

ENTHEOGENIC RELIGION IN THE RED BOOK BY CARL JUNG

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Summary

The Red Book by Carl Jung is a result of prophetic visions which came upon Jung in the beginning of the 20th century, and determined the course of the rest of his life. In my analysis I explored how the recently published manuscript filled with Gnostic Christian and Occult symbolism informs earlier criticism made regarding religious nature of Depth Psychology. I investigated the primary influences upon Jung's early life which drew him towards study of the supernatural, and contextualized the story of the Red Book to the intellectual and historical time period. In addition, I investigated the magico-religious themes in the Red Book to evaluate their impact upon later work of Jung. My conclusion is that there have been profound religious influences in Jung's work, and that Jung interpreted his visionary experiences to be in line with the experiences of historical Gnostics, which he connected to the 'magical' worldview of the primitives. Jung thought that knowledge of the transcendental realms was essentially psychological, not metaphysical. In line with a recently made argument by Wouter Hanegraaff I believe that the Red Book entails Jung's individualized initiation ritual which leads to psychological wholeness and well-being through trials of imagination. Through the Red Book Jung constructed a "personal cosmology" to draw meaning from visionary experience which nearly made him lose his sanity. The Red Book does not imply a particular religious worldview but highlights the importance of intuitive forms of knowing which Jung sought connected one with divine image of the Self.

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With all my Love,

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1.0 Introduction

The work of Carl Jung continues to be valued at the conjunction of psychological, esoteric, religious, and philosophical contemplation. As the founder of Depth Psychology, and popularizer of many well-known concepts such as the collective unconscious, archetypes, and symbolic analysis of dreams, his work is essential for the realm of 'transpersonal' psychology. During the past century Depth Psychology has gathered an impressive following with many scholars holding Jung in exceptionally high regard, even raising him to a status of a 'mystic'.¹ This tendency to mystify Jung and his life has not gone unnoticed by critics. Richard Noll argued in 1994 that while Jung masked himself as a psychologist his true intention was to construct a magical, polytheistic, pagan worldview - one that he preferred over the paradigm of 'scientific rationalism'. Noll criticized Jung for making himself into a messianic figure, and claimed that the famous method of 'active imagination' is, in fact, a dissociative technique.² However, Noll made these claims far before the publication of the Red Book, and could not have anticipated the insights into the background of Depth Psychology which the book was to unravel.

After the death of Jung, the family kept the book private, although its existence was known among his friends and followers. Finally, after 13 years of investigation by leading expert Sonu Shamdasani the Red Book was published in 2009 with a commentary, detailed transcripts and annotations. Filled with fantasies, religious symbolism, and imaginative characters, the story revolves around the theme of Jung journeying into the world of fantasy in search for his soul. He undergoes a series of adventurous trials which challenge his identity and worldview. Eventually

¹ Aniela Jaffé, Diana Dachler, and Fiona Cairns, *Was C.G. Jung a Mystic?: And Other Essays* (Zürich, 1989).

² See Richard Noll, *The Aryan Christ: The Secret Life of Carl Jung* (New York: Random House, 1997), and Richard Noll, *The Jung Cult Origins of a Charismatic Movement: With a New Preface* (New York, NY: Free Press Paperbacks, 1994).

he establishes collaboration both with his Soul, and with Divinity. For the history of analytical psychology the text is very important, since Jung himself regarded the time period during which the text was written to be the most meaningful time of his life. Although the most commonly known concepts of Jungian psychology are absent, the content reflects upon nearly all the themes that Jung explored later in his life. He himself thought that the visions that came upon him concerned the future of humanity and would be important in modern times.³

The reception of the book has been varied, but some scholars have been willing to see the book as a real prophecy of things to come. Wouter Hanegraaff, a leading scholar on Western Esotericism, argued in a recent article that, "Liber Novus is a crucial foundational document for the twentieth-century re-emergence and reconceptualization (on foundations that were created during the nineteenth century) of "a specific type of religion". Hanegraaff proposes that the Red Book can be described as a highly original account of a mystery initiation inspired directly by models from Late Antiquity, which show the initiate going through a series of intense and often frightening ordeals, tests, and temptations as a part of a soteriological quest for spiritual understanding and enlightenment.⁴ Hanegraaff termed the name of this new 'experience- based' religious current to be that of 'entheogenic Religion'.⁵

Claims by Hanegraaff align with those made by Richard Noll in 1994 and 1997, with the exception that Noll touched upon the subject of mystery cults arguing that the information was

³ Murrey Stein, *Jung's Red Book For Our Time: Searching for Soul under Postmodern Conditions*. (Chiron Publications, 2017) 103-123.

⁴ Wouter Hanegraaff, "The Great War of the Soul: Divine and Human Madness in Carl Gustav Jung's Liber Novus," *Religion and Madness Around 1900: Between Pathology and Self-Empowerment*, 101-136, (2017): 107.

⁵ The word entheogen has its roots in Greek language, and it initially meant a state of being 'filled', or 'possessed' by some kind of divine entity, presence, or a force. See, for instance: Wouter Hanegraaff, "Entheogenic Esotericism," in *Contemporary Esotericism*, edited by Egil Asprem and Kenneth Granholm. *Acumen Publishing*, (2012): 392-409.

omitted on purpose, specifically because Jung did not want people to assume that what he was proposing is a new kind of religion.⁶ In sum, both associated Jung's experiences with mystery initiations, but while Noll believed Jung was establishing a cult, Hanegraaff saw the 'new religion' as an internal process. In this thesis I take into account these two very different views to see how the religious narrative in the Red Book is best uncovered. During the Red Book years Jung underwent a spiritual awakening through trials of imagination which he connected to mystical experiences in history. His later work also shows that this kind of awakening is something that he as a psychiatrist recommended his patients to experience. What is not commonly known is that Jung found parallel symbolism of his visions in the early Gnostic texts, and that they convinced him of the existence of psychically autonomous reality. He realized the understanding of what he later called 'the collective unconscious' could have remarkable implications in the field of psychology, and radically alter the contemporary man's view of the world.⁷

I believe my investigation is worthwhile and important because of the novel insights that the Red Book brings to the evaluation of Depth Psychology and history of psychology in general. Considering these factors, it is not beyond imagining to suggest that beneath the work of Jung there is a religious undertone, and that possibly this aspect of his work would be understated among scholars who wish to promote the analytical nature of his writings. My main research question is: *Was Jung trying to create a New Religious worldview through Depth*

⁶ Noll argues Aniela Jaffe omitted the information because she sought it would be easily misunderstood. See Richard Noll, "Jung the Leontocephalus," (Spring, A Journal of Archetype and Culture, 53, 1994) 12-60.

⁷ Later he announced that the idea of psychic reality is the most important achievement of modern psychology. See C. G. Jung, *Modern Man in Search of a Soul* (New York: Harcourt, Brace & World, 1934), 196.

Psychology? Although the contribution of the Red Book to understanding the dilemma is critical, evidently the original intention of the text cannot easily be determined. The most comprehensive picture can therefore be gained by investigating the historical time period during which the text emerged. In my analysis I cover how the early work of Jung focused on the study of mediums, which was common at the time because of the emergence of the spiritualist phenomenon in the United States and Europe. Also the beginning of the twentieth century was marked by the rise of anthropology, as well as a brand new conceptualization of the position of 'Western man' to that of primitive cultures. As subquestions I also examine how the allegorical story of the Red Book informs our understanding of the 'New Religion', and how the early criticism reflects the symbolic journey that Jung undertakes in the Red Book. My four main sub-questions are as follows: Firstly, what were the professional and religious influences upon Jung prior the time the Red Book was written? Secondly, how is the text relevant for the historical time period in which it emerged? Thirdly, what kind of magico-religious symbolism can be found in the Red Book? Finally, can the prophetic nature of the Red Book change the way in which the work of Jung is viewed?

As my primary method of investigation I have chosen a synoptic method, which intends to understand in depth of the origin and the development of a certain concept or idea. Additionally, I analyzed primary sources used by Jung himself to gain an overview of the way in which his psychological outlook changed during the Red Book years. In addition, I analyze a number of relevant secondary sources of journal articles and books in Jungian Psychology from both Jungian scholars, and Jungian practitioners. Previously, my primary method used for understanding previously presented issues has been historical research, but I have also applied content analysis for understanding the thematic and ideological story of the Red Book. When I

recognized that there is supporting evidence for arguments by both Noll and Hanegraaff, I arrive to the conclusion that by exploring both the historical context in which the Red Book emerged, and the personal life narrative of Jung, the most comprehensive evaluation of its religious narrative is reached.

The structure of my thesis is as follows: The second chapter gives the reader a general insight to Jung's life and influence, highlighting the time period during which Jung began writing the Red Book. I will explain how the notion of the multiplicity of the psyche was an important scholarly invention in the early 20th century and inspired Jung to look further into the capacities of the mind. The third chapter sums up the personal events which led to the writing of the Red Book and gives a summary of the overall story of the book. The fourth chapter relates the Red Book to the historical time period during which rationality began emerging as the dominant worldview. Foreign cultures were labelled 'primitive', and a distinction between the 'rational' Western mentality, and 'irrational', chaotic, primitive and magical worldview was established. Unlike many of his fellow intellectuals Jung found the mentality of 'primitive cultures' to have more advanced qualities than the scientific worldview. He came to believe that the collective unconscious, which dominated the primitive worldview, was the key to connecting the Soul with the Divine. The fifth chapter uncovers the connection of *Seven Sermons to the Dead*, a Gnostic scripture of Jung published in 1916 to the Red Book. During this time Jung learned that the symbolic images which emerged from the collective unconscious had to be embodied in order for their healing potential to manifest. In the sixth chapter I examine how Jung began to work his experiences into psychological forms. Essays written in 1916 show how his ideas became denominated by spiritual undercurrent, and he began to view 'transcendent' aspects as crucial for

holistic psychology. The seventh chapter will draw a conclusion from the previously dealt chapters and propose an interpretation of the prophecy of 'New Religion' in the Red Book.

2.0 Life & Influence

*My life is a story of the self-realization of the unconscious.*⁸

Carl Gustav Jung was born in 1875, in Kesswill Switzerland, as an only child to a protestant priest father, and a mother who was his primary caretaker. Jung spent a lot of time playing by himself, inventing imaginary worlds which were later to become an endless source of fascination. The autobiography *Memories, Dreams & Reflections* describes how from early on Jung began to feel that his father had been 'fooled' by fundamentalist Christian faith, which lacked the direct transcendental experience. Jung was intrigued by the variations in his own internal states, as well as by the changing personalities of those around him. He describes experiencing himself as multiple persons, the personality number one being the child, and the personality number two being a wiser, more mature personality. The personality number two also had a particular divine quality to him. Jung writes that the 'other' personality "knew God as a hidden, personal, and at the same suprapersonal secret", and that he would look for the solitude and peace of this other personality.⁹

Donald Winnicott argued in a critique of the autobiography this description of a double personality was an indication of childhood schizophrenia, and that this determined the rest of his life to be an attempt of a sick man to recover from the 'split of the psyche', which Jung, according to Winnicott, had 'admitted to' in the autobiography.¹⁰ What Winnicott intends to display by

⁸ Carl Gustav Jung, Aniela Jaffe, *Memories, Dreams & Reflections*, Fontana, 1963, 3.

⁹ *Ibid.*, 45.

¹⁰ David Sedgwick, "Winnicott's Dream: Some Reflections on D. W. Winnicott and C. G. Jung," *Journal of Analytical Psychology* 53, no. 4 (2008): 324.

pathologizing Jung is that any unusual patterns of thought about the nature of reality must be considered an anomaly. He ignores that from an early age Jung showed exceptional capacity for abstract thought and the play of fantasy. One of his favorite games was to sit on a slope on top of a big rock, entertaining a thought which went like this: Am I sitting on top of a rock, or *am I the rock on which he is sitting?* This question would perplex him endlessly. Little did Jung know then that Chuang Tzu, one of the great Chinese Masters had engaged to a very similar play of thought by famously questioning whether after waking from a dream of being a butterfly, he was in fact a man dreaming he was a butterfly or a butterfly dreaming he was a man...¹¹

The key to the timelessness of the riddle, which has today become a popular symbol of the opacity of the definition of consciousness, lies in the suggestion that we are never sure of what our reality is. Any sudden sequence of events, a dream, a vision, an injury, can steer us into a state of consciousness in which the sense of a solid self, and our common-sense understanding of 'reality' is lost. Just like the analogue from Chuang Tzu, Jung's play of thought as a child questions the nature of reality. How can we determine what is illusion and what is real? What separates dream and reality? These were the questions that continued to drive Jung throughout his life. He never assumed that the distinction between reality and illusion was easy to grasp. He seemed willing to consider the wildest fantasy as reality, and the most solid facts as fantasy.

2.1 Discovery of the Multiplicity of the Psyche

As a student Jung went on to pursue a career in psychiatry, which was a relatively new and open new field at the time. Sonu Shamdasani, translator of the Red Book, has written on the

¹¹ Chinese proverb. See Kuang-ming Wu, *The Butterfly as Companion: Meditations on the First Three Chapters of the Chuang Tzu* (Albany: State University of New York Press, 1990).

connection between Jungian psychology and spiritualism, and regards that turn of the 19th century as fruitful time for the scientific exploration of psychic phenomena; the spiritualism that had begun to spread in the United States during the 1850's had reached Europe, and the study of trance-states, glossolalia, automatic writing, and parapsychological investigation was becoming commonplace. The seances were a source of fascination for the general public and for medical professionals. Many leading psychologists including Freud, Jung, Ferenczi, Bleuler, James, Myers, Janet, Bergson, Stanley Hall, Schrenck-Notzing, Moll, and Flournoy were trying to investigate whether the experiences of the mediums were genuine, and whether the personalities that emerged during the seances could be understood in scientific terms.¹² Mark Saban remarks that Jungian psychology is heavily indebted particularly to Pierre Janet, Frederick Myers, William James, and Theodore Flournoy, who were concurrently creating alternative models of the psyche that referred to the very thing that Winnicott pathologized Jung for: the fundamental dissociability of the psyche.¹³

An especially important figure for Jung was Theodore Flournoy (1854-1920). Flournoy had become disenchanted with the experimental laboratory-based psychology that was popular at the time, and sought the exploration of seances as an intriguing possibility for psychology. His most famous work *From India to the Planet Mars* (1900), was a sensation upon its publication, and is widely cited in Jung's dissertation. When the book first came out, Jung was so fascinated by it that he wrote to Flournoy offering to translate the text to German. Flournoy had already found a German translator, but Jung contributed with a foreword in which he praises both Flournoy's

¹² Théodore Flournoy, Mireille Cifali, and Sonu Shamdasani, *From India to the Planet Mars: A Case of Multiple Personality with Imaginary Languages* (Princeton, NJ: Princeton University Press, 1994), xi.

¹³ Mark Saban, "Jung, Winnicott and the Divided Psyche," *Journal of Analytical Psychology* 61, no. 3 (2016): 336.

character and his work as a psychiatrist.¹⁴¹⁵ Many of Jung's ideas came directly from Flournoy; including his methodology of the work with mediums, and later even the patient records of Ms. Miller, which Jung used to build his theories on *In the Psychology of the Unconscious* (1912).¹⁶ Flournoy, born two years prior to Freud, represented a kind of a father figure for Jung, who could not share his most radical views with Freud. "I visited him in Geneva, and as I gradually recognized where Freud's limits lay, I went to him from time to time, and I talked with him. It was important to me to hear what he thought of Freud, and he said very intelligent things about him. Most of all, he put his finger on Freud's rationalism, which made much of him understandable, as well as explaining his one-sidedness. In 1912, I induced Flournoy to attend the congress in Munich, at which the break between Freud and myself took place. His presence was an important support for me," Jung writes regarding Flournoy.¹⁷

Flournoy's greatest influence and predecessor was Frederic Myers (1843-1901), the founder of the Psychical Research Association and the field of Subliminal Psychology. Myers, who also coined the word for 'telepathy' in 1882, is said to have been one of the first psychologists to consider the experiences of mediums as being genuine. Shamdasani wrote the following regarding the foundational work of Myers: "For Myers, in contradistinction to his contemporaries such as Freud and Janet, the unconscious, or as he termed it, the subliminal—the secondary personalities revealed in trance states, dreaming, crystal gazing, and automatic

¹⁴ Ibid., ix-x. (C. G. Jung's tribute to Flournoy has been included as a preface.)

¹⁵ Flournoy was a lifelong friend of William James, and one of the few scholars of his time to embrace James' view of the prime reality of non-dual consciousness (which he dubbed "sciousness"). He published an introductory work, *The Philosophy of William James* in 1911. For more information see: William James, Théodore Flournoy, and Le Clair Robert Charles, *The Letters of William James and Théodore Flournoy* (Madison: University of Wisconsin Press, 1966).

¹⁶ See C. G. Jung and R. F. C. Hull, *Symbols of Transformation: An Analysis of the Prelude to a Case of Schizophrenia* (London: Routledge & Kegan Paul, 2004).

¹⁷ Flournoy et. al., *From India to the Planet Mars: A Case of Multiple Personality with Imaginary Languages*, x.

writing— potentially possessed a higher intelligence than one's waking or supraliminal personality and often served to convey messages of guidance."¹⁸ From the point of view of Myers, and later of Flourney and James, the mediums could access states beyond the 'normal' capacities of a person. They were hopeful that the full potential of the individual could be unraveled through cultivated experiences of alterations of consciousness. In *Varieties of Religious Experience* (1899), we may recognize William James' similar position. He quotes Myers with the following: "Each of us is in reality an abiding psychical entity far more extensive than he knows—an individuality which can never express itself completely through any corporeal manifestation. The Self manifests through the organism; but there is always some part of the Self unmanifested; and always, as it seems, some power of organic expression in abeyance or reserve."¹⁹

Jung's 1902 doctoral thesis titled: "The Psychology of the Occult phenomena" follows the path of Flornoy and Myers. Together with the supervising professor Eugene Bleuler he chose a topic which they thought would directly relate to dementia praecox (later to be established by Bleuerer as schizophrenia).²⁰ At the time psychologists were building a hypothesis which assumed that the 'possessed' mediums and schizophrenic patients would share similarities. Jung's thesis was a study of a medium called Helene Preiswerk, a relative who is referred in the study as "S.W". Jung regarded Helene's psychic gifts as being genuine, and remarked that the personalities that emerged out of Helene during the seances were quite unlike his shy, and reserved cousin. In particular with Ivenes, the most frequently appearing personality, Jung was

¹⁸ Ibid., xv.

¹⁹ William James, *The Varieties of Religious Experience*, 1902, 512.

²⁰ Andrew Moskowitz, "Pierre Janet's influence on Bleuler's concept of schizophrenia", *Pabst Science Publishers*, Lengerich, Germany, (2006): 58-179.

able to discuss scientific and spiritual questions which were far beyond Helene's level of knowledge. The phenomena of the personality change of the mediums was noted previously by Flornoy who was inspired by the study with mediums. He coined the term cryptomnesia, meaning 'hidden memory' to depict the kind of memories that the individual does not recognize as their own.²¹

Shamdasani notes that another important book for Jung was Justinus Kerner's famous 1856 work *The Seeress of Prevorst*, a study of a highly gifted medium called Helena.²² Jung gave the book to read for Helene, who became highly influenced by it, and started to think that she may have been the reincarnation of the Seeress. This idea was not discouraged by Jung who writes: "Ivenes is no longer quite human, she is a mystic being who only half belongs to the world of reality. Her mournful features, her suffering resignation, her mysterious fate all lead us to the historical prototype of Ivenes: Justinus Kerner's Clairvoyante of Prevorst".²³ The conclusion of his study, which referenced extensively Janet and Flournoy, paved a way for later work with *dementia praecox*, and continued to strengthen his intuition of two things. Firstly, there was a possibility that psyche could entail more than one personality, and that the personalities could be mutually supportive. Secondly, history of religion was full of examples of more powerful personalities merging with the usual, everyday personality of the individual. Shamdasani wrote the following of the influences on Jung at the time: "At the same time, it is clear that his experience in the seances, which led him to turn first to philosophy, and then to psychiatry and psychology, opened up the possibility of a fruitful connection between 'clinical'

²¹ Moskowitz, Pierre Janet's influence on Bleuler, 8.

²² Justinus Kerner, *The Seeress of Prevorst, revelations of the human inner life and about the penetrations of the spirit world into ours*, 1829. (Original *Die Seherin von Prevorst, Eröffnungen über das innere Leben des Menschen und über das Hineinragen einer Geisterwelt in die unsere*, 1892.)

²³ C. G. Jung, *Psychology and the Occult* (London: Routledge, Taylor & Francis Group, 2015), 79.

observation and experimentation and philosophical and psychological speculation, an interface which he was to explore for the rest of his career."²⁴ Without the support and inspiration of many influential psychologists, and psychiatrists at the time, it is unlikely that Jung could have carried out the studies that were so explicitly directed at the investigation of occult phenomena. Thus, the initial choice for him to do so could have been as much of a result of his environment, as it was his 'own curiosity' for shunned mysteries.

2.2 Two paths of Psychoanalysis

In 1906 Jung entered into correspondence with Sigmund Freud. This developed into collaboration which lasted for many years, and has later drawn attention to such a degree that Jung has become primarily known for his relations with Freud. Exchange with Freud helped Jung to develop his ideas and career in significant ways, although it was by no means the starting point of his ideas on the unconscious. The two men came from very different intellectual traditions and were drawn together by their shared interest in the psychogenesis of psychopathology, but the methodologies they used in their practice were significantly different.²⁵ "I could never be satisfied with the idea that all that the patients produced, especially the schizophrenics, was nonsense and chaotic gibberish", Jung wrote later in a foreword to John Perry's book *The Self in Psychotic Process*. He continues: "the main art the students of psychiatry had to learn those days was how not to listen to their patients. Well, I had begun to listen, and so had Freud."²⁶²⁷ Saban argues that while both Jung and Freud believed that 'a

²⁴ Sonu Shamdasani, "'S.W.' and C.G. Jung: Mediumship, Psychiatry and Serial Exemplarity," *History of Psychiatry* 26, no. 3 (2015), 299.

²⁵ C. G. Jung and Sonu Shamdasani, *The Red Book, Liber Novus* (New York: W.W. Norton, 2012), 11.

²⁶ *Ibid.* 354.

²⁷ C. G. Jung, Gerhard Adler, and R. F. C. Hull, *Collected Works of C.G. Jung*, Foreword to Perry, "The Self in the Psychotic Process", Volume 18 (Princeton: Princeton University Press, 2014), 353.

complex' could unravel unconscious content and by doing so 'disrupt' the ego consciousness, it seems that Jung was attracted to the idea because it "allowed for the possibility of autonomous sub-personalities which, under certain circumstances, could momentarily possess the subject".²⁸

Psychoanalyst Ernest Jones records that when Jung and Freud met in 1910, they had a long talk and Freud was not surprised to find out that Jung was convinced of the existence of telepathy, and generally drawn to the occult. While researching mediumship Jung had become convinced of spiritualism as a psychological phenomenon, and he was not going to let the investigation slip through his fingers.²⁹ In a letter of May 8, 1911, Jung writes to Freud, "The meeting in Munich is still very much on my mind. Occultism is another field we shall have to conquer—with the aid of the libido theory, it seems to me. At the moment I am looking into astrology, which seems indispensable for a proper understanding of mythology. There are strange and wondrous things in these lands of darkness. Please don't worry about my wanderings in these infinitudes. I shall return laden with rich booty for our knowledge of the human psyche. For a while longer I must intoxicate myself on magic perfumes in order to fathom the secrets that lie hidden in the abysses of the unconscious."³⁰ Although Jung and Freud initially agreed on the nature of the complex, in 1919 in an essay called *The Psychological Foundations of Belief in Spirits* Jung wrote: "Spirits are complexes of the collective unconscious which appear when the individual loses his adaptation to reality, or which seek to replace the inadequate attitude of a whole people by a new one. They are therefore either pathological fantasies or new but as yet unknown ideas."³¹

²⁸ Saban, "Jung, Winnicott and the Divided Psyche", 339.

²⁹ C.G. Jung, *Psychology & The Occult*, 2015, 144-146.

³⁰ Ibid, foreword.

³¹ German manuscript was published in Proceedings of the Society for Psychical Research in London in 1920. See Ibid., 132.

In 1909 Jung retired his position in Burghölzi hospital and moved to live by the Lake Zürich to focus on his growing practice and writing work. From the years 1906 onwards he had begun to accumulate as much literature as possible on primitive psychology, mythology, folklore and comparative religion. He believed these studies could help him to understand deeper layers of the psyche. This search culminated in *Transformation and Symbols of the Libido*, which came out in two installments in 1911, and 1912. The publication was his open declaration of separation from the Freudian analytical tradition. In the first chapter entitled 'Concerning Two Kinds of Thinking', he noted William James' discovery of non-directed, and directed thinking, and argued that the 'non-directed thinking': "quickly leads us away from reality into phantasies".³²

In the foreword to the revised edition Jung refers to the process of writing with the following: "...it was the explosion of all those psychic contents which could find no room, no breathing space, in the constricting atmosphere of Freudian psychology... It was an attempt, only partially successful, to create a wider setting for medical psychology and to bring the whole of the psychic phenomena within its purview."³³ Jungian analyst Michael Vannoy Adams observed that later in the same year Freud published an article which dealt with his definition of the structures of the psyche titled: 'two principles of mental functioning', those two being 'the reality principle', and the 'pleasure principle'.³⁴ This illustrates how far away Jung and Freud stood by then. The *Transformation and Symbols of the Libido* was a significant step for Jung whose ideas had been developing independently of Freud for some time under the influence of many

³² C. G. Jung and R. F. C. Hull, *Symbols of Transformation: An Analysis of the Prelude to a Case of Schizophrenia* (London: Routledge & Kegan Paul, 2004), foreword.

³³ Ibid.

³⁴ Michael Vannoy. Adams, *The Fantasy Principle: Psychoanalysis of the Imagination* (New York: Brunner-Routledge, 2004), 2.

psychiatrists who also held what would now be considered highly unusual views of the prospects of psychiatry.

3.0 The Red Book

Shortly after the break with Freud, Jung entered a peculiar episode in his life. In 1912 he had two unsettling dreams, and soon after powerful visions began to emerge. In October 1913 on a train journey to Schaffhausen Jung experienced his first famous vision of Europe drowning in blood, the first of many to make Jung doubt his sanity. Later he remarked on the experience as follows: "I thought to myself, 'If this means anything, it means that I am hopelessly off.'"³⁵ This vision was followed by another similar vision, and few months later by a series of intense dreams.³⁶ The visions were physically straining, lasted hours, and often leaving him shaken and confused.³⁷ Despite the emotional intensity Jung has later remarked that at this point he did not consider that the visions could have anything to do with the coming of war.

Wouter Hanegraaff mentions that this may have been a cunning move from Jung to secure his position in hindsight, in actuality preferring the explanation that “the visions were caused neither by worries nor by psychosis, but should be seen as a real prophecy of things to come.”³⁸ According to Jung himself, it was only in August 1st, in 1914 when the World War one broke out that he understood the visions as prophecies for the future of Europe. Jung shifted his focus from his work to become receptive to the messages of the unconscious, and began to experiment with a meditation practice he later called *active imagination*. His previous studies of

³⁵ Carl Gustav Jung and Sonu Shamdasani, *Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology given in 1925* (Princeton, NJ: Princeton University Press, 2012), 47-48.

³⁶ For full account of the history of the visions see Jung, *Liber Novus*, 2009, 29.

³⁷ C.G. Jung, *Memories, Dreams & Reflections*, 196.

³⁸ Hanegraaff, *The Great War of the Soul*, 102.

varying altered states of consciousness, meditation, mediums in trance states, and experiments with automatic writing, provided him with the tools he needed to undertake the task.³⁹

Deliberately evoked 'waking fantasy states' ended up being what Jung later referred to as the most important, as well as 'the most difficult experiment of his life.' In the opening quote of the Red Book Jung is recorded to have said, "The years, of which I have spoken to you, when I pursued the inner images, were the most important time of my life. Everything else is to be derived from this. It began at that time, and the later details hardly matter anymore. 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. That was the stuff, and the material for more than only one life. Everything later was merely the outer classification, the scientific elaboration, and the integration into life. But the numinous beginning, which contained everything, was then."⁴⁰ Jung recorded everything he encountered during the internal journeys in black-covered, leather notebooks, later known as the Black Books. Approximately half of the material in the Red Book is derived out of the five of seven notebooks that Jung recorded in total. These five books consist of vivid descriptions of Jung's inner experiences during the months between 12th of November 1913 and June 1914. Most of the content of the journals dates before 1917. The records continue from November 1913 until June 1915 after which a break of nearly one year follows. From 1915 on Jung worked on the manuscript. After August 1915 when the first draft of the Red Book was finished the visions begin again, but the entries become more infrequent. Entries in the final,

³⁹ C. G. Jung et al., *Liber Novus*, 22.

⁴⁰ C. G. Jung et al., *Liber Novus*, epigraph.

seventh Black Book date all the way until 1932, and some of the material of the Black Books is still to be studied.⁴¹

The original manuscript of the Red Book is kept in a vault in Switzerland by the Jung family. It is a large, red, leather bound volume filled with carefully crafted medieval calligraphy (mainly in German with some Latin) and colorful illustrations made using gouache paint. Many of the images use a particular mosaic style with mainly classical sets of colors; deep red, dark green and blue, Pantone yellow shades with multiple dramatic contrasts. Vivid images depict mandalas, snakes, dragons, spirit entities, animals, and mythological figures. The images and the text are connected with the pictures, sometimes even entailing text that does not correspond to any existing language, and symbolic details appear in nearly all of the paintings.

It is unusual to have a manuscript like the Red Book crafted in the hands of someone who lived during the past century. Visual coherence and care for the detail of the paintings and calligraphy are impressive in themselves, but it is the content of writing that makes the book impactful. The main storyline is Jung feeling he has lost his connection to nature and to himself due to the modern, scientific worldview. On the quest he finds his soul, and is confronted with the deepest questions of the nature of reality, God, the existence of suffering, mortality, and death. The story is divided into three parts, *Liber Primus*, *Liber Secundus*, and *Scrutinies*, each entailing multiple subsections dealing with particular challenges and adventures. In this chapter I intend to give a brief summary of the book highlighting the parts which are of most interest for the questions raised in the introduction.

⁴¹ The "Black Books" are currently being edited by Sonu Shamdasani for publication in a facsimile edition: *The Black Books of C.G. Jung (1913-1932)*, ed. Sonu Shamdasani, (Stiftung der Werke von C. G. Jung & W. W. Norton & Company). Publication date pending.

3.1 Liber Primus

In *Liber Primus* Jung is introduced to the world of spirits. The Spirit of the Depths comes to him 'forcing' him to adopt a different mode of writing. "He robbed me of my speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning",⁴² Jung writes. The Spirit of the Depths tells him that most men follow the 'Spirit of this Time', which always demands one's attention to things that are presently happening in history. Jung learns that Spirit of this time made men too rational, abiding to life without contact with the imaginal realm of their souls.

Jung begins to seek for his soul asking for her guidance. He calls out for the Soul: "My soul, my soul, where are you? Do you hear me? I speak, I call you—are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again..."⁴³ When Jung finds the Soul she tells him that 'his reason' will do him no good in the world he has entered. Jung steps into her service abandoning his analytical presuppositions and classifications. He finds out that his soul is an image of a child, and that the child in his Soul is God.⁴⁴ *Liber Primus* contains the subsections: *The Way of What is to Come, Refinding the Soul, Soul and Good, On the Service of the Soul, The Desert, Experiences in the Desert, Descent into Hell in the Future, Splitting of the Spirit, The Conception of the God, Mysterium Encounter, Instruction and Resolution.*

3.2 Liber Secundus

⁴² C. G. Jung et al., *Liber Novus*, 229.

⁴³ *Ibid.*, 232.

⁴⁴ *Ibid.*, 234.

The second part, *Liber Secundus*, is divided into ten 'visionary adventures' with some additional subsections. During the adventures Jung meets fantasy figures such as the Red Knight, but also ordinary people such as an old scholar and a man on the road. He also meets historical characters like the anchorite Ammonious who lives alone in the desert. In the encounter with Ammonious Jung becomes affected by solitary insanity, and starts to pray to a scarab.⁴⁵ After telling Ammonious he ought to perhaps seek some company in order to keep himself sane in the desert Jung wanders to Northern lands where he encounters crowds of dead people, which he interprets as relating to the coming of the war. In the seventh adventure he meets the giant Izdubar who turns out to be one of the key figures in the story. The main theme in the encounter with Izdubar is Jung having his scientific rationalism juxtaposed with the giants' magical worldview. Jung tells Izdubar that he comes from the land of proven science where scholars know life through measurement. He explains to Izdubar that the sun does neither sink into the sea, or touch the land as it sets, but that it is "a celestial body that lies unspeakably far out in unending space".⁴⁶

The giant becomes suffocated with fear by the thought that he can never reach the sun, nor immortality. He becomes poisoned by the scientific knowledge, smashes his axe on the ground, and begins to cry demanding to know the source of this awful sorcery which has robbed him of his power. Jung explains that in his country, 'the poison is science', and that there people are nurtured on it from youth, which may be the reason why modern humans do not properly flourish like Gods, but remain 'dwarfish.' Izdubar asks Jung whether he has anything to counteract the poisonous effect. Jung admits that his words are poor, and that they have no healing powers. Sitting by a fire at night before going to sleep, Jung explains to Izdubar "Science

⁴⁵ Ibid., 267-270.

⁴⁶ Ibid., 278.

has taken from us the capacity of belief."⁴⁷ When Izdubar wonders how Jung can bear this burden of life without belief, he replies: "I long for your truth", to which the giant answers that he longs for the Western lands where people mysteriously make fire with sticks, and fly like birds. They fall asleep next to the fire, and the following pages are filled with contemplation. Jung writes, "Knowledge lamed me, while he was blinded by the fullness of the light. And so we hurried towards each other; he, from the light; I, from the darkness; he, strong; I, weak; he, God; I, serpent; he, ancient; I, utterly new; he, unknowing, I, knowing; he, fantastic; I, sober; he, brave, powerful; I, cowardly, cunning."⁴⁸

On the second day health of the giant is declining due to the poison of science. Jung wants to help him, but his knowledge is futile. He nearly falls into desperation, but then a thought comes to him. He asks Izdubar to admit that he is a part of his fantasy, because if he were, then he could easily carry him to safety. This thought turns out to be a masterstroke. Jung is able to make Izdubar into a size of an egg, and lifts him easily on his back. He brings Izdubar home, and what follows is a three day symbolic incubation of the egg, during which traditional incantations are sung. On the third day, Izdubar is reborn from the egg in his former glory. In the commentary Shamdasani writes that the three days are a reference to the resurrection of Jesus Christ. These are the early stages during which Jung is stepping further away from the traditional understanding of Christianity. He has now given birth to a giant God, but realizes he has also given birth to a demon, which is his shadow. The act of bravery led to the salvation of the giant, and made Jung powerful in the land of the imagination. Jung is now ready to confront the deepest evil of the world.⁴⁹

⁴⁷ Ibid., 282.

⁴⁸ Ibid., 283

⁴⁹ Ibid., 282-288.

The eight chapter, titled *Sacrificial Murder* is filled with horror: dead people, murder, sickness, and suffering. An old, veiled woman forces Jung to eat organs out of the body of a child. Jung resists, horrified, but as the woman insists that this is the sacrifice Jung has to make, he finally obeys. Once he begins to eat, the old woman takes away her veil and uncovers herself for Jung to see that she is his soul, and that this was yet another 'trial' on his quest.

In the ninth adventure Jung finds himself in a room where he can choose between two doors. He takes the right one and ends up in a library where a librarian gives him a copy of one of the most well-known books in Christian history, Tomas á Kempis *The Imitation of Christ* (1481). On the next night Jung is in the same room, and this time takes the door to the left. He ends up in the kitchen and something very unexpected happens; a crowd of dead people on their way to Jerusalem rush in. Jung wishes to join them, but is told he cannot go along because he still has a body. Finally, Jung gets arrested and is brought to a madhouse. In the next part of the adventure he wakes up in the same kitchen only to find out that the madhouse and getting arrested have all been but a dream. Yet, *The Imitation of Christ* is still laying next to him. Jung is bewildered, because he has now communicated with the dead, and the darkness of the spiritual world has become reality for him. He has been 'baptised in impure waters', and lost his innocence. He falls into quiet desperation, and the next three chapters deal with the reconnection with the Soul, and the three prophecies.⁵⁰

The chapter *Three Prophecies* is the most relevant regarding the religious nature of Jungian work. Jung receives three prophecies that concern the future of mankind. One of the prophecies is titled 'New Religion'. The chapter begins with a description of the Soul: "And thus she plunged into the darkness like a shot, and from the depths she called out: "Will you accept

⁵⁰ Ibid., 290-292.

what I bring?"⁵¹ Jung receives miscellaneous things, such as an old armor, worm eating lance shafts, twisted spear heads, broken arrows, rotten shields, skulls, and even the bones of a man.⁵² He has finally learned to trust his Soul and accepts all the gifts without a question. Further, he even accepts things like epidemics, natural catastrophes, sunken ships, razed cities, famines and human meanness by simply telling the soul: "So shall it be, since you give it." Lastly, Jung receives following prophecies: *The Misery of War, the Darkness of Magic, and New Religion*. The prophecies are followed by a message: "If you are clever, you will understand that these three things belong together. These three mean unleashing of the chaos, and its power, just as they also mean the binding of chaos. War is obvious and everybody sees it. Magic is dark and no one sees it. Religion is still to come, but it will become evident."⁵³ Jung is perplexed by the prophecies, and fears his play of imagination has turned into solid madness. The burden of the future is weighing heavily on his shoulders. He resists the message, and sinks to the depths thinking: "The future should be left to those of the future."⁵⁴ He blames himself for trying to understand the things that lie so far beyond him. But just as the horror is creeping over him, he hears another whisper from his Soul...

In the following chapter, *The Gift of Magic*, Jung receives a gift from the soul: a black magical rod formed like a serpent. Jung is perplexed by the gift, and he asks the soul what on earth he should do with the gift of magic. The soul encourages Jung to accept the gift, and not struggle against it. Initially he protests and cries out in despair because of the poverty of his understanding, telling the soul: "Be patient, my science has not yet been overcome". To which

⁵¹ Ibid., 305.

⁵² On the 22nd of January of 1914.

⁵³ Ibid., 306.

⁵⁴ find reference.

the soul replies: "High time that you overcame it."⁵⁵ In the following chapter Jung is trying to understand the gift of magic in rational terms, with the soul answering in ambiguous riddles such as: "Magic will do a lot for you", and that "Magic is not easy, and demands sacrifice."⁵⁶ Jung understands that one ought to leave behind the world of human comfort to fully embrace the magical gift. What comes across as evident is that the magical gift requires a significant growth of character in order to be properly fulfilled. With the clues that the soul gives concerning magic, the reader can infer only that ultimately it requires a great sacrifice, comparable to the one that Jesus Christ underwent in his life. Jung writes that what makes the way of the crucified special is that they do not simply teach about sacrifice, but actually live through it.

The magical gift leads to crucifixion. The chapter *Way of the Cross* begins with the image of a black serpent creeping up to a wooden cross. The serpent creeps into the body of the crucified and emerges out of the mouth, now transformed white. Marginal reference that Jung made to the calligraphic volume indicates that *The Way of the Cross* is transformation of black magic into white magic. In the following pages Jung understands that the collective psyche needs to fulfill itself in the life of the individual. Without collective purpose the single individual resolves in a crisis of meaning, and meaning is the highest order that gives significance even to the most difficult journeys. Therefore, Jung asks: how do I create my meaning? Will and intention seem to be insufficient for this task, because intention is created based on the things we experienced in the past. We cannot truly reach the future because future is only artificially produced by the present. He realizes that futurity is inextricably connected to magic. The

⁵⁵ Ibid., 307.

⁵⁶ Ibid., 308.

ancients used magic to compel faith, but the function of magic in the present has the potential "to determine inner fate and to find that faith which we are unable to conceive."⁵⁷

Jung decides that he needs to go and seek out someone who has experienced the gift of magic. He ventures to a faraway land to meet Philemon who later becomes something of a 'spirit guide' for Jung. Philemon is an old man, a retired magician who lives peacefully out in the countryside with his partner Baucis, planting tulips and doing little with his days. His magical wand lies in the cupboard together with the sixth and the seventh books of Moses and the Wisdom of Hermes Trismegistus.⁵⁸ Jung inquires Philemon of the nature of magic, but Philemon disarms him from rational thinking and only answers in riddles. The total sum of things that becomes known about magic is: magic can do a lot for the individual, but only if one is willing to carry out a sacrifice, and the sacrifice that magic demands is solace, which refers to giving up the comfort of human world. Magic cannot be controlled, it arises by itself, and it cannot be learned. If one opens up to chaos, magic also arises. Magic is an innate form of knowing and born within every one of us. Magic is least about power and most about understanding. Still, it is the negative of what one can know. There is nobody who understands magic, because magic cannot be understood.⁵⁹ The only real clue that Philemon gives is when Jung asks him how he did magic, and Philemon replies, "Well, I did it quite simply with Sympathy."⁶⁰ This indicates that magic could refer to an internal process instead of an external one.

⁵⁷ Ibid., 311.

⁵⁸ These books are usually associated with 'demonic magic' including invocation of angels and planetary forces. Hermes Trismegistus wrote the Greek/Egyptian esoteric treatise *Corpus Hermeticum*. The Sixth and Seventh book of Moses are spells presumed to have been used by Moses to perform the miracles found in the Bible. For more information see: Bernardo Nante, *El Libro Rojo De Jung: Claves Para La Comprension De Una Obra Inexplicable* (Buenos Aires: El Hilo Dariadna, 2010): 449.

⁵⁹ C. G. Jung et al., *Liber Novus*, 312-315.

⁶⁰ Sympathy comes from Latin, Syn meaning a union of something, and pathos relating to a feeling. In combination sympathy stands for "community feeling", or "having a fellow feeling".

Jung is not satisfied with this response, and replies quite aggressively that this sounds comical and ambiguous. Only when Philemon repeatedly advises Jung not to judge everything through his intellect, he finally withdraws and listens. The essence of magic remains a mystery, but Hanegraaff notes that it could be about love.⁶¹ In the following chapter Jung describes how his perception of the world changes because of the magical gift: suddenly everything is turned upside down, also his love. "I loved the beauty of the beautiful, the spirit of those rich in spirit, the strength of the strong; I laughed at the stupidity of the stupid, I despised the weakness of the weak, the meanness of the mean, and hated the badness of the bad. But now I must love the beauty of the ugly, the spirit of the foolish, and the strength of the weak. I must admire the stupidity of the clever, must respect the weakness of the strong and the meanness of the generous, and honor the goodness of the bad."⁶² The adventures in *Liber Secundus* are in order: *The Red One, The Castle in the Forest, One of the Lowly, the Anchorite, Death, The Remains of Earlier Temples, The Great Encounter (First Day, Second Day, The Incantations, Third Day: The Opening of an Egg, Hell), The Sacrificial Murder, Divine Folly (First Night, Second Night, Third Night, Fourth Night, The Three Prophecies, The Gift of Magic, The Way of The Cross),* and lastly, *the Magician*.

3.3 Scrutinies

The third part, *Scrutinies*, dates to April 19th, 1914. Shamdasani notes that around this time Jung was likely to have felt isolated. He had recently resigned his position from the International Psychoanalytic Association and stopped giving lectures at the Zurich University.⁶³

⁶¹ Hanegraaff, *The Great War of the Soul*, 123.

⁶² C. G. Jung et al., *Liber Novus*, 329.

⁶³ *Ibid.*, 312-315, footnote.

Scrutinies differs significantly from the rest of the Red Book, both in its structure and in its content.⁶⁴ It begins with violent self-dialogue: Jung calls himself for pages "laughably sensitive, self-righteous, unruly, suspicious, pessimistic, cowardly, dishonest with yourself, venomous, and vengeful..." After self-hating dialogue he battles between the desire to let himself be directed by supreme forces and the desire remain analytically objective. Another nameless spirit appears telling him again that he ought to 'become serious' and take his leave from science, for there is too much childishness in it. Jung no longer weighs the battle solely being between 'the irrational', and the 'rational', but as a choice between living with God or without them. He longs for belief, although he simultaneously despises it as being too simple.

Finally, he concludes that happiness must be found in God. "I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me."⁶⁵ Knowledge no longer gives him satisfactory answers, but faith alone is not enough. "Both must strike a balance", he writes.⁶⁶ This means that a man must have a certain degree of independence both from God, but also from human beings. Jung realized that a man must also "heal his Self from God." In the footnotes Shamdasani reports that Jung's copy of Eckhart's *Schriften und Predigten*, the phrase "that the soul would also have to lose God!" is underlined, and a slip of paper with the same words was found on the same page.⁶⁷

The final scene of the Red Book takes place in a beautiful garden. A blue shade (in the Black Books identified with the Christ) enters a garden, and Jung tells him that the world of men

⁶⁴ In the editorial note Shamdasani explains that the decision to include *Scrutinies* in Liber Novus was based on following details: The material in the *Black Books* commences in November 1913. Last notes from Liber Secundus date to April 19, 1914. *Scrutinies* commences with the material from the same day.

⁶⁵ *Ibid.*, 339.

⁶⁶ *Ibid.*, 359.

⁶⁷ *Ibid.*, 339.

as the Christ knew it, has come to an end. "Men have changed. They are no longer the swindlers of Gods and no longer mourn in your name, but they grant hospitality to the gods." Jung addresses Christ with the mouth of a spirit Philemon telling him: "Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love."⁶⁸ Jung understands that the real imitation of Christ means devoting oneself to a path of solitude, building an inner church instead of a community. Only by encountering the deepest shadows in oneself one can find wholeness. *Scrutinies* is ultimately a description of a shadow encounter, which later becomes very important aspect of Jungian psychology. Jung spoke often in metaphors, illustrating a battle between light and darkness, always emphasizing that the individual has to encounter and accept the darkness within.

4.0 Primordial Image in the light of Rationality

In Jungian terms it would be tempting to state that the visions were a journey into the collective unconscious, but since the Red Book was the starting point for many later theories, at the time of writing there is no know records of the term being in existence.⁶⁹ Hanegraaff notes that although the value of the Red Book for understanding later Jungian psychology is profound, the most well-known concepts of his psychology are absent.⁷⁰ The word 'unconscious' appears in the Black Books only once. 'Shadow', 'collective unconscious', 'archetypes', 'anima', and 'animus' are altogether not mentioned. In this chapter I propose that the Red Book was inspired by the historical time period during which it was written, and that the magical gift relates to the increasing desire among Western intellectuals to comprehend the psychology of newly

⁶⁸ Ibid., 356.

⁶⁹ The term was introduced for the first time in an essay *The Structure of the Unconscious* in 1916.

⁷⁰ Hanegraaff, *The Great War of the Soul*, 105.

discovered 'primitive cultures'. My suggestion is that 'magic' in the Red Book anticipates the discovery of the 'collective unconscious', the same mode of perception which Jung associated with the 'primitives'. By placing the Red Book in this context, and by treating it as a literary product of late nineteenth- and early twentieth-century intellectual history, one finds that magic was frequently referred to in anthropological and religious writings as the opponent of the 'Western scientific-oriented' - mentality.⁷¹

Many Western scholars proposed that the 'magical mentality of the primitives' was different than that of the 'modern', an idea which preceded the suggestion of consciousness being something collective. Although Jung is often credited for the creation of the term 'collective unconscious', there were others with very similar ideas before him. For instance, an early German anthropologist Adolf Bastian recognized that the myths and customs of primitive cultures shared a significant number of themes. He suggested that there could be an underlying unity to denote these parallels, and called these specific avatars of the universal ideas *völkergedanken*, that is, local ideas that originate with common folk.⁷² Shamdasani thought that Jung attributes the coining of the notion of archetypes, an idea linked to the collective unconscious, to Bastian on six different occasions. Along Bastian, Jung also attributed the foundation of 'the primordial images' to Nietzsche, Hubert, Mauss, and Lévy-Bruhl.⁷³ In *Psychology and Religion* he argues: "I only gave an empirical foundation of what were formerly

⁷¹ Ibid, 106.

⁷² For more information see: Klaus-Peter Köpping, *Adolf Bastian and the Psychic Unity of Mankind: The Foundations of Anthropology in Nineteenth Century Germany* (Münster: Lit, 2005).

⁷³ Sonu Shamdasani and C. G. Jung, *Jung and the Making of Modern Psychology: The Dream of a Science* (Cambridge: Cambridge University Press, 2005), 310.

called primordial or elementary ideas, "categories" or "representations of the collective", etc. by setting out to investigate certain details."⁷⁴

Unlike many early anthropologists of late 19th century Jung insisted that the 'the magical mentality of the primitives', which effortlessly connected to cycles of nature, was in certain ways more advanced than the mind of the contemporary. This state of harmony with nature, according to Jung, become nearly inaccessible to the moderns because of another fundamentalist worldview. In a foreword to Jocelyn Goldsmith's 2007 book *The Golden Thread: The Ageless Wisdom of the Western Mystery Traditions* Richard Smoley puts the rise of materialistic worldview as follows: "When, further centuries later, the hegemony of the church began to wane, it was supplanted by a new religion or pseudoreligion, one that denied the existence of any reality other than the purely physical and mechanical, and which sought to govern life and behavior of humanity solely on the basis of physical laws (or on some interpretation of them). The only reality, says the new religion, is quantity; what cannot be weighed or measured or counted does not exist, or might as well not exist."⁷⁵ Accordingly, when Jung writes in the Red Book: "Where reason abides, one needs no magic. Hence our time no longer needs magic", he is reflecting on the ignorance of Western man who refuses the supernatural as a part of human existence.⁷⁶ He realized the damage that the Western mentality was doing to itself and to the nature-oriented psychology of the primitives, by directly exploiting everything that was sacred by imposing a 'rational' worldview upon their cultures.

⁷⁴ Shamdasani suggests that it is likely Jung knew about the work of Bastian already at the time of writing *The Transformation and Symbols of the Libido*, for Edward Taylor refers to Bastian in the *Primitive Culture* (1871).

⁷⁵ Jocelyn Godwin, *The Golden Thread: The Ageless Wisdom of the Western Mystery Traditions* (Wheaton, IL: Quest Books/Theosophical Pub. House, 2007), foreword.

⁷⁶ C. G. Jung et al., *Liber Novus*, 314.

4.1 Magic as the Primitive Mentality

In the early 20th century it was not uncommon for European thinkers to consider the ‘Western people’ to be more evolved than ‘newly discovered’ races. Information about exotic cultures was flooding in on a massive scale, and the study of anthropology was founded to understand ‘primitive’ societies. Anthropologist Jeremy Narby argues that the primary tool of many Western scholars writing on magic after enlightenment was to investigate and categorize it through the lenses of 'rationalism', excluding imaginative or symbolic understanding of different cultures. Common for the newly established discipline was to study the ‘savage cultures’ through objective observation, a method which was influenced by the wish of anthropology to be classified as a legitimate form of science. This often led to shallow attempts to intellectualize foreign practices by ‘rising above’ the object of observation. Only much later it was realized that the observation had large impact on the objects of study, and that anthropology, although most often well intended, was yet another expression of colonial power.⁷⁷

Magic in historical scholarship was used to denote anything foreign, or uncanny, which is telling of the general attitudes of the time. "It is impossible to isolate the history of magic completely from the history of religion or science", historian Richard Cavendish states.⁷⁸ Magic can be defined through various expressions created in a number of environments, but it has always been compared to established Western ideas of the sacred, and numinous, and seen as representation of the 'otherness' of scientific rationalism. In this chapter I will briefly investigate the three categories of early study of magic which were put forth by Hanegraaff. Firstly, there are the intellectualist bottom up theorists Edward Burnett Tylor and James G. Frazer. The second

⁷⁷ Jeremy Narby, *The Cosmic Serpent: DNA and the Origins of Knowledge* (London: Phoenix Press, 2003) 20-22.

⁷⁸ Cavendish, Richard. *A History of Magic*. London: Arkana, 1990, 1.

school are the "functionalists" Marcel Mauss and religious studies scholar Emile Durkheim. The third school consist of ideas influenced by philosopher Lévy-Bruhl who greatly influenced the later work of Jung.⁷⁹

Edward Tylor, author of *Primitive Culture* (1871), and one of the most respected authorities in anthropology at the time, saw magic as a primordial affair of human evolution. He worked together with James G. Frazer who with the later publication *The Golden Bough: A Study in Comparative Religion* (1890) became the greatest authority on the superstitions of primitive peoples after Tylor. According to historian Hans Kippenberg, Frazer met Edward Burnett Tylor (1832 – 1917), the founder of evolutionary anthropology in 1885, at a conference in London. Both Frazer and Tylor represented the thought of 'unilinear cultural evolution', which assumed that all cultures developed into civilizations in the same manner. They believed that the development from magic to religion to finally the highest throne of science was the logical sequence in all civilizations. Frazer reasoned that magic and science were alike, and both were there for the pursuit of knowledge. Eventually scientific thinking would replace magic, which was essentially a concept that belonged only to primitive cultures.

Hans Kippenberg notes that despite the role of Frazer as a leading anthropologist, his investigation was carried out mainly through 'imaginary voyages' from Cambridge. He had little feeling for psychology of the primitives, and was unable to see how magic could have had real impact in the daily life of the people who he studied. One of the most striking comments about Frazer's character comes from William James, who mentions Frazer in a letter he wrote during his stay in Great Britain for the Gifford Lectures (the lectures that produced *Varieties of Religious Experience*). James comments about Frazer are a rarity, for much more was known

⁷⁹ Hanegraaff, "The Great War of the Soul, 123.

about his work than about his character. James regards, "He knows nothing of psychical research and thinks that trances, etc. of savage soothsayers, oracles and the like are all feigned. Verily science is amusing."⁸⁰ The second group which Hanegraaf refers to as 'functionalists' are Emile Durkheim and his nephew Marcel Mauss who sought the ritualistic action to be at the center of magical practice. Their division was rather clear: religion was essentially seen as a social practice, the notion of sacred was a social construct, and therefore magic ought to have been essentially a nonsocial, individualistic practice.⁸¹⁸² Mauss even went as far as to claim that 'magic' was there to 'exploit' the notion of sacred.⁸³

4.2 Participation Mystique

Lévy-Bruhl strove to understand the mystical perspective of the native tribes he was studying. His way of conceptualizing magic as a psychosocial, innate phenomenon paved the way for later scholars, including Jung, to view magic as a perceptual phenomena. In *How Natives Think* (1910), Lévy-Bruhl defines the notion of *participation mystique* as follows: "Primitive man, therefore, lives and acts in an environment of beings and objects, all of which, in addition to the properties that we recognize them to possess, are endued with mystic attributes. He perceives their objective reality mingled with another reality. He feels himself surrounded by an infinity of imperceptible entities, nearly always invisible to sight, and always redoubtable: oftentimes the souls of the dead are about him, and always he is encompassed by myriads of

⁸⁰ Hans Kippenberg, *Discovering Religious History in the Modern Age* (Princeton: Princeton University Press, 2002), 87.

⁸¹ Wouter Hanegraaff, "The Emergence of the Academic Science of Magic: The Occult Philosophy in Tylor and Frazer," *Religion in the Making: The Emergence of Sciences of Religion*, 1998. ed. Arie L. Molendijk and Peter Pels (Leiden: Brill, 1998), 253–275.

⁸² Marcel Mauss, D. F. Pocock, and Robert Brain, *Mauss: A General Theory of Magic* (London: Routledge, 1972), 11.

⁸³ *Ibid.* 13

spirits of more or less defined personality." ⁸⁴ For Jung this represented a kind of intelligence inherent in nature, a psychological connection with objects, in which the subject cannot clearly distinguish from the object but is bound to it by a direct relationship, which amounts to partial identity. According to Jung 'individuality' was linked to the development of rational consciousness. "The further we go back into history, the more we see personality disappearing beneath the wrappings of collectivity. And if we go right back to primitive psychology, we find absolutely no trace of the concept of the individual. Instead of individuality we find only collective relationship or what Lévy-Bruhl calls participation mystique", Jung wrote in *Psychological Types* in 1921.⁸⁵

Through the work of Lévy-Bruhl Jung was able to begin to build a conceptualization of a worldview where 'magic' was to be seen as rational order in itself, in contrast to it being purely irrational. Robert A. Segal remarks that although Jung accepted most of Lévy-Bruhl's ideas without further due, he eventually ended up altering them in various ways. Whereas Lévy-Bruhl initially intended mystical participation as a sociological concept, Jung psychologized it. Jung thought Western man had made himself pathological by lacking the liberating power of belief, and trust in the unknown. He believed that the primitive mentality was the initial psychological state of all human beings, and speculated that the 'fantasy thinking' of the primitives ran parallel to infantile thinking, and dream thinking.

By observing 'magic' as a psychological process with beneficial features Jung took distance from those theorists who regarded magic only as primitive rituals, or as a pre-science. He believed moderns had much to learn from the primitives, for they had disconnected

⁸⁴ The translation of *How Natives Think* came available in English in 1926. See: Lucien Lévy-Bruhl, *How Natives Think: Les Fonctions Mentales Dans Les Societes Inferieures*, (New York: A. Knopf, 1926).

⁸⁵ C. G. Jung, *Psychological Types* (Abingdon, Oxon: Routledge, 2017), 9.

themselves from their primitive roots, and from the collective unconscious. For Jung modernism was not the ideal state because of the division between the irrational, and the rational. Segal writes, "Where others criticize Lévy-Bruhl for making 'primitive' peoples prelogical or outright illogical, Jung would criticize him for making moderns logical."⁸⁶ Only much later Lévy-Bruhl began to see anthropology not as a logical science, but mainly as a form of interpretation. He later came to say: "The human sciences are only sciences by a way of self-flattering imposture. They run into an insurmountable limit, because the realities they aspire to understand are of the same order of complexity as the intellectual means they deploy. Therefore they are incapable of mastering their object, and always will be."⁸⁷

In the Red Book the encounter with the giant Izdubar is a representation of the clash between 'Western' and 'primitive' cultures. Izdubar represents 'the primitive mentality', whose characteristics are ignorance and complete faith in the 'magical order of things'. Jungian psychologist Thomas Kirsch wrote that Izdubar is a cultural hero operating in a fully magical cosmos held by ancient Sumerians. Jung envies his 'magical' perception of the world and is "confronted with the damage which rationality can cause to the irrational axis of consciousness ('for it can rob it of its claim to integrity')."⁸⁸

After the first day of conversing with the giant he writes about the rise of reason in the following way: "The ancients called the saving word the Logos, an expression of divine reason. So much unreason was in man that he needed reason to be saved."⁸⁹ He continues by expressing his sadness over the triumph of reason that "we spread poison and paralysis around us in that we

⁸⁶ Robert A. Segal, "Jung and Lévy-Bruhl," *Journal of Analytical Psychology* 52, no. 5 (2007), 653.

⁸⁷ Jeremy Narby, *The Cosmic Serpent*, 14.

⁸⁸ Thomas Kirsch and George Hogenson, *The Red Book: Reflections on C.G. Jung's Liber Novus* (Routledge, 2017), 285.

⁸⁹ C. G. Jung et al., *Liber Novus*, 280.

want to educate all the world around us into reason. Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent."⁹⁰ In the footnotes Shandasani notes that in *Psychological Types* (1921) Jung considered feeling and intuition to be rational functions. In a later passage of the Red Book he writes, "A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation", and clearly separates logos from the pure intellect.⁹¹

Author Colin Wilson remarked in his 1984 popular biography *C.G. Jung: Lord of the Underworld* that "Jung was reaching out towards an intuition that there can be a fruitful harmony between the mind and the powers of the universe. In ancient cultures, this tradition is known as magic, and Jung's thinking was becoming increasingly 'magical'. Yet he was not concerned with ritual or ceremonial magic — as W. B. Yeats was, rather he was concerned with the 'natural' magic of the unconscious -the 'magic', for example, that produces synchronicities."⁹² What Wilson seems to mean here is that from a certain point on Jung was convinced that the powers of intuition ought to overcome the logical and rational worldview. Jung began to increasingly 'let go' of his rational thinking, allowing the imaginative powers of the mind and the intuitive capabilities come to dominate instead. He thought the kind of superstition which had been previously only associated with magico-religious thinking could show the underlying organic harmony of nature. In the Red Book he writes: "If one opens up to chaos, the magic also arises."⁹³

⁹⁰ Ibid.

⁹¹ Ibid., 365.

⁹² Colin Wilson, in his popular 1984 book *C.G. Jung: Lord of the Underworld*, offers a passing remark in chapter 5 about what he sees as a fundamental contrast between Jung and Yeats. Speaking of the post-Freudian Jung circa 1927. See: Colin Wilson, *C. G. Jung: Lord of the Underworld* (Aquarian, 1988).

⁹³ C. G. Jung et al., *Liber Novus*, 314.

A crucial aspect of the primitive mentality was experiencing hallucinations as 'being real', in contrast to 'Westerners' who experiences hallucinations as 'pathological'. Later Jung insisted that, "hallucination is not merely a pathological phenomenon but one that also occurs in the sphere of the normal. Experiences among primitives show that psychic contents frequently come to consciousness in hallucinatory form. Certain spontaneity is attached to the phenomenon; it is as though the psychic content had a life of its own and forced its way into consciousness by its own strength."⁹⁴ When Jung encounters fantastical beings in the Red Book, they are not beyond his 'reality' per se, rather the realities are merged together with magic being the key to uniting symbolic and the 'real world'. Since a child, for Jung imagination was a fluid space between fantasy and the mundane reality. Jung writes the following about the transformative experience in the Red Book, "The inner voice now spoke to me as follows: while admittedly he is a fantasy now, the situation remains extremely complex. A fantasy cannot be simply negated and treated with resignation either."⁹⁵

Lynn Thorndike (1882-1965), who wrote extensively on magic, denoted magic as "preternatural rather than supernatural."⁹⁶ The distinction means that preternatural is what appears outside the natural, it is suspended between the mundane and the miraculous, while the supernatural is what is beyond the human realm, in the realm of God. Therefore, preternatural is the realm between human and the divine, the region where magic occurs.⁹⁷ Similarly for Jung magic was the earliest form of human thought which connected with the heavenly realms, and

⁹⁴ C. G. Jung and Robert Alan. Segal, *The Gnostic Jung* (London: Routledge, 2000), 126.

⁹⁵ C. G. Jung et al., *Liber Novus*, 282.

⁹⁶ Lynn Thorndike, *Place of Magic in the Intellectual History of Europe*. (Columbia University, 1905), 28.

⁹⁷ According to *Catholic Dictionary* Preternatural gifts were gifts given by God to Adam and Eve before the Fall. Such gifts perfect nature but do not carry it beyond the limits of created nature. They include three great privileges to which human beings have no title -- infused knowledge, absence of concupiscence, and bodily immortality.

ought to be resurrected both as an interior quality, as well as a social idea of the workings of nature. It is no coincidence that the Red Book was written at the time when the scholarly outlook on magic created a meaningful commentary on the way in which foreign cultures were approached. Jung realized that the primitive mentality was the foundation of the mystical as well as the scientific universe of the primitive man, and not unevolved pre-scientific mentality as many other scholars understood it. I believe the New Religion in The Red Book concerns this deeper understanding of the connection of the individual to Nature, which makes a man capable of collaborating with the gods and not inferior to them.

5.0 Gnosis

At this point, the things that have been described show that the prophecy of Magic in the Red Book involves a perceptual process, a synchronous harmony with nature which Jung observed in the experience of the primitives. The relation of magic to the prophecy of New Religion remains undeciphered, and is the topic of this chapter. Interestingly, the occult in the Red Book is frequently connected to Christian symbolism. Jung did not regard himself Christian but especially his later interpretation of Christianity was influenced by the period of time during which the Red Book was written. During this time Jung realized that Christianity had a mystical tradition which in the past had, in fact, been rather magical. As Jung became aware of the autonomous nature of the collective psyche he began to find significant correspondence of his experience to the Gnostic Christians.⁹⁸ The Gnostics believed that man had a divine spark within him, and could be considered to be divine. *Gnosis*, the Greek word for knowledge, referred to the interior knowledge of man who understood the illusion of material world, and realized the divine

⁹⁸ It is to be mentioned that the interpretation that Jung drew of Gnosticism is only one possible interpretation of an extremely complex set of beliefs and traditions.

spark within. On a superficial level this position is not distant from the notion of the primitive man who could through magic coerce the powers of nature according to his will.

In this chapter I discuss how the psychological interpretation that Jung drew of Gnosticism is closely connected to 'the gift of magic' and mystical participation to Nature. Jung began to see how Christian symbols and Occultism could not only harmoniously coexist but support and deepen one and other. The serpent, which has been mentioned a number of times in the third chapter, became an important symbol for this unification, and the revival of archaic Christian belief. The serpent is seen as a positive concept that empowers man in the world of deities, and which could bring healing when psychologically integrated. Still, Jung understood that most people would be harrowed by the idea of magic as a nondemonic form of ancient wisdom supporting Christianity. In this chapter I analyze the conflict of Jung who realized the symbolic value of Gnosticism and the Occult for the spiritual crisis of the modern man, but desired as a psychologist to remain separated from metaphysical assertions.

5.1 Seven Sermons to the Dead⁹⁹

The connection between Jung and Gnosticism has not been well understood, and the questions regarding the claims of Gnosticism have only been discussed among few scholars. Stephan Hoeller's landmark study *The Gnostic Jung and the Seven Sermons to the Dead*, published in 1982, spread general awareness of Gnosticism to wider public. Hoeller based his investigation on Seven Sermons to the Dead, a collection of seven mystical 'Gnostic' texts, which Jung wrote in 1916. Few copies became available for investigation, and ended up in the hands of

⁹⁹ Few anonymous copies were released for circulation in 1920. Officially text was made public in 1962, as an appendix to Jung's memoir. For more information see Segal et. al., *The Gnostic Jung*, 181.

young Hoeller, whose later life was radically transformed by the encounter.¹⁰⁰ Publication of the Red Book in 2009 shed new light on the topic, for it was found that the Sermons were a culmination of fantasies from that time period, and had originally been part of the Red Book.¹⁰¹

The autobiography describes the events that led to the writing of the texts as the following. There was a haunting, eerie atmosphere around the whole house, which the entire family of Jung could sense. Suddenly the doorbell rang without anyone being there, and "the whole house was filled as if there were a crowd present, crammed full of spirits." When Jung shouted in confusion, "for God's sake, what in the world is this?", the spirits of the dead responded in chorus, "we have come back from Jerusalem where we found not what we sought."¹⁰² According to the legend, during the following three days and nights Seven Sermons to the Dead was written, and Jung has noted that the dead would not leave him alone before the work was finished. Authorship of the Sermons has been shrouded in mystery ever since. In the original text of the *Black Books*, Jung identified himself as the author, but in the version of the Red Book voice of the Sermons is Philemon. Finally, Jung published the texts under a pseudonym Alexander de Basilides.¹⁰³ Only when Shamdasani placed the Sermons to the time frame of the Red Book did he find that by the time the Sermons appeared Jung had already finished writing the draft for *Liber Primus* and *Liber Secundus*. Major realization is that the dead whom Jung encounters in the Red Book on their way to Jerusalem, while Jung is reading the

¹⁰⁰ See Stephan A. Hoeller, *The Gnostic Jung and the Seven Sermons to the Dead* (Wheaton (Illinois): Quest Books, 1982).

¹⁰¹ Alfred Ribi and Lance S. Owens, *The Search for Roots: C.G. Jung and the Tradition of Gnosis* (Los Angeles: Gnosis Archive Books, 2013), 8.

¹⁰² C.G. Jung, *Memories, Dreams & Reflections*, 190-191.

¹⁰³ By studying the time frame of Jung's visions through the Red Book, Shamdasani argues that the Seven Sermons to the Dead indeed compose the closing pages of the Red Book manuscript draft. See C. G. Jung et al., *Liber Novus*, 346-354.

Imitation of the Christ in the kitchen (an episode described in the third chapter) are the same dead who later appear to him compelling him to write the Sermons.¹⁰⁴

The timeline of the events is the following: Jung calls for his soul for the first time on the 12th of November 1913, in the chapter titled *Way of What is to Come*. From there on he is working with a flood of imaginative material that he records to the *Black Books*. After a period of intensive visions: *the Red One*, *Ammonius*, *Izdubar*, and *the Eye of Evil*, he encounters the dead rushing towards Jerusalem, an event described in the third chapter. The dead introduce themselves as Ezechiel and Anabaptist. Jung is eager to join them, but is told he cannot go along because he has a body.¹⁰⁵ The chapter continues with Jung intending to understand the dead and their purpose. Jungian analyst John Beebe notes that the historical Anabaptists were a radical movement originated in Zurich in the 1520's, trying to restore the spirit of early Christian churches. The Anabaptists spoke of 'building a new Jerusalem' and did establish a community in Munster, Germany. Beebe argues that the reason why the dead come back is because they were unable to establish a new kind of Christian community in Jerusalem, and have now come to Jung with the same purpose.¹⁰⁶

The argument from Beebe would place Jung to a role of a prophet to whom secret knowledge of the destiny of Christianity is revealed. It may be that this was what Jung was experiencing too. Therefore, when in 1997 Richard Noll argued; "By 1916 Jung began to link his self-identity and personal destiny with Gnosticism, and even took on the pseudonym (and literary voice) of the second-century Gnostic leader Basilides de Alexandria when (automatically) writing his mediumistic *Seven Sermons to the Dead*", his claims were not without evidence.¹⁰⁷

¹⁰⁴ C. G. Jung et al., *Liber Novus*, Introduction, 205.

¹⁰⁵ *Ibid.*, 294.

¹⁰⁶ The Sunday referred to below is most likely Sunday, 30 January 1916.

¹⁰⁷ Richard Noll, *The Aryan Christ: The Secret Life of Carl Jung* (New York: Random House, 1997), 72.

Jung began to see the Gnostic Christian imagery as symbols emerging from the unconscious, and the Gnostics became an important source of support for him as he feared for his sanity under the recurring visions. In the introduction of the Red Book Shamdasani refers to the Sermons as 'a psychological cosmology cast in the form of a Gnostic creation myth'. In the fantasy a new God is born from his soul, which unites the Christian God with Satan.¹⁰⁸ This kind of configuration might superficially seem purely heretical, and undeniably Jung was well aware of his position. In the next section I illustrate the kind of interpretation of Christianity which was implied by the prophecy of New Religion.¹⁰⁹

5.2 Symbolic interpretation of Gnosticism

It remains unclear when Jung began his investigation of Gnosticism, and how and why he was initially drawn to it. Although the autobiography states that Jung began the exploration of Gnosticism in 1918, Sonu Shamdasani has noted that Jung began his close study of the Gnostics earlier, already while on military service in January and October 1915.¹¹⁰ The earliest comment of Gnosticism can be found in the end of the 1902 dissertation (covered in the first chapter), in which Jung seems convinced that there exists a relation between the experiences of the mediums and the historical imagination of man. He writes, "Naturally I waded through the occult literature so far as it pertained to this subject, and discovered a wealth of parallels with our gnostic system, dating from different centuries, but scattered about in all kinds of works, most of them quite inaccessible to the patient."¹¹¹ This indicates that from early on Jung was looking for parallel

¹⁰⁸ C. G. Jung et al., *Liber Novus*, Introduction, 206.

¹⁰⁹ John Beebe, *Energies and Patterns in Psychological Type: The Reservoir of Consciousness* (London ; New York: Routledge, 2017), 175-176.

¹¹⁰ Alfred Ribic et. al. *The Search for Roots*, 40.

¹¹¹ C.G. Jung, *Psychology & The Occult*, 105-106.

patterns, something which would connect the experiences of the mediums, and the rambles of schizophrenic patients to an unseen but tangible reality of its own.

Eventually, Jung argued for significant parallels between the spiritual-religious atmosphere of the early centuries and the present times. In a publication *Modern Man in Search of a Soul* (1933), he writes: "The spiritual currents of the present have, in fact, deep affinity with Gnosticism"¹¹² and elsewhere, "The Gnostic ideas are not mere symptoms of a certain historical development, but creative new configurations which were of the utmost significance for the further development of Western consciousness".¹¹³ Jung even went as far as to argue that popular spiritual movements at the time, Theosophists and Anthroposophists, were 'Gnostic movements in a Hindu dress.' He concluded the trend of Eastern religious movements arriving to the West as a part of the development. He regarded his friend, sinologist and a translator Richard Wilhelm, known for his work as a translator of Eastern wisdom texts, "as one of those great Gnostic intermediaries who brought the Hellenic spirit into contact with the cultural heritage of the East and thereby caused a new world to rise out of the ruins of the Roman empire."¹¹⁴ For Jung, Gnosticism represented an archaic, archetypal wisdom of the heart which was recurrent through the ages in the works of many luminaries such as Goethe, Meister Eckhart, Jacob Boehme, and William Blake because it is "deeply rooted in the soul of man".¹¹⁵

Segal argues that despite great atmospherical affinity that Jung observed between the first century and modernity, Jung thought that the central difference was that the Gnostics experienced world through projection. In fact, Jung believed that the phenomenon of 'projection' shared the same attributes as the 'mystical participation'. The 'primitives' experienced the

¹¹² Segal et. al., *Gnostic Jung*, 238-289.

¹¹³ C. G. Jung, *Collected Works of C.G. Jung: The First Complete English Edition*, 652.

¹¹⁴ Richard Wilhelm in Memoriam, See Segal et. al., *Gnostic Jung*, 153.

¹¹⁵ Gilles Quispel, "Gnosis and Psychology", 1978. See Segal et. al., *Gnostic Jung*, 246.

contents of the unconscious as reality, whereas in the modern times the sense of man's individuality was stronger, enabling them to be aware of their projections.¹¹⁶ Jung writes, "The Gnostics projected their subjective inner perception of the change of attitude into a cosmogenic system and believed in the reality of its psychological figures".¹¹⁷ He used Levy-Bruhl's notion arguing that: "The mind that is collectively oriented is quite incapable of thinking and feeling in any other way than by projection."¹¹⁸ In modernity man's individuality had become so strong that they had to become aware of their own projections. The 'primitive mind' had no possibility of doing so, and were automatically participating in the collective mentality. In a sense, the discovery of Gnosticism was a significant mark for the end of his belief in objective psychology. Later he expressed great mistrust for the principle of 'pure observation', believing firmly that there is always a hint of projection involved in the human experience, and that despite our 'individuality' we were not yet fully aware of the degree of our psychological projection.

5.3 Philemon

By far the most important figure for Jung in the realization of Gnostic faculty of the psyche was Philemon who later became a kind of a guardian angel, or 'a spirit guide' for Jung. Philemon came to Jung for the first time in a dream in 1913 as an old man with kingfisher wings and the horns of a bull flying across the sky, carrying a bunch of keys.¹¹⁹ Later he embodied the assumption which Jung anticipated during the early part of his career: from the dissociative psyche can arise powers that oversee the capacities of the person themselves. Philemon was one aspect of the dual-personality which Jung had experienced since childhood. After seeing him in a

¹¹⁶ Ibid., 148.

¹¹⁷ Ibid., 150-160.

¹¹⁸ C. G. Jung, *Psychological Types*, 9.

¹¹⁹ C.G. Jung, *Memories, Dreams & Reflections*, 207.

dream Jung was astonished to find a kingfisher, a rather rare bird, nearby his house in Zurich. As time goes on, the role of Philemon in Jung's life grows. Just as when Jung was a child, Philemon becomes an inner representation of wisdom and guidance. To Aniela Jaffe he later recalled: "Philemon was simply a superior knowledge, and he taught me psychological objectivity and the actuality of the soul. He formulated and expressed everything which I had never thought."¹²⁰ Jung often conversed with him whilst taking walks in the garden, and remained his close associate until old age. Jung was even known to have created a sanctuary for Philemon in his house by the lake Zurich.¹²¹

As described in the chapter three, in the Red Book Philemon is an old magician who Jung goes to learn about magic. He has let go of the use of his magical powers. His wand has been put away in the cupboard, and he spends his time living peacefully in the countryside with his partner Baucis. As the character of Jung transforms in the story, so does Philemon. By the 24th of June, in 1914 when Jung concluded that the visions did play a role in the collective mentality of Europe, the voices of the depths remain quiet for almost a year. When they do come back, Philemon is one of the first figures whom Jung encounters. He hears his voice, asking him to draw nearer, and enter into the grave of the God. Philemon tells Jung that God should not live in him, but that he should live in God. These words perplex him, and he describes the following change in Philemon: "Since the god has ascended to the upper realms Philemon also has become different. He first appeared to me as a magician who lives in a distant land, but then I felt his nearness and, since the God has ascended, I knew that Philemon had intoxicated me and given me a language that was foreign to me and of a different sensitivity."¹²²

¹²⁰ Sonu Shamdasani, *Jung Stripped Bare by His Biographers*, Even(London: Karnac, 2005), 62.

¹²¹ C. G. Jung et al., *Liber Novus*, 216.

¹²² C. G. Jung et al., *Liber Novus*, 339.

The Gnostic connection of Philemon becomes clear as in the final pages of Red Book the blue shade (the Christ) addresses Philemon as an early Gnostic heretic called Simon Magus. "Welcome to the garden, my master, my beloved, my brother", Philemon regards. To which the shade replies: "Oh Simon Magus, or whatever your name may be, are you in my garden, or am I in yours?"¹²³ Philemon (now no longer Simon Magus) replies: "You are, oh Master in my garden. Helena, or whatever you choose to call her, and I are your servants. You can find accommodation with us. Simon and Helena have become Philemon and Baucis and so we are the hosts of the gods. We granted hospitality to your terrible worm. And since you come forward, we take you in. It is our garden that surrounds you."¹²⁴ On these pages the personal association of Jung with Simon Magus becomes evident as he tells the shade/Christ: "When I was Simon, I sought to escape him (the worm, now interpreted as Satan), with the ploy of magic, and thus I escaped you. Now that I gave the worm a place in my garden, you come to me."¹²⁵ The worm can be interpreted as the snake, which was given in the shape of the magical wand to Jung among three prophecies. In the appendix the relation of the snake to magic is explained: "The snake represents magical power, which also appears where animal drives are aroused imperceptibly in us. Magical effect is the enchantment and underlining of our thoughts and feeling through dark instinctual impulses of an animal nature."¹²⁶

¹²³ Meeting with the 'blue shadow' could be loosely linked to the rise of Impressionist movement in art in the late 19th century. The impressionists began to use color in a different way. Instead of using dark colors to create light, and shadow, they began to frequently paint shadows using blues, and purples instead of using black. In the context of the Red Book, the blue shadow of Christ could indicate nuances that lie beyond the standard Christian definitions of 'good', and 'evil'.

¹²⁴ Ibid., 359.

¹²⁵ Philemon refers to the past of Simon Magus, who was worshipped as a God in Samaria because of his wonder-working powers, expelled by the church because he tried to buy the powers of the Holy Spirit with money, was able to levitate and fly at will, and was in a constant battle with the holy St. Paul. According to the acts 8:9-24 he was later converted to Christianity by Philip, whose wonders and teachings deeply impressed the magician.

¹²⁶ C. G. Jung et al., *Liber Novus*, 366.

5.4 Simon Magus & Divine Image of Feminine

Some light about Simon Magus can be found in the history of Christianity, for he is also the first historical figure named in ancient accounts of the Gnostics. The date of his life remains unclear, but most reports place Simon in the first century of the Christian era. Later he became known as the pioneer of Gnostic 'heresy'.¹²⁷ Richard Cavendish, a scholar on the history of magic writes that, "the most formidable gnostic magician, in legend at least, was Simon Magus, a Samaritan of the first century, who was bitterly denounced by Christian writers as a dangerous opponent of the Church and the founder of heresy. According to Cavendish he learned magic in Egypt, cured diseases, made himself invisible, brought statues to life and made them laugh and dance, raised the dead and conjured up spirits." The most outright heresy was that Simon claimed to be the reincarnation of Christian Trinity. He claimed that his mistress, a prostitute from Tyre, was a reincarnation of Helen of Troy, and the bodily vessel of the thought of God through which the whole world was created. He saw himself as 'God', and Helen as his Divine Thought.¹²⁸

There are indications that Simon Magus was a very influential figure for Jung, who drew much of his understanding of Gnosticism from a Theosophical scholar George Robert Stow Mead (1863-1933), who was also a private secretary of leading theosophists Helena Blavatsky. The influence of Mead on the study of Gnostic body of texts is wide. Alfred Ribi regards that Mead translated one of the most important Gnostic texts called *Pistis Sophia* (1896), and the translation remains among the best translations until today. Jung had *Simon Magus* by Mead, which entails quotations of all Hippolytus' extended commentaries on Simon Magus, along with excerpts from his writings. Ribi argues that considering the intimate connection between

¹²⁷ Ibid., 20-25.

¹²⁸ Cavendish, *History of Magic*, 18.

Philemon, and Simon Magus, Jung likely read this with significant personal interest.¹²⁹ Hoeller notes that later Jung even made a journey to London to thank Mead for his pioneering work of translating and commenting on the Gnostic-Hermetic body of writings. Their approaches towards Gnosticism were similar, for Jung valued Mead "foremost for his affinity toward the experience of Gnosis".¹³⁰

Occult author Kadinsky describes the story between Helen and Simon as follows: "His numerous followers thought that the Supreme God, the Father and the most exalted power, had produced by emanation a female, generative principle. She in turn gave birth to the angels who then fashioned the visible world. These inferior beings were jealous of their mother, and they drew her down to earth and forced her to endure degrading incarnations. She had been Helen of Troy and lived in Simon's time in Tyre as a prostitute. Simon married her for the salvation of mankind; salvation which comes not through good works, but through the grace of Simon and hope in Helen."¹³¹ It can be suggested that the personal interest of Jung about Simon Magus was inspired by Jung feeling he was a heretic for embracing the Soul, image of the feminine. In Simon Magus Jung was able to see the strivings to balance the personal, and the collective unconscious by embracing the archetype of divine feminine.¹³² In the Red Book Philemon, and his wife Baucis being Simon and Helena change understanding of the entire story, for they may in actuality be the people who in history of Christianity understood the importance of the feminine principle.

¹²⁹ Alfred Ribi et. al. *The Search for Roots*, 17.

¹³⁰ For introduction to The Hymnes of Hermes see G. R. S. Mead and Stephan A. Hoeller, *Hymns of Hermes: Ecstatic Songs of Gnosis* (Red Wheel/Weiser, 2006), 19-22.

¹³¹ Kurt Seligmann, *The Mirror of Magic* (New York: Pantheon Books, 1948), 104.

¹³² Cavendish associates Simon Magus, and Faust, whose legend he sees eventually being merged together. Later Jung came to believe that he may be of direct heritage of Goethe, which creates another direct association to the life of Jung, and the Gnostics in history. See Cavendish, Richard. *History of Magic*, 18.

Aniela Jaffe has written that the later Jung saw the 'process of collective individuation' as lying in the transformation of the eternal image of the feminine. Interestingly, Toni Wolff, a previous patient of Jung who supported him extensively during the Red Book years (she was the only person who had access to the Black Books) also wrote later about the missing image of feminine in Christianity.¹³³ In *Structural forms of the feminine psyche* (1956), published six years after the Catholic Church officially assumed Mary, Wolff writes that Mary was through the ages associated with the male godhead, which created an absence for the religious feminine model, which was to create insecurity even in the life of a modern woman.¹³⁴ She writes, "Here, in the symbol of Mary, the cult of the feminine principle as such has not only been associated since ages with the male godhead, and not only has this association been recently proclaimed a dogma (as foreseen by Goethe in the finale of Faust), but its various aspects are symbolic representations of essentially feminine ways of existence; maid of the lord, virgin, bride of the Holy Spirit, mother of God, fighter against the infidel, mediatrix, queen of heaven, etc."¹³⁵

Considering the close association of Wolff as the primary intellectual collaborator of Jung during the Red Book years, it would not be surprising if the two shared a mutual viewpoint on Christianity lacking a feminine principle. Later Jung wrote on the feminine and masculine forms of reasoning by using the words *Eros* and *Logos*. He argued that, "European philosophy must take into account the existence of feminine psychology. The "anima" of a woman might suitably be designated "Eros."¹³⁶ The figure of serpent which is so crucial for the ending of the

¹³³ Deirdre Bair, *C.G. Jung: A Biography* (München: Btb, 2003), 249.

¹³⁴ Barbara Hannah, the personal secretary of Jung writes in her biographical memoir that she thinks it was doubtful he could have survived this difficult time if he had to do it alone. See, Barbara Hannah, *Jung, His Life and Work: A Biographical Memoir* (New York: Perigee Books, 1981), 120.

¹³⁵ Toni Wolff, Paul Watzlawick, and Toni Wolff, *Structural Forms of the Feminine Psyche*: (Zurich: C.G. Jung Institute, 1985), 2.

¹³⁶ Carl Gustav Jung et al., *C.G. Jung Letters: In Two Volumes* (Londres: Routledge & K. Paul, 1976), 67-68.

story, has the power to transform both Logos and Eros. Jung writes, "Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit."¹³⁷ Hypothetically the unconscious spirit is the feminine magical force, and Simon Magus, both Christian, and a magician connects Jung with this lacking element in Christianity. Whether Christianity could indeed be seen accompanied by magic is a speculation that deserves further inquiry, but the unification and frequent appearance of serpent symbolism with Christian imagery in the Red Book suggest the possibility for this kind of interpretation.

In the last pages of the Red Book Philemon confronts Christ by questioning whether his nature is likened to the nature of his dark brother, Satan. The shade admits that this is the case, and he has an offering which he thinks might surprise Philemon. The final words of the Red Book are by the blue shade: "I bring you the beauty of suffering. That is what is needed by whoever hosts the worm."¹³⁸ At the final there is the ultimate conjunction of the opposites: the Christ admits his likeness to Satan, but he also has a gift, which is the ability to see beauty in suffering that is brought upon by the darkness of the visions. Lance Owens writes in the foreword for Alfred Ribi's book *Search for Roots* (2016), that Jung turned to Gnostic accounts to search for confirmatory resources that supported his observations about the mythopoetic depths underlying consciousness.¹³⁹ What he found was that the spiritual battle between darkness and light was very much alive, and that the only way out was the beauty in the love of Christ coexisting with the autonomous position of the individual. It meant choosing neither faith, nor

¹³⁷ C. G. Jung et al., *Liber Novus*, 365.

¹³⁸ *Ibid.*, 359.

¹³⁹ Alfred Ribi et. al. *The Search for Roots*, 32.

knowledge, but intuitive inner wisdom which was to set one on the path of dialogue with the unconscious. The question for the next chapter is: how much of this interpretation can be found in his later psychological theories?

6.0 Discovery of the Self

In an excellent, but unpublished, comparison of Jung and Gnosticism Craig Chalquist argues that Jung, although he feared the condemnation of his personal story, decided to use depth psychology to heal the split within Christianity: "What seems clear is that Gnosticism, as Jung first met it, gave him a desperately needed vocabulary of interiority, a sparkling set of therapeutic tools, and a means to heal and interiorize Christianity, a religion that had so wounded him, his family, and generations of believers deprived of inner guidance."¹⁴⁰ Chalquist may be at least partially right, but what cannot be known is whether personal healing of Jung was at the center of the process, or if it was a byproduct of the shamanic-like visionary quest which was initiated in order to help others. Shamdasani himself suggests that ultimately the role of Jung was that of a 'ferryman to the underworld and back', who after having learned to navigate visionary states was apt to help others on their journey.

Hei is not the only one to have suggested that Jung could be seen as a shaman. In 1997, the same year when *Aryan Christ* by Richard Noll was published, a number of scholars argued for the 'shamanic quality' of Jungian psychology. David Noel's *The Soul and Shamanism* addresses the subject as does the collection *The Sacred Heritage*, edited by Donald Sanders and Steven Wong. In addition, there is overlap with the publication by Michael C. Smith's *Jung & Shamanism*. In the first part of the publication Smith reviews the life experience of Jung as he

¹⁴⁰ Craig Chalquist. "Gnostic Antecedents of Jung's Key Concepts."
<http://www.chalquist.com/jung&gnostics.html>.

had recorded them in *Memories, Dreams & Reflections*, with the intention to look for shamanic influence in his early life.¹⁴¹ Indeed, much likeness can be found in the life of Jung, and the shamanic visionary quest. For him active imagination was a technique which prompted intense dialogue with the collective unconscious, and inspired healing of the others.

In *Lament of the Dead: Psychology After Jung's Red Book* (2013) Shamdasani notes that in the preface of the 1912 *Symbols of Transformation* Jung began to actively ask himself what his own myth was. By the time he finished writing the Red Book, he felt he had understood his own myth, but it was no longer sufficient for him to discover his own myth, and so he began to help others to discover their own. Shamdasani uses the term 'personal cosmology' to illustrate that what was in the making was not engagement with previously established myth, but a process of compiling together things which would create a personally meaningful story. This seems controversial in itself, because how could a cosmology be personal when already the word myth suggests something of a generality? Hillman and Shamdasani agree that another great contribution by Jung was to believe in the direct engagement with mythology. James Hillman says this to be the most important thing for psychology after the Red Book. It is: "another way of finding the return, of bringing this extraordinary experience of the depths of the psyche, and the weight of human history, back into human life, individual human life."¹⁴²

Although the 'religious discovery' of Jung manifested through Christian imagery it was not truly about Christianity either. I argue that Jung believed the wisdom of the Gnostics was important for Depth psychology because it placed imagination and intuition at the center of spiritual life. It became his primary task to translate this belief into his psychological theories.

¹⁴¹ C. Michael. Smith, *Jung and Shamanism in Dialogue: Retrieving the Soul, Retrieving the Sacred* (New York: Paulist Press, 1997).

¹⁴² James Hillman and Sonu Shamdasani, *Lament of the Dead: Psychology after Jung's Red Book* (New York: W.W. Norton & Company, 2013), 64-66.

Lionel Corbett observed that Jung points out that 'the collective unconscious' cannot be Christianized, because of its autonomous nature, but that it may spontaneously produce imagery that is Judeo-Christian in form.¹⁴³ Jung saw himself as a part of the lineage of Gnostic revivalists, but the essence of his Psychology was not to encourage religious faith. "Faith lacked experience, and science missed out on the Soul", Jung argued later.¹⁴⁴ Gnosticism enabled Jung to envision that there could be something like an inherent basis in the psyche, but it was only one of the many traditions which had throughout the ages known of the existence of these realms. The center of his belief was the direct experience during which the individual transforms themselves through challenging psychological experiences, and brings back spiritual wisdom for the community. The intention of this chapter is to demonstrate how through his visionary experiences Jung began to translate images into symbolic language, and formed those concepts into his psychological theories.

6.1 Transcendent Function

In addition to the publication of the *Seven Sermons to the Dead* several important ideas came into being forming the foundation for Depth Psychology in 1916. These works include the articles *Adaptation, Individuation, and Collectivity*, and the *The Transcendent Function*, which yield how Jung proposed psychological structures to be indistinguishable from spiritual and mystical worldview portrayed in the *Red Book* and the *Seven Sermons to the Dead*. In line with Winnicott and Chalquish Jungian scholar Jef Dehing argues that the underlying theme of 1916 was Jung's personal healing, which resulted from overcoming dissociation of the 'divided self'.

¹⁴³ Lionel Corbett, "Jung's The Red Book: Dialogues with the Soul," *Jung Journal* 5, no. 3 (2011).

¹⁴⁴ C. G. Jung, Gerhard Adler, and R. F. C. Hull, *Collected Works of C.G. Jung, Volume 9 (Part 2)* (Princeton: Princeton University Press, 2014), 173.

Two sides of the search were the publication of the Seven Sermons, containing "the crux of analytical psychology in the form of emotions and images", and writing of the *Transcendent Function* to introduce the main renewal of the analytical technique.¹⁴⁵ What is particular about these writings is that they seem to encourage dissociative states as psychological tools.

Adaptation, Individuation, and Collectivity explains the process of individuation in relation to notion of God, and *the Transcendent Function* was written with a very strong personal point of reference to Philemon. They both convey that 'the world of the supernatural', which Jung had been dealing with since being a child, and had been nearly overwhelmed by during the visionary quest, had come to a settlement.

Richard Noll argues regarding the essay *Transcendent Function* that: "Nowhere does Jung's psychology seem so mediumistic, and it is perhaps indeed for this reason why this essay was circulated for more than forty years before it was allowed for publication."¹⁴⁶ Although Noll may be stark with his words, it seems again that he is not far out. By calling the practice 'mediumistic', however, Noll intends to frame it as 'crazy', and 'undesirable', although as covered in the first chapter, learning of the psychology of mediums was not all that uncommon at the time, and that in shamanic traditions these kind of states are deliberately evoked. Jung wrote the transcendent function is "a way of attaining liberation by one's own efforts and of finding the courage to be oneself."¹⁴⁷ It is described as arising from "the collaboration between the unconscious and conscious content", and it is "means by which the unity or self archetype is realized".¹⁴⁸ In short, it is a method through which one gets access to the unconscious content.

¹⁴⁵ Jef Dehing, "The Transcendent Function," *Journal of Analytical Psychology* 38 (1993), 228.

¹⁴⁶ The paper was written by Jung in 1916, and found many years later by his students, and published in its original form as a 'historical document' in 1957. See Richard Noll, *The Jung Cult: Origins of a Charismatic Movement*, *The American Historical Review* 101, no. 3 (1996), 230.

¹⁴⁷ C.G. Jung, *The Transcendent Function*, 220.

¹⁴⁸ *Ibid.* 221-235.

The 'function' of the transcendent is a form of self-hypnosis, in which the value of symbolic material often reveals itself only much later. The first practical requirement is a meditative state of perfect awareness of one's emotional state. One must make themselves as conscious as possible of the mood they are in, sinking himself in it without reserve and noting down on paper all the fantasies and other associations that come up".¹⁴⁹ By encouraging the elimination of all critical attention, Jung encourages passive observation of the material that comes up. The critical evaluation has the tendency to lead to 'undervaluation' in which unconscious material is lost.

Noll failed to grasp that Jung had learned from the Gnostics that reality was simply an experience of projection. One of his famous quotations is the following:, "Projection is one of the commonest psychic phenomena. Everything that is unconscious in ourselves we discover in our neighbour, and we treat him accordingly".¹⁵⁰ Jung emphasized the 'symbol-forming' ability of consciousness', and encouraged to never take the images of the unconscious seriously. He thought one should become 'overtaken by madness', because vast quantities of wisdom to lie in such an act, but to do so while maintaining a certain distance from the images. Jung thought that creating space for the content of the unconscious was a balancing act for the psyche. If the images would begin to 'act out on their own' and were not properly integrated they could create confusion and trauma. "The method, therefore, is not without its dangers and should, if possible, not be employed except under expert supervision", Jung states.¹⁵¹ At its worst, it may give rise to a schizophrenia-like condition and 'even lead to a genuine "psychotic interval".¹⁵² The danger is taking the content of the visions 'too seriously', which could lead to a profound disillusionment

¹⁴⁹ C. G. Jung, *Prefatory note, "The Transcendent Function," Collected Works of C.G. Jung, Volume 8: Structure & Dynamics of the Psyche*, (2014): 67.

¹⁵⁰ C. G. Jung, *Collected Works of C.G. Jung: The First Complete English Edition of the Works of C.G. Jung* (Routledge, 1973), 131.

¹⁵¹ Ibid.

¹⁵² Jef Dehing, *The Transcendent Function*, 226.

and megalomania. Without regulating influence of the psyche the ego identifies with the vision leading to what Jung became later referred to as 'psychic inflation'.

6.2 Symbolic Images as tools for Transformation

Without the previously described 'distance', or 'the ability to step 'outside of the experience', one is at risk of taking the symbolic images as reality. Noll built his criticism on a series of lectures that Jung gave in 1925, in which he argues that Jung does the opposite, and insists upon the 'realness' and personal nature of the visions. During a lecture given on the 8th of June Jung describes an active imagination practice recorded to have taken place in December 1913. He encounters Elijah and Salome with a serpent. This time the serpent is described as "a magical animal, as the dark female power, and Yin. "The serpent "leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization", for "It connects the above and below."¹⁵³ Jung descends into the underworld with Elijah, and Salome, where Salome begins to approach Jung. When Jung asks her why she worships him, she replies, "You are the Christ."¹⁵⁴ The snake begins to circulate around him, and he feels his face changing into the face of a lion. Jung writes that the lion-headed god encoiled by the snake is called Aion, or the eternal being, who derives from a Persian deity, Zrwanakarana. This experience is defined as the conciliation of the opposites; The lion being the young, hot, dry July sun in culmination of light, and the summer, and the serpent being humidity, darkness, the earth, and winter. "They are the opposites of the world trying to come together with the reconciling symbol between them", Jung writes.¹⁵⁵

¹⁵³ C. G. Jung and Sonu Shamdasani, *Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology given in 1925* (Princeton, NJ: Princeton University Press, 2012), 94-95.

¹⁵⁴ *Ibid.*, 96.

¹⁵⁵ *Ibid.*, 98.

Lionel Corbett responded to the criticism of Noll building on this argument in the light of the Red Book.¹⁵⁶ Noll makes a connection between mythological figure of Leontocephalus, a deity with a lion head, and Jung's personal astrological sign, Leo. He claims that Jung started to increasingly associate with mythological figures, and came to believe he really was the Christ who was deified as *Leontocephalus*. According to Noll the Leontocephalus became his secret image of god within, which Jung and his close followers concealed from the world.¹⁵⁷ For Noll, the publication of *Aion, Researches into Phenomenology of the Self* in 1951, with the Leontocephalus in the inner cover, was the most direct indication of Jung celebrating himself as the new kind of messiah. What is being ignored by Noll is that on numerous occasions Jung warns against the images that arise from the unconscious. He believed that the images and visions could be deceitful if not dealt with great care. Later Jung referred to the episode with the following, "Salome's worship of him is that side of the inferior function that is surrounded by an aura of evil. This experience feels like madness, and it is madness, but one has to surrender to the unconscious. These experiences are part of the ancient mystery schools."¹⁵⁸

Thus, he makes it clear that such an experience is only part of the trial. In the same series of lectures Jung argues that although the madness had its inherent dangers, it ought not to be avoided because of fear. "In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile. The more these images are realized, the more you will be gripped by them. When the images come to you and are not understood, you are in

¹⁵⁶ Lionel Corbett, *The Red Book: Dialogues with the Soul*, 2011.

¹⁵⁷ Noll, *The Aryan Christ: The Secret Life of Carl Jung*, 214.

¹⁵⁸ Sonu Shamdasani and Susannah Frearson, *Cult Fictions: C.G. Jung and the Founding of Analytical Psychology* (Routledge, 1998), 50.

the society of the gods or, if you will, the lunatic society; you are no longer in human society, for you cannot express yourself", he writes.¹⁵⁹

In the end of *Liber Primus* Jung sees the Christ on the cross during his final torment, and at his feet there is a black serpent. Salome tells Jung: "Mary was the mother of Christ, do you understand?", and then: "You are the Christ."¹⁶⁰ Jung is terrified for living through such a blasphemous image, until he understands that the symbolic crucifixion is simply what everyone must live through. "I am made into Christ, I must suffer it. Thus the redeeming blood flows."¹⁶¹ Similar messianic identification can be found among other authors, and artists, including Nietzsche whom Jung was deeply influenced by. Jung reports that Nietzsche's psychosis was initially produced by his 'identification' with the "Crucified Christ", and later with the dismembered Dionysus.¹⁶² The difference from Nietzsche's experience of becoming a God-figure was that the conviction of 'Christ-likeness' for Jung was temporary, and later he was able to see the event as being symbolic in form. Later he began to see crucifixion as a common symbol of the soul undergoing a radical transformation. "We all have to be 'crucified with Christ, i.e, suspended in a moral suffering equivalent to veritable crucifixion", he wrote later in *Psychology and Alchemy* (1968).¹⁶³ In a long correspondence with a theologian Victor White, Jung regards that *Imitatio Christi* leads one to their own very 'christlike conflict' with darkness'. Jung considered the 'true christian virtue' to be encountering the shadow, the dark side of oneself. That was the true imitation of the Christ. Later he said, "In dealing with darkness you have to

¹⁵⁹ C. G. Jung et.al., Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology given in 1925, 107.

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¹⁶¹ C. G. Jung et al., *Liber Novus*, 354.

¹⁶² C. G. Jung, *The Transcendent Function*, 287.

¹⁶³ C. G. Jung, *Psychology and Alchemy* (Princeton University Press, 1968), Paragraph 470.

cling to the Good, otherwise the devil devours you... To keep the light alive in the darkness, that's the point, and only there your candle makes sense."¹⁶⁴

6.3 Divine Madness

*Do you not want to recognize your madness and welcome it in a friendly manner? You wanted to accept everything. So accept madness too. Let the light of your madness shine, and it will suddenly dawn on you. Madness is not to be despised, and not to be feared, but instead you should give it life.*¹⁶⁵

Although Jung believed that numinous experiences can possess people and inspire them to believe they are prophets, he often warns that it is critical to overcome the experience of godlikeness and not set oneself up as a prophet or a world redeemer.¹⁶⁶ Lionel Corbett argues that Noll, like many other critics of Jung, lack understanding of active imagination practice, in which the content of the images is not to be taken as the 'ultimate reality', but symbolically. " In line with Corbett, Hanegraaff argues that Jung was well aware of the 'madness' of the content the Red Book, but insisted upon it being 'divine madness', madness similar to that of an artist, or a mystic.¹⁶⁷ Through it another personality takes form and becomes significant. Early on in the Red Book Jung asks himself what it is that he is doing, and a voice inside of himself replies, "that is art". He wonders: "This made the strangest impressions upon me, because it was not in any sense my impression that what I was writing was art. Then I came to this, 'Perhaps my unconscious is forming a personality that is not I, but which is insisting on coming through to

¹⁶⁴ C. G. Jung et al., *The Jung-White Letters* (London: Routledge, 2009), 219.

¹⁶⁵ C. G. Jung et al., *Liber Novus*, 298.

¹⁶⁶ Lionel Corbett, *The Red Book: Dialogues with the Soul*, 73.

¹⁶⁷ Hanegraaff, *The Great War of the Soul*, 111.

expression."¹⁶⁸ This personality clearly for Jung was Philemon who initially was depicted as a magician, and later on took many other personalities and qualities

In the introduction three private notes by Cary Fink, who Jung asked to make a transcript of *Liber Novus*, reveal the attitude of Jung towards the identification of messianic figures. On the 26th of January in 1924 Fink writes that the archetype of the old wise man, expressed in the Red Book through Philemon and Elias, was to be the same one who inspired Buddha, Mani, Christ, and Mahomet, those who were said to have communicated with God. Fink writes to Jung: "The others had identified with him. You absolutely refused to. It could not be for you, you said, you had to remain the psychologist - the person who understood the process."¹⁶⁹ The experience of being 'overtaken by madness' could therefore be seen as an act of insanity, but for Jung it eventually led to personal connection with divinity. Still he firmly believed that in addition to belief, the man must obtain knowledge to be independent of the gods. Divinity is the Self, which is the result of the psyche obtaining autonomy of both the external, and the internal world.

In another essay published in 1916 called *Adaptation, Individuation, and Collectivity*, the process of adaptation to internal influence follows the process of individuation'. Independence of the influence of the psyche and the outer world is expressed in the following words: "The individual must now consolidate himself by cutting himself off from God and becoming wholly himself. Thereby, and at the same time, he separates himself from society. Outwardly he plunges into solitude, but inwardly into hell. In consequence, he loads himself with guilt. In order to expiate this guilt, he gives his good to the soul, the soul brings it before God (the polarized

¹⁶⁸ C. G. Jung et al., *Liber Novus*, introduction, 199.

¹⁶⁹ *Ibid.*, 213.

unconscious), and God returns a gift (productive reaction of the unconscious) which the soul offers to man, and which man gives to mankind."¹⁷⁰

Jung revived an old way of 'experiencing the connection with Divinity', and I argue this to be the essence of the prophecy of the 'New Religion'. Throughout Christian history nothing good had come out of the 'association with the light of the Divinity'. This primary association had enabled the 'heretics' to be persecuted, witches burned, and Catholic church to become the predominating interpretation of Christian teachings. For the same reason Jung eventually signalled his distance from Gnosticism. Although his sympathy remained with the Gnostics who had revolted against the church, during his later years he wrote about them relatively little. He took many concepts from the Gnostics, but ultimately did not want to be involved with a community in the form of a church. Having become aware of the underlying danger that lies in the association of man with divinity he eventually identified it with the psychopathology of inflation in his essay *Transformation Symbolism in the Mass* (1940). He argued that Gnostic dualism - with its tendency to identify the individual seeking gnosis with a light, spiritual, or pneumatic substance and to separate him or her from matter - systematically avoids a confrontation with the shadow and is therefore inflationary. The enlightened Gnostic identifies with his own light, and confuses his ego with his self, and as a result feels superior to the darkness within him. For Jung, the inflated Gnostic evinces a primitive ego-consciousness, incapable of resisting the temptation to identify with the inner Christ of the Self. He has succumbed to the previously described danger of becoming god or 'higher man'.¹⁷¹

¹⁷⁰ C. G. Jung, "Individuation, Adaptation & Collectivity", *Collected Works of C.G. Jung: Volume 18*, 453.

¹⁷¹ C. G. Jung, *The Collected Works. Psychology and Religion: West and East* (1981) 200-299.

Although writing of the essay of the *Transcendent function* indicates that Jung believed that visionary images could promote growth of the personality, he remained very careful about the position of the ego in regards to the unconscious.¹⁷² As mentioned, he believed that ancients experienced world through 'collective hallucination', but that the individuality of the contemporary was much stronger, and that therefore encounters with the collective unconscious could have pathological consequences. While working with schizophrenic patients Jung had seen that without sufficiently strong ego-function the unconscious had the potential to completely sweep away the ego. The same process could make man devotional to God, without recognizing the sides which are not only inherently good but blissful.

In *Answer to Job*, published in 1953, Jung returns to what was started in the Red Book, to the dual-nature of God. In the book Jung discusses whether the missing element of Christian trinity could be 'the nature of evil', but he also suggests that the lacking element could be the image of the feminine. The work was the primary reason for the deterioration of his long-term friendship with Victor White, who could not accept some of the tenets which Jung addressed in the book. Lionel Corbett points out that later Jung has been explicitly disapproved by the Vatican church because of his vision of the numinous. Various elements of his psychology are seen as incompatible with Christianity likely due to similar conflict which Jung had with White.¹⁷³

6.4 God-Image

Through his career Jung insisted that virtually nothing could be said of God, but that the only things that could be said regarded the God-image, but that there was ultimately no

¹⁷² C. G. Jung, *The Transcendent Function*, 295.

¹⁷³ Lionel Corbet points out that Jung is in good company, for Vatican does not approve of William James or Pierre Teilhard de Chardin either. See Lionel Corbett, *Dialogues with the Soul*, 65.

difference of God image to the image of a man. As Jung remarks "...the Self is our life's goal, for it is the completest expression of that fateful combination we call individuality..."¹⁷⁴ Jung himself felt he found wholeness during the years of writing the Red Book, and another indication of that is the first mandala he drew in 1916, right after having written *Seven Sermons to the Dead*. He writes he did not know back then what the mandala meant, but its significance became evident later when he regarded mandala as the 'archetypes of wholeness'. In the autobiography he said: "In the products of the unconscious we discover mandala symbols, that is, circular and quaternity figures which express wholeness, and whenever we wish to express wholeness, we employ just such figures."¹⁷⁵

Theologian Anthony D. Duncan regards that drawing a mandala is, in fact, a magical action, in which the content of the unconscious takes a symbolic form. He argues that 'ritual magic' may be more understandable for the modern mind as 'the science of the mandala', and that mandalas "are not mere conscious mental constructions but are potent symbols that are thrown up fully grown from the depths of the unconscious."¹⁷⁶ Jung himself said that most mandalas have 'a irrational character', but that they also represent quaternity, which according to Edinger, convey 'a sense of stability and rest'.¹⁷⁷ In conclusion, whether they are regarded as magical or not, mandalas relate to the path of individuation, for they represented unification of the irrational, and rational aspects of the psyche. Squaring the circle, as is often seen being done in Tibetan mandalas, was especially significant symbol for Jung. The circumambulation Jung describes, the process of "squaring the circle" or "circling the square" has an uncertainty built into the journey

¹⁷⁴ C.G. Jung, *Memories, Dreams & Reflections*, 398.

¹⁷⁵ *Ibid.*, 324-334.

¹⁷⁶ Anthony D. Duncan, *The Fourth Dimension: A Christian Approach to the Occult* (Oxford: A. R. Mowbray & The Alden Press, Osney Mead, 1975), 44.

¹⁷⁷ Edward F. Edinger, *Ego & Archetype: Individuation and the Religious Function of the Psyche* (Boston: Shambhala, 1992), 182.

which asks; do we ever achieve individuation or is it a goal that is ever just out of reach? It is important to take the path that the mandala represents, to rotate near and around the center, eventually moving towards the Self.

7.0 A New Religion?

*Soul: Do you see the sun, how it sinks red into the mountains? This day's work is accomplished, and a new sun returns. Why are you mourning the sun of today?... Why Lament? It is fate.*¹⁷⁸

In this thesis I have suggested how the allegorical story of magic in the Red Book connects with Gnosticism, and how valuable the connection is for understanding the basis of Depth Psychology. The purpose of this final chapter is to recapitulate the things that were established in the process of writing. I wish to give conclusions to the questions raised in the introduction. Was Noll correct in his proclamation that Jung intended to create his own religious worldview? How does the Red Book inform the matter? How should the Red Book be approached, and what is its value for future generations hoping to understand Jung? Undeniably Depth Psychology entails many religious elements, but unlike doctrine imposed from external source, the kind of spirituality that is conveyed relies fully on the experience of the individual. The Red Book, if placed to the historical context, represents a larger existential psychological inquiry that emerged at the beginning of the 20th century. In this inquiry many previously established 'scientific facts' of the surrounding world could no longer be upheld.

Because of the anomalous nature of his work Jung is often dealt as a figure who deviated from the norm, stepped outside the common regime and rebelled against traditions. It is easily

¹⁷⁸ C. G. Jung et al., *Liber Novus*, 329.

forgotten that he was also a product of his time, and participated in novelties in psychology when the field was being established. Despite of how it is seen now, in the beginning of the 20th century Occult was just another window of reality, a prospect of investigation which could teach something about human beings. Jung was drawn to esotericism because of the immediate participatory role of the individual, which he thought lacking in conventional forms of Christianity. He saw that the spirit of gnosis as something that was inherent in the psyche of man and emerged autonomously. He was not trying to create a newly organized Christian worldview with himself as the Christ-figure, but connected gnosis to something which the mind of the primitive fluidly understood, and what Westerners lacked since these beliefs did not coexist with materialistic and mechanical explanations of nature. Magic, Gnosticism, and many other themes in the Red Book are the shadows in Western Cultural history, and represent the suffering caused by implicit Cartesian dualistic framework of the mind, which due to its negligence of irrationality has lost touch with the underlying objectivity of *unus mundus*, the all-mind.

7.1 Entheogenic Religion

According to the definition of the mystery cults by Walter Burkert's *Ancient Mystery Cults*: "Mysteries are a form of personal religion, depending on a private decision and aiming at some form of salvation through closeness to the divine... It aimed at a change of mind through experience of the sacred."¹⁷⁹ By making note of the connection of Jung with the ancient mystery initiations Noll arrived virtually to the exactly same association as Hanegraaff who recently argued that the Red Book can be seen as an account of a mystery initiation inspired directly by models from Late Antiquity.¹⁸⁰ Seeing the Red Book from this perspective shows it as a

¹⁷⁹ Bishop, *Jung in Context*, 56.

¹⁸⁰ Hanegraaff, *The Great War of the Soul*, 111.

manifesto of a personal form of religion which emerged in the ancient mystery schools. The Prophecy of the Red Book entails not new, but an old way of viewing religion. That is called an 'entheogenic religion', a term coined by Hanegraaff, and consists of 'systematic cultivation of unusual states of consciousness, typically interpreted as 'possesses', or 'inspired' by some kind of entity, presence or a force. By coining the term Hanegraaff proposes new terminology for a religious practice which does not begin from the point of view of a doctrine, but from the direct experience. Such experience lies at the core of nearly all religions and shamanic practices, and can be evoked through various practices such as drumming, dancing or chanting, or by the use of 'entheogens', otherly known as psychoactive substances. Jung realized that through introspection and cultivation of previously described states there was a way for the individual to form more profound connection with themselves and with the surrounding world.

Having uncovered through Gnosticism the esoteric side of Christianity Jung continued to search for underlying connections between religious practices around the world. What has also been referred to as 'the wastebasket' of Western History, in other words, esoteric knowledge, underwent a re-evaluation in the lifespan of Jung, and was used to criticize mechanical and rational worldview.¹⁸¹ If one was to use the word religion in its original meaning, from the original word *religare*, meaning to bind, in the case of Jung it is appropriate. He tied together countless religious, and esoteric concepts that had the experience of the individual at its center. His biggest esoteric love after Gnosticism was alchemy, which he thought connected the dots in Western mystical traditions. His way of understanding 'concealed knowledge' still offers fresh perspective for the psychology of the individual, and adds novel insight into esoteric traditions

¹⁸¹ For the term 'wastebasket of Western History' referring to esoteric knowledge see: Hanegraaff, Wouter J. *Esotericism and the Academy - Rejected Knowledge in Western Culture* (Cambridge University Press, 2013).

which he regarded as tools for self-transcendence. The mysteries of the Occult for Jung were representations of the archaic history of our psyche, and through connection with these images a profound journey of self-transformation can take place.

7.2 Intuitive Mysticism

In one of the later writings Jung regarded, "Now for the Gnostics - and this is their real secret - the psyche existed as a source of knowledge just as much as it did for the alchemists."¹⁸² For him spirituality was about intuitive perception. In 1975 publication *The Fourth Dimension, A Christian approach to the occult* Anthony Duncan associates the rise of the occult simply with a new way of covering the realm of intuitive faculty in man.¹⁸³ He argues that 'intuitivism' has always existed, and that the most venerable, and perhaps the most superficially understood form of it has been "the heresy known to theology by the forbidding name of 'Gnosticism'". Duncan argues that it was only when intuitive perception was turned into a developed system of doctrines that the Christians became uneasy about it.¹⁸⁴ He points out that Jung realized that growing awareness of the collective unconscious would lead to considerable movement towards occultism in general, since the 'occult systems' - such as astrology, alchemy, Kabbalah, and *magia naturalis* - were simply expressions of the science of the collective unconscious. Intuitive understanding of the symbols was crucial because they enabled one to observe the 'archetypal realm', systematic operations of the unconscious, which were usually imagined and dreamt.

¹⁸² C. G. Jung, *Collected Works of C.G. Jung, Volume 9 (Part 2): Aion: Researches Into the Phenomenology of the Self* (Princeton University Press, 2014), 174.

¹⁸³ Anthony D. Duncan, *The Fourth Dimension*, 5.

¹⁸⁴ *Ibid.*, 8.

The 'dissociability of the psyche' which Jung experienced personally since his youth was the starting point, and his first realization of the inherent multiplicity of the psyche. The Red Book illustrates allegorically the symbolic, 'magical' shift in consciousness that Jung was experiencing. The ambiguous role of magic can be attributed to the acceptance of irrationality in his life, and the change in the role of magic reflects how Jung began to see the 'magical' mentality as the psychologically rational and materialistic worldview prevalent in the West. Later he argues that there was "a second psychic system coexisting with consciousness...of absolutely revolutionary significance...that could radically alter our view of the world."¹⁸⁵

Jung realized that this realm was governed by all things which were considered 'irrational' by moderns; primitive beliefs, dreams, governance of nature, the feminine, magic, and chaos, and that only through personal acceptance of these 'shadow aspects' of Western culture could modern man embrace a new kind of inner peace. Following quote in his 1921 book *Psychological Types* gives a rare opening to this process; "When, says Eckhart, the soul is in God it is not "blissful," for when this organ of perception is overwhelmed by the divine dynamic it is by no means a happy state. But when God is in the soul, i.e., when the soul becomes a vessel for the unconscious and makes itself an image or symbol of it, this is a truly happy state."¹⁸⁶

8.0 Discussion

The life of Carl Gustav Jung was a rare mixture of things, and much more has been left out than has been mentioned in this essay. Countless authors have written about Jung, and his life, selecting certain fragments for further investigation and leaving out other parts. Most things

¹⁸⁵ Alfred Ribic et. al. *The Search for Roots*, 178.

¹⁸⁶ Carl Jung trans. R.F.C. Hull, *The Collected Works of Carl Jung vol. 6– Psychological Types* (New York: Princeton University Press, 1976), 251.

have been written by his close friends and followers, such as Barbara Hannah, Marie-Louise Von Franz, and Laurens van der Post who have mainly portrayed Jung in a favorable light. Also the 'autobiographical' novel *Memories, Dreams, and Reflections*, which I have referenced extensively in this thesis, does not intend to give an accurate historical account of his life, but rather creates a kind of mythology.¹⁸⁷ Therefore, I acknowledge that the things addressed in this thesis have their sources in writings of people who held Jung in very high regard. However, my sole wish was to see how the Occult and Gnostic Christianity could have influenced the emergence and development of Depth Psychology. Many components that could have been included were perhaps not mentioned, and some others may seem irrelevant. Nevertheless, I consider the investigation may have value for those interested in understanding how the Red Book relates to the origins of his psychological theories.

Jung did not believe that a fully empirical research was possible, but that always in one way or another the perceptions of the authors become infiltrated in the work. He did believe in the underlying objectivity in nature, and later came to call the 'collective unconscious' the 'objective psyche.' This implies that duality is not inherent in nature, but essentially a creation of the mind. Although Jung strongly affirmed the existence of the unity of the collective psyche, on the level of the individual, he insisted upon alertness and responsibility and active participatory role through knowledge. He did not want things to be taken for granted, and continued to go deeper into many 'shunned' topics in history, trying to find the real meaning behind them.

Jung was profoundly concerned that the style and the content of the Red Book would be too unhinged for most of his readers. He believed that it held great importance, but was uncertain what to do with the ideas and visions that came to him. Shamdasani states that the publication

¹⁸⁷ C. G. Jung, *Memories, Dreams, and Reflections* (London: Fontana, 1963).

deliberations were ongoing since 1922, but neither Jung nor any of his close associates knew how the text should be approached. In 1925 Jung publicly shared the importance of the text by presenting it as the foundational work for the ideas in *Psychological Types*.¹⁸⁸ He asserted that symbolic images were accessible for all through introspection, and that translation of these images could help modern individual on their spiritual search. Especially in the beginning of the process of writing the Red Book, Jung would encourage his patients to craft their own books. "Then when these things are in some precious book you can go to the book & turn over the pages & for you it will be your church - your cathedral - the silent place of your spirit where you will find renewal. If anyone tells you that it is morbid or neurotic and you listen to them - then you will lose your soul - for in that book is your soul."¹⁸⁹

Although the Red Book may at a first glance seem like a hallucinatory dream of an insane man, a closer inspection unravels its poignant commentary on the fanatical faith of modern man in science, and a hope for a new vision of the capacities of imagination. I agree with Thomas Kirsch' remark that 'a definitive interpretation of The Red Book may never be possible'.¹⁹⁰ The book has the quality to offer something different for each reader. It suggests that the world of spirits, magic, and divine have not vanished but overlap with common reality and express through dreams and intuition. It is also a testament for the kind of spirituality which Jung embraced. In *Modern Man in Search of a Soul* (1933) Jung remarked that it is essential for anyone to find religious meaning in life.¹⁹¹ How the religious meaning was to be found was different for everyone. Jung himself was willing to experiment with the wildest combinations of philosophy, religion, and myth. The goal of his work remained the same: to tap into the human

¹⁸⁸ C. G. Jung et al., *Liber Novus*, 214-215, introduction.

¹⁸⁹ Ibid, preface.

¹⁹⁰ Thomas Kirsch et al. Reflections on C.G. Jung's *Liber Novus*, 2.

¹⁹¹ C. G. Jung, *Modern Man in Search of a Soul* (New York: Harcourt, Brace & World, 1934), 73.

psyche and unravel the potential of each individual. Ultimately, his intention was to heal, not only the ill, but also so called 'normal' individuals.

Later Jung has written on the importance of the imagination as follows: "Every good idea and all creative work are the offspring of the imagination, and have their source in what one is pleased to call infantile fantasy. Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy no creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable."¹⁹² For the study of religion imagination is equally powerful tool. Hanegraaff notes that many chief religionists, as well as Jungian psychologists, have a tendency to think in terms of mythical archetypes and universal symbols. He writes: "their entire conceptual apparatus relies on their highly positive understanding of the imagination as a faculty of knowledge that enables us to apprehend profound spiritual realities beyond the reach of mere rationality or normal sense experience. In short, they assume that the religious imagination is noetic, as it somehow puts us in touch with ultimate or deeper levels of reality."¹⁹³

This thesis has been written honoring the standpoint which treats the interplay of imagination and 'common reality' as a part of legitimate religious narrative, which I personally believe to be the main contribution of the Red Book. I believe we have been led to incorrectly assume that imagination stands in juxtaposition to rationality. In the Red Book the deployment is similar only initially, soon for Jung to discover that irrationality is just another form of

¹⁹² C. G. Jung, *Collected Works of C.G. Jung: The First Complete English Edition of the Works of C.G. Jung*, 92.

¹⁹³ Wouter J. Hanegraaff, "Religion and the Historical Imagination: Esoteric Tradition as Poetic Invention," *Dynamics of Religion*, 2016.

rationality, and that not everything has to be 'real' in order to be meaningful. The Red Book places imagination at the center of spiritual practice and brings to reconsideration the connection of mystical experience to the play of fantasy.

*He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun.*¹⁹⁴

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¹⁹⁴ C. G. Jung et al., *Liber Novus*, 272.

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