



a container for the psyche in an uncertain world

Jung Society Reading Seminar 2022-2023
 Year 8: An Advanced Study of Works of Colleagues of Jung
 September 2022 - May 2023 (all dates hosted via Zoom)

Date	Time	Presenter	Volume
September 10	Friday 7-9 Saturday 10-5	Diane Braden	Friday: Psychic Contagion Saturday: Edinger, <i>Creation of Consciousness</i> <i>PDF available upon request</i>
October 8	Saturday 10-5	James Hollis	Marie Louise von Franz <i>Individuation to Fairy Tales</i> <i>PDF available upon request</i> The Girl with No Hands The Blue Light Iron John
November 12	Saturday 10-5	Phyllis LaPlante	Erich Neumann: <i>Depth Psychology and a New Ethic</i> <i>PDF available upon request</i> The Two Magicians (see below for PDFs) Apeman Fantasy (see below for PDFs)
December 10	Saturday 10-5	Kathleen Wiley	Edward Edinger, <i>The Aion Lectures: Exploring the Self in C. G. Jung's Aion</i> Audible Version (audiobook) (read below for further instructions)
February 10	Saturday 10-5	Roseanne Shepler	Edward C. Whitmont and Sylvia Brinton Perera, <i>Dreams, A Portal to the Source</i> Eugene T. Gendlin: <i>Let Your Body Interpret Your Dreams</i>
March 11	Saturday 10-5	Julie Bondanza	Edinger, <i>Anatomy of Psyche</i> (audiobook available) <i>PDF available upon request</i> Audible Version (audiobook)

April 8	Saturday 10-5	Anne Pickup	The Archetypal Symbolism of Animals, Barbara Hannah Dream Animals, James Hillman Animal Presences, James Hillman Animal Guides, In Life, Myth and Dreams, An Analyst's Notebook, Neil Russack (read below for further instructions)
May 13	Saturday 10-5	TBD	Memories, Dreams, Reflections by Aneila Jaffe Memories, Dreams, Reflections (audiobook) Audible Version (audiobook)

A Note Regarding our December Session from *Kathleen Wiley*

“I experience reading Edinger’s explorations of Jung’s writings as getting the back story of Jung’s thinking. It’s like an interpretive commentary. I invite you to listen to your inner commentary as you read the material.

Focus will be on pages 11-64 and 161-193. We will circumambulate the material together to deepen our experiential knowing of Jung’s concepts and make meaning for our life individually and collectively today. As you read the material, hear these words of Edinger:

In this chapter, in paragraph 70, Jung makes a revolutionary statement which amounts to the announcement of a whole new world view. The statement is that *Christ exemplifies the archetype of the self*. This is a simple sentence, but it is a blockbuster once it is understood in its full reality, not just as an intellectual token. It is the first clear announcement that western man’s experience of the Self has shifted from religious projection, and into the human psyche, and that man, at least one man, Jung, is conscious of that fact. (p. 44)

This tells us that we should make a discrimination between our own will and the unconscious. The ability to make that distinction is the crucial discovery and the process of an encounter with the Self. We first have to realize that we are not one, but two; there is an Other inside. As this dawns on us, we discover at the same time that much of what we do in our own daily life is not our choice at all. we discover ourselves doing things that we had not intended, not to mention overt slips and accidents and other very crude challenges to our inclination. As we become more and more aware of this twoness, we realize the reality of the Self. (p. 163)

Please read any other sections that call to you and bring your musings to share.”

A Note Regarding our April Session from *Anne Pickup*

“I am looking forward to spending a day with you in April to explore, share, experience and ponder the realm of the animal in the psyche.

Jung writes in [Dreams of Childhood](#), "Our development begins in the unconscious. If we do not realize this, we forget the animal world...our body is an animal, our body soul an animal soul."

Rather than assign one book I am giving you a list to choose from. These are references I will draw from and they are quite different in tone. Read whatever material that sparks your interest and speaks to your imagination. All are relevant!

[The Archetypal Symbolism of Animals, Barbara Hannah](#)

"These lectures illustrate how, in the light of consciousness, archetypal images of animals are positive and helpful, and how our animal nature can become the psychic source of renewal and natural wholeness."

[Dream Animals, James Hillman](#)

"Dream Animals weaves art and psychology, dream and symbol, Jungianism and lore together with evocative paintings that resonate with Hillman's absorbing essays."

[Animal Presences, James Hillman](#)

"Collected essays and lectures devoted to specific animal forms."

[Animal Guides, In Life, Myth and Dreams, An Analyst's Notebook, Neil Russack](#)

"Dr. Russack honors the animals in their own life, so that we get the feeling of their significance not only to him and his patients, but also as natural science for us all."

Enjoy your animal readings and take time to look and listen to the natural world.”

PDFs for our November Session with Phyllis LaPlante

(See next page)

The Two Magicians

The dreamer was standing in the presence of a sublime priestly figure called the "white magician," who was nonetheless clothed in a long black robe. This magician had just ended a lengthy discourse with the words, "And for that we require the help of the black magician." Then the door suddenly opened and another old man came in, the "black magician," who however was dressed in a white robe. He too looked noble and sublime. The black magician evidently wanted to speak with the white magician, but hesitated to do so in the presence of the dreamer. At that, the white magician, pointing to the dreamer, said, "Speak, he is an innocent." So the black magician began to relate a strange story of how he had found the lost keys of Paradise and did not know how to use them. He said he had come to the white magician for an explanation of the secret of the keys. He told him that the king of the country in which he lived was seeking a suitable tomb for himself. His subjects had chanced to dig up an old sarcophagus containing the mortal remains of a virgin. The king opened the sarcophagus, threw away the bones, and had the empty sarcophagus buried again for later use. But no sooner had the bones seen the light of day than the being to whom they had once belonged — the virgin — changed into a black horse that galloped off into the desert. The black magician pursued the horse across the sandy wastes and beyond and there, after many vicissitudes and difficulties, he found the lost keys of Paradise.

C.G. Jung CW9i:398

Apeman Fantasy

Neumann wrote to Jung in 1957:

"*The New Ethic* was the attempt to process a series of fantasies which roughly corresponded with the extermination of the Jews, and in which the problem of evil and justice was being tossed around in me. I am still gnawing away at these images."

His fantasy:

I seemed to be commissioned to kill the apeman, who was in a deep primal hole. As I approached him, he was hanging, by night, sleeping on the cross above the abyss, but his crooked, single eye was staring into the depths of the abyss. While at first it seemed that I was supposed to blind him, I suddenly grasped his innocence, his dependence on the single eye of the godhead, which was experiencing the depths through him, and which was a human eye. Then I sank down opposite this single eye and jumped into the abyss, but I was caught by the godhead, which carried me on the wings of his heart. After that, the single eye opposite the apeman closed and then it opened on my forehead.