricken Jewish mother mourns the loss of her child, Solomon,

and an Ethiopian mother seizes this opportunity to push her child Schlomo into the arms of the mourning Jewish mother, replacing the dead with the unknown. This 9-year-old boy had been living with his mother in a squalid refugee camp in the Sudan. In a wrenching scene the mother (Meskie Shibru Sivan) forces her weeping son to leave her side and join the transport of Ethiopian Jews to Israel. Schlomo (shortened from Solomon) is too young to understand the heroic sacrifice his mother is making and that his life is probably being saved by Hana, the Jewish woman who agreed to take him just after she lost her own son. These moments of separations, which take one life in death and recover another life through the strength of the feminine, the mothers, were astonishing. The profound words of Schlomo's mother, "Live and become," are rightly the title—and the essence—of the film.

Instructed to learn a new history, Schlomo, neither Jew nor orphan, is warned never to reveal his true identity or he would be deported and possibly killed. Schlomo's Jewish adaptation is difficult to endure knowing that the imprint of his Christian Ethiopian mother/motherland was so vividly etched into his soul. Years later and after much suffering, he realizes that his mother's rejection was his salvation and not a punishment.