Bibliographical Essay:
Jung and Religion with Special Attention to Asian Traditions

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In this bibliographical essay, I have attempted to chart a course into the religious dimensions of Jung's thought, focusing on his relationship to his own mystical experiences and to the religious ideas to which he was drawn in the endeavor to clarify what such experiences meant in the context of his psychology. The majority of Jung's own experiences are recorded in *The Red Book* and his auto/biography, *Memories, Dreams, Reflections*, as well as the forthcoming *Black Books*, which I have not had the opportunity to include here. In his writings on religion and its relationship to psychology it is evident that these experiences served as the foundation for Jung's theoretical work, which exhibits a dyadic structure that oscillates (and often bridges the gap) between the metaphysical and the psychological. This parallels Jung's dual aims of creating a psychological theory and helping his patients individuate while also prophesizing and proclaiming the emergence of a qualitatively new religious consciousness.

Jung is more or less always relating the ideas he sees in religious traditions, both western (Christian) and Asian (Hindu, Buddhist, Daoist), to his own emerging psychological-metaphysical theory (which he will be quick to qualify isn't *really* metaphysical, even though it is), which is his primary concern. He is in this sense a syncretist, trying to coax out the new consciousness contained as a seed within older religious forms, integrating them by reading them through the lens of his psychological theory.

However, Asian religions also offered Jung a different cultural psychology with which to contrast (sometimes unnecessarily) that of modern European westerners. While some of these distinctions have been eroded by our now thoroughly electrically interconnected global civilization, the contributions made to Jung's thought by Asian religions is considerable, as is their influence on contemporary ("new-age") spirituality, for which Jung serves as a kind of cultural guru figure. I have only been able to wade into the shallow waters of the seemingly endless ocean of Jung (and Jungian scholarship) in this bibliography, but my hope is that it may serve as an initial orienting map for the significance of Jung in the study of religion.

*All references in Jung's *Collected Works* are to paragraph numbers*

Carl Gustav Jung, "Psychology and Religion" in *Psychology and Religion: West and East / Collected Works vol. 11* (transl. R.F.C. Hull), Princeton, New Jersey: Princeton University Press, 1973, ¶1-168

This essay, which originally grew out of a 1937 lecture at Yale University, describes Jung's understanding of the relationship between psychology and religion, which could be said to be the two principle sides of Jung's life's work – the psychologist who worked to help others individuate and deal with the fact of their psyches on the one hand, and the religious mystic or prophet concerned with describing the new religious consciousness of the age. However, in this work, Jung takes care to distinguish his psychological approach from the metaphysical truths, which, absent the disclaimer, one might take to be Jung's subject. At many points he claims he is only describing the truths of religious phenomena as they appear to the believer, with a kind of Kantian hesitation to make any claims about the metaphysical nature of reality beyond perception (102). This adherence to the phenomenological standpoint does not "deny the validity of these other considerations" but rather leaves them at least open. (2) Jung defines religion according to Rudolf Otto's formulation of confrontation with the numinous, which for Jung appears in the form of unconscious archetypal forces that exist independently of the individual and their personal unconscious, and which "seize and control the human subject, who is always rather its victim than creator" (6) By religion then Jung decidedly does not mean existing "creeds" or "codified dogmatized forms of original religious experience" (10), however he does accord great value to existing belief systems and their utility as organizing or defensive structures against the full force of seizure by the unconscious (34, 76). The denial of any creed's truth claims is another stance appropriate to the psychologist as opposed to religious functionary, as is the affirmation of the reality of the psyche, against materialist medical sciences insufficient to deal with psychological issues." ((15, 36) Jung understands psychological symptoms be like "shoots" above ground where the actual neurosis or "matrix of complexes" exists underneath as rhizome. (37)

Jung goes on to discuss religious dogma and its symbolism, arguing for the primacy of the living human psyche (56) as the proper repository of "the history of the mind" over texts, and regards many forms of religion (or creeds) as mere substitutes (75) for immediate

experience, as they preserve others' prior experiences, which are bolstered by "ceaseless collaboration of many minds over many centuries" (81). Dreams are one route to individual experience, but their collective and archetypal aspects should be discerned, those "patterns of the human mind transmitted by tradition, migration, and heredity (88). Nietzsche, Levy-Bruhl, and Mauss are cited as precursors to Jung's archetype idea. (99) Individual experience of the "god within" points to the identity of God and man (105), and this may represent some of the hesitation Jung felt about making proclamations on religion so heretical to orthodoxy, if only for the purposes of psychology.

The last section focuses on the psychology of the Trinity, a perennial theme for Jung, especially its deficiency with respect to the wholeness represented by Jung's preferred quaternity. The missing element is for Jung the "feminine, the earth, the body, and matter in general" (124). This feminine symbol is also representative (for the masculine psyche) of the anima, its own unconscious, and so is excluded from conscious life. The quaternity is represented by the mandala, for Jung the symbol of the "dormant" divine being in the individual, or the "vessel in which the transformation of man into a divine being takes place" (166). In place of dogma, Jung champions religious experience – "it is absolute; it cannot be disputed" and "the one who has it possesses a great treasure" that gives "a new splendour to the world and to mankind" (167). No doubt Jung is speaking from experience, his own and those of his patients.

Carl Gustav Jung, "**A Psychological Approach to the Dogma of the Trinity" in *Psychology and Religion: West and East / Collected Works vol. 11* (transl. R.F.C. Hull), Princeton, New Jersey: Princeton University Press, 1973, ¶169-295**

Originally a 1940 Eranos lecture, this essay focuses on the idea of the Trinity and its psychological significance. Jung explores the history of this archetype, in its pre-Christian parallels such as the Babylonian Anu, Bel, and Ea, or the Egyptian concept of *homoosia,* essential identical unity of God (as father) and son, in the figure of the god-king, connected by the third member, the ka, the procreative power of the deity (177) which prefigures the Christian Holy Ghost (as Barth notes). Ancient Greek parallels are also discussed, such as Pythagoras' number symbolism and Plato's Timaeus, before being transmitted to Christianity. "At most," however, Jung writes, "the Platonic formulation supplies the intellectual scaffolding for (Christian) contents that come from other sources" (196). In all these formulations, increasing in

abstractness as they progress, the masculine father-son relationship becomes the paradigm and the exclusion of the feminine becomes the norm (197). Within the history of Christianity, the Trinitarian formulation emerges in exegetical speculation on the three New Testament figures of the Father, the Son, and Holy Ghost, namely that of Ambrose, Origen, and following them, the Nicene and Athanasian Creeds. In the latter, the Trinity is fully developed, "the homoosia binding all three persons equally" (219). None of these precursors or iterations represents the actual Trinitarian archetype (*an sich*) but rather each expresses in progressively developmental fashion an organization of God-concepts and magical and ritual practices "intro triads and trinities" (222). This signifies their extra-personal origin in "a region outside consciousness… the collective unconscious" (222).

The Holy Ghost for Jung represents the third term between and connecting the father and the son, "a function" that is "the Third Person of the Godhead" (236). In Gnostic systems, it is even identified with Mary as the vehicle or instrument of God's (the Son's) birth, and with wisdom, Sophia (240). This feminine symbol again leads Jung to his central thesis of the quaternity of four psychic forms over the triadic formulation. This relates to Jung's four functions of thinking, sensation, intuition, and feeling, the last of which is missing or undeveloped in modernity's emphasis on the rational. "The fourfold aspect is the minimum requirement for a complete judgment," for Jung, and "the ideal of completeness is the circle" which "its natural minimal division is a quaternity" (246). The missing fourth is not only the feminine, but also the reality of evil, which Christianity has denied with its doctrine of *privatio boni* or made into an inferior adversary of Christ in the figure of the devil. For Jung, the proper relation between good and evil is as equivalent counterpositions, as in "certain Gnostic views" (249). This fourth is really a symbol of a kind of terrestrial religious revelation, "an entry into an essentially different condition… of worldly materiality" which in the Christian view is ruled by the "Prince of this world," the devil (251). In the doctrine of the *Assumptio Mariae* Jung sees a presage of the recognition of this feminine aspect of the godhead and its inclusion of "matter in the metaphysical realm, together with… evil" (252). This is part of a longer process continuing over centuries of "the quest for the fourth" and the liberating of the materially imprisoned godhead (263), a development which recapitulates itself in the "process of unconscious maturation taking place within the individual" (287). The figure of the Holy Ghost in particular allows the universalization of the unity between God and humanity that occurred in the figure of

Christ, an "immense danger to the Church" which led to the downplaying of this doctrine, for in including fallen man and the world into the "actus purus" of divinity, the problem of the collective shadow is manifest: "the fallen angel, he is our recalcitrant fourth" (209). On the personal level, the process of individuation, as the reconciliation of this recalcitrant "shadow" or the negative aspects of personality, integrates into consciousness these occluded contents (292). That individuals participate in these fundamental processes is necessary to the vitality of civilization, for in them "the good that has been won" by earlier generations is developed and refined (292). Thus Jung's own development and refinement of the Trinity to a more complete (to his view) quaternity.

Carl Gustav Jung, "Answer to Job," in *Psychology and Religion: West and East / Collected Works vol. 11* (transl. R.F.C. Hull), Princeton, New Jersey: Princeton University Press, 1973, ¶560-758

In this controversial essay, written late in Jung's life (1952) he expands on earlier notions relating to the Trinity, and its missing fourth member, through the Biblical story of Job. In this narrative, Jung sees an evolution of the human idea of God from the old testament nobodaddy (as William Blake called him) to a humanized, morally conscious God, through the act of Job's standing up to the deity. Insofar as Job is moral, pious, and undeserving of the "punishments" which are essentially the byproduct of sport between God and Satan to test Job's faith, he is placed on a stage where "he presents his case to the eyes and ears of the world" (579). Job is thus raised above Yahweh (640), who appears more like the gnostic demiurge "having lost sight of the pleromatic coexistence with Sophia," (620) and yet in the process, by Job's gaining knowledge of God, "God must also learn to know himself" (617).

Job represents for Jung a real precursor to Christ, in that God's deficiencies in solely the mode of the father or transcendent become painfully apparent. Thus **"**the immediate cause of the Incarnation lies in Job's elevation" (642) which transforms the divine consciousness, resulting in "Yahweh's intention to become man" in the figure of Christ (648). The third member of the Trinity, the Holy Ghost, the paraclete, then emerges "when Christ leaves the earthly stage" in order to universalize the status of God's son for all believers (656). Jung also finds a prototype of the "higher man by whom Yahweh was morally defeated" in the vision of Ezekiel, and an analogous development in the emergence of Buddhism (and the purusha-atman doctrine) in India

with respect to the elevation of a supreme principle of consciousness over the devas/gods. (666) Jaspers would of course go on to describe this as the "axial age" transition in world religions.[1] Jung draws a further parallel between the relationship of Christ dwelling in the believer as the perfect man and that of the Indian ego-self to the higher purusha or atman (713). The doctrine of the Holy Spirit is similarly an elevation of a supreme principle inherent in the individual self of all persons, "now raised to sonship and almost to the position of a man-god." (692) This is of course threatening to the interests of the Church, which has "discouraged and ignored" the Holy Ghost and its potential for "individualistic digressions" (695). This is also related to the revelation of St. John – "clouded by negative feelings" - in which he announces the antichrist (715) and, anticipating the enantiodromic conflict between the an entirely good God and its dark side, supplements his "gospel of love" with the "gospel of fear" (732).

Modern man is thus tasked with reconciling a recent history filled with atrocities and war with the idea of a good God. This reconciliation occurs within the process of individuation and corresponds to the realization of the wholeness and individuality of the self, goals toward which consciously or unconsciously one is always striving, and "it makes a great deal of difference" whether one is aware of this process (745). The psychic contents which are the most in need of integration are thus those pertaining to evil, and this corresponds for Jung to a missing fourth member of the Trinity, one who is feminine, like the Old Testament "Sun-Woman Sophia" (721). "The feminine, like the masculine, demands an equally personal representation" (753) according to Jung, and so its absence in the Trinity is a deficiency to be remedied. To this end Jung points to the dogmatization of the *Assumptio Mariae*, as "the heiros gamos in the pleroma" which leads to the future (universal) birth of the divine child as "empirical" humanity (755).

Jung thus presents a view of the development of Christianity, using the Job story as a jumping off point to discuss the human ability and responsibility to transform the very nature of the divine, through reflection and confrontation. While we are conscious of Jung's earlier remarks about distinguishing metaphysics from psychology, he does seem to come closer to asserting the power of the latter to shape the world in which we live – "I do not underestimate the psyche in any respect whatsoever… I regard the psyche as real" (751). The psyche, in its integration of the unconscious in the service of constellating the archetype of the self, is, for

[1] Karl Jaspers, *The Origin and Goal of History* (Routledge, 1953), Ch. V

Jung, engaged in the process of revealing or creating a God-image (757), "one who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky" (758).

See also:

Paul Bishop, *Jung's Answer to Job, A Commentary*, New York, NY: Brunner-Routledge, 2002

In this commentary on Jung's "Answer to Job," Bishop examines the developments in Jung's life and works leading to "Answer," and provides a close commentary on the text, relating it to many of Jung's other writings, particularly *Aion* and *Memories, Dreams, Reflections.* There is a chapter on Jung's defense of the work against Martin Buber's charge that it is essentially gnostic, which is not so far off the mark in terms of Jung's view of the self, yet he is keen on defending the charge along the lines of the assertion that "gnosis is not to be understood as a historical category, but as a universal one." (55) Nevertheless, Jung does draw heavily on Gnostic symbolism in articulating his arguments here (the distinction between "pleroma" and "creatura" for instance) (99). In the dialectic between human consciousness and the god archetype, there is an evolution of both, a "pleromatic drama" that becomes evident in pivotal developments in the history of Christianity, such as the vision of Ezekiel, Christ's birth, and following him, the paraclete, or Holy Ghost, and more recently, the doctrine of *Assumption Mariae* (154). The exposition of this psychological-historical process is the purpose of "Answer," as well as "a deconstruction of the divine-human relation" (160). The self, as indistinguishable from the god archetype, is to be made whole as, at the same time, the god archetype is healed of its metaphysical divisions (good/evil, male/female, love/fear (176)).

Carl Gustav Jung, "Yoga and the West" in *Psychology and Religion: West and East / Collected Works vol. 11* (transl. R.F.C. Hull), Princeton, New Jersey: Princeton University Press, 1973, ¶859-876

Jung traces the introduction of Yoga into the west through the work of early philologists like du Perron and Max Muller, before breaking out of the boundaries of academic specialization in the form of Blavatsky's Theosophy and Steiner's Anthroposophy, nevertheless retaining this dual character of academic science and religious praxis. Owing to the unique historical

development of the western mind, for Jung, Yoga encounters in westerners subjects vastly different than in India, saddled with a legacy of distinction or split between science and philosophy since the Renaissance. Further, the Protestant reformation which "largely destroyed belief in the Church as the indispensable agent of divine salvation" put the "burden of authority" on the individual, and "with it a religious responsibility that had never existed before" (862). Consequently, syncretism and the search for systems "that promise an answer" proliferated, with an "unnatural belief in science" bolstering the credibility of any such system. Thus Yoga, with its "scientific" character (at least in the way it was presented to western audiences) was appealing to westerners (865).

Despite focusing mostly on Yoga in terms of what it means in its introduction to the western context, Jung does also consider what he sees to be differences regarding the appropriateness of yogic praxis to the environment in which it originated. He hypothesizes a long unbroken line of cultural development in Indian traditions in which the ideal conditions for the yogic processes of fusing mind and body together have been long established, making "possible intuitions that transcend consciousness" (867). By contrast, "the split in the Western mind makes it impossible at the outset for the intentions of yoga to be realized in any adequate way," (867) rendering the practice merely religious (i.e. unthinking) or perfunctory and anemic. The westerner "will infallibly make a wrong use of yoga" owing to his historically conditioned psychic disposition (868). This would of course seem to be blatantly contradicted by the thousands of westerners who have progressed in and developed yoga practices successfully for the last several decades, and is more related to old tropes about the supposed split between western and eastern mentalities (the west as the master of nature and ignorant of the self, the easterner his mirror opposite). Jung does find western analogues to yoga, such as the exercises of Ignatius of Loyola and in the practice of psychotherapy itself, but with different aims – to uncover the unconscious rather than the "detachment of consciousness from all bondage to object and subject" (871). Because westerners have created such a profound split and rendered the unconscious hidden in the depths of the psyche, it must first be brought to light in Jung's process of individuation, in relation to which the many form of yoga offer useful comparative material. In the future, perhaps, there will develop a western form of yoga, based on Christianity, Jung concludes, one more in line with the development of western civilization. From the perspective of global history, however, Jung's views here seem quite outdated and predicated on

a misunderstanding of our shared interconnected global human history, on which the spiritual technologies of yogis as much as saints are built upon. Ultimately, "east" and "west" are convenient metaphors and not accurate descriptions of absolutely separate cultures.

See also:

Patrick Mahaffey, "Self-Inquiry in C.G. Jung's Depth Psychology and Hindu Yoga Traditions" in *Spring: A Journal of Archetype and Culture*, Vol. 90, Fall 2013

Here Mahaffey compares the goals of Jungian psychology and Indian yoga through their parallel goal, differently defined, of self-realization. He takes issue with Jung's discouraging westerners from undertaking yogic practices, which has been disproved by the tremendous viability of yoga in the western spiritual landscape over the last several decades. He describes Jung's interest in yoga as mainly a symbolic storehouse for correlative processes of individuation rather than a system of techniques (129). He discusses several Indian philosophical positions (*darsanas*) in relation to self-inquiry; Advaita Vedanta, Samkya, and significantly, Tantric Saivism. Special attention is given to the *Pratyabhijna darsana* with its doctrine of the self-recognition of internal divinity expanding to encompass all reality (144). Mahaffey sees the goal of yogic systems -awakening or "waking up" - as following a vital process of "growing up" corresponding to Jungian individuation, and the complementary conjoining of the two independent modes of self-realization as a necessary development (146).

Carl Gustav Jung, "Psychological Commentary on *The Tibetan Book of the Dead*" in *Psychology and Religion: West and East / Collected Works vol. 11* (transl. R.F.C. Hull), Princeton, New Jersey: Princeton University Press, 1973, ¶831-858

In his commentary on Evans-Wentz's translation of the Vajrayana Buddhist text, the *Bardo Thodol* (*The Tibetan Book of the Dead),* Jung draws parallels between the text's instructions for guiding the soul of the deceased in the realm of the intermediate state and his own psychotherapeutic process. The goal of the *Bardo Thodol* is to explain the visionary states that characterize the immediate (49 days) post-mortem condition, populated by fantastic and horrible deities alike, in order to prompt their realization that all these forms are projections emanating from one's true (buddha) nature, the *dharmakaya.* Likewise, the goal for Jung's psychotherapy is to reveal the self as the central archetype in the psyche by which all the other

archetypal forces are conditioned or in service of. He counters the western notion that psychological processes are insignificant when compared to the "real" (external) world, that the "soul is something pitifully small" (835) with the Tibetan notion that "the soul is not small, but the radiant Godhead itself" (840). Or for Jung, "the psyche… not only is the condition of all metaphysical reality, it is that reality" (836). Here we have Jung breaking down his longstanding (and probably artificial) barrier between metaphysics and psychology, a trend that would continue in his work on synchronicity with the physicist Wolfgang Pauli. He makes comparisons to Gnostic knowledge (in which the "Godhead is the soul," 840) in contrast to conventional western views of an external God, because in the Tibetan view the gods are likewise only "the radiance and reflection of our own souls" (840). Jung, following Evans-Wentz, views the *Bardo* as an initiation process meant to "restore to the soul the divinity it lost at birth," (842) however for his own purposes of psychoanalysis he asserts that the westerner should read the work backwards. Psychoanalysis is for Jung the only initiation process alive in the west, but cites Freud's approach as being far too limited, primarily in its negative valuation of the unconscious (843). Jung also sees parallel conceptions of the treatment of the deceased souls in American spiritualism and the mystic Emmanuel Swedenborg, lending credibility to the idea that these are part of universal (or at the least widespread) archetypal complexes (845).

Jung offers a reinterpretation of the concept of karma "as psychic heredity… traits of character, special gifts, and so forth" (845). This includes both personal psychic heredity and "a special class… of universal dispositions of the mind" which are comparable to Platonic forms. These are Jung's archetypes (845) which begin as potential contentless structures and which acquire their material from personal experience gained in life. Jung interprets the situation of the deceased soul in the *Bardo* as one in which the archetypal symbols are to be realized as emanations of the archetype of the self, or for the Buddhists, the *dharmakaya*, the universalized Buddha-body (845, 851). These include not only benevolent deities like the *dhyani* Buddhas, but also their fierce, *heruka,* forms, along with demons, ghouls, and the death-god himself, all representing attempts to shock or bring about the enlightening realization. "No one who strives for selfhood (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self" (849). But, "this very heroic undertaking… represents nothing final: it is merely the creation of a subject" (849). Jung further sees this realization of the

self as the center from which these forms radiate out from as analogous to the creation of a mandala in Daoist alchemical works like *The Secret of the Golden Flower* (851).

In contrast to his treatment of Yoga for westerners, Jung is surprisingly more amenable to the adaptation of the *Bardo Thodol* to western practices: "One is perfectly free, if one chooses, to substitute Christian symbols for the gods of the Chönyid Bardo" (854). Jung advises the westerner to reverse the order of the chapters to prepare the living for initiatory process rather than, in the Buddhist case, "to enlighten the dead on their journey through the regions of the Bardo" (855). Of course, the deceased may indeed miss the signs from the deities and find themselves guided by the "dim lights" back toward rebirth in the world, presumably as a human with the chance to continue the process of enlightenment (which often requires many lifetimes to achieve in certain Buddhist conceptions, to say nothing of the sudden/gradual debate in the history of Buddhism). In its conception of idealistic psychic projection of the deities, the Bardo is quite close to Jung's own thinking, that "the world of gods and spirits is truly "nothing but" the collective unconscious inside me" or, reversed, "the collective unconscious is the world of gods and spirits outside me" (857). This collapsing of inner and outer again reminds one of his later fascination with the concept of synchronicity as well as his longstanding interest in paranormal phenomena.

Carl Gustav Jung, "Foreword to Suzuki's *Introduction to Zen Buddhism*" in *Psychology and Religion: West and East / Collected Works vol. 11* (transl. R.F.C. Hull), Princeton, New Jersey: Princeton University Press, 1973, ¶877-907

In this foreword to one of the most recognized popularizers of Buddhism in the west, Jung examines the notion of Buddhist enlightenment- *satori*. This experience is not in Jung's (or Otto's) understanding a philosophy, but rather a "mysterium ineffable" which seizes the aspirant unexpectedly, offering paradoxical visions even stranger than some western mystics like Eckhart and Swedenborg (882). This insight is presented as "a natural occurrence" which is related to an opening to knowledge of the (divine/Buddha-nature) self and freedom from illusions tied to the ordinary personality or ego. Thus in Zen this self is conceived of as a non-self or non-ego (885). Again Jung inserts his typical disclaimer about not considering the metaphysical reality of the experience but only the psychological fact of the change of consciousness (888).

Buddhist *satori*, like parallel processes in western mystical texts, lead the aspirant to become open to the influence of the higher non-ego self. Jung makes comparisons to Nietzsche's *Ubermensch* as an example of this higher self and contrasts it with certain western mysticisms that focus on envisaging sacred images or "collective expectations" (893). He sees "the correspondence between satori and Western experience" as being "limited to those few Christian mystics whose paradoxical statements skirt the edge of heterodoxy or actually overstep it" (894). The emphasis on paradox hints at the nature of the Zen *koan,* the riddle-like catalyst for the *satori* experience, which allows an almost complete "freedom of the psychic process" such that "the end result therefore springs from nothing but the individual disposition of the pupil" (895). This is part of Zen's emphasis on the shunning of images in order to effect an emptying of conscious perception that aims at revealing the fullness of the unconscious (or *sunyata*, emptiness). The unconscious is an irrepresentable totality of all subliminal psychic factors, a "total vision" in potential," Jung writes (897). What arises of the unconscious provides materials to be integrated in a compensatory relationship with consciousness, "for the completion and wholeness of conscious orientation" (899).

Jung again insists on the peculiar nature of Zen training methods as a problematizing factor in the western adoption of such practices, citing a number of factors that would be difficult for westerners to accept: the submission to a master using arational paradoxical techniques, the belief that such an experience is indeed possible and worth the years of strenuous effort required to achieve it, and the social opprobriation that might follow one who pursues such an unorthodox religious transformation (902). However, *satori* experiences do occur in westerners, and as the Church is unwilling to countenance unorthodox experiences in its interpretive framework, psychotherapy becomes one of the only acceptable environments in which to attempt to understand such processes, although the nature of the adepts in either case will cause some divergences in practice. Jung's duty, he says, is to "show the European where our entrance lies to that "longest road" which leads to *satori*" (906). Zen and *satori* seem to be more amenable to cross-cultural praxis than yoga for Jung, because they lack the systematized physiological practices of yoga that lend themselves to misinterpretation by westerners seeking to control rather than reveal their unconscious.

Carl Gustav Jung, Commentary on *The Secret of the Golden Flower: A Chinese Book of Life*, (transl. Richard Wilhelm, English transl. Cary F. Baynes), London: Kegan Paul, Trench, Trubner and Co., 1947, pp77-139

In his commentary in 1928 on Richard Wilhelm's translation of this Daoist alchemical text, Jung finds further parallels to his psychoanalytic practice of individuation. He begins by ruminating on the difficulties westerners will have approaching this text, and reaffirms the view that it is dangerous and inappropriate for westerners to "pitifully imitate" the practices of eastern traditions. It is not the manner practice that should be emphasized but the nature of the individual which the practice brings out, that is central for Jung (79). However, he does see broad cultural distinctions between the west, which has exaggerated its rational capacity and scientific intellect, and China, which has retained a more holistic, balanced perspective. Obviously these distinctions are problematic in today's hyperconnected environment, but suffice it to say Jung sees such a perspective at work in the text itself at any rate. There is hope for the westerner, though, because, in the same way humans of all cultures share a common human body, "so too, does the psyche possess a common substratum" which is the collective unconscious (83). Just as the westerner has exaggerated the intellect and conscious side of the personality, causing the unconscious to stand in opposition and rebellion against it, the Chinese Daoist likewise struggle with attaining the "Way" free from the tension of opposites (87). This path involves downplaying the conscious control over one's actions, the actionless action (*wu wei*) of the Daoist's that allows things to happen, namely their fate and the step to higher consciousness (93).

While Jung insists there is no western equivalent for Dao, he describes it as "the method or conscious way by which to unite what is separated" which seems to approximate his own concept of individuation (96). This reconciliatory process unites opposites at a higher level, one is tempted to think of the Hegelian *aufhebung*, and yet Jung also insists on the symbolic rather than rationalistic character of this process. Its symbolic form is for Jung the mandala, which he understands as a cross cultural symbolic phenomenon evident in eastern and western medieval art and iconography. Thus "the Golden Flower is a mandala symbol" which makes it also a symbol of the self, both an effort to describe and constellate it as well as effect a kind of magical procedure that unifies life and consciousness. The symbolic nature of the mandala allows it to interact with and enclose the forms of the collective unconscious. This enclosure prevents

"emanations and protects the unity of consciousness from being split apart by the unconscious" (106).

Once again there is Jung's qualification that psychology is a separate domain from metaphysics, and that the reality of these processes are "not scientific problems" and "beyond any possibility of proof" (107). While such an attitude allows him to avoid certain questions and focus on the psychological health of his patients, it also seems to go against the entire tradition of psychical and paranormal research that Jung was certainly aware of as a member of the Society for Psychical Research. He does, however, take great care to avoid the extremes of psychologism as much a metaphysicalism, for while the latter "oversteps human limitations" to appeal to a God outside experience (Kant's legacy looms large in Jung's thought), psychologism accords the psyche less than real status in the world, a position with which Jung vehemently disagrees (140).

Jung's concepts of anima and animus are considered in comparison to their Chinese equivalents in *p'o* and *hun* (115). The anima, as the feminine aspect of the male psyche is more apt to personification, whereas the animus, the masculine logos-like aspect of the feminine psyche, "appears more often as a group or crowd" (115). These figures are representative of the unconscious and are "bridges" or ways of relating to the unconscious (118). The unconscious thus is for Jung in some sense the secret of the text, whose aim he understands to be practically oriented toward its understanding, represented by an innermost central light, the focus of meditative concentration that frees one from "outer and inner bondage" (121). This resulting state of detachment associated with ascetics and mystics, "a superior personality," is due to the unconscious' no longer being projected onto the external world, a condition Jung associates with Levy-Bruhl's concept of *participation mystique*[2] (122). This superior "subtle" body or "pneumatic man" (124) which is described as a "diamond body," (123) forms the central theme of the Golden Flower's praxis – to create or reveal this spiritual body as a technique of self-immortalization. In a sense it is also the real person, as distinguished from the ego which is housed within it. Jung writes of the diamond body that, "it is not I who live, it lives me." This is a remarkable statement because it so closely approximates what Jung himself says about a late in life dream (during his recovery following the 1952 heart attack and NDE), in which he sees a meditating yogi absorbed in samadhi within a church, who on approach has Jung's own face,

[2] Lucien Levy-Bruhl, *How Natives Think* (transl. Lilian A. Clare) (Princeton University Press, 1985)

prompting him to exclaim "Aha, so he is the one who is meditating me. He has a dream, and I am it."[3] This "higher spiritual being of human form" which is "invisibly born in the individual as a spiritual body… to serve us as a future dwelling" is compared to similar statements in St. Paul and Nietzsche. He goes on to discern differences in the way the goal is expressed in western as opposed to eastern cultures, where the west emphasizes the personality of Christ instead of seeing him properly as an archetype of the self to be individually attained rather than externally worshipped. The goal of Jung's commentary on the text is precisely "the effort to build a bridge of psychological understanding between East and West" which accounts for his more generalist as opposed to technical, specialist approach (136). Their convergence exists for Jung in "the tremendous experiment of becoming conscious, which nature has imposed on mankind, uniting the most diverse cultures in a common task" (136).

Carl Gustav Jung, "The Holy Men of India" in *Psychology and Religion: West and East / Collected Works vol. 11* (transl. R.F.C. Hull), Princeton, New Jersey: Princeton University Press, 1973, ¶950-963

Jung was moved to write this essay owing to the influence of Heinrich Zimmer, who encouraged him to visit Ramana Maharshi in India during his 1937 trip. Jung declined to visit the sage face to face, as he feels that Maharshi represents not an individual but a type, that of Indian spirituality. This embodiment of Indian spirituality is found "again and again in the literature," (951) Jung claims, and so "it was not necessary to seek (Maharshi) out" (952). Not only are all the varieties of this type flattened out ("white spots on a sea of white") but their textual representations are likewise all of the same character according to Jung – "To get to know it, it is sufficient to read an Upanishad or any discourse of the Buddha. What is heard there is heard everywhere" (952). While there is undoubtedly common substrates in Indian spirituality, to render all the variety of philosophical-spiritual positions essentially the same does a great disservice to those traditions and their legacies of development. Certainly the Kasmiri Saivas could not have equated the self with Shiva and Shakti if there hadn't already existed the revelation of *atman*-as-*brahman*, but Abhinavagupta's Trinitarian panentheism differs markedly

[3] Jung, *Memories, Dreams, Reflections*, 323

from a monistic reading of Shankara's Advaita Vedanta, or from Samkhya's firm dualism, for instance.

Jung does however, encounter an Indian holy man after all – a disciple of Maharshi, who is more of a householder than renunciant spiritual virtuoso, whose reconciliation of the spiritual and the earthly life impresses Jung more than "the man who is only wise and only holy" (953). Nevertheless, he does find parallels in Maharshi's writings to his own understanding of the western religious dilemma, with the relationship between *ahamkara* (I-maker) and *Atman* (self) expressing the western relationship of the human individual and God (956). Where the western view externalizes the God-relationship, the Indian understands the relationship to be entirely internal to the self as *atman* (as *brahman*). While the equation of the self with God is challenging for the western mentality, it is psychologically true for Jung in the sense that the archetype of the self exhibits the same religious themes as the term "God" (957). Despite the difference in interpretive frames, "the goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the centre of gravity from the ego to the self, from man to God" (958). Yet Jung wants to retain the balance with the ego rather than see its dissolution, as the more extreme forms of eastern mysticism might prescribe. This is in keeping with his emphasis on the *conjunctio opposotorum*, the paradoxical unity of opposites, and necessary duality. Thus, "the ego needs the self and vice versa" (961).

Jung concludes with a consideration of the social effects of the meeting of western and eastern (Indian and Chinese) cultures, relying on the tropes of the west as externally oriented and materialistic and the east as possessed of great internal wisdom and comparatively less concern with external conditions. He worries that the western "drive for power and aggrandizement in the political, social, and intellectual sphere" will spread "irresistibly in the East" with formidable consequences (962). Maharshi and Ramakrishna are seen by him as prophets at the dawn of this cross-cultural period of transition and exposure to western modernity, with valuable messages not only for India but for westerners as well, who are likewise subjected to externalizing conditions of modernity.

Carl Gustav Jung, *The Red Book*: *Liber Novus* (ed. Sonu Shamdasani, transl. Mark Kyburz, John Peck, and Sonu Shamdasani), New York, NY: W.W. Norton and Company, 2009

The infamous "Red Book" – *Liber Novus* – which was kept more or less hidden from the public by Jung's estate until its publishing in 2009, represents the most clear exposition of Jung's mysticism, that is, the direct visionary encounters he underwent from the period immediately preceding World War I, beginning in October 1913, and continuing until 1916. These by no means exhaust Jung's mystical experiences, however they do form the crux of his life's work with regard to religion and the basis for much of his psychoanalytic theory. "My entire life consisted in elaborating what had burst forth from the unconscious and flooded me like an enigmatic stream and threatened to break me" he writes in 1957 (vii). Jung saw himself as patient and doctor in these *Red Book* experiences, which led him to the practice of active imagination in the effort to make sense of and go deeper into their meaning, in what was essentially his own process of individuation, after which he was able to apply these concepts to his patients, who would have similar confrontational requirements put upon them with regard to the contents of the unconscious. "I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious process" (255 fn241). The initial visions comprised scenes of horrific death and destruction, such as "a sea of blood and a procession of dead multitudes" (202**).** Fearing that he was losing his own sanity initially, at the outbreak of the war Jung understood that what he had experienced were not visions of a merely personal unconscious nature. They were premonitions, prophetic visions even, which did not emerge from his own psyche but from the that of the collective – its unconscious apprehensions and tendencies. This concept of the collective unconscious would form the basis for much of Jung's understanding of archetypal psychology.

In response to these visions, Jung undertook upon himself the task of confronting his own personal unconscious through the practice of active imagination, a form of symbolic thinking that acted to foster a descent into the deeper regions of his psyche. Here he had encounters with a number of personalized representatives of psychic forces, both personal and collective. He is first approached by two spirits- that of the times and that of the depths, who mark the importance of the cultural moment, which is characterized by essentially a religious transformation required by humanity. "The other Gods died of their temporality, yet the supreme meaning never dies… the supreme meaning rises up rejuvenated anew" (230). This corresponds to Jung's own needs at the time, when he was more or less satisfied in terms of what he had achieved in life (at age 40) with respect to "power, wealth, knowledge," (231) but had become alienated from his own soul, who

becomes a principle dialogic partner in the *Red Book*. He is also approached by the biblical figures of Salome and Elijah (representative of sexuality and intellect), who become his sometimes guides and interlocutors in the world of the unconscious. Salome performs for Jung, as a snake coils around him (another recurring image in the *Red Book*) which has the effect of deifying him as he feels himself "transformed into the famous Deus Leontecephalus (Aion) of the Mithraic mysteries" (252). Jung also travels through hell, meets the devil, death, and an anchorite monk with whom he discusses solitary asceticism and the transformational nature of religion, asking him about the possibility "that the history of religions is aimed at a final goal" (272).

There are two parallel narratives going on simultaneously in the *Red Book* – one comprised of his dialogues with the figures of the unconscious, and the other with his symbolic representations in pictorial form of his visionary journeys. The two do not always seem to line up, yet there is the more or less clear theme of the transformation of the God image through a night sea journey, in which the old god is incubated within a divine egg, to be hatched out of the individuated human as the new god Phanes Eros. "In this deification mystery, you make yourself into the vessel" (252) Jung writes, and so Jung identifies himself with the egg that will give birth to the god. The figure of the Egyptian deity Izdubar is encountered as the form of the now obsolete, dying god who must be transfigured through incubation in order to be saved from death. "With no difficulty I squeeze Izdubar into the size of an egg and put him in my pocket… where Izdubar should find healing… He did not pass away, but became a living fantasy whose working I could feel on my own body" (283). Jung has put his own power into reviving the God image, and it takes a toll on him, leading him back through hell and to the confrontation with evil, essentially an integration of the repressed "shadow" contents of the unconscious, especially the necessity of evil, which assists man in "the creation of a God" (291).

Another pivotal figure appears in Jung's *Red Book* visions, that of Philemon, a transformation of the previous figure of Elijah (and who identifies himself later with Simon Magus) who comes to represent for Jung his own higher self or higher insight. Thus Philemon is Jung's guru. He teaches him about magic, which Jung describes as "a way of living" in which "if one has done one's best to steer the chariot, one then notices that a greater other is actually steering, then magical operation takes place" (314). Philemon is compared by Jung to the Indian

deity Krishna, who instructs Arjuna in the *Bhagavad Gita*, in that both are divine representatives of a higher self, with which one is not identified, at least not presently. Next to his painting of Philemon Jung has inscribed verses (4.7-8) of the *Gita* (185). Salome also returns, and, like Izdubar, she is transfigured, from a representative of unrestrained sexual desire and temptation to one of love: "Salome thus lost the power of temptation and has become love" (324) and is further united with him; "Salome is what you are," the white bird tells him (326).

In the final section, "Scrutinies," Jung continues his dialogue with his soul and with Philemon on the nature of God and the self with regard to the new religious consciousness that they are creating, that is being created in the collective unconscious, that is desperately needed by the world, and which is Jung's duty to proclaim. He claims that in his own experience it has already occurred and he has realized that "through uniting with the self we reach the God… The God is behind the self, above the self, the self itself, when he appears" (338). This divine self is compared to Nietzsche's *Ubermensch* and to the Indian "*atman* idea" (337, fn29). In this section also appears a later version of Jung's *Seven Sermons to the Dead*, which was published separately long before the *Red Book* version. In the published version, Jung is instructed by a Gnostic scholar named Basilides, as he elaborates his own Gnostic creation myth proceeding from the infinitude of the Pleroma to the paradoxical deity of united effective opposites, Abraxas, to the various aspects of the psyche which are to be reconciled through individuation leading to the birth of the new god-self, symbolized by a "lonely star in the zenith" (354). The audience for this proclamation and sermon is the host of the dead themselves- "Christians" who had returned from Jerusalem, not having found what they were looking for, indicating that they require the new spiritual knowledge that religious orthodoxy had not developed previously. In the *Red Book* version, it is Philemon, not Basilides, speaking through Jung, who instructs the dead, adding his own commentary (353). Philemon isn't sharing beliefs or hypotheses with the dead, but his knowledge- "It is what I know how to say, not because I believe it but because I know it" (348). This is almost verbatim what Jung says in a 1959 interview when asked whether he believed in God: "I don't need to believe, I know" he responds.[4] It is not only a newly emerging God that Jung and Philemon are conveying, but a revolution in the understanding of the history of religions, of all Gods, as being essentially figures that only achieve expression

[4] Carl Gustav Jung, "The Face to Face Interview" in C*.G. Jung Speaking: Interviews and Encounters* (Princeton: Bollingen Paperbacks, 1977) pp. 428

through the filter of the human being - "The dead had to learn… that man is a gateway through which crowds the train of the Gods" (354). Christ also comes to Jung "as a shade" and confirms that now, "mankind has grown older and a new month has begun" in the spiritual evolution of humanity in which "each must do his own work of redemption" (356). Like Izdubar, incubated in Jung's pocket-egg, the "old Gods have become new," and as numerous as individuals themselves: "the one God is dead - yes, truly, he died. He disintegrated into the many, & thus the world became rich overnight… but therefore men too became rich overnight" (357).

Carl Gustav Jung, *Memories, Dreams, Reflections* (recorded and ed. Aniela Jaffe) (trans. Richard and Clara Winston), New York, NY: Vintage Books, 1989

Written in 1957-1958, yet not released until after Jung's death, as per his wishes, in this autobiography Jung recounts the arc of his life, one which is defined not so much externally as in relation to the profound mystical states and powerful dream encounters of Jung's vibrant internal life. I am reminded of what the Indian philosopher Aurobindo Ghose said with regard to biographical considerations of intensely spiritual figures, that "what matters in a spiritual man's life is not what he did or what he was outside to the view of the men of his time… but what he was and did within… the inner life of a spiritual man is something vast and full and… so crowded and teeming with significant things that no biographer or historian could ever hope to seize it all or tell it."[5] Indeed, Jung (with the assistance of Aniela Jaffe), was the only person who could have written *MDR*, a biography that recounts a number of profound and potentially controversial experiences relating to the nature of religion. While Jung wrote some of the chapters himself, others are edited from conversations with Jaffe, so in truth it is a collaborative effort, though with Jung's essential internal perspective. These more pivotal moments come to embody and describe the nature of Jung's lifelong relationship to the sacred, and to its symbolism: the Christian God, Christ himself, the Siva lingam, the Church, etc. While in most of Jung's professional writings he maintains the metaphysical/psychological split, preferring to speak of spiritual realities as purely manifestations of an individual and collective psyche, here he shows a more direct relationship to these forces in his own life.

[5] Aurobindo Ghose, *Letters on Yoga I* (Sri Aurobindo Ashram Trust, 2012), p479

An early symbolic dream at age three or four of a giant "twelve to fourteen foot' tall phallus, topped with "a single eye, gazing motionlessly upward" (12) and seated on a golden throne, made a lasting impression on the youth. He imagined it to be in some sense Jesus, and his mother's voice intones (in the dream) "that is the man-eater" instilling an early suspicion of the figure of "Lord Jesus" (13). The symbol recurs in the *Red Book* in the figure of the "HAP," the Siva lingam, that the dead require for their religious work to proceed- "the symbol, the mediator, we need the symbol…The HAP is the summit of the church that still lies sunken."[6] School was a "bore" (27) and mathematics a "terror" (29) and Jung was beset for a time by spells of fainting, which he was able to overcome through realizing his own part in precipitating them – "That's when I learned what neurosis is" (32). Jung also describes the beginning of a lifelong realization of himself as "actually two different persons" (330) which he labels personality No. 1 and No. 2, representing the conscious ego and the unconscious divine element in the human being- "the 'Other' who knew God as a hidden, personal, and at the same time suprapersonal secret" (45). This paradigm becomes a way for Jung to understand others as well, as he sees that it "is played out in every individual," (45) prefiguring Jung's religious view of the self as God (or a God-image, in his more psychologically minded prose). There is also an infamous vision at this time in Jung's young life that further solidified his reticence toward Christian dogma and especially the church itself. He sees God, "on his golden throne high above the world" release "an enormous turd" onto the newly constructed roof of the Basel cathedral (39). Jung felt unable to discuss his experiences with his father, a Protestant minister, and his own experience of Christian ritual and initiation was completely absent of numinous qualities, they "contained no trace of God" (55).

Gradually his conscious personality No. 1 "emerged more and more distinctly" (66) as he discovers the philosophy of Schopenhauer, Kant, and an interest in sciences; zoology, paleontology and geology (72) to complement his fascination with comparative religion. Pulled in opposing directions by the sciences (which served the needs of personality No. 1) and the humanities ("beneficial instruction for personality No. 2"), he eventually came to the study of medicine and later psychology as a kind of reconciliation between these two aspects of himself. However for the time it appeared as a victory of personality No. 1, "a schism had taken place"

[6] Jung, *Red Book*, 339-340

(89), which allowed him to pursue his outward, professional goals, but left No. 2 more "an autonomous personality" which would powerfully return to him in his fateful *Red Book* experiences.[7] He would continue to merge his interests in the form of parapsychological interests, however, discovering a number of occult thinkers and researchers (Duprel, Crookes) to say nothing of Nietzsche's Zarathustra- Nietzsche's own No. 2 (102), and doing his dissertation on the parapsychological mediumship of his cousin Helene Preiswick.[8]

The next stage of Jung's career involves his meeting and discipleship under Sigmund Freud, whose sexuality-based psychoanalysis ultimately proved too limiting and one-sided for Jung, leading to an unceremonious break between them. He did share with Freud an interest in precognition and parapsychology, unfortunately it was only after their break that Freud came to consider these phenomena without a reductive materialist prejudice. It was following this "parting of ways" with Freud that Jung had his confrontation with the unconscious that would from the content of the *Red Book*. He was destabilized by the ordeal with Freud, in "a state of disorientation" (170) and so more open to the experiences which followed. He also confesses the experiential basis for all his works, as was the case with the *Red Book* and his psychological theories- "each such experience proved to be a *rite d'entrée* for the ideas and works that followed." (175). He did at least have a guide through these ordeals in the form of his "ghostly guru" (184) Philemon, who for Jung "represented superior insight" (183). Now Jung had his "prima materia" (199) for his life's work, the articulation of the collective unconscious and the process of individuation. In this endeavor he made efforts to bridge the traditions of alchemy and Gnosticism with his own understanding of psychology (205). A reinterpreting of Christianity (*Aion, Answer to Job*) and especially the figure of Christ also engaged Jung as a major theme in his work during this period. Again there is a relationship between Jung's work as a psychologist and the inner experiences and dreams that prompted him to undertake these tasks – "the work is the expression of my inner development" (222). He also describes the building of his retreat in Bollingen, the "Tower" he had envisioned in dreams and made a reality in 1922-23, which was for him "a maternal womb in which I could become what I was, what I am, and what I will be" (225). This didn't stop Jung from travelling extensively beginning in the 1920s, in the effort at cross cultural comparative religious study, visiting Tunis, Saharan Africa, the pueblo Indians in

[7] Jung, *The Red Book,* 232
[8] Corsini & Wedding, *Current Psychotherapies*, (Brooks/Cole 2014), p118

the United States, Uganda and Nairobi, and, in what was to be a lifelong fascination for Jung, India. India exerted a particular fascination for Jung because of its incorporation of evil (unlike Christianity) in the nature of the divine. The Hindu *atman* idea, as well as the figure of the Buddha provided Jung with parallel versions of his own archetype of the self, which also served as points of comparison for his reenvisioning of Christ (279).

The final pivotal mystical visionary experiences recounted in the work are those following Jung's 1944 heart attack, which precipitated a near death experience in which he felt himself floating high into space above Sri Lanka, experiencing what astronauts have referred to as the "overview effect" of seeing the globe in its totality suspended against the backdrop of the cosmos. He then enters into a nearby meteorite as he has an experience of his entire life recalled simultaneously in the moment, which also connects his life to that of the totality: "I had everything that I was, and that was everything" (291). Around the same time, he has another profound experience where he approaches a chapel where a yogi mediates inside, who has Jung's own face: "Ah! So he is meditating me… the yogi's meditation 'projects' my empirical reality" Jung writes (323). This late in life experience has Jung reflecting more on the idea that personality No. 2, or the unconscious, as "the generator of the empirical personality" (No. 1) (324). The illness also instills him with a sense of Nietzschean *amor fati*, "an unconditional yes to that which is" (279). To a significant degree this 'what is' was constituted by the work Jung was compelled to spend his life in service of, because of the inner necessity impressed upon him by his many transformative visionary and dream encounters with the sacred-as-unconscious. "The daimon of creativity has ruthlessly had its way with me" he concludes (358). Though remaining reticent to place any final judgement of valuation on his life ("the phenomenon of life is too vast"), he expresses at the end a growing feeling of "kinship with all things" (plants, animals, clouds, day and night, etc.) (358). *Memories* is Jung at his most candid, and provides a view of the psychologist as a deeply spiritual mystic whose religious insights are as valuable as they are pertinent to his psychological theory.

Carl Gustav Jung, "The Transcendent Function" (1916) in *Structure and Dynamics of the Psyche / Collected Works vol. 8, Princeton, New Jersey: Princeton University Press, 1975, ¶131-193*

In attempting to integrate the visionary experiences from the years 1913-1916, Jung was guided by his soul to the practice of active imagination as a method to make sense of the numinous content. This essay, written in close proximity to these experiences, has Jung attempting to describe the way the unconscious interfaces with the conscious ego personality. In their meeting is revealed what he calls the "transcendent function" (131). The unconscious and conscious exist in a "compensatory" relationship (132) owing to both consciousness' maintaining a kind of threshold above which its contents reside while underneath the unconscious is constantly seeking to arouse the conditions by which it may rise above that threshold into conscious life. While integration of the unconscious is of course the aim of Jungian individuation, it is also the case that a healthy person will maintain this threshold or barrier in a way that does not allow the conscious ego to be swamped by the more powerful unconscious forces. The management of this transfer and the healthy dynamics of the relationship are the aim of psychoanalysis, on ongoing process of training the "mental and moral attitudes… necessary to have towards the disturbing influences of the unconscious" (144). This enables the shift of attitudes necessary for self-transformation to occur, and thus it is "transcendent" of the established ego patterns that stand in need of alteration.

The analyst presumably has established this transcendent function in themselves to some degree and thus is able to help build it up in the patient who lacks it. Because dreams are seen as sites of irruption for the unconscious, dream analysis plays a role in learning the contents of the patients' unconscious which will have to be dealt with, as do conscious irruptions and "spontaneous fantasies" (155). Just as a schizophrenic individual will be lacking any barrier to the unconscious, the civilized individual of modern society has a hypertrophied "regulating" function (the maintenance of the barrier to the unconscious) that disallows any irruptions of unconscious materials in a kind of blind overregulation which nevertheless fails to negate the workings of the unconscious behind the scenes as it were (159). Nietzsche is cited as an example of over-repression of this sort, producing the unconscious backlash of his identification with the "crucified Christ and dismembered Dionysus" (162). Intellectual clarification of the unconscious processes trying to irrupt is one method of dealing with them, but so are the aesthetic means of drawing, painting, or sculpture, which work to "give it visible shape" (168) and are really the heart of Jung's practice of "active imagination." These symbolic products can be interpreted aesthetically, in the context of symbolic motifs and patterns, or they can be apprehended

intuitionally and intellectually, a kind of grasping at the hidden symbolic meaning, which can run the risk of over-intellectualization.

The aesthetic and intellectualizing tendencies which comprise the transcendent function counterbalance one another in the same way as the unconscious and conscious personalities (177). The transcendent function thus allows the conscious ego to maintain its authority against the upsurges of the unconscious, and for Jung this is a vitally important aspect of his treatment, that "the position of the ego must be maintained as being of equal value to the counter-position of the unconscious, and vice versa" (183). This conjoining of complementary opposites (conscious-unconscious, aesthetic-intellectual) is the hallmark of the transcendent function, which is produced as a "third thing" mediating both sides of the looking glass (189). Finally, having produced this function in oneself, one is able to perform some of the therapeutic work of psychoanalysis on their own, a "liberation by one's own efforts" (193) which makes one master of the mythologems which do have a genuine type of real existence and lurk in the collective unconscious waiting to gain expression through the human psyche.

Carl Gustav Jung, "Archetypes of the Collective Unconscious," in *The Archetypes and the Collective Unconscious / Collected Works vol. 9i* (transl. R.F.C. Hull), Princeton, New Jersey: Princeton University Press, 1980, ¶1-86

This seminal article, first published in the 1934 Eranos Yearbook, describes the emergence of the concept of the unconscious, first in esoteric thinkers like Carus and von Hartman, and again later in the domain of psychology. Jung distinguishes the personal from collective unconscious, the former, composed of complexes, resting on the latter, which denotes "a common psychic substrate of a suprapersonal nature which is present in every one of us," (3) whose contents are the archetypes. The term archetype Jung takes from earlier thinkers like Philo Judaeus, Dionysus the Areopagite, and of course Plato, with his doctrine of the forms. The archetype is embodied in many collective representations, yet is not identical with these but rather with pre-representational "psychic contents which have not yet been submitted to conscious elaboration" (6). Jung describes the processes of transformation undergone by archetypes in the cultural mind, whereby their representations become worn out clichés that lose

their power of signification, a process similarly described by media theorist Marshall McLuhan,[9] Karl Potter,[10] and by Indian philosopher Aurobindo Ghose.[11] The archetypes persist regardless, but where their representations are still accepted and effective, archetypal irruptions can become integrated into the present cultural understanding. Where they are not, they must be reformulated in whatever terms are effective and available, and with the iconoclasm of Protestantism, we are, in Jung's estimation, lacking in our acceptable symbolic register. Of course, Phil Dick's observation that ""the symbols of the divine initially show up at the trash stratum"[12] of culture rather than in orthodox settings is indicative of the way culture as a whole is a religious process, that any and all representational forms are grist for the archetypal mil and not merely those institutions and doctrines already having been recognized as such. Jung sees the western psyche seeking out the not-yet-cliché religious symbols of the east as supplements, but also holds the hope that westerners will not merely put on the garb of eastern traditions but "sew our garment ourselves" (27).

The degrading of symbolic capital in the representations is illustrated in the descent and transfer of the Hegelian *Geist* or spirit from transcendent heights to oceanic depths, to be created anew out of the watery abyss (40). The transcendent spirit is a cliché, so it must now be found in the depths of what is still unconscious and latently capable of compelling archetypal representation. Thus humanity must descend into these collective depths, which is accomplished by descending into one's personal depths, encountering the repressed personal shadow and self unmasked, without occlusion by the constructed persona. This self experiences itself as the unconscious' oceanic immensity, "as wide as the world" because "(it) is the world" (46). The anima, the female aspect of the male psyche, is the next figure encountered, as a significant aspect of the soul (58), which is beyond good and evil, autonomous, and typically projected onto female figures (mother, goddess, lover, etc.) (61). It also "reflects a superior knowledge" which we come to understand through discernment, or what Jung calls the archetype of meaning, the "wise old man," of which Nietzsche's Zarathustra is one exemplar (79). These comprise part of a symbolic process, with manifold meanings at every step, that Jung sees parallels to in tantric

[9] Marshal McLuhan and Wilfred Watson, *From Cliché to Archetype*, Viking Press, 1970
[10] Karl H. Potter, *Presuppositions of India's Philosophies,* Englewood Cliffs, NJ: Prentice-Hall Inc., 1963
[11] Aurobindo Ghose, *The Human Cycle,* Twin Lakes, WI: Lotus Press, 1999
[12] Philip K. Dick*, VALIS,* (Kindle edition) New York, NY: Mariner Books 2011, L3555

yoga and the *I Ching* (82). The confrontation with the archetypes must take place in symbolic dialectic rather than merely rational intellectual terms, and here Jung begins to formulate a provisional map of archetypal symbols (in the masculine psyche, as the feminine would involve animus rather than anima, etc.)[13]

Carl Gustav Jung, "Conscious, Unconscious, and Individuation" in *The Archetypes and the Collective Unconscious / Collected Works vol. 9i* (transl. R.F.C. Hull), Princeton, New Jersey: Princeton University Press, 1980, ¶489-524

In this 1939 essay, Jung articulates his concept of individuation, the psychological process by which a "person becomes a psychological "in-dividual," that is, a separate, indivisible unity or 'whole' (490) in distinction from merely the conscious ego that most would identify with self-consciousness in a limited superficial sense. Not Jung, for whom the unconscious exists as a part of the totality of the person. Psychological disorders like psychosis and multiple personalities are evidence of these unconscious components, which are, unlike the ego, unstructured and chaotic in their presentation. Nevertheless these unconscious contents attempt to "take over the role of the ego" and not only in the individual but in "groups, communities, and even whole nations" (496). Its contents consist in both the historical totality of human cultural-psychic evolution as well as an anticipatory intuitional knowledge of the future, or, "effects" and "aims" (499). Seamlessly functioning alongside the conscious mind such that we are unaware of its movements, the unconscious often works by idiosyncratic association through the network of memory in an individual (504). It can present as both a destabilizing force to the conscious mind, though it does seem to indicate the presence of a "superconsciousness" associated with higher religious knowledge (such as the Hindu *atman*), or even a higher self. Jung takes care to speculate that there couldn't be such a higher personality without an ego to attach to, but if we look at his later vision of the yogi with Jung's face "meditating him," (in 1944) it appears that this higher personality may be an idea that took a long time to fully develop in Jung's thinking. Here he attempts to make a case for some kind of higher personality in the unconscious, even beyond its often fragmentary (and often self-contradictory) appearances, for "why, then, should not the whole have personality too?" (508). Jung attempts to describe particular aspects of this whole personality through his concepts of the anima and animus, the female aspect of the male

[13] Carl Jung, "The syzygy: anima and animus" in *CW v.9ii*, Princeton University Press, 1968.

psyche and the male aspect of the female psyche, respectively, and the shadow, the personal unconscious containing those psychic contents which resist integration. These are archetypes which have had their lives in the history of religions and continue to inform current psychic processes.

Individuation is compared to the goal of many Asian religious systems, yet Jung is still suspicious of westerners adopting the yogic goal of universal extension and identification of consciousness with a "nebulous" totality, because he regards this as a form of ego-denial and total acquiescence to the unconscious, in other words an imbalance (for "western" ego) between conscious and unconscious (520). While such a supramundane aim is present in Indian spirituality, it would be a mistake to identify the whole of Indian spiritual traditions with only the goal of total mergence with the transcendent principle (*brahman* or *nirvana*) and abandonment of (conscious, earthly) life, what an Indian contemporary of Jung's, Aurobindo Ghose, called "the refusal of the ascetic."[14] The tantric strains of Indian religiosity have been especially insistent on the ideal of enjoyment in the world (*ananda, bhukti*) as much as freedom (*moksa*) from it. The categorical distinction between the needs of the western ego and the Indian are thus somewhat untenable with respect to either Jungian individuation or yogic praxis.

See also:

Al Collins and Elaine Molchanov, "Churning the Milky Ocean: Poison and Nectar in Carl Jung's India" in (*Spring: A Journal of Archetype and Culture* vol. 90 Fall 2013), pp.23-75

The authors explore Jung's relationship to Indian religious thought throughout his life, from his youthful encounters with the Vedas, early Buddhism and "Schopenhauer's beloved Upanisads" (26) to his mature interest in yoga and tantra, colored by his ambivalence or fear toward the possibilities described in the latter traditions which he viewed as threatening to individuality (29). It was this danger, they assert, and not "loyalty to one's culture of origin" that prompted Jung to warn westerners away from such practices. Jung's 1944 dream of a yogi with his face meditating him hints at the kind of personal divine self that reconciles the impersonal atman-as-unconscious and the conscious ego. Prior to this, Jung made extensive use of Indian materials in developing the foundations of his psychological theory, especially during his *Red*

[14] Aurobindo Ghose, *The Life Divine*, Lotus Press, 1990, ch2

Book encounters, in which four paintings appear with Vedic Indian themes (38) as well as his identification of his guru figure, Philemon, with the Krishna of the *Bhagavad Gita* (54). The individuation process is contrasted to that of enlightenment, the former "way of totality" indicating a homeostasis between ego and unconscious, and the latter "way of essence" focusing on the experiential attainment of transcendence (*moksa*) (58). Their seeming divergence is owing to the lack of personal consciousness in the transcendent dimension in Jung's system, which, in terms of tantric categories, "effectively makes the god into the goddess," (60) Sakti without Siva. Jung's fear of this higher personal self stems from what it could do to the ego, which may perceive it as "a tyrannical and destructive force" (62) and indeed, stories of "sinister yogis[15]" (61) testify to this danger in the Indian traditions as well. The Jungian and tantric/yogic systems thus may have more in common than Jung realized, particularly with respect to the value placed on uniting the transcendent self with life in the phenomenal world.

Carl Gustav Jung, *Aion: Researches into the Phenomenology of the Self / Collected Works vol. 9ii* (transl. R.F.C. Hull), Princeton, New Jersey: Princeton University Press, 1979

Volume 9ii of Jung's collective works, subtitled *Aion*, focuses on the archetype of the self. The name is a reference to a Mithraic lion-headed deity whom Jung felt himself transformed into during one of his *Red Book* experiences[16] symbolizing the identity of the self archetype with one's god-image as well as with psychic wholeness or totality. The particular god-image Jung seeks to explore in this work is that of Christ, since this is the representation that has been most significant in the history of western, European culture, and also the one which Jung sees as having undergone profound changes during its tenure and which must now be understood in a new way due to our historical circumstances. The self as the archetype of wholeness causes all other archetypes to orient themselves around it, and so Jung proceeds to discuss various archetypal aspects of the psyche – the "ego," which is the conscious personality formed somatically and psychically through interaction with the external environment during one's lifetime (3); the "shadow," those usually negatively perceived and thus repressed aspects of oneself which resist integration and are instead often projected onto others (16); and the syzygy of "anima and animus," the male or female complement to the gendered psyche, also subject to

[15] David Gordan White, *Sinister Yogis*, University of Chicago Press, 2009
[16] Carl Jung, *Red Book,* 252

(necessary) projection (42), before arriving at the main subject of the work, the self and its relation to Christian symbolism. The self, as god-image and wholeness, emerges through the process of assimilating the collective unconscious, and withdrawing the (now recognized) projections of facets of the psyche from their outward forms. It is very important for Jung that this process proceed in a balanced manner rather than entirely assimilating the ego to the self or the self to the ego, which results in total unconsciousness or ego-inflation, respectively (47). The self is like God in the sense of being perceived to come from without, that is from outside the conscious personality (52) and yet it is characterized by unity and totality, which are symbolized for Jung in the images of the mandala, images which "create an order that transforms the chaos (of the unconscious) into a cosmos" (60). Jung painted a number of such mandalas in the *Red Book* and his patients often drew similar images,[17] whether they had seen and were influenced by Jung's prior drawings. The wholeness represented in various religious systems from monotheism to monism reflect this self archetype, but unfortunately, these representations over time lose their effectiveness to recall the archetype intended, alienating rather than integrating the unconscious contents they attempt to symbolize (65).

This brings us to Christ, reigning symbol of the archetype of the self and representative of a divine totality (70). As a model for individuation Christ descends to hell (into the depths, the shadow), "the psychological equivalent of … the integration of the collective unconscious" (72) and symbolizes (or used to symbolize) a full humanity that includes its animal nature (74). With the doctrine of *privatio boni*, which denies the reality of evil, Christ ceased to be a functional representative of wholeness, owing to the excluded principle, which became split off in the figures of the Antichrist (75) and Satan (78, 113). This deficient concept of God as only *summum bonum* began as early as the church fathers and reached the fullest articulation in Augustine and Aquinas (91) and in direct conflict with earlier accounts of God as the capricious Yahweh of the Old Testament (a tension clearly evident in *The Book of Job*) (105). Jung does however credit certain Gnostic and Kabbalistic thinkers with perceiving the syzygy of God's good and evil natures (105). In Christianity, however, this schism resulted in a "too optimistic conception of the evil in human nature and a too pessimistic view of the human soul" (113). These excesses are to be balanced by inclusion of their counterparts, resulting in quaternions of opposites:

[17] Carl Gustav Jung, "A Study in the Process of Individuation," in *Archetypes of the Collective Unconscious / Collected Works vol. 9i, ¶ 525-626*

unitemporal-eternal and unique-universal (115), or good-evil and spiritual-chthonic (116). Jung discusses the gnostic writer Basilides' conception of a Trinitarian "son-ship" or triple emanation of the pleromatic "non-existent God" as spirit, soul, and body. Basilides will reappear in Jung's *Seven Sermons to the Dead* as the Gnostic teacher of the dead Christian souls who had returned in order to hear his discourse. The third sonship is represented by Jesus, whose incarnation indicates the potential ("latent seed") of sacrality inherent in matter and humanity (120). A fundamental conflict exists in the person of Jesus, who symbolizes perfection as far as his created, representational nature is concerned, and, in relation to his embodying the archetype of the self, wholeness (123). Jung sees perfection as a unique feature of Christian psychology, absent in Indian and Chinese spiritual philosophy.

The following several chapters are concerned with the nature of fish symbolism in relation to the archetype of the self in Christian history, in alchemical traditions, and in Gnostic conceptions. The work concludes with a chapter (XIV) on the Gnostics (and Upanisadic rishis) as early psychologists who are like Jung concerned with knowledge of the self as wholeness (347). He then discusses the variety of symbols for the self, drawing mostly on the history of Gnosticism, alchemy, and some contemporary examples (Freudian psychology and the Phallus, for instance (357)). A number of the Gnostic symbols are organizational or structural in character, providing an intelligible relation between various other symbols; serpent, tree, paradise, homo/human, etc. All of these are quarternios, Jung's preferred numerical form corresponding to unity and wholeness, (382) and further, their temporal development exhibits this orientation toward completeness, such as the a shadow oriented quaternio emerging to balance the early pneumatic gnostic and Christian emphasis on transcendence (403) and the lapis or space-time quaternio following this development. The latter closes the uroboric circle of development by divinizing matter (406). In this vein Jung speculates on the corroboration of these insights from physics and a unified understanding of the relationship between matter and psyche (413). He concludes by summarizing the book's purpose as explaining the archetype of the self and its relationship to the other primary archetypes of shadow and anima/animus. Again, the Gnostics are praised for their early recognition and investigation into the nature of the self, in large part due to their giving adequate credence to their own "natural inner experience" (428) and their more holistic conception of the sacred in comparison to Christianity with its one-sided

doctrine of *privatio boni*. Yet, Jung concludes, "mistakes are, after all, the foundations of truth" (429).

Carl Gustav Jung*, The Psychology of Kundalini Yoga: Notes of the Seminar Given in 1932 by C.G. Jung* (ed. Sonu Shamdasani), Princeton, New Jersey: Princeton University Press, 1999.

In his introduction, Sonu Shamdasani describes the history of Jung's engagement with Asian spirituality, beginning with early (1912) interpretations of passages from the *Rig Veda* and *Upanisads* (xix), his collaboration with sinologist Richard Wilhelm (1928), leading to his engagement with tantric, kundalini yoga in this 1932 lecture series. Much canonical work on yoga in western scholarship was taking place at roughly the same time in the figure of Jung's later Eranos colleague, Mircea Eliade.[18] In more popular form, Sir John Woodruff/Arthur Avalon's work, *The Serpent Power* (1919) familiarized a western audience for the first time with kundalini yoga (the serpent representing the coiled energy, kundalini, that flows up the spine through the system of chakras). Jung would continue to develop his understanding of Asian religions, giving talks (many at Eranos) and publishing works on Patanjali, meditation, and tantric Buddhist sutras, and would finally travel to India in 1937 (xxvi). His position in these lectures is thus not fully matured, and in anachronistic examples like his reticence to promote the practice of yoga to westerners he is in line with the thinking of several of his contemporaries, Eliade and his Sanskrit teacher, Surendranath Dasgupta, included (xxx). Jung's Kundalini seminars took place as a complement to those of the Indologist Wilhelm Hauer's lectures on the same subject, also at Eranos, immediately prior to Jung (xxxiv). Jung's aim in these lectures is to make use of the symbolism of kundalini yoga to understand and map out an "archetypal regional topography" of the psychological processes of individuation, as well as to provide a critique from the perspective of an Asian rather than European psychological standpoint (xlv).

Lecture 1

In question-answer format, Jung explains various aspects of kundalini yoga that his audience has questions about, in response to the immediately preceding lectures by Hauer. Topics covered include individuality, the role of negative emotion, and the distinction between

[18] Mircea Eliade, *Yoga: Immortality and Freedom*, 1936

suksma (subtle) and *sthula* (gross) forms, which is compared to Kant's distinction between the noumenal thing itself and its phenomenal representation (10). The cakras are compared to mandalas, which figure prominently in Tibetan Buddhism ("Lamaism") (12). For Jung, "each cakra is a whole world" (13) in terms of being a region of the psyche. The *muladhara*, the lowest cakra, is discussed as being characterized by passive, unconscious participation mystique[19] (15). The kundalini snake rises upward to the oceanic, watery, feminine, *svadhisthana* cakra next, but this is actually a "deeper" movement down into the unconscious, because Jung sees the Indian map as being inverted, with the unconscious above (as b*rahman*).[20] The notion of the Samkhyan purified intellect or *buddhi* is brought up as necessary for the arousal of kundalini, (20) which is compared to the Jungian anima, to be reunited with the masculine animus in the *ajna* (forehead) cakra (22).

Lecture 2

Jung continues explaining the process of kundalini's becoming awakened and the consequent dangers of psychic inflation that comes with the failure to disidentify with the contents encountered in this deeper region of the unconscious, one which is impersonal (27). The *muladhara* provides a continual counterpoint to the awakening kundalini, because it is closer to the real world in which one lives (in the Indian and Jung's own view) for a purpose, what Jung calls "entelechia" (29) but which could also be described by the Hindu concept of *svadharma* ("one's own law")[21]. The fiery *manipurna* cakra is next, characterized by an identification with god (31) but also the dangerous potentials of the shadow (archetype) cast by the flames (33). The heart cakra, the *anahata*, above that, is the abode of the Samkhyan *purusa* or Saiva deity, Siva (in the form of a *linga/*phallus, or *The Red Book*'s "HAP"), the representative of the self as divine (39). Jung elides the problem of personal and impersonal aspects of the *purusa* (to say nothing of the panentheistic Trinitarian nature of Siva[22]), the so-called "many purusas" problem

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[19] Levy-Bruhl, *How Natives Think*

[20] If Aurobindo were to make a critique of this from a tantric/neo-vedantic standpoint, he would say that there needs to be a distinction understood between the subconscient and the superconscient planes and aspects of our selves. *The Life Divine*, Lotus Press, 2006), p583

[21] Barbara Stoller Miller (transl.), *The Bhagavad Gita* (Bantam, 2004), p48 (ch3, v35)

[22] David Peter Lawrence, *Rediscovering God with Transcendental Argument* (SUNY Press, 1999) & *Teachings of the Odd-Eyed One* (SUNY Press, 2008)

which has occupied many other thinkers in the Indian traditions[23], and so he regards all this as entirely impersonal (40).

Lecture 3

Jung begins by comparing the cakras thus far elaborated with the four elements, and asserts the fifth cakra, *visuddha*, corresponds to the ethereal world of psychical reality and subtle thought forms, which actually begins in the preceding *anahata*-heart cakra characterized by feeling (45). The history of the element cosmology is thought to exist from the very deep past (43), which is not inconsistent with more recent studies.[24] In Samkhyan terms, Jung sees this as progressively entering the world of *purusa* (spirit) from *prakrti* (matter), which is consistent with the idea of *prakrti* becoming more refined in the figure of the *buddhi*, intellect, which is then capable of mirroring *purusa* effectively.[25] Jung correlates the cakras to levels of cultural development, which is a bit dubious, but in this respect he considers western culture to have arrived at the *anahata*, psychical feeling, stage, but not yet having understood the relationship between the psychical and physical, which comes with the visuddha cakra. In this cakra, "the world itself becomes a reflection of the psyche" (50) and the contents of the psyche assume a kind of creative reality, one which Jung speculates might be baffling to medicine to admit as a relevant factor in its practice (53). The sixth cakra, *ajna*, is symbolized for Jung by a winged seed (close enough to a winged egg to recall his portrayal of Phanes in the *Red Book* mandala, "Systema Munditotius"[2627]), and is related to the *unio mystica* state of the Christian mystics or the Saivite identification with Siva (57), a realization upon which there ceases to be any psychical opposition (as in earlier stages). It is unclear how this realization of Siva corresponds to that of the *anahata*, but suffice it to say there must be an enigmatic relationship between heart and higher consciousness, as in many forms of Hindu bhakti/devotional-practice.[28] There is a

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[23] Aurobindo Ghose, *Essays on the Gita*, Arya Publishing House, 1944, p103-111

[24] Wim van Binsbergen, "Before the Presocratics: Cyclicity, transformation, and element cosmology: The case of transcontinental pre- or protohistoric cosmological substrates linking Africa, Eurasia and North America*,"* in *Quest: A Journal of African Philosophy,* vols 23-24 (2009-2010), nos 1-2: 1-398

[25] Gerald Larson, *Classical Samkhya: An Interpretation of its History and Meaning* (Motilal Banarsidass, 2001), p204

[26] Carl Jung, *The Red Book*, p364

[27] Donald Harms, "The Geometry of C. G. Jung's Systema Munditotius Mandala" in *Jung Journal: Culture & Psyche , Vol. 5, No. 3* (Summer 2011), pp. 145-159

[28] Nicholas Sutton, "A Note on the Development of Emotional Bhakti: Epic Saivism in the Mahabharata," in *Annals of the Bhandarkar Oriental Research Institute,* Vol. 86 (2005), pp. 153-166 and Aurobindo Ghose, *Letters on Yoga I*, (Sri Aurobindo Ashram Trust, 2012), p310, & *The Life Divine* (Lotus Press, 2006), pp278-279

brief discussion of the seventh, *sahasrara* cakra, the "thousand petaled lotus" above the head which corresponds to an entirely divine reality-as-all, eclipsing even self-awareness in the monistic *atman-brahman* merger of Vedanta or Buddhist *nirvana* (57). Though even in these higher cakras, Jung affirms that all the previous centers are simultaneously experienced and contained (59).

Lecture 4

The symbolic nature of the cakras is discussed, understood as images which act to constellate psychic facts such that they can be interacted with through their representational forms. They can be analyzed in terms of their gross/*sthula*, subtle/*suksma,* and highest/*para* aspects, such that certain groups (like westerners for instance) might live in the *sthula* aspect of the higher cakras, while others (such as those in Asian cultures) reside in the *suksma* or *para* aspects of the higher levels and in the *sthula* aspect of the lower (65). The correlations are a bit facile, but here we see Jung trying to map out a theory of group-psychology corresponding to the spiritual-psychological maps of kundalini yoga. The relationship between personal and collective unconscious also becomes relevant at this point; personal is roughly correlated with *sthula* and collective with *sukma*, with regard to cakra-development (66). Thus the Indians in Jung's estimation have a more developed collective consciousness, because they begin from the suprapersonal *brahman* rather than personal ego (67). The western collective culture lags far behind the attainments of many of its individual members, and still requires the initial (second-cakra) group-level awakening of kundalini. In his analysis, Jung confesses to making use of the Indian system and its terminology to express psychic realities and processes he sees in his own culture, and so he is not concerned with all the elements of these systems or their total integrity but with those parts that can service the project of his own cultural psychic understanding (70).

See also:

Leslie Stein, "Jung and Tantra" in Jung and India (*Spring: A Journal of Archetype and Culture* vol. 90 Fall 2013), pp.179-203

Stein analyzes Jung's relationship to tantra, a broad term for many practices and modes of experience in Indian spiritual traditions, mainly within his 1932 Kundalini lectures. She calls attention to his lack of consideration for the feminine as Sakti, or divine energy, in tantra, as well

as its conception of the unity of spirit and matter as forms of the same consciousness-energy. The tantric feminine is reduced to merely the anima for Jung and, in neglecting the para (highest) aspect of the *sthula-suksma-para* schema (193), he has neglected the eternal nondual unity of matter and spirit.

Carl Gustav Jung, "Synchronicity: An Acausal Connecting Principle," in *Structure and Dynamics of the Psyche / Collected Works vol. 8,* Princeton, New Jersey: Princeton University Press, ¶818-968

The concept of synchronicity, a principle of correlative thinking or acausal connection between domains of experience, was one of the centrally important themes in Jung's later work. It refers most immediately to the perception of significant correlations between events in the internal realm of the psyche and the external, physical world. He began lecturing on the idea at the 1951 Eranos conferences, and published his essay on the subject in 1952, along with another essay on the same topic by physicist Wolfgang Pauli. This collaboration marks Jung's movement away from a purely psychological understanding of spiritual and individuation-related phenomena. Here he is challenging not merely Freudian psychology or religious dogmatism, but scientific rationalism in its strict adherence to the principle of causality. By causality we infer Jung means the more material and efficient forms rather than formal and final, to use Aristotle's designations, and indeed the latter are far more likely to be harmonized with the synchronistic viewpoint, as these are forms that only reveal their influence at a later time – "the effects preceding the causes" (as media theorist Marshall McLuhan has said).[29] These effects seem to be related to a common cause, although the causal principle is not anywhere evident, and so they rather appear as "chance groupings" and yet, in many cases, this "'chancefulness' seems open to doubt," (826) and is accompanied by a "numinous quality" (827).

Such synchronistic events derive their numinous quality not only from the principle of connectivity but also because this connectivity is fundamentally rooted in the life of the individual, and so pertains for Jung to the self and its process of individuation. In this regard he cites Schopenhauer[30] as having had an earlier version of the same idea, though at a time when the

[29] Marshall McLuhan, "Living in an Acoustic World" (public lecture), University of South Florida, 1970, at *Marshall McLuhan Speaks* http://www.marshallmcluhanspeaks.com/lecture/1970-living-in-an-acoustic-world/
[30] Arthur Schopenhauer, "On the Apparent Design in the Fate of the Individual"

scientific understanding of causality was much more universally accepted (before the revelations of quantum physics, for instance). The paranormal is heavily involved in synchronistic phenomena, and Jung cites the experiments of psychical researchers like Frederick Myers and J.B. Rhine as strong evidence of synchronistic phenomena. Paranormal experiences like telepathy show that the phenomena are not spatially determined, while others like precognition negate the limits of the temporal dimension (840). Thus "it cannot be a question of cause and effect, but of a falling together in time" or "simultaneity" of the events (840). This amounts to a revision of space and time as psychic, rather than natural a priori categories, as Kant had imagined (840). The most famous example of synchronicity cited by Jung involves a female patient telling him about a dream in which she is given a golden scarab, while at the same time a scarab like insect appears at the window, which Jung grasps in order to show her (843). Jung interprets synchronicity in terms of his archetypal theory, with the archetypes of the collective unconscious serving as the foundation for many of the occurrences (846, 912). Dreams and apparitional phenomena figure prominently as well, as upsurges of archetypal contents clothed in the symbolic forms uniquely connected to the individual psyche. That these upsurges correspond to objective situations is what classifies them as synchronicities.

While Jung sees an understanding of these phenomena, especially their affective qualities, in the works of spiritual philosophers like Avicenna, Albertus Magnus, and Goethe, it is in the Chinese divinatory text, the *I Ching*, that he finds a truly compelling cultural analogue to his notion of synchronicity (863). The *I Ching* "grasps the total situation" and begins from an intuitively grasped holistic view which is science's unattained ideal which it seeks to achieve in piecemeal fashion (864). Astrology and alchemy offer similar avenues of comparison, as does the mathematical consideration of numbers (numbers as recurring, connecting symbols), which for Jung represent the "archetype of order" (870). A lengthy study of astrology in relation to a series of "marriage characteristics" follows as an example of the application of mathematical averages to the data for synchronicity, which ultimately Jung sees as somewhat one-sided in that the "statistical method shows only the average aspects, it creates an artificial and predominantly conceptual picture of reality" (904). However, subjective valuations can also skew the interpretation of synchronistic and parapsychological phenomena via a kind of confirmation bias, always something the psychical researchers were conscious of.

In the history of religions Jung sees earlier views related to synchronicity in "magical causality" as well as "transcendental meaning" (915). Where the former conflicts with the known laws of causality the latter posits more secret, mysterious connections, which Jung favors. This principle of secret connectivity is expressed most poignantly for Jung by Chinese Daoism, but he also draws comparisons to a number of western iterations including Plotinus, Theophrastus, Leibniz, and Giovanni Pico della Mirandola, with his view of man as "'the little God of the world,' the microcosm" (928) which makes the human the center of the cosmic significance and paradoxically contains in some way the entire macrocosmic totality without. This microcosm is for Jung the collective unconscious, whose contents are the archetypes.

In light of the evidence from parapsychology and ESP experiments, Jung concludes that the scientific explanations of synchronistic phenomena are wholly inadequate and therefore, "we must completely give up the idea of the psyche's being somehow connected with the brain" (948) in the sense that physical processes cause psychic phenomena, and instead posit "a preexistent psyche which organizes matter" existing as "some other nervous substrate in us, apart from the cerebrum," with the ability to "think and perceive" (955). Evidence for such a psyche, distinct or alongside physicality, is found in the many reports of out of body experiences (952, 954). Synchronicity represents a factor which demands consideration and integration with the forms of knowledge already established; those of causality, space, and time. This would also enable the "possibility of getting rid of the incommensurability between the observed and the observer" (960) which had become a vexing issue in quantum physics via "the observer effect." Thus synchronicity represents for Jung, like the feminine and the devil, a missing fourth. Here it is not the father, son, and holy ghost that are to be supplemented but the aforementioned space, time, and causality, (962) to which it adds a necessary "psychoid factor" or internal dimension, (psychic) meaning complementing (physical) effect (963). Like the archetypes which populate it, the synchronistic unconscious is "partly… a universal factor existing from all eternity, and partly… the sum of countless individual acts of creation occurring in time" (968). Thus while these orders of reality are distinct, they are not separate or without concomitant correlative effects. Here the Jungian unconscious finally steps out into the light of day and shows itself to be (acausally) related to the physical order in a way that certain psychologizing interpretations of Jung often overlook.

See also:

Coward, Harold, "Taoism and Jung: Synchronicity and the Self," in *Philosophy East and West*, Vol. 46, No. 4 (Oct., 1996), pp. 477-495.

Here Coward explores the roots in Daoist correlational thinking in the genesis of Jung's understanding of the archetype of the self and the concept of synchronicity. He cites the work of sinologist John Henderson on correlational thinking as the hallmark of Chinese cosmology, but in fact Henderson has gone on to show in later works that these correlational forms of thinking are indeed quite cross culturally present in major religious traditions (*Scripture, Canon, Commentary*,[31] and *The Construction of Orthodoxy and Heresy*,[32] and, with Steve Farmer and Michael Witzel, "Neurobiology, Layered Texts, and Correlative Cosmologies: A Cross-Cultural Framework for Premodern History"[33])

Carl Gustav Jung, "The Undiscovered Self," in *Civilization in Transition / Collected Works vol. 10* (transl. R.F.C. Hull), Princeton, New Jersey: Princeton University Press, 2010, ¶488-588

This work, written late in Jung's life (1956), and intended for a popular audience, establishes the collective social importance of the individuation process and the confrontation with genuine spiritual experience by the population. There exists a tremendous danger, in Jung's view, of a kind of latent creeping insanity and pathological narcissism in many "subversive" individuals, which, left unconscious and unexplored, threatens the future of humanity. Without the self-knowledge that comes out of integrating the unconscious shadow personality, "we stand defenseless, open to all kinds of influences and psychic infections" (493). There is also the modern world's devaluation of the individual to contend with, with self-knowledge representing the only antidote to the scientistic "statistical world picture"(499) and the crowding of individuals together into masses and organizations to be manipulated by their own incompetent

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[31] John B. Henderson, *Scripture, Canon and Commentary: A Comparison of Confucian and Western Exegesis,* (Princeton University Press, 1991)

[32] John B. Henderson, *The Construction of Orthodoxy and Heresy: Neo-Confucian, Islamic, Jewish, and Early Christian Perspectives,* (State University of New York Press, 1998)

[33] Steve Farmer, Michael Witzel, & John Henderson, "Neurobiology, Layered Texts, and Correlative Cosmologies: A Cross-Cultural Framework for Premodern History," in *Bulletin of the Museum of Far Eastern Antiquities* 72, 2002, pp48-90

leaders, especially those of the state. Whether capitalist or communist (though Jung is especially suspicious of the latter), the state collectivizes and devalues individuals, and is itself subject to usurpation by unqualified, ego-inflated, personalities. Religion in its deficient mode is not much better, demanding the human relinquish their individuality to the authority of a God, collectivizing them further into anonymity. "The meaning and purpose of religion," rather than the external profession of creeds, is "the living relationship to and direct confrontation with their extramundane point of reference" (508) which is the only "principle capable of relativizing the overpowering influence of external factors" (511).

Religious experience is the only viable means to an effective religiosity, one that places supreme value on the individual, that makes them "the centre as the measure of all things" (523). Jung is not speaking merely metaphorically, for, with a view to parapsychology in mind, he maintains that "consciousness… is endowed with the dignity of a cosmic principle… co-equal with physical being" (528). As the carrier of this consciousness or psyche, the individual is supremely important, and in the aiming at social improvement, we would do well to focus on the "quality of the individual" rather than attempting to amass (dumb, unconscious, ultimately destructive) power through sheer numbers and "large organizations" (535). Jung values the "real man" over the "statistical man," and "the well-organized individual" over the "organized mass" (540). Existing religious forms are not necessarily obsolete but they must be continually reinterpreted and revivified by experience in light of changing world circumstances, and this has not been accomplished yet in the case of Christianity (542). This problem of our *weltanschauung*, or philosophy of life, involves the reorientation and readapting of the deeply engrained, psychically collectively present symbolic forms known as the archetypes. Jung is also critical of the supreme importance placed in the Christian tradition on the power of the word, the Logos, over symbolic understanding, which engenders a splitting of the human from their instinctual nature, of conscious from unconscious (558). This unconscious, as we have seen in Jung's work, only becomes more powerful when neglected by consciousness- "we carry in ourselves a real shadow" (560). The unconscious is not only the realm of the shadow, however, but is the realm of all the archetypes, and these are all are constellated around that most fundamental archetype, that of the self. Self-knowledge is thus equivalent to or necessarily involves religious experience in Jung's understanding, and these experiences "are filtered through the medium of the unconscious psyche" (566). In deluded fashion, the mass minded seek

out the numinous in large group gatherings, in what Durkheim called "collective effervescence."[34] The in-group eventually is contrasted with an out-group, the "other," on whom is projected the group's own unconscious evil nature (572). This is especially evident in politics (576) where the state aims to atomize individuals to better manipulate them in mass form and consolidate its own power (577).

Jung cautions that these forces in the psyche will indeed "irrupt" (a term taken from Eliade) whether or not we are paying attention to them, yet the prepared and conscious attitude can channel them toward constructive action rather than catastrophic ends (582). In this effort toward consciousness we are helped by the *Zeitgeist*, an unconscious, yet positive compensatory aid in the collective effort at self-knowledge (584). Just as Jung realized many year earlier that his visionary premonitions of WWI indicated the existence of a collective unconscious, here he aims to declare the significance of that consciousness in the effort to avert a similar global cataclysm, one which he would also have visions of, as he was in the last days of his life, of "an impending world catastrophe… enormous stretches of the earth devastated."[35] Whether this catastrophe is sudden or the "long emergency" predicted by thinkers like James Howard Kunstler[36], we find ourselves in the same dire need of human self-knowledge to counter the unconscious tendencies that threaten humanity's continued existence.

Additional Secondary Scholarship:

Murray Stein, *Jung's Treatment of Christianity: The Psychotherapy of a Religious Tradition*, Asheville, North Carolina: Chiron Publications, 1986

Stein analyzes Jung in terms of his relationship to Christianity, one of doctor and patient, in which the psychologist discerns the process of the struggle toward individuation as taking place within the development of the Christian tradition itself. He considers Jung variously as an empirical scientist (which some believed to be a mask hiding a "heretical theologian or even religious prophet" (L196)), as a hermeneutical revivalist working to restore living meaning to religious symbols, as a doctor of souls or psychologist whose primary concern was the treatment

[34] Emile Durkheim, *The Elementary Forms of Religious Life* (George Allen & Unwin Ltd., 1915), p226
[35] Interview with Marie Louise von Franz, in *Matter of Heart* (1985)
[36] James Howard Kunstler, *The Long Emergency: Surviving the End of Oil, Climate Change, and Other Converging Catastrophes of the Twenty-First Century, (*Grove Press, 2006)

of individual patients, and finally as a modern man grappling with the same religious concerns shared by his contemporaries and by the age. Stein draws on Jung's major works on Christianity, including "A Psychological Approach to the Dogma of the Trinity," *Aion,* and *Answer to Job,* and provides background on Jung's lifelong relationship to Christianity, to show how Jung thought the tradition needed to transformatively evolve in response to the transitional period of modernity. This involves primarily the integration of the "missing fourth" -the feminine and evil- into the religious consciousness. Although Jung died before the "treatment" could be implemented, Stein does see developments in contemporary Christianity that show signs of its heeding Jung's prescription*,* such as a concern for integrating scientific views, interreligious dialogue, and the ordination of women (L3497). The question of whether Christianity will survive as Christianity is still open, however, and Stein raises the possibility that the transformation envisioned may be akin to the shift from Judaism to Christianity, resulting in a new "offspring of Christian tradition" (L3546) which presently lies, like Izdubar in Jung's pocket in the *Red Book*, incubating in the collective unconscious.

Paul Bishop, *On the Blissful Islands with Nietzsche and Jung*: *In the Shadow of the Superman*, New York, NY: Routledge, 2017

Bishop bases this comparative work on a phrase from Nietzsche's *Thus Spoke Zarathustra*, who, in the chapter "On the Blissful Islands," declares, "The beauty of the superman came to me as a shadow."[37] Using Jung's concept of the shadow as something whose necessary integration was paramount for the process of individuation, he compares the aesthetic basis for the *Ubermensch* in Nietzsche's philosophy, which Jung understands to be correlative with his own self archetype. Beauty is wholeness for the superman, just as in Jungian individuation. Bishop ties together strands from many of Jung's works, particularly the 1934 seminars on Nietzsche's *Zarathustra,* as well as the insights of many of Jung's near contemporaries, such as Ludwig Klages, Ernst Cassirer, and Martin Heidegger. The idea of self-sculping in the creation of the *Ubermensch* is compared to Klages' formulation of the will, where the sculptor, through intuitive vision, sees the "image" he is to bring forth out of the block of marble before he begins to work, with the will as a tool to chip away what is not needed in service of the vision (116). Schiller's 1795 poem, "Life and the Ideal" (originally "The Kingdom

[37] Friedrich Nietzsche, *Thus Spoke Zarathustra* (Penguin Books, 1978), p88

of the Shadows" or "Forms"), also serves as a comparative lens to understand the Nietzschean and Jungian ideal, and its continuity with Platonic themes (154). While there is a kind of idealism at work, in that the ideal exists "in another realm," it is also "to be realized in the here and now… made apparent" (154) in the kind of totalizing unity characteristic of Jung's self. The shadow here is thus not only the Jungian archetype of the repressed dark side of the personal unconscious (Nietzsche's "inferior man"), but the form of the ideal, of wholeness, and this is the beauty of the shadow of the superman Nietzsche's Zarathustra has seen, a shadow which "is beauty" itself (165).

Hans Thomas Hakl, *Eranos: An Alternative Intellectual History of the Twentieth Century* (transl. Christsopher McIntosh), McGill-Queens University Press, 2013

In this exceedingly well researched work, Hakl charts the history of Eranos, a cross-cultural center for scholarship on the history of religions during the early to mid twentieth century. Located in Ascona, Switzerland, Eranos was set up by Olga Frobe in 1930, initially with the help of theosophist Alice Bailey, who remained until 1932 when the project shifted toward a more scholarly register with the arrival of "german professors" (30), one of whom was Carl Jung. Eranos served as an initial forum for many of Jung's ideas (archetypes, individuation, synchronicity, etc.), and for many years he was one of if not the central figure at Eranos, giving his last lecture in 1951 (189). Eranos was a hub for esoteric comparative religious studies, however, and the role call of participants is more than illustrious: Louis Massingnon, Mircea Eliade, Henri Corbin, Paul Tillich, D.T. Suzuki, Jungian disciples Erich Neumann and James Hillman, Gershom Scholem, and Joseph Campbell, to name but a few. The image of the "round table" at which Eranos speakers gathered amongst themselves for discussion acts as a kind of mandala that signifies that it is the interactions of these thinkers from diverse areas, around a shared center, that is the truly significant phenomena about Eranos. When Jung is shown a picture of said table, chairs empty, by Henri Corbin, he exclaims, "The picture is complete. They are all there" (189). The conferences continued even after Olga Frobe's death in 1962, until a brief hiatus in 1988, and resumed the following year under the direction of the "friends of Eranos" up until the present. Its esoteric mission has since been taken up by groups like the European Society for the Study of Esotericism (ESSWE) and the California New-Age center, Esalen (286).