

## JUNGIANA

"We are not of today or of yesterday. We are of an immense age."

C. G. Jung

Jung and Buddhism, or the encounter between Jung and Buddhism

3,000 Journal items on JSTOR . . .

Face To Face. Carl Gustav Jung (1959) John Freeman interviews Professor Jung at his home in Switzerland. [[ONLINE HERE](#)]

The Visionary Mystical Art of Carl Jung: Illustrated Pages from *The Red Book*, January 28th, 2020. [[ONLINE HERE](#)]

**Peter Bishop**, Jung, Eastern Religion, and the Language of the Imagination, *The Eastern Buddhist*, NEW SERIES, Vol. 17, No. 1 (Spring 1984), pp. 42-56

**Anne Cutri**, Carl Jung's Red Book: Mandala as Transformative Integration of the Psyche (Mercyhurst University) [[ONLINE HERE](#)]

**Brian Dietrich**, C.G. Jung. Champion of the Imagination [[ONLINE HERE](#)]

"With certain notable exceptions, Jung is seldom credited or fully acknowledged for his ground-breaking work with images and imagination."

**Lloyd Kenton Keane** , Routes of Wholeness: Jungian and Post-Jungian Dialogues with the Western Esoteric Tree of Life . A thesis submitted for the degree of Doctor of Philosophy Centre for Psychoanalytic Studies , University of Essex, 2007. [[ONLINE HERE](#)]

**Kiley Laughlin**, Towards A Science of Gnosis: Intimations of an Imaginal Theory of Knowledge, *quadrant XLV*

**Hub Zwart**, Archetypes of knowledge: The relevance of Jung's psychology of scientific discovery for understanding contemporary technoscience. [[ONLINE HERE](#)]

". . . *Liber Novus* must be seen primarily as a religious work. More specifically, I would argue, it can be described as a highly original account of a Mystery Initiation inspired directly by models from Late Antiquity. It shows how the candidate goes through a

series of intense and often frightening ordeals, tests, and temptations that are part of a salvational quest for spiritual understanding and enlightenment.

Quite apart from its personal significance for Jung, or its role in the development of Jungian psychology, the *Red Book* should be recognized as a text of central importance for studying the crisis and transformation of religious consciousness in Europe, and more specifically the German-speaking world, during the decades before and after 1900”.

Wouter J. Hanegraaff, *The Great War of the Soul: Divine and Human Madness in Carl Gustav Jung's Liber Novus* [[ONLINE HERE](#)] in: Lutz Greisiger, Alexander van der Haven &

Sebastian Schüler (eds.), *Religion and Madness Around 1900: Between Pathology and Self-Empowerment*, Würzburg: Ergon Verlag 2017, 101-135.

Dr Louis Laganà, *Jungian Aesthetics, Symbols and the Unconscious* [[ONLINE HERE](#)]

Prof. Louis Laganà, Ph.D. Art History (Lough) is a University of Malta Associate Professor and lectures on History of Image Making at the Digital Arts Department, and Psychoanalysis and Art at the Psychology Department.

From: C.G. Jung *The Archetypes and the Collective Unconscious* p. 188-189.

1. 'I saw a white bird with outstretched wings. It alighted on the figure of a woman, clad in blue, who sat there like an antique statue. The bird perched on her hand, and in it she held a grain of wheat. The bird took it in its beak and flew into the sky again.'

For this X painted a picture: a blue-clad, archaically simple 'Mother'-figure on a white marble base, Her maternity is emphasized by the large breasts.

2. 'A bull lifts a child up from the ground and carries it to the antique statue of a woman. A naked young girl with a wreath of flowers in her hair appears, riding on a white bull, She takes the child and throws it into the air like a ball and catches it again. The white bull carries them both to a temple,. The girl lays the child on the ground, and so on (initiation follows).'

3, 'I saw a golden pig on a pedestal. Beast-like beings danced round it in a circle. We made haste to dig a hole in the ground. I reached in and found water. Then a man appeared in a golden carriage, He jumped into the hole and began swaying back and forth, as if dancing.... I swayed in rhythm with him. Then he suddenly leaped out of the hole, raped me, and got me with child.'

4. 'I saw a beautiful youth with golden cymbals, dancing and leaping in joy and abandonment.... Finally he fell to the ground and buried his face in the flowers. Then he sank into the lap of a very old mother. After a time he got up and jumped into the water, where he sported like a dolphin.... I saw that his hair was golden. Now we were leaping together, hand in hand, So we came to a gorge ... In leaping the gorge the youth falls into the chasm. X is left alone and comes to a river where a white sea-horse is waiting for her with a golden boat.'

... X found the youth in the lap of the mother so impressive that she painted a picture of it, The figure is the same as in item 1; only, instead of the grain of wheat in her hand, there is the body of the youth lying completely exhausted in the lap of the gigantic mother.

5. 'There now follows a sacrifice of sheep, during which a game of ball is likewise played with the sacrificial animal. The participants smear themselves with the sacrificial blood, and afterwards bathe in the pulsing gore. X is thereupon transformed into a plant.

6. 'After that X comes to a den of snakes, and the snakes wind all round her.

7. 'In a den of snakes beneath the sea there is a divine woman, asleep.' (She is shown in the picture as much larger than the others.) 'She is wearing a blood-red garment that covers only the lower half of her body. She has a dark skin, full red lips, and seems to be of great physical strength. She kisses X, who is obviously in the role of the young girl, and hands her as a present to the many men who are standing by, etc.

8. 'As X emerged from the depths and saw the light again, she experienced a kind of illumination: white flames played about her head as she walked through waving fields of grain.'\*

"We live today in a time of confusion and disintegration. Everything is in the melting pot. As is usual in such circumstances, unconscious contents thrust forward to the very borders of consciousness for the purpose of compensating the crisis in which it finds itself. It is therefore well worth our while to examine all such borderline phenomena with the greatest care, however obscure they seem, with a view to discovering the seeds of new and potential orders."

C. G. Jung, *The Psychology of the Transference*, p. 160.

"We are a psychic process which we do not control, or only partly direct. Consequently, we cannot have any final judgement about ourselves or our lives. If we had, we would know everything - but at most that is only a pretence. At bottom we never know how it has all come about. The story of a life begins somewhere, at some particular point we happen to remember; and even then it was already highly complex. We do not know how life is going to turn out. Therefore the story has no beginning, and the end can only be vaguely hinted at."

Jung, in 'Memories, Dreams and Reflections.'

"There is no light without shadow and no psychic wholeness without imperfection. To round itself out, life calls not for perfection but for completeness; and for this 'the thorn in the flesh' is needed, the suffering of defects without which there is no progress and no ascent."

Jung, *Psychology and Alchemy* p. 159.

"How the libido gained control of certain impressions and intensified them, which would have naturally not have been possible but for the free-floating energy placed at her disposal by her lack of relation to reality."

Jung *Symbols of Transformation*, p.38

**Jungian analyst, Marie-Louise von Franz:**

“...demonism and creativity are psychologically very close to each other. Nothing in the human psyche is more destructive than unrealized, unconscious creative impulses....[W]hen it is a question of a mass psychosis, nothing but new, creative, 'redemptive' archetypal conceptions, brought up from the depths, can stop the development toward a catastrophe.

[From Projection & Re-collection in Jungian Psychology:106]

Xxxxxxxxxxxxx

Anthony Stevens, *Private Myths - Dreams and Dreaming*, Harvard University Press, Cambridge, Massachusetts, 1995, p. 252

## NOTES ON JUNGIAN WORK

Samten de Wet

I [have always] used an image [that was presented to me] of a dam, or lake of water in the middle of a desert, but there is a complete or almost complete lack of plumbing and infrastructure to get the water to the dry earth. In the sense also, of starvation in the midst of plenty, of the Rich Getting Richer while the Poor are getting Poorer. And in this process it is the Businessmen and Bureaucrats that are getting fatter, while the philosophers, artists, and people of vision are being starved out, especially for example, in the shocking manipulation of the media by aggressive War mongers, at the present.

Even among those - whom I will complement with the term, “alternative”, there are no resources, no finances, no spirit of co-operation, and a general dog-eat-dog anti-socialism prevails.

Yes, we have the Internet, but many people are still making the efforts to learn how to use it. There are now apparently over 600 million people using the Internet.

If you look at the Aims and Objectives of any organic structure, or group, the central place to look, the **fulcrum** of the matter really, is the motivation that drives the group, or inspires the group. If this motivation is good, the chances are that the activities and results of the group work will be good too. This result is *the Fruit*. But this is not always the case, there can be complications and contaminations along the way, and we always have to be polishing the mirror, on a daily basis, to keep the dust at bay. We always have to have our little dusters in hand!

Perhaps if we look at Jung and Jung only, we have a slight narrowing of perspective, like looking through the telescope through the wrong end, but if we open up the vision, keep it open ended - we allow for all sorts of spaciousness and movement of energy to take place. Not enough of this is taking place among the South African Jungian community. I think there is still too much of a sense of closure, of maintaining territory!

It is important also to bear in mind the vital significance that Hermes – Mercury had for C.G. Jung, Karl Kerényi, Hermann Hesse, and many others in that elevated circle of initiates, manifested specifically, in the Eranos Conferences and so on. Even the process of therapy is essentially a flow of information, leading towards healing, or making whole. But this process of healing or wholing, should not be the sole responsibility of Doctors and Academics, [those “Hermes slayers” as Robert Bly calls them]. Everyone can help, according to their means, which in most cases, as we mentioned are limited, and becoming even more limited. Every drop counts.

This very image is Mercurial, as the shattered fragments of quicksilver are always re-united into one shining, silver sphere. We need Mercury to create the reflections of mirrors:

"Jung once remarked that his life's work has been to encircle the "central fire" with a series of mirrors but that necessarily there were *gaps* where the mirrors met." <sup>1</sup>

4 Saturday, 14 December 2002, based on a letter to Monika von Moltke.

The Mirror, quicksilver

transference, projection etc...

remove the quicksilver from the glass and then one can look through the reflecting surface to the archetype behind....

through a glass darkly....

I have always maintained, that the Jungian work is essentially Hermetic in quality. This brief quotation from Lopez Pedraza, confirms this belief:

“Now I would like to continue by giving my own impressions of how Hermes appeared in the consulting rooms of the two main pioneers of modern psychology - Freud and Jung. We know that in Jung's legacy Hermes/Mercurius is important, and it would be unnecessary to count the innumerable references to him in the *Collected Works*. Jung was a hermetic man who had a deep understanding of Hermes' psychology, and Hermes' presence was evident throughout his life and along the road of his creativity. Jung left behind him a psychology which is largely hermetic in both conception and practice. It was more than likely Hermes who guided him into the alchemical vessel, where he found the container for his psyche and which made possible his experience of the soul. His exploration of the alchemical treatises gave him the necessary borderline from which he could explore the borderline in himself and, via Hermes, the many possibilities of the psyche. Alchemy is a psychology of the paradox, a borderline psychology, which implies that it can only be apprehended by way of Hermes' leading the way into the unconscious.” <sup>2</sup>

Be that as it may, what we can gather from James Hillman, is that the healing, or wholing of the individual, the *microcosmos*, which is so predominant in Jungian analysis, cannot be achieved without a parallel wiring to the *macrocosmos*, the *anima mundi*, the World Soul, ...the whole. 4

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<sup>1</sup> 2 Rose F. Holt, Review of 'The New God-Image' by Edward Edinger, in: The Roundtable Review, Jan/Feb. 1999, p. 11.

<sup>2</sup> 3 Lopez Pedraza, '*Hermes and His Children*' , p.26.

**Sunday, July 23, 2000**

Do not think for one minute that the newsletter expresses all the orbits of my world. What I wish the most is to have no orbit at all. Having had a few friends dying recently, I went back to *The Bardo* Book - Trungpa Rinpoche Shambhala edition - and was just blown open by its clarity. What psychological precision - a map of that which is, was, and will be. By comparison, the Jungians are bound to the most dismal of wheels with their Self, Shadow, Anima, Animus, and so forth. In fact, the major problem of the Jungian system is its crucifixion to the idea of a Self [with or without a capital "S"]. Nevertheless, we are not suggesting that the baby should be thrown out with the bathwater.

Some good work has been done along the edge of the chasm that exists between the "Self" systems and the "non-self" systems, dragging en route, into the discourse, Jungian concepts, stuck like thrashing flies to the flypaper.

Remember old H.V. Guenther's definition of a concept as "A stable structure at the end of a process" or words to a similar effect, if I am allowed to paraphrase. The problem is that some Jungians have settled for the furniture of the conceptual. After all, as said by one of the members "We are just selling a product." But, out of the various schisms of the Jungian schools - there are new voices, process-orientated voices, hybrids and variations - that suggest a very healthy discourse - and perhaps as well, a seed-ground from which the archetypal roots of the so-called "Western" psyche - and "Eastern" psyche can send out some new tendrils. This of course leads to the problem of what, exactly, the "psyche" is, or is not. Here, I have been very impressed by Richard Onians', '*The Origins of European Thought*' - which takes the Greek word "psyche" and thrashes it about through a few hundred pages of Classical Greek literature. The result is extremely interesting, and casts great light on the Indo-European foundation on which our European cultures rest - thus creating, again, a route through Sanskrit into Tibetan, in the general direction of an archetypal common ground.

Mary Boyce, in her various works on Zoroastrian religion, has demonstrated the existence of Fire and Water rituals at the deepest layers of the Proto-Indo-European cultures, the elements of Fire and Water being the very basis of Zoroastrian, Persian, Parsi, as well as Hindu and Buddhist ritual.

So I always say, that as my 30 years of work and research approaches some form of potential fruiting - and may yet see the light of day - I reject the "self" referential aspects of the Jungian systems, but see plenty evidence for the archetypal vision which is the meat and nourishment of the matter.

But, this leads to a spinning head - and as I said at the start of this rant, that orbits and networks are on one side of the equation - on the other is an emerging thirst for silence. If I had the mental and intellectual strength, I would give some form and structure to the above half-digested thoughts.

**ROUTE OF ABSORPTION**

**VARIETY SHOW - TANTRIC HORROR SHOW**

88. Mephistopheles.

From: Jung, *Psychology and Alchemy*.

[104] It is all part of the banality of its outward aspect that the gold is minted, i.e. shaped into coins, stamped and valued. Applied psychologically this is what Nietzsche refuses to do in *Zarathustra* - to give names to the virtues. By being shaped and named psychic life is broken down into coined and valued units. But this is only possible because it is intrinsically a great variety of things, an accumulation of integrated hereditary factors. Natural man is not a "self" he is the mass and the particle in the mass, collective to such a degree that he is not even sure of his own ego. That is why since time immemorial he has needed the transformation mysteries to turn him into something, and to rescue him from the animal collective psyche, which is nothing but a hodgepodge. (Note that in another edition Jung uses the word *variété* instead of 'hodgepodge'.)

But if we reject this insignificant assortment of man "as he is", it is impossible for him to attain integration, to become a self. And that amounts to spiritual death. Life that just happens in and for itself is not real life. It is only real when it is known. Only a unified personality can experience life, not that personality which is split up into partial aspects, that bundle of odds and ends which calls itself "man".

The dangerous fragmentation is compensated by the "temenos" the magic circle drawing the many together for a united *variety performance*.

[italics mines – Samten.]