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Jung & Reich: The Body as Shadow, 2nd edition, by John P. Conger. North Atlantic Books, Berkeley, CA, 2005. 232 pp. \$16.95 (paper). ISBN 1-556-43544-4.¹

At the time Jung & Reich was written John Conger was a trainer with the Bioenergetic Society of Northern California, an Associate Professor in the Clinical Psychology Department at John F. Kennedy University in Orinda, California, and Founder and Director of the Institute for Jungian and Reichian Studies. Bioenergetics, founded by Alexander Lowen, is an offshoot of Orgonomic Bio-Therapy, the discipline originated and developed by the psychoanalyst and scientist, Wilhelm Reich. As a long-time practitioner of the latter and informal student of Jung's work, I feel that I am qualified to review this book.

While the Reichian and Jungian disciplines superficially appear to be so different, even antithetical to each other, there is a "common functioning principle" (to use Reich's term) to them both and Conger has astutely discerned it. He is to be congratulated for having given us a book that is informative, readable, and most important, illuminates the various ways that these two giants of depth psychology shared similar views about Man and Nature. This is not to say that there were not great differences between them in therapeutic technique and some of their views of what we are, but at their depth, there was so much that they shared that was so intrinsically an expression of their spirits that we do them a disservice by viewing them otherwise.

As far as I can tell from my own in-depth knowledge of Reich's work and a far more superficial understanding of Jung's, Conger appears to accurately express the views of both men in content as well as intention. Both Reich and Jung were students of Freud: Jung at one time the "heir apparent" of psychoanalysis; Reich the acknowledged brilliant young theoretician and gifted therapist. Both, however, split with Freud, primarily because of different views of Freud's libido theory, views that were, in a way, completely diametrically opposed.

Jung & Reich's Relationship to Freud and Psychoanalysis

Freud's original formulation of the cause of the anxiety behind neurotic symptoms was that it was due to the damming up of libidinal (sexual) energy. This biological orientation was later changed by Freud and anxiety became a "signal" from the psyche that something was amiss in the patient's psychic equilibrium. Jung's experience was that the psychoanalytic viewpoint was too reductionistic and could not explain phenomena that Jung had become aware of through his own clinical practice and studies. These included mythical experiences and archetypes, patterns of psychic experience inherent in the collective human experience. Reich, who came on the psychoanalytic scene after Jung had left, thought that Freud's original formulation about the origin of anxiety was correct and that it was a mistake to understand neurosis primarily from a psychological point-of-view, and that one had to include the "energy economy" of the organism as a whole (libido as a physical substrate) to adequately understand neurosis².

The psychoanalytic community, including Reich, saw Jung as "mystical" and not belonging to a discipline that the analysts were trying to make "scientific" and therefore accepted by the scientific and mainstream medical communities. As best we know Jung had no opinion about Reich. As Conger well states it, "In general Reich is seen as the one who sought to heal the mind/body split through greater attention to the body and, in particular, to the bioenergetic function of sexuality. Jung is recognized as one who sought to heal the split in the psyche of modern man that divorces him from his roots, from the archetypes, from his soul through an encompassing psychological integration involving a symbolic process." (Conger, p. 10).

Conger nicely describes the evolution of each man's work and their thinking as they separated themselves out from the father, Freud. It is interesting that each in 1933, presumably without awareness of the other's writings, described the necessity of analyzing the "*whole man*". While Freud sought the cause of neurosis in the remote past of the (otherwise healthy) patient, Jung and Reich found that neurosis is recreated anew every day. This happens according to Jung, "... with the help of a false attitude that consists in the neurotic's thinking and feeling as he does ..."³. And Jung saw dreams, not necessarily as symbolic disguises, as Freud maintained, but like symbols, myths, and fairy tales, as, "expressions of what had directed the psychic energy of man throughout the ages." (Conger, p. 66). "These (mythological) motifs are not *invented* so much as *discovered*; they are typical forms that appear spontaneously all over the world, independently of tradition, in myths, fairy-tales, fantasies, dreams, visions, and the delusional systems of the insane ... they prove to be typical attitudes ... constituting the instinctive behavior of the human species ... archetypes"⁴ (italics mine). Reich also found that the neurosis is maintained by *attitudes*, "character attitudes" that are frozen into the body by chronic muscular armoring (tension)⁵.

Both Jung and Reich discovered methods of therapy that complemented and/or went beyond the usual psychoanalytic mode of verbal analysis of the free associations of the patient. For Jung it was "active imagination," a process whereby the analysand would "step into" his fantasies, so to speak. For Reich it was the mobilization and softening of the character and muscular armoring and the rest of the vast, deep world of the body with its spontaneous pulsations, bioenergetic "currents" and "streamings".

Not that Jung ignored the body, indeed he identified it as existing in the "shadow" (an aspect of the unconscious) of the psyche in Western man. Conger quotes Jung from his 1935 lecture in England: "We do not like to look at the shadow-side of ourselves; therefore there are many people in civilized society who have lost their shadow altogether, have lost the third dimension, and with it they have usually lost the body. The body is a most doubtful friend because it produces things we do not like: there are too many things about the personification of this shadow of the ego. Sometimes it forms the skeleton in the cupboard, and everybody naturally wants to get rid of such a thing"⁶. Conger, the bioenergetic therapist, correctly adds, "Indeed, the body *is* the shadow insofar as it contains the tragic history of how the spontaneous surging of life energy is murdered and rejected in a hundred ways until the body becomes a deadened object ... The body as shadow is predominantly the body as 'character,' the body as bound energy that is unrecognized and untapped, unacknowledged and unavailable" (Conger, p. 108).

Reich saw character structure as consisting of three layers, a superficial façade, which mediates between the individual and the external world and simultaneously serves to keep a middle layer in check. The middle layer consists of emotions and attitudes such as hatred, destructive rage, pornographic tendencies, greed, envy, etc. that are unacceptable to society and to the individual himself. The middle layer is a result of the thwarting of "primary" impulses of love and natural aggression

that abide at the "core" of the individual, that is, who he is at his deepest level of functioning. Jung's "persona" would logically correspond to Reich's "façade", while the "shadow" would correspond to Reich's middle layer. The middle layer and, thus, the shadow is sustained by the character and muscular armoring.

The Relationship between the Mind and the Body

However, recognizing that there is a deep and intimate relationship between the mind and the body does not solve the problem of what this relationship is. Reich, who more than anyone before or since, understood bodily organismic functions at an unprecedented depth, postulated "... the unity of psyche and soma, of emotion and excitation, of sensation and stimulus. This unity or identity as the base principle of life excludes once and for all any transcendentalism, or even autonomy of the emotions"⁷. Jung, however, believed, "body and spirit are to me mere aspects of the reality of the psyche. Psychic experience is the only immediate experience. Body is as metaphysical as spirit"⁸, and "... our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible. To speculate about such unknowable things is mere waste of time."⁹ And, "Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing"¹⁰.

What a difference in points of view! But, "Viva la difference"! For, as Reich taught us, it is especially through attempts to understand a principle that is common to two apparently antithetical concepts, a "common functioning principle", that some deeper truth emerges. Jung tries to bridge the gap through transcendentalism, Reich through a specific biological energy, "orgone energy" that pulses freely through the organism when armoring is released and that also exists in man and the cosmos as a "*mass-free energy*"¹¹. To my mind, neither man fully resolved the contradiction of psychophysiological parallelism. Mind and body remain separate entities. We will return to this problem below.

Cosmic Contact

It is in this reaching out to the cosmos, as Conger well understands, that both Jung and Reich left Freud behind. Freud was stuck in biological and psychological reductive determinism. Jung moved to the archetypes and the "collective unconscious", Reich to the "cosmic orgone energy". A-causal synchronicity was a vital aspect of Jung's understanding of man and nature, while the spontaneous pulsations of orgone outside of and within living organisms were prime movers for Reich and he described experiments that could prove his thesis. While originally seeing Jung as "mystical", postulating concepts without basis in the reality of mass or energy, at the end of the day Reich, himself, postulated that "mass-free" orgone

energy could "feel" and when functioning through man became aware of itself¹². Conger describes how Reich is struck by the "objective functional logic in the natural functions beyond (one's) personal being"¹³. "God . . . appeared to be the perfectly logical result of man's awareness of the existence of an objective functional logic in the universe"¹⁴. For Jung it was, "And then, in that one moment in which I came to know, the world sprang into being; without that moment it would never have been. All Nature seeks this goal and finds it fulfilled in man but only in the most highly developed and most fully conscious man . . ."¹⁵.

Neurosis

Both Jung and Reich believed that Man must sustain contact with his roots otherwise suffer the consequences of neurosis. For Jung, as quoted by Conger, "Whether he understand them or not, man must remain conscious of the world of the archetypes, because in it he is still a part of nature and is connected with his own roots"¹⁶. For Reich, as quoted by Conger, "No great poet or writer, no thinker or artist has ever escaped from this deep and ultimate awareness of being somehow and somewhere rooted in nature at large."¹⁷

Subjectivity/Objectivity

The parallels, even identities, in thinking of these two great men is also revealed in their respective views of the relationship between the internal world of the subjective and the objectivity of the outer world, a relationship that is puzzling and paradoxical to modern science yet acknowledged by the best of thinkers to be a puzzle that must be solved if mankind is to move ahead in its evolutionary development. Jung, who described himself as an empiricist and phenomenologist, and who counted the great physicist, Wolfgang Pauli, as a friend, literary collaborator, and pen pal, understood the radical challenge to our 19th-century view of reality engendered by the discoveries of radioactivity and quantum mechanics in the 20th century. The demonstrated experimental fact that matter and light can act both as particles and as waves demanded that we understand nature as consisting of invisible fields of probability in multidimensional spaces. "Basic to this abstract scheme of explanation is a conception of reality that takes account of the uncontrollable effects the observer has upon the system observed, the result being that reality forfeits something of its objective character and that a subjective element attaches to the physicist's picture of the world"¹⁸. This fit in well with Jung's own results in explorations in active imagination. As Conger writes about Jung, "The inside of man, his psyche . . . had objective contents. A person could step inside an evolutionary objective psychic world, or a world of collective contents and representations, and struggle to determine its contents as a participant in the same way as the physicist. There was in Jung's mind a way in which psyche and matter were perhaps different aspects of the same thing" (Conger, p. 141).

Reich understood the last two thousand years of thinking by humans as being either mystically or mechanistically oriented. By mysticism Reich did not mean

transcendental phenomena, per se, but a *process*, a way of thinking whereby the observer distorted his own essentially lively inner excitations and projected them onto the external world, seeing them there, outside of himself. Anyone, from the hard-nosed scientist in his lab to the mystic on the mountain, was vulnerable to this process. Conger quotes Reich, "For the mystic, a soul 'lives' in the body. There is no connection between body and soul except for the fact that the soul influences the body and vice versa. To the mystic and to the mechanist, if he is aware of any emotional factors at all, body and soul are rigidly separated through interrelated realities."¹⁹ In its extreme the mystic is like the psychotic who understands his intolerable internal excitations as "radio waves" or "atomic energy" attacking him from "space ships". "These sensations are not within me, but come from 'out there'." Reich understood mechanistic, compartmentalizing, reductive thinking as stemming from armoring which not only kept inner excitation in check, but thoroughly dampened it, resulting in a deadening of the life system including the functions of sensation and perception. This could ease up in certain salutary situations. To Reich it was not paradoxical that a scientist could labor all week in a mechanistic mode in the laboratory then pray to God on Sunday!

Conger writes, "Like Jung, Reich needed a definition of science that allowed him to follow the fox unhindered. 'Nature is imprecise', he [Reich] argued. Nature does not operate mechanically but functionally; Functionalism does not overlook emotions. Functionalism is not abstract but 'tangible, full, pulsating, and simultaneously demonstrable and measurable' Mechanistic science kills life, stains it, puts it under the microscope, and assumes that what the observer sees is still 'life'. Functionalism adapts its methods to study the living."²⁰ Conger quoting Reich, "Research without errors is impossible. All natural research is, and always was groping, 'irregular', unstable, flexible, forever corrective, in flux, uncertain and insecure, and yet in contact with real processes. For these real processes, in spite of all their basic unifying laws, are variable in the highest degree, free in the sense of being irregular, unpredictable, and unrepeatable."²¹

Their Paths

We are indebted to Conger for his tracking Reich's changing views of Man's relationship with the cosmos and all that there is beyond the narrow confines of our ego. As a young man Reich deplored the "running" from reality of those who indulged in seances. This greatly influenced his view of mystical tendencies thereafter. Blessed with a well-developed intuitive faculty, which he fully utilized in theory formation and devising new experiments, Reich eventually came to terms in his own way with what he called the "orgonotic sixth sense".

With each new discovery Reich reframed his understanding of the origin of human misery. At first it was religion, then capitalism, then the psychosomatic armoring of the individual, and finally with the discovery of biological and cosmic "orgone energy",

The answer lies somewhere in that area of our existence which has been so heavily obscured by organized religion and put out of our reach. Hence it probably lies in the relation of the human being to the cosmic energy that governs him²².

As Reich continued his work, which now involved objectifying the orgone, he found himself experiencing an identity which exists between man within and man without, much as the great mystics of history have always described. The difference, Reich wrote, is that to the latter this awareness was not more than a subjective perception, while he had discovered the physical basis for its existence.

There lives and strives in us a thirst for knowledge stronger than any philosophical thought, be it life-positive or life-negative. This burning to know can be felt like a stretching out of our senses beyond the material framework of our body, enabling us to understand what is rational in the metaphysical view of existence²³.

Jung, sensing the same subjective phenomena as Reich, took a different path in his explorations. To Jung, according to Conger, the psyche is the ultimate reality; he studied the spiritual process in psychological terms, subjecting it to the rigors of intellect and ego. He studied Eastern religions, Gnosticism, "... and finally ... alchemy, which for Jung became the bridge that linked the early Gnostics with present-day Western Man. Alchemy became a way for Jung to study the interrelationship of psyche and matter" (Conger, p. 138). Jung thought of himself as a scientist, an empiricist, in his early explorations into the nature of the psyche, and it was to his great surprise that he found himself eventually studying philosophy, theology, comparative religion, and the humane sciences in general. This was difficult for him, not only because he did not consider himself sufficiently knowledgeable in these various fields, but also because, "There is no medium for psychology to reflect itself in; it can only portray itself in itself, and describe itself"²⁴. With the advent of quantum mechanics and through his collaboration with Pauli, Jung realized that, as Conger described it, "There was no longer a place in the new space-time world for the scientist to be an objective observer" (Conger, p. 140).

As Conger writes, Reich was accused of being mystical by some because he examined religion, albeit from a functional point-of-view, while Jung was accused of being a "philosopher" and "metaphysician", but as Jung said, "I use certain philosophical, religious and historical material for the exclusive purpose of *illustrating* the psychological facts"²⁵.

Alchemy

However, it is in their respective investigations into alchemy and orgone energy that Jung and Reich, as different as they are in their views of humankind, most clearly resemble each other. Each had a tremendous drive to know who we are as individual entities in relationship to the cosmos in which we live.

Conger informs us that according to Marie-Louise von Franz, a contemporary of Jung and one of his finest students, she and Jung believed that the unconscious has a material aspect and that is how the unconscious can know about itself as matter²⁶. Conger sees both Jung and Reich as alchemists. He

quotes Jung: "Alchemy describes not merely in general outline but often in the most astonishing detail, the same psychological phenomenology which can be observed in the analysis of unconscious processes"²⁷. As Conger informs us,

The alchemist was not after ordinary gold but the philosophical gold in the stone, the symbol of the irreducible self, the essence of man which would survive death. Matter, a mystery to medieval man, served as a screen onto which he could project his unconscious experience. "In seeking to explore (matter) he projected the unconscious into the darkness of matter in order to illuminate it."²⁸ The search for knowledge of oneself first involves submersion into one's own inner darkness from which one can emerge more deeply centered and whole. Beyond this is the union of the whole man with the *unus mundus*, the eternal ground of all empirical being, the potential world of the first day of creation. Here there is the union of opposites, a synthesis of the unconscious with conscious.

Jung's work in alchemy took place during the 1930s, the same time that Reich began his explorations into the nature of the energy of the emotions. I believe these apparently disparate works were synchronistic events whose groundwork was laid originally in Freudian Psychoanalysis then became transformed in each man as he entered the introspective years of middle life living within the context of the climate of changes in thinking about the nature of matter that was coursing through the psyches of physicists of the 1920s and 1930s.

While Conger hypothesizes that Reich as an alchemist projected his unconscious upon matter in order to achieve inner illumination, he does not rule out the possibility that Reich's observations and concepts contain universal truths. Admittedly not a scientist, Conger only asks that science *fairly* and objectively examine Reich's works instead of continuing to treat it with the shabby, irrational contempt that it has thus far rendered. Conger's account of Reich's investigations into the energetic source of the emotions, the origin of life, and ultimately, the discovery of a specific biological energy, which was also a cosmic energy, is accurate. While Reich did not see himself as an "alchemist", per se, he knew that he did not think either mechanistically or mystically (in his definition of the term), but "functionally". That is, Reich held that the subjective appreciation of the investigated object was a priority in research. He held that only after this was accomplished should one attempt to objectify one's subjective impressions. Following Goethe, who maintained similar beliefs and practice in his scientific work, and the philosopher, Bergson, Reich, who was intimately familiar with the living qualities of his analytic patients, preserved those beliefs and methods of investigation in setting up all experiments with human subjects and in the laboratory.

For example, Reich studied the natural organization of life in living specimens. What value, he asked himself, lay in killing off living microscopic organisms and cells by fixatives and stains, as physicians routinely did in those days, if one wished to truly know what life was all about? One had to not only think functionally but experiment functionally. Objectification of phenomena

only made sense when one thoroughly understood the qualities of the explored object as the investigator perceived their impact on his/her senses. The scientist had to "know" the object he was investigating as intimately and deeply as a contactful mother knows her infant. Of course each of us has a "filter" (Jahn & Dunne) that too often interferes with the functional capacity of sensing organs and the direct perception of one's sensations²⁹. The quality of the filter leads to distortions of either a mystical or mechanistic type. This is why one must keep one's sensory and perceptual apparatus "clean". Therapy with the attendant softening of the armoring (a filter), helps do this. It is incumbent upon the investigator or the physician to first "know him/herself". Reich knew this and worked on his own tendencies that interfered with his direct sensing and perception of nature. This, his trust in his powerful intuition, and the primacy he gave to subjectivity made him a modern alchemist. As Conger informs us, the alchemists knew of the blue ether, the lapis aetherius, the Philosopher's Stone. Reich's alchemical-like investigations into the nature of the emotions and the origin of life led him to the discovery of the orgone energy, which is universal, fills all space, is bluish in color as it manifests in pulses and waves through our atmosphere and is demonstrable objectively through anomalous changes in temperature, electroscopic discharge rates, and Geiger Mueller Counter discharges measured within an orgone energy accumulator³⁰.

Jung, Reich and Conger, Personally

In the final chapters Conger writes more of his personal reaction to the material and tells us something of his own work as a bioenergetic therapist. His love and admiration for Jung and Reich readily comes through, as does his deep understanding of the origins and belief systems of both men. Chapter 12, *Three Myths*, explores the essential myths that Freud, Jung, and Reich were living out, so to speak, in their life adventures. For Freud it was the Oedipus myth, for Jung, Goethe's *Faust*, and for Reich, Ibsen's *Peel- Gynt*, all favorite themes as acknowledged by each of them, although not necessarily consciously understood as the powerful thematic motivations that they turned out to be according to Conger.

Eloquently and with great feeling Conger then speculates on what Jung and Reich could have learned from each other had they the time and inclination to know each other on less than a formal basis. Conger well understands the strengths and weaknesses of both men. He fantasizes Jung breaking through Reich's ego inflation and armoring and Reich challenging Jung's distancing, control of contact, and through work on Jung's body, "see him soften." "And they would have talked of Vienna. Jung would nod appreciatively at Reich's insights into Freud's followers. Both Reich and Jung would talk of Freud's resignation and bitterness, which kept Freud from embracing them fully in their psychological beliefs. Jung attributed Freud's resignation to his inability to break through into a spiritual dimension; Reich saw Freud as being hemmed in by his organization,

a 'genital character' [see below, R.A.B.] unable to bite through and clarify his sexuality on a personal or theoretical level. So each projected onto Freud's resignation what was close to his own heart." (Conger, p. 179). There is far more, well worth reading. I, do, however, disagree with a few of Conger's suppositions, most especially to his presumption that Reich would have agreed with Jung about the value of Eastern lore, yoga, sexuality and spirituality, and the like.

Mind & Body

Reich knew of these practices and their significance to their respective cultures and well understood the longing for cosmic contact that was at their root, but he also understood that they often eschewed the body and aimed for detachment of the spirit from the body's "grossness" as they often saw it. This Reich knew was a great mistake since to him the source of even "spiritual" practices and growth was in the life energy inherent in the body. Indeed how could it be otherwise? Conger's thinking here is much like that seen in contemporary "new age" attempts to merge Western mechanistic physics with Eastern "mystical" thought. I have read a good deal of the literature and invariably find that this is mixing apples and oranges, not exactly "fruitless", but a fruit *salad*, nevertheless. Eastern, subjective thought and Western, mechanistic thought describe different realms of functioning. They cannot be mixed by "addition", so to speak, but must be resolved by finding their common functioning principle, which, in my opinion, lies at that place where the unconscious mind and the intangible physical realms coalesce³. The fascination with quantum mechanics to fill the gap between the objective and subjective split is that its functions describe many of the anomalies of the domain of the tangible physical world that complement subjective functions. In my view, however, it is not the "common functioning principle", per se, but only a descriptor of the ways that phenomena in the "intangible physical domain" manifest as they materialize in the "tangible physical domain" (see Jahn & Dunne below).

Jung was consistent in his belief that, in a certain sense, the body was an aspect of the psyche, and found a way to work with the body through symbolic processes. Reich, I think, was closer to the truth in his postulating that psyche and soma, while functionally antithetical to each other, were united through some common functioning principle. In clinical practice this was evidenced when work on the character or muscular armoring succeeded in setting free energetic excitation in the body as evidenced by definite physiological changes in the organism. Simultaneously the patient would have a dream, significant association, or clear memory of some event that corresponded to the inhibition frozen in the armoring and now released. Yet, while one frequently saw such phenomena in clinical practice, Reich never explained how energetic movement and excitation could eventuate in a psychic "trace", a meaningful sound, image or memory. And even if we reasonably postulate that the brain itself is

simultaneously excited at moments of general organismic energetic excitation, we are still faced with the old split between physical excitation and where and how psychic images are created, memory is stored and, in general, the mind lives. While these questions are not definitively answered by Jahn & Dunne's M5 theory of mind/matter interaction, it makes functional sense to me. According to them there is a place where the unconscious mind is confluent with the intangible physical domain. It is here that mind and body merge³². I think that Jung and Reich would have been excited by this idea, as I believe will Conger when, hopefully, he reads this review.

Conger regrets Reich's eschewing modern physics, the "beauty" of its mathematics underlying quantum mechanics and relativity and the value of the community of scientists with its "rigorous demands of validation". While the math may be beautiful and technically correct, there is sufficient evidence to question Einstein's assumptions about the nature of physical reality on which the math is based³³. And, while Conger seems to understand that Reich was investigating nature with a non-mechanistic theoretical bias and experimental methodology ("functional thinking and method"), he appears not to understand that a mechanistically-oriented scientific community would have a hard time understanding Reich's work, as indeed it proved to be. Most (including myself, in part, for many years) think that if only Reich had conducted his experiments and presented the material in a way that the scientific community would have approved that the work would have been accepted. This may be difficult to understand, but the brain (and whatever else is involved in learning and perception) fights hard to sustain homeostasis: our organisms are simply not prepared to accept what they are not used to unless a lot of hard work is done to overcome one's resistance. Witness today the resistance of the scientific community to the acceptance of the work of the PEAR lab on the role of subjectivity in establishing reality. The experimental evidence is unequivocal, yet is irrationally fought tooth and nail. To be most conservative, I believe that Life, its pathology, and the mind will never be truly understood from a mechanistic point of view. When, as scientific investigators, we can look at things in a more functional way, as Reich indicated and showed, we will, I also believe, find that we understand qualities about the non-living that take us far beyond our present understanding of nature.

Conger closes his book with chapters on the contributions of his mentor, Alexander Lowen, and of himself as a bioenergetic therapist with knowledge of Jung's contributions to psychology and therapy. Conger begins by discussing the body as shadow, informed by a "spirit", by which he means the individual's soul or "essence". Orthodox Reichians will surely bristle at the mention of a spirit, instantly labeling Conger a "mystic". I, however, like what Conger has to say here. He writes:

The body is not only shadow but light. The body that breaks down, that imposes its own set of limitations outside the considerations of the conscious mind, that apparently at

random develops a tendency, a weakness, a disability, represents a total living self. The body sets the terms for how the spirit of man is shaped in the world, and its word appears to be final. The mind can rant against the injustice of a bad back, but its arguments have no relevance in the world, and the attempt of the mind to set itself apart from the body creates a fool's paradise, a world of unrealized dreams. A body uninformed by mind and spirit may be given over to instinctual life or callous imitations, but a mind uninformed by the body loses its judgment and, in unforeseen and critical ways, blunders and retreats. Without the body, the wisdom of the larger self cannot be known. (Conger, p. 182)

This is a marvelous statement. I can testify to its veracity by virtue of my work as a healer where I exert highly developed intention to work through the spirit's "subtle bodies" in the "intangible physical domain" to affect the physical body in the "tangible physical domain."³⁴ Definitive cure depends upon the healer correcting lesions and imbalances in both. Only transitory and palliative relief can be obtained by work on the physical body alone, whether this is done by a traditional allopathic physician or a healer. For details on the relationship and dynamics between the physical body and its subtle body templates I refer the reader to the works of the master healer, clairvoyant, and theoretical physicist, Nicolai Levashev³⁵.

Conger lauds Lowen's contributions to the field. I am less enthusiastic primarily because Lowen "psychologizes" the body in his quest to fit Reich's work within a psychoanalytic frame of reference³⁶, to "build a foundation for a psychology of the body that relates to the broad range of 20th-century psychology" (Conger p. 185). Reich deplored the psychologizing of bodily functions because in doing so one is illogically attempting to understand a deeper and broader realm of functioning (biology) in terms of a more superficial realm (the psyche). Of course Jung could be thought of as doing this also, and in a sense he did, but an in-depth reading of his work reveals that, rather than psychologizing the body, Jung saw mind and body more as parallel processes or at times as different aspects of the "same coin", so to speak. Conger agrees with this approach as he gets more deeply into Jung and Reich's respective views on the mind/body question. In this context Conger gives us his own contribution to the field, seeing Jung's concept of the shadow revealed in Reich's bioenergetic body.

In the body as shadow we deal with a body category more inclusive than the armored body: it is the unexpressed, primitive, undifferentiated body; the body lost in darkness. Not merely held back, contracted, or denied, it is a body that reminds us of Michelangelo's "unfinished" sculptures, in which man appears to struggle against the inchoate stone. If an area of the body is cut off from energy and shows no evidence of conflict, it is most likely to have remained undifferentiated, which will be reflected in the underlying shadow images. We are dealing here with a body that needs to be related to but that has lost any conscious relation to itself. In shadow is the body of our family, which may unconsciously determine us. Our mother's walk or our father's bent shoulders may have overcome our own undeveloped disposition. We must physically and

psychologically individuate past the family body and liberate our inheritance . . . Armor as an outworn defense must be shaken loose, while the shadow must be related to and owned. By exploring a sequence of movements, a client can be led nonverbally from a body in shadow to a liberated body that stands convincingly in the world. (Conger, p. 193)

Conger then provides descriptions of his own, unique biophysical therapeutic interventions whereby the client can be released from the ways that entrapped images inform the body armor. He calls his work "imagetic". I find the work, as described, extremely interesting, with great potential in the hands of someone, like Conger, who seems to know what he is doing. Conger feels it brings about a "harmony" of the Jungian and Reichian therapeutic techniques. But Conger also recognizes that "... their greatness tugs relentlessly at these compromises" (Conger, p. 199).

In his exposition Conger never does resolve the mind/body polarity, not that he should be scored for not doing so since it was not his intention in writing the book, and the resolution of the problem has eluded some of the best minds in physics, philosophy, and medicine for centuries. It is clear to me that we must find a different way of thinking about these matters, haul ourselves out of a mechanistic/mystical split in which we have been immersed for several hundred years before we will find that common functioning principle that is the broader and deeper function from which simultaneously issues forth mind and body, mind and matter. A good start is the work of Robert Jahn and Brenda Dunne, mentioned above, in their M5 model of mind/matter relationship. I refer the interested reader to their articles in this journal. Also, Nicolai Levashov, cited above, has given us an eminently workable new view of Man in relationship to his spirit and functioning within an *anisotropic* universe.

Finally, Conger addresses the ultimate conceptual differences between Jung and Reich. He contrasts Jung's concept of "... darkness as an inseparable polarity to light extending from man's inner core of being" to Reich's concept of a "... genital paradise in the open expression of our core nature." By genitality, Reich meant a healthy, relatively unarmored flexible mode of functioning where love and natural aggression flowed unimpeded from the "core" of the individual to the outside world. Reich saw genitality as being each person's birthright that could manifest if the outside world did not impose irrational blocks against his natural expression. The achievement of genitality through orgonomic therapy would correspond roughly to Jung's goal of therapy, "individuation" in that the essence of the individual would emerge from his/her armoring and be able to function rationally despite the constraints of what is irrational in society.³⁷ Addressing this issue, Conger writes,

But purity eludes us, and no one can enter a Reichian heaven, not even Reich. Within a few weeks of birth, if not sooner, children have already developed the beginning of armor. Unaffected nature has its grace, but an existential, evolutionary view of the world has welcomed man's fall as the process whereby he was able to develop his consciousness. While a healthy biological spontaneity does give us a glimpse of the

Reichian "core nature" such an image becomes an unattained goal in its pure form. The core has value only in dialogue with armor and shadow. Man's liberation is not divorced from the heart of darkness within and around him. Michelangelo's figures, as they struggle out of rock, are not struggling against armor so much as against the unevolved nature, the unlied, unimaged self. There is no nirvana in undeveloped nature, and we need the dialogue with the shadow at our core to individuate . . . Nevertheless, the question of whether darkness follows us into our deepest center of being is not easily resolved in favor of Jung. Reich had a knowledge of innocence and health, of an unpretentious, natural godliness and purity . . . faith in the children of the future . . . We sustain an evolving consciousness by our vigilance, by our ongoing dialogue with our shadows and all the many voices and images that challenge us, and by clarifying our images and energy. (Conger, p. 199–201)

As someone who has had many years of personal therapy in my search for my own truth and has practiced helping others for as many years in their search for theirs, with a single caveat I cannot help but agree with Conger. The caveat is that there are people who function responsibly with the flexibility in behavior, that one would expect from a genital character, and Reich was one of them. Although not all the time. Genitality is not a mystical goal of behavior as some, apparently including Conger and, indeed, many Reichians, would like to believe. It is obviously true we should be as free of our armor as we can possibly be when it is not needed, especially in our love relationships where vulnerability is so essential for the intimacy necessary to sustain a relationship and be satisfied in it, but it is also true that we need our armor to protect us in situations of threat or danger. With respect to the presence or absence of armoring, to be "genital" is to have the flexibility to sustain one's armoring or drop it at will. Neurotics and the emotionally "dead" in our society lack this flexibility. They do not *have* the armor, the armor "has them".

Reich's therapeutic approach is powerful and by the best estimates of those practicing it can well help about 80 percent of those who stay the distance in therapy, but only about 15 percent reach genitality when in the hands of the best of therapists³⁸. Man struggles with his armoring, which, if he can still feel, perceives as a "straightjacket", inhibiting his loving, his natural aggression, his natural sociality, and creativity, but I also think Conger sees it correctly, above, when he describes Man as struggling not only with his armor, but with his "unevolved nature". My clinical experience convinces me that few of us are born with a structure with the potential to develop emotionally to genitality, and those few who tend to be relatively unarmored readily recover genitality through therapy. The rest of us are born with spirits whose potential development is more limited. We may fight hard to "individuate" using Jung's term for change, and we may, but, barring even greater struggle we will find it difficult to become more than the potential we were blessed with at birth. Reich's hopes for genital "Children of the Future" may become so if the human race in general evolves to the point where infants are born with more fully developed potentials and we, their parents and grandparents, remove obstacles to their incarnate development.

To conclude, I greatly appreciate what Conger has done in this book, letting us see these giants of psychology side-by-side, brilliant, inspired humans with such different upbringings, which no doubt influenced their world-view, yet their spirits so alike in their longing for and establishment of cosmic contact. The common functioning principle for their work was Freud's libido theory, too narrow a path for Jung, and, when psychologized, as Freud later did, too far removed from the body for Reich. Having made the split from Freud, Jung moved into the realm of the archetypes, Reich to mass-free orgone energy, antithetical realms of functioning on one level, but at their core both were alchemists coming to understand themselves through exploring the cosmos.

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Notes

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- ⁹ Jung, C. (1954). *Letter to D. Cappon, March 15, 1954* (Vol. 2). C. G. Jung Letters, p. 160.
- ¹⁰ Jung, C. (1969). *The Structure and Dynamics of the Psyche* (Vol. 8). Bollingen Series XX, Princeton University Press, p. 215.
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- ¹⁸ Jung, C. (1969). *The Structure and Dynamics of the Psyche* (Vol. 8). Bollingen Series XX, Princeton University Press, p. 229.
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- ²⁵ Jung, C. (1969). *The Structure and Dynamics of the Psyche* (Vol. 8). Bollingen Series XX, Princeton University Press, p. 274.
- ²⁶ See Von Franz, M.-L. (1980). *Alchemy: An Introduction to the Symbolism and the Psychology*, Sharp, Daryl (Ed.). Toronto: Inner City Books, p. 37–38.
- ²⁷ Jung, C. (1974). *The Psychology of the Transference* (Vol. 16). Princeton: Bollingen Series XX, Princeton University Press, p. 34.
- ²⁸ Jung, C. (1977). *Psychology and Alchemy* (Vol. 12). Princeton: Bollingen Series XX, Princeton University Press, p. 244.
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- ³² Jahn, R. G., & Dunne, B. J. (2001). A modular model of mind/matter manifestations (M5). *Journal of Scientific Exploration*, 15, 299–331.
- ³³ Einstein based his mathematics on the presumption that space is isotropic (the physics being the same in all directions) and that there was no "static ether" surrounding the Earth, as the interferometer experiments by Michelson and Morley seemed to indicate. However, at approximately the same time, the early 1900s, the eminent physicist, Dayton Miller, performed similar experiments, but conducted many more trials with a superior experimental setup and found clear evidence for the existence of an "ether". By his own

admission Einstein knew that if Miller was right then he, Einstein, was wrong. There is evidence that Miller's data were suppressed by the scientific community. James DeMeo's report to the annual scientific meeting of SSE, June, 2006, and DeMeo's, Dayton Miller's *Ether-Drift Experiments: A Fresh Look*, Heretic's Notebook, Pulse of the Planet, Issue 5, Natural Energy Works, Ashland, 2002.

- ³⁴ Jahn, R. G., & Dunne, B. J. (2001). A modular model of mind/matter manifestations (M5). *Journal of Scientific Exploration*, 15, 299–331.
- ³⁵ Levashov's writings were privately published and difficult to find, although I understand that they may be available on the web in the near future. His own website in Russian, www.levashov.info has an English module of active healing which is downloadable. His books in English are Levashov, N. (1994/1997). *The Final Appeal to Mankind* (Vols. 1 and 2). San Francisco: Self and Levashov, N. (2000). *Spirit and Mind*. San Francisco: Self. An authoritative paper describing his healing work, its basis in anisotropic functions, and two remarkable cases is Koopman, B. G., & Blasband, R. A. (2005). Psychic healing and the anisotropic universe. *Subtle Energies and Energy Medicine*, 14, 103–133.
- ³⁶ Blasband, R. (1975). Book Review: Alexander Lowen's (1971) *Physical Dynamics of Character Structure*; (1957) *Bioenergetics*. *Journal of Orgonomy*, 9, 252–263.
- ³⁷ Jung's concept of individuation emphasizes the wholeness of the individual. It incorporates not only one's potential at birth but also, though analysis, the bringing forth and establishment of "inferior functions" that don't otherwise manifest easily. It also includes a prospective function with the individual recognizing and responding to that which he is "being called to".
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FURTHER BOOKS OF NOTE

The Heart's Code: Tapping the Wisdom and Power of Our Heart Energy by Paul Pearsall. Broadway Books, New York, 1998, xv + 288 pp. \$13.95 (paper). ISBN 0767900952.

With all the research emphasis on our brain, it is refreshing to see that the heart plays an integral and if not even more critical part in our human physiognomy. The concept that the heart is much more than a pump is very eloquently and technically supported in *The Heart's Code*. Pearsall begins his book on his own personal debate between his heart and brain, and how his own physician told him "For God's sake, man, you're a scientist. Use your brain; don't think with your pump." But Pearsall heard his heart clearly and he recognized that his stage IV lymphoma was a result of his cells having become disconnected from their coordinator of healthy energy—the heart.

"The heart is the most powerful muscle in the body, but even it can be strained and torn by the pressures applied by a stressed brain." In chapter four, it becomes even clearer and more pronounced that this central organ is more than just a muscular pump! Pearsall begins to share his own personal collection of experiences with his patients on the medical "shop floor". As he listened to the taped transcripts of his many interviews with heart transplant recipients and the donor families, Pearsall was able to recognize that something very important was taking place: the consistency and sincerity of stories of cellular memory retrieval told by the heart transplant recipients. "While examples of heart recipient awareness of the heart's code may be impressive, research shows that experiencing some feeling about the donor, the donor heart, and sensations of a subtle energy from the donor are the rule, not the exception".

Considering the scale of heart diseases prevalent in our society today, it is my firm belief that, while it may be very interesting to study the intricacies of the brain, we may be forgetting to place enough emphasis on the main conductor leading our orchestra of cells. As Pearsall puts it: "Energy cardiology suggests that the heart is the conductor that keeps all the cells playing the same score." While we may be on our way to having figured out all the wiring in our brains, the scores of heart disease and cancers may indicate a severe form of cellular disharmony, a symphony gone amuck. Every beat of our heart shapes our physiology in a much deeper sense than