

JUNG'S GNOSTIC CREATION MYTH: THE CREATIVE SHADOW PLEROMA,
AND SRI AUROBINDO AND THE MOTHER

RUNNING HEAD: Jung's Myth, Shadow Pleroma, Sri Aurobindo, the Mother

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ABSTRACT

This essay is about Jung's Gnostic creation myth, which he wrote in 1916 as an important part of his encounter with the unconscious. He called it the *Seven Sermons to the Dead*, and attributed its writing to Philemon, a winged being he encountered in dreams and fantasies, who assumed the role of guru with superior insight. I refer to a Vedic creation myth commented on by Sri Aurobindo and a creation story of the Mother as well as relevant passages from Sri Aurobindo's *Savitri* for the sake of comparison. In all four cases there is a primordial creative Shadow and the number of principal beings [deities] is four, suggesting that the qualitative number four [4] is significant as a fundamental truth of existence and individual wholeness. Jung's myth puts more emphasis on the created world, while Sri Aurobindo's and the Mother's accounts tell a story as to how the original luminous fourfold being turned into its opposite. Jung writes that his early fantasies, including the one mentioned above, foreshadowed his entire life and scientific work as a psychologist. I work through each of the seven sermons and indicate their psychological meaning, while alluding to his developed approach to psychology. I also briefly analyze two seminal initiation dreams Jung had, one between the age of three [3] and four [4] and one at the age of thirty-seven [37]. The first dream is his initiation into the mystery of the earth, and the second his initiation into the wisdom of alchemical transformation through the Divine Mother as Sophia. I end this essay by discussing how the path of individuation involves both the psychic being or heart-Self centered transformation and spiritual ascension or spiritual transfiguration as indicated in Jung's early fantasies.

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Introduction

The Mother counseled her audience with the observation that “we can choose from many stories.....and by interiorizing or exteriorizing oneself.....which.....is essentially the same thing,” we can relive this story and thereby learn to understand and master the psychology of life.¹ Some people, she noted, have done precisely that; these are the ones considered as “initiates, occultists and prophets.....” One contemporary individual who has done this in an in-depth and personally related way is C. G. Jung, with his essentially modern Gnostic creation myth and cosmology written in 1916, some four years after he began his active engagement with the unconscious.² He began consciously engaging the unconscious in 1912, elaborating his numinous fantasies in *The Red Book* with exquisite paintings, while engaging in written dialogues with different fantasy figures until 1930, at which time he stopped and earnestly took up the study of alchemy.³

Jung's Initial Fantasies and his Scientific Work

The importance of this period in the development of Jung's approach to psychology cannot be underestimated. Jung wrote:

“The years.....when I pursued the inner images, were the most important time of my life. Everything else derived from this. It began

¹ 2004, p.206.

² 2009, pp. 346-355 passim.

³ C. G. Jung, 1965.

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 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.⁴

He also noted that “it took me forty-five years to distill within the vessel of my scientific work the things I experienced and wrote down at the time.⁵” It is noteworthy that Jung gave greater importance to the initial inner experiences rather than the subsequent personal integration and elaboration of the material in his scientific work. Yet, it should not be undervalued that, although it all began with his early engagement with the unconscious, the complete material realization of his early discoveries took a lifetime of conscious work.

It is also significant that Jung felt that it was essential that he abandon the tendency to aesthetic elaboration for the sake of scientific understanding. The aesthetic attitude has the advantage of non-judgmental openness, but cannot deal with the shadow or evil, which requires ethical deliberation and judgment. He understood that such inner experiences come with an ethical obligation, which, in his case, meant the need to consciously embody and demonstrate to people in the external world the reality of the objective psyche, not only through

⁴ 2009, p. vii.

⁵ Jung, 1965 p. 199.

his own experiences but others' as well.⁶⁷ Consequently, after his initial confrontation with the unconscious, the confrontational emphasis changed from the unconscious to the world, and he began giving many important lectures based on his own inner experiences as well as those of his clients.⁸ Thus, both the foundation for the empirical study of the psyche and his education of others were established as a result of his overwhelming original experiences and dialogue with the unconscious.

Sri Aurobindo's, the Mother's and Jung's Creation Stories

Jung had little access to primary source material on Gnosticism that is now available since the discoveries at Nag Hammadi in 1945 and the Dead Sea Scrolls between 1946 and 1956; and he had to rely on fragments of Gnostic material, as well as derogatory and distorted accounts of the Church Fathers, and their polemics against the Gnostics.⁹ Nonetheless, his *Seven Sermons to the Dead* is, by and large, a Gnostic creation myth with contemporary relevance and a timeless message, a culminating mythological account of an important Western spiritual tradition.¹⁰ In the Mother's explanation of a creation myth that she relates, it is a story that is "more or less complete, more or less expressive" that one relives¹¹. Yet Jung's experiences went well beyond taking a traditional story and trying to relive it more or less well. His mythological story is rather a

⁶ Jung 2009, pp. 218, 219.

⁷ Jung 1965.

⁸ Jung, 2009, p. 219.

⁹ Hoeller, 1994, p. 17.

¹⁰ Ibid, p.32.

¹¹ 2004, p.206.

creation myth that acted as a culmination of some four years of intense inner visions and dreams, along with elaborate dialogues with fantasy figures and aesthetically pleasing paintings. These were Jung's subjective experiences of the objective and archetypal psyche that he was later able to consciously relate directly to his scientific work and relationship with the external world. After these experiences and his scientific elaboration, the reality of the psyche was, for Jung, an established fact.

In the Mother's creation story, which she warned her audience to not take as gospel, the Supreme exteriorized Himself in order to become self-aware, first as Knowledge-Consciousness and Force.¹² As, in the Supreme Will, there was an inherent instinct to express Joy and essential Freedom of being; four Beings were objectified to begin the developmental process of creation and the embodiment of these qualities. These Beings embodied the principles of Consciousness and Light, Life, Bliss and Love, and Truth. As soon as there was separation between the Supreme and His emanations through the Creative Force, immediately at the beginning of creation, Consciousness turned into inconscience, Light became darkness, Love turned into hatred, Bliss became suffering and Truth became falsehood. On witnessing this, the Creative Force turned to the Supreme and prayed for a remedy for the evil of creation. She was commanded by the Supreme to penetrate the inconscience with Her Consciousness, to infuse suffering with Love, and falsehood with Truth. Consequently, as the *Parashakti*, a greater Consciousness, a more total Love and a more perfect Truth than at the original act of creation plunged into the created

¹² 2004.

universe in order to begin the process of redeeming the material creation and returning it to its Source.

In Sri Aurobindo's account of an important Vedic creation story, there were four kingly gods, four Luminous Beings, Varuna [Infinite Existence and Unity of Being], Mitra [Light of Consciousness, Love and Divine Harmony], Bhaga [Bliss and joy], and Aryaman [Power, Effective Will and Strength].¹³ They were entrusted with creation by the Supermind, the creative Source of the manifestation, as fourfold Savitri, from whom they emanated. These four Beings were, in fact, later known as *Satchitananda*, Existence, Consciousness, Bliss, where Consciousness comes instinct with Force. Immediately upon separation from the Source and the act of creation the four Beings turned into their Shadow opposites. Sri Aurobindo described this original Fall in the following descriptive passage from *Savitri*, where Being "plunged into the dark," which ultimately saves "Non-Being's night:¹⁴"

"In the passion and self-loss of the infinite/ When all was plunged in the negating void/...../ Invoking in world-time the timeless truth, /Bliss changed to sorrow, Knowledge made ignorant, /God's force turned into a child's helplessness/ Can bring down heaven by their sacrifice. / A contradiction founds the base of Life: The eternal, the divine Reality/ Has faced itself with its own contraries; / Being became the Void and Consciousness-Force/Nescience and a walk of a blind Energy/ And Ecstasy took the figure of world-pain.¹⁵"

As with the Mother's creation story there was eventual redemption the possibility of which is suggested in the following passages in *Savitri*.

¹³ 1971.

¹⁴ 1970a, pp.140, 141.

¹⁵ *Savitri: Book II, Canto IV, pp. 140, 141.*

“At last the struggling Energy can emerge/ And meet the voiceless Being in wider fields; / Then can they see and speak and, breast to breast, / In a larger consciousness, a clearer light, / The Two embrace and strive and each know each/ Regarding closer now the playmate’s face/...../ In Nature he saw the mighty Spirit concealed, / Watched the weak birth of a Tremendous Force,.....”¹⁶

Sri Aurobindo’s account of a Vedic creation myth and the Mother’s story are relevant to this discussion as potential sources of comparison with Jung’s account of the workings of the Primal Creative Shadow. The advent of redemption from the workings of the Shadow creation, in fact, ties Jung’s creation myth, to which we will now turn, to these stories related by Sri Aurobindo and the Mother.

Jung’s Seven Sermons to the Dead

Jung’s title for his myth is *VII Sermones ad Mortuos (Seven Sermons to the Dead)*, to which, according to the originally published tract, he attributed authorship to Basilides, the second century AD Gnostic who lived and taught in Alexandria.¹⁷ In the source book itself, *The Red Book*, recently published for the first time, the main spokesman and author is Philemon, to whom Jung actually assigned all his early fantasy writings, including the *Seven Sermons to the Dead*.¹⁸ Philemon, who came from Alexandria, was an archetypal wise old man and mercurial being, and a guru for Jung, to whom the latter attributed superior insight. According to *The Red Book*, he in fact, revealed himself as Simon

¹⁶ *Savitri: Book II, Canto IV, pp. 141.*

¹⁷ 1965.

¹⁸ 2009.

Magus, perhaps the most important Father of Gnosticism.¹⁹ The dead in the Gnostic tradition, and undoubtedly in Jung's view, are *hylic* individuals who identify with their physical and vital natures and deny their psychic and spiritual (pneumatic) beings. They are those who unreflectively and indiscriminately accept collective beliefs, including religious and spiritual dogma, doctrine and tradition. In the sermon, they are referred to as faithful Christians.

Attributing the *Seven Sermons to the Dead* to Philemon is significant for many reasons, many of which I discuss in another essay, *Jung, Philemon and the Fourfold Psyche*. For purposes of this essay, the fact that he carried four [4] keys is the most relevant fact, for four [4] is qualitatively an important number psychologically that symbolizes wholeness and completeness of individual being. Moreover, in the fourth Sermon, four [4] is "the number of the chief deities, because four [4] is the number of the measurements of the world."²⁰ Thus, Philemon is related to the fundamental fourfold truth of existence and individual wholeness, and held the four [4] keys that open the doors to authentic self-knowledge.

The Pleroma and the Principle of Individuation

In the first Sermon, Philemon began by describing the Gnostic *Pleroma*, which is both emptiness and fullness, differentiated and undifferentiated, containing all the opposites in a state of equilibrium. In fact, the *Pleroma* has no qualities at all, given that the qualities attributed to the Pleroma are created by

¹⁹ Ibid, p.359.

²⁰ Jung, 1965, p.385.

our thinking mind. But, authentic differentiation does not come from the intellect, but is derived from authentic being, and, therefore, the needful is to strive after one's true nature, not discrimination and differentiation through the intellect alone. The natural tendency of the incarnated soul, Philemon asserted, is to differentiate itself from the *Pleroma* and to learn true discrimination and discernment. Differentiation is the essence of the created world including man. The *principium individuationis*, the principle of individuation, involving the differentiation of being, is, in fact, a fundamental motive-force in Jung's approach to psychology.

According to Philemon, the *Pleroma* is described as completely pervading all existence of the created World, which includes being present to and permeating the individual human being. According to this Sermon, the created world, however, has no part in it, which is a way of saying that the *Pleroma* is veiled to human consciousness. Jung (1965, p. 347) actually believed that the Self not only supports the world of duality like a reflective movie screen, a typical *Advaitan* metaphor, but that the essence of the Self is in the duality itself, particularly evident in archetypal experiences, where archetypes are "a priori structural forms of the stuff of consciousness." In fact, the danger confronting the individual, according to the first Sermon, is the seductive pull back into the abyss of the *Pleroma* in that it is nothingness and dissolution, while giving up the light of consciousness and the urge towards individuation. Here there is essential agreement with Sri Aurobindo and the Mother when the latter, commenting on some ideas presented by Sri Aurobindo, argues that a superior solution resides

in the goal to seek a differentiated "Oneness which restores us to the essential Delight of the manifestation and the becoming" rather than understanding the world to be based on desire with "total rejection of all desire and a return to annihilation."²¹ This was also Jung's goal and Philemon's message to the dead, the unregenerate psyche of the common person today, which will become clear below.

Abraxas, Helios and the Devil.

God, says Philemon in the second Sermon, is the created world in as much as He is differentiated from the *Pleroma*. He is, as such, a quality of the *Pleroma*. Philemon then presents the reader with the differentiation of two significant polar opposites or contraries, *Helios*, on the one hand, God the Sun, the *summum bonum* [Supreme Good] representing, fullness and generativity and *Eros* or relatedness, on the other hand, the Devil, the *infinum malum* (endless evil) representing emptiness, destruction, dissolution and *Thanatos* or death. In the manifest world, these two exist together as active opposites, each producing discernible effects.

There is yet another God that is differentiated from the *Pleroma*, yet its closest approximation. Human's do not perceive his power and he seems less effective than either *Helios* or the Devil. His name is *Abraxas*, and he transcends both the God *Helios* and the Devil and represents the power of reconciliation of all existential force and activity.

John I: 4 declares that: *All that came to be had life in him/and that life was the life of men, /a light that shines in the dark, /a light that darkness could not*

²¹ 1957, p. 8.

overpower.²² This description does not seem significantly different than the Vedic description of original Infinite light of Existence which had to come to terms with the darkness of the Non-Existence, which I discuss below. However, in the Vedic creation myth, recounted above, there is a development whereby, on creation and separation from the Source, the four Beings of light turn into their opposites, suggesting that the original Good and Light of Existence transcends the shadow creation, which includes both inferior light and darkness. In the Christian story there is no such differentiation.

Jung, consequently, felt the need to spend a considerable amount of energy during the latter part of his life in trying to educate the Christian world on the shortcoming of its God as the *Summum Bonum*, All-Good, without a spot of darkness. According to Augustine and other Fathers of the Church, since God is All-Good and without blemish, then *omne bonum a Deo, omne malum ab homine*, all good from God, all evil from man, in other words man is the original source of evil, not God. Moreover, evil itself paradoxically has no reality and can only be *privatio boni*, the deprivation of good, without substance in its own right. Jung was particularly concerned that this doctrine encourages people not to take the shadow or evil seriously.

Jung was prepared to accept evil as *privatio boni* as a metaphysical truth, but in the duality of the manifest world, in a view similar to that expressed by Sri Aurobindo, he was adamant that there is a need to differentiate good and evil, each embodying an essential reality emanating from a superior Being. In this Gnostic myth, that Being is *Abraxas*, Himself, an unconscious shadow emanation

²² The Jerusalem Bible, 1966.

in time of the non-dual *Pleroma*. Moreover, for Jung, the primary source of evil in the world and the author of human sins, like everything else, is logically, the paradoxical God. Such a view takes an excessive burden of sin off human shoulders, without discouraging the principal of individuation, with its own motive power, which necessitates the individual becoming conscious of different levels of the shadow. Sri Aurobindo and Jung both recognize evil as the consequence of separation from the creative Source, the Self or Brahman. Just as Jung acknowledges *privatio boni* as a metaphysical truth, the former grants evil the status of being a relative truth and of being “the creation of Ignorance and the unconscious,” while “the adverse opposites,” are specifically “creations of Life or Mind in Life” and, in the soul's journey of individuation, subject to discernment by the psychic being, the incarnated aspect of the soul.²³

Abraxas is the supreme power of Being in whom light and darkness are each united and transcended. This power contains all the opposites of creation in a state of unconscious complementarities. Life is generated and regenerated through the power of *Abraxas*, a being which is impersonal, amoral, non-discriminating and merciless. This god is both the instinctual depths of the erect phallus of *Priapos*, and the archetypal heights of the spirit. *Abraxas* is the closest approximation to the active manifestation of the *Pleroma* consisting of force, endless time and continual change. As universal, undifferentiated psychic energy *Abraxas* generates both truth and falsehood, good and evil. It is the life of creation and illusory deceit, a power in the world of relative reality. Above all, counseled Philemon, this God is terrible, demanding fear [awe] and admiration.

²³ Sri Aurobindo, 1970b, pp. 597, 606.

Abraxas: Primordial Creative Shadow Pleroma.

In the Gnostic tradition *Abraxas* is represented as a Rooster-headed god, with two powerful looking serpent legs, a whip in his right hand and a shield in his left, often depicted in a chariot drawn by four white horses at breakneck speed. The rooster head suggests conscious vigilance, the shield, protective “wisdom,” the whip the “relentless, driving power of life,” and the serpent legs, undifferentiated but powerful energy.²⁴ The four [4] white horses suggest that despite the undifferentiated energy comprising *Abraxas* and His essential play of Ignorance, there is not only wakeful witness, wisdom and the dynamic interplay of life, but the fourfold purified divine Force is drawing the Rooster-headed god forward. This view is supported by the fact that according to Sri Aurobindo, in the *Vedas*, while the cow symbolizes the Light of Consciousness, the horse symbolizes the dynamism of Force.²⁵

Thus, *Abraxas* can be referred to as the primordial creative Shadow *Pleroma*, with a definite direct relationship to the Transcendent *Pleroma*, out of which *Abaxas* grows. Despite its fundamental unconsciousness and status as the essential Being of Ignorance, It is ultimately driven by a dynamic transcendent truth, however veiled to human consciousness. In fact, Jung's unknown God, *Abraxas*, manifests three important principles of Jungian psychology: [1] energy as libido: [2] the play of opposites, and: [3] the natural instinct towards individuation that demands gradually assimilating aspects of the unconscious *Abraxas* to consciousness and conscious differentiation. It implies the need to

²⁴ Hoeller, 1994, p. 84.

²⁵ 1971.

consciously come to terms with this undifferentiated energy through experiences of "conflicts of duty" with the power of moral discernment. This demands conscious access to what Jung refers to as the transcendent function, the reconciling third position beyond the opposites, based on experience of the Self, which goes beyond the answer given by dogmatic morality.

Transcending the Contraries of Life

The depth, complexity and relevance of Jung's paradoxical manner of thinking and experiencing life, which fully engages what Sri Aurobindo refers to as the "*contradiction...[at] the base of life*" where, *the divine Reality/ Has faced itself with its own contraries,*" becomes increasingly evident as one penetrates further into his creation myth and its meaning.²⁶ In his own words, Jung observes that "The highest and the lowest, the best and the vilest, the truest and the most deceptive things are often blended together in the inner voice in the most baffling way, thus opening up in us an abyss of confusion, falsehood, and despair."²⁷ Here Jung is speaking of being conscious of the experiential co-existence of a pair or more opposites, which requires more psychological maturity than the experience of one opposite after the other.

As Sri Aurobindo writes: "*All walks inarmed by its own opposites, / Error is the comrade of our mortal thought / And falsehood lurks in the deep bosom of truth, / Sin poisons with its vivid flowers of joy / Or leaves a red scar across the soul; / Virtue is a grey bondage and a goal. / At every step is laid for us a snare /*

²⁶ 1970a.

²⁷ Jung, 1974, p. 185.

*Alien to reason and the spirit's light, / Our fount of action from a darkness well.*²⁸

The resolution to the complex and confusing meeting of contraries comes by a creative synthesis in a third position, by appealing to the Self's transcendent function and the direct involvement of what Sri Aurobindo calls the psychic being, the incarnated soul. In other words, as Jung observes, the hero "discovers a new way" to fulfillment and wholeness of personality, and that "Personality is Tao (ibid, p. 186)." By engaging the opposites of life, writes Jung, the whole person "enters the fray with his total reality," allowing for the "creative confrontation with the opposites and the synthesis in the self," the wholeness of personality.....as the *coniunctio oppositorum*.²⁹ This eventually leads to a reconciliation between the opposites in the God-image itself, which is "the meaning of divine serviceso that light may emerge from darkness," consciousness from Ignorance. Conscious individuation takes one well beyond assimilation of the personal shadow to integration of one's relationship to the collective and archetypal Shadow, the Shadow side of the God-Image.³⁰

Philemon has already introduced the reader to the two main oppositional forces in creation in *Helios*, God the Sun, as the highest good, and His opposite, the Devil, as endless evil. These two oppositional powers are reminiscent of the observation and principal concern of the ancient Vedic seers who see God as Varuna, the infinite light of existence, as the basis for perfection and the primary goal, but also recognize the obscure limitations imposed by "the dark Coverer,

²⁸ 1970a*, p. 440.

²⁹ 1965, pp. 337.

³⁰ Ibid, p. 338.

the adversary Vritra” who marred creation with his all-enveloping black shadow of an unformed Inconscience, as Non-Existence.³¹ The subtle difference between the two conceptions is that, in the Vedic myth, the oppositional powers are conceived of as extensions of the One, whereas, in Jung's creation myth, they are extensions, not of the *Pleroma* per se, as the Transcendent One, but of *Abraxas*, the Shadow *Pleroma*. This embodiment of creative Ignorance, however, is an emanation of the transcendent *Pleroma*.

The Bhagavaad Gita describes a threefold Godhead that includes the transcendent Brahman, the *Purushottama*, and two subordinate positions, the *akṣara puruṣa*, the “soul in Brahman” and the *kṣara puruṣa*, the mutable “soul in Nature.”³² The *akṣara puruṣa* is “the eternal silence” and witness soul, while, it's opposite the *kṣara puruṣa* is the Godhead in its “eternal activity” (ibid). In each of these two subordinate positions, there are qualities found in the description of Abraxas both as vigilant wakefulness and eternally active energy. Noteworthy, however, is the fact that, according to the Gita, complete spiritual liberation, including involvement in life and the working of Nature, requires rising to the *Purushottama*, which is the supreme Master of works. This understanding is not found in Jung's metaphysics, although his transcendent function encourages going beyond the opposites at every turn in the play of life, and his approach to psychology requires full acceptance of life, the ever-present penetration of the Pleroma in life and the goal of consciousness-life.

³¹ Sri Aurobindo, 1971, p. 448.

³² Sri Aurobindo, 1970c, pp. 175-296 passim, 279.

Relationship with the *Purushottama*, as Master of works, puts a spiritual emphasis on Jung's goal, which is raised to a higher level.

The Four Principal Deities in Jung's Gnostic Creation Myth

In Sermon four of the *Seven Sermons to the Dead* the reader learns that there are actually four [4] principal deities and that "four is the number of the measurements of the world."³³ There are in addition to the two principal antagonists a great many goods and evils, a multiplicity of gods and devils, including two god-devils, the "Burning one," or *Eros*, and the "Growing one," or The Tree of Life and *Logos*. Along with *Helios* and the Devil, they comprise the four main gods of creation. As god-devils, *Eros* and *Logos* are not only opposites but they each contain within themselves oppositional powers of light and shadow. It is in the mutual co-existence and interpenetration of these two powers of being that the secret of wholeness of personality must be discovered.

The "Growing one" represents the spirit of civilization, the *Logos* of the *zeitgeist*. It continually creates institutions, regulations, codes of conduct, laws and ritual forms in order for life to expand on stable and secure ground. In Western Christianity, there is tradition, dogma and doctrine that can assist in one's religious growth, but it can also stultify, limit and encourage conformity. The totalitarian state is the worst offender against the individual spirit, but the "Growing One" functions repressively at all levels of culture, including in tribal societies, where social beliefs, rituals, and cyclic patterns of life can squelch the individual's drive for individuation. In addition to essential cultural expressions

³³ Jung, 1965, p. 385.

and the development of civilization, then, there is the shadow of rigid and inflexible conservatism and repression.

The "Burning one" or *Eros*, on the other hand, seeks life in creative change, the lure of adventure, risk, challenge and battle, although it can involve conflict and violence. *Eros* rebels against the restrictions of civilization as well as any ascetic life-negating quest for high-culture, knowledge and task and service specialization. *Eros* is also the horizontal impetus towards knowledge of and relationship with others. The "Burning One" thus represents the individual creative spirit and the impetus for individual truth, but also the shadowy wildness below the veneer of civilization and culture, both the joy and suffering of life.

In these four [4] gods can be seen the veiled workings of the *Pleroma*, known in Hindu mythology as *Sat Chit-Shakti Ananda* and *Asat*. Veiled behind the Sun God is pure Existence or *Sat* and behind the Devil is Non-Existence or *Asat*. Behind the "Growing One" as Tree of Life or *Logos* is Consciousness-Force or *Chit-Shakti* and behind "The Burning One" are Bliss and the joy of life, *Eros* as *Ananda*.

The relevance of these observations and the previous one about the Vedic god, Varuna and, and Shadow, Vritra, is that Jung's Gnostic creation myth is compatible with the creation stories related by Sri Aurobindo and the Mother and referred to in my essay, *Jung, Philemon and the Fourfold Psyche*, although Jung's myth tends to place more emphasis on the created world of Ignorance itself, whereas the former two emphasize the act of creation and movement from the One to the manifest world of Ignorance and Inconscience. Perhaps this

difference in perspective reflects Jung's vocation as a psychologist and the need to relate to people where they are, on the one hand, and Sri Aurobindo's and the Mother's more over-compassing mission as the *Avatar* and Divine Mother of our time - and the incarnation of the Supermind, the Truth mind. Jung's myth, in fact, is not only compatible but also complementary in that its focus adds psychological complexity and detail to the essential reality symbolically depicted in the two other stories recounted by the Mother and Sri Aurobindo. The same argument can be made in terms of Jung's approach to psychology in comparison to the psychological aspects of Integral Yoga as defined by Sri Aurobindo and the Mother.

The Dynamic Interplay between Logos and Eros:
Intrapsychic and Interpsychic

Jung's cosmology and myth continues to explore the paradoxical mystery behind the intuitive concepts of the two principles of *Logos*, the Word, and *Eros*, relatedness, and their embodiment and psychological interplay, especially between men and women. Following ancient tradition, Jung understood the feminine to be *Mater Coelestis*, the Heavenly Mother, who comes as a white dove, and the masculine to be *Phallos* the Earthly Father, manifesting as a serpent. The dove is ostensibly feminine and represents the spiritual power that both receives and comprehends, while the serpent represents the giving and generating male principle of procreation, which must receive in order to give.

In addition to *Logos*, the masculine principle possesses all the characteristics of *Eros* and the feminine principle, in addition to *Eros*, contains all

the characteristics of *Logos*. *Logos* or meaning, governs the spiritual in men and the sexual and instinctual connectedness in women, while *Eros* or relatedness governs the spiritual in women and the sexual and instinctual in men. Thus, each gender is blessed with one *Logos* and one *Eros* principle but in an opposite manner. This is the basis for the mutual attraction and unconscious projections between men and women.

There is no better example of the conscious dynamic interplay of *Eros* and *Logos* than the energy flow between Sri Aurobindo and the Mother, the latter making manifest through her yoga Sri Aurobindo's essential qualities of the spirit of *Logos*, the Word, which, in fact, originally devolved through the Divine Mother. Even though the Mother assimilated Sri Aurobindo's qualities and could, for example, easily think in terms of ideas, by nature, she preferred to tell revealing stories and explain the latter's abstract formulations in practical terms that were understandable to her disciples and, at times, even to ashram children. Her yoga of the cells also made her conscious of her connectedness with all life at a cellular level, engendering a subtle influence throughout the physical manifestation.

On his part, Sri Aurobindo was also capable of making his views understandable to others, which he did especially in conversations and in his Letters on Yoga. Nolini Kanta Gupta is an excellent example of a male disciple who was able to stay true to his essentially male perspective and the *Logos* principle in his presentation of ideas, in particular as a conveyor of the Word according to Sri Aurobindo and the Mother and, at the same time, evidently

having assimilated much of the *anima* or *Shakti*, in his simple, direct and meaningful well-articulated essays.

In the world of C. G. Jung, Jung's writings were generally relegated to the world of ideas involving the complex and paradoxical associations, which are often difficult to follow, although he has written some pieces in a more straightforward and understandable humanly-related way, including many of his letters, his direct input to his autobiography and his essay in the book, *Man and his Symbols*, which he inspired and co-authored with some of his principal disciples. Jung's extraordinary ability to incarnate the spirit through feminine values is evident in the following observations: "The feeling for the infinite, he wrote....can be attained only if we are bounded to the utmost....in the experience I am only that!In such awareness, we experience ourselves concurrently as limited and eternal, as both one and the other. In knowing ourselves to be unique in our personal combination – that is, ultimately limited – we possess also the capacity for becoming conscious of the infinite. But only then!³⁴" Incarnation of spiritual truths and the embodied access to the infinite requires intimate relationship to the feminine and both her interconnectedness to all life and definitional limits.

Jung's female disciples, in particular, are responsible for having disseminated his work in a way that is understandable to the reading public. In my view, his most outstanding disciple is Marie Louise von Franz, who not only has a powerful connection to *Eros* in her life, but she had the capacity to intellectually translate Jung's works into meaningful and practical psychological

³⁴ Ibid, p. 325.

understanding, especially in her psychological studies of Fairy Tales. She also wrote some books and essays, notably *Number and Time* and *Jung's Myth in Our Time*, where her own capacity for engaging in discourse involving complex ideas is very evident, indicating her assimilation of the male principle of *Logos* in her thinking. Edward Edinger is a first class example of a male disciple who is able to stay with his essentially male perspective and sense of meaning, and yet he clearly assimilated the *anima* to the point of allowing the principle of *Eros* to influence his writings, especially when he comments directly on some of Jung's more difficult works, by explaining Jung's ideas and adding practical considerations to bring them into psychological scrutiny and the conduct of every day life.

According to his natural pre-dispositions, the conscious male consequently naturally identifies with the mind, and law and order, which is directly connected to the feminine *Mater Coelestis*, the Goddess *Logos*. Since his spirituality "is more of heaven [and] it goeth to the greater" there is a tendency in a man's thinking, therefore, towards the realm of ideas, abstraction, and the spirit.³⁵ The principle of *Phallos* and the god *Eros*, meanwhile, tend to act upon the masculine nature from the unconscious, a reflection of the fact that a man's sexuality [and instinctuality] "is more of the earth."³⁶ Being consciously in touch with his sexuality and instinctual nature, therefore, keeps a man related and connected to earthly reality.

³⁵ Ibid, p. 387.

³⁶ Ibid, p. 387.

In contrast to the male psyche, where the Goddess *Logos* rules his conscious thinking, the great carrier of meaning for the female psyche is the god *Eros*, allowing women to be more related in their thinking, and meaningfully connected in relationship and instinctual and sexual relatedness. Her sexuality [and instinctual relatedness], accordingly, "is more of the spirit."³⁷ Thus a woman is more likely to find meaning in sexuality and relationships than a man, where these dynamics of earthly life lay in the unconscious and are pretty well unconscious and blind.

For women, where the God *Eros* rules her conscious life, the Goddess *Logos*, on the other hand, acts from the unconscious. This allows the feminine psyche to function in the world, but without her perceiving meaning there as a man does. Despite the fact that her *Logos* functions unconsciously, she often does the right thing through woman's intuition thanks to her close relationship to the natural mind. Moreover, in contrast to men, where spirituality tends to move the mind towards ideas and the spirit, a woman's spirituality "is more of the earth."³⁸ This means that a woman's thinking tends to be practical and down to earth, even when it turns to philosophy and psychology or yoga, or any other discipline requiring mental competence.

It becomes evident from this discussion that the dynamics of the psychic energy lying in the male psyche typically differs from those which lay in the female psyche. The requirements of individuation, which aims at wholeness, are therefore, quite different for men and for women, although the *principium*

³⁷ Ibid, p. 387.

³⁸ Ibid, p. 387.

individuationis, the principle of individuation functions equally in either case. Wholeness implies integrating qualities of the opposite sex, in other words, androgyny, while, concomitantly, coming to terms with both spirituality and sexuality and the instinctual nature. Spirituality and sexuality [and the instinctual nature] are manifestations of the gods, one could say, the other side of the coin, and exist objectively in their own right. Thus, the individuating psyche must learn to detach itself from these archetypal daimons, yet not repress them, as the psyche is subject to their laws.

Men and women must become conscious of both the god *Eros* and the goddess *Logos* that lay in their respective unconscious, or else remain victimized by them. In psychological terms, there is a need, in other words, for men to become conscious of, first their personal shadow, and then their *anima*, the feminine mediatrix and bridge to the deeper unconscious in men. There is, likewise, a need for women to become conscious of their personal shadow and then the *animus*, the masculine beacon and bridge to the collective unconscious in women. In the measure that this is not done, one is possessed by unconscious complexes, typically meaning that the shadow opposite of one's conscious ego and expressed persona exists albeit unconsciously. The self-styled benign leader, for instance, deliberately acts according to conscious notions of doing good service, while potentially being driven by a Mephistophelean power drive. The well-meaning husband or wife communicates reasonably with their spouse based on the principles of communication skills for couples, and yet there may have been no conscious resolution of underlying

anger, power drive and victim complexes, which continues to haunt the relationship.

Humankind requires both life in community as well as solitude, each ideally in harmony with both *Logos* and *Eros*. Community gives “warmth” and “depth”, while solitude gives “light” and “height,” observes Philemon.³⁹ From a psychological perspective, community serves the purpose of generating human warmth and depth through relationships and work in the community, while solitude engenders the light of consciousness and spiritual elevation. Jung reversed the normal view of life as he states that community requires abstinence, while solitude, through such activities as active imagination and the direct engagement of the multiple psyche requires the expression of abundance, “prodigality.”⁴⁰ In addition to the proper attitude towards both solitude and community, the consciously individuating psyche needs to find a judicious balance between the two. Too much or too little of either is evil, which is to say psychologically unhealthy, while the right measure, “as much communion as is needful,” purifies.⁴¹ Jung's insights expressed here on the nature of intra-psychic dynamics and both the interplay between men and women and community and solitude are invaluable to the contemporary seeker for community in a New World.

³⁹ Ibid, p. 388.

⁴⁰ Ibid, p. 388.

⁴¹ Ibid, p. 388.

Two of Jung's Initiation Dreams: Childhood and Midlife

When Jung was somewhere between three and four years old he had an impressive dream where he climbs down a square opening in a meadow, to find himself, after pushing aside a sumptuous green curtain, in a well-appointed underground temple with a blood-red carpet on a flagstone floor that ends at a platform. The central focus of the dream is the platform with a rich golden throne upon which stands a roughly one and a half foot thick, twelve to fifteen foot high phallus. The head of the phallus, above which is "an aura of brightness," has a single eye that gazes motionlessly upward.⁴²

In terms of amplification, the Hindu tradition of Shiva's *Lingam*, the sacred universal masculine generative spirit contained in the *Yoni*, the feminine universal womb, is particularly relevant. In Jung's dream, the masculine phallus is, likewise, standing on a rich golden throne, the Mother's seat as royal container. The head of the phallus has an aura of brightness and the eye gazes steadily upward, suggesting an incarnated divinity, whose intrinsic intent is continual aspiration and vertical relatedness to a superior entity. In the Hindu system, there are incarnated *purushas* at different levels of being, including the physical, each of which is supported by the psychic being, the *caitya purusha*, the incarnated aspect of the soul, and a direct delegation from the *Jivatman*, the individual soul, itself an aspect of the universal and transcendent Atman.

⁴² Ibid, p. 12.

Jung believed that he was initiated here into “the mystery of Earth,” with her covering of green vegetation.⁴³ He was made aware of the Hidden God, “not to be named,” a compensatory corrective to an overly self-conscious orientation to the Good and soulless Christianity, which represses the truths of the instinctual and earthly.⁴⁴ The square shape of the opening has the same symbolic significance as the earth. In alchemy the earth is a *coagulatio* operation, which means that it allows psychic experiences to be related to ego consciousness. Sri Aurobindo observed that the square is a symbol for the Supermind or Truth-mind, suggesting conscious relationship with the humble earth supports a relationship with the truth of being. The psychological unfolding of Jung's personal life and the development of his depth psychology both give rich evidence for his having assimilated the message behind this numinous experience. The important role given to the symbolic serpent in *The Seven Sermons to the Dead* gives further corroborating evidence.

Around Christmas 1912, when he was 37 years old and at the beginning of the time he refers to as his “confrontation with the unconscious,” not knowing what myth he was living, while honestly acknowledging that it was not the Christian myth, he had another initiatory dream of great importance.⁴⁵ In the dream:

Jung finds himself in a magnificent Italian loggia situated high up on a castle tower. He is sitting on a gold Renaissance chair at a table of exquisite beauty made of emerald colored stone. He was looking out into the distance when a white dove or gull descends and lands on the

⁴³ Ibid, p.13.

⁴⁴ Ibid, p. 13.

⁴⁵ Ibid, p. 171.

table. The dove is immediately transformed into a little girl about eight years old with golden blonde hair. She runs off to play with Jung's children, who are also there, eventually returning and tenderly placing her arm around his neck. She suddenly vanishes as the dove re-appears and slowly says: "Only in the first hours of the night can I transform myself into a human being, while the male dove is busy with the twelve dead."⁴⁶

The most significant reference for amplification of this dream is the descent of the dove during Jesus' baptism by John the Baptist, initiating Jesus' ministry as the anointed Son of the Father. The dove in the mainline Christian tradition symbolizes the Holy Ghost and is usually depicted as masculine. In the Gnostic tradition it is often viewed as feminine and the embodiment of Sophia, the carrier of the Word and divine wisdom. According to alchemical tradition, the legendary Hermes Trismegistos left behind an emerald table, where the tenets of essential alchemical wisdom were engraved in Greek. That the dove becomes an eight [8] year old girl who plays with Jung's children suggests that Jung's new potential relate playfully with a youthful embodiment of wisdom. The fact that the female dove becomes human and lands on the emerald table suggests that Jung can now potentially relate to psychological life situations with alchemical wisdom, not just with abstract intellectual concepts.

The enigmatic statement that the male dove is occupied with the twelve dead during the early hours of the night, allowing the female dove to become human, seems to suggest that when wisdom is humanized, twelve presently dead or repressed aspects of the psyche are being penetrated with the spirit of truth, the male dove. As far as the dead are concerned, they are presently

⁴⁶ Ibid, pp. 171, 172.

repressed and unconscious, but potentially alive and conscious aspects of the psyche with the application of *Tapas* or the concentration of energy-Force. Qualitatively the number twelve [12] refers to cosmic harmony, as suggested by the twelve [12] signs of the zodiac, the twelve [12] Disciples of Christ, and the twelve [12] petals around the Matrimandir (Sanskrit: Temple of The Mother), which, according to the Mother, represent twelve [12] qualities of the universal Mother.⁴⁷

The symbolism of the dream indicates that Jung was being directly initiated by *Mater Coelestis*, the Heavenly Mother, with the Word for a life of embodied wisdom that includes a conscious relationship to universal or cosmic harmony. The wisdom he gained is the wisdom of alchemical transformation, which does not just involve the individual and personal world of the microcosm, but is intimately related to the macrocosm and to the transformation of the collective. Jung actually began serious study of alchemy in 1926, at the end of his experiment with the unconscious, and alchemy became, along with Gnosticism, the major hermeneutic and interpretive lens for his approach to psychology from then on. Significantly, in alchemy, there is complete acceptance of the earthly feminine and concretization of the spirit or incarnation of the Divine Will, which one does not find in Gnosticism.

These reflections on Jung's two dreams take one to further psychological considerations on the relevance of the serpent and the dove symbolism. Always cognitive of the complex interplay of opposites at all levels of being, according to the meaning Jung attributes to the serpent, it is outwardly masculine and phallic,

⁴⁷ The Mother (La Mère), 1982.

but inwardly feminine and enkindles or is receptive to desire. In a similar way, the dove is outwardly feminine, but inwardly masculine and represents conscious thought and messages from the spirit and transcendence. The serpent and the dove, therefore, each make up half the human psyche of which one must become conscious for the sake of *Gnosis* or spiritual Knowledge. Although it is normally accepted that messages of transcendence and the spirit can be helpful to leading a meaningful spiritual life, it is not so well understood that acceptance of one's instinctual force and desire nature is also a *sine qua non* for coming in touch with one's spiritual wholeness.

The Path of Individuation

Following the way of the serpent does not mean to do so blindly or unconsciously and without discipline, which would only lead to further unconsciousness. In the language of Indian psychology it would involve becoming further enmeshed in the *kleshas* of existence. But it does mean that there is a need to consciously follow the instinctual forces of desire, even, to allow oneself to be lead by them. This inevitably involves conflict and the need to experience and hold in consciousness a tension of opposites, including at times apparent chaos, in order to gain consciousness of *Eros* or relatedness and the heart Self or psychic being. Like Goethe's Mephistopheles, the serpent shows us the way in a manner that one would never chose by one's own conscious will. In Gnosticism, the serpent is regarded as both wild beast and holy counselor, the symbol of supernal wisdom. Not repression, but loving regard for one's nature,

consciousness of one's desires and creative imagination connect one to the serpentine path of Self-Knowledge.

There is a need not to take change, which is a movement of nature *per se*, for psychological and spiritual transformation, which requires the *opus contra naturam*, the alchemical work of transformation against nature. In the alchemical view, individuals are the unique link between the microcosm, which includes their personal experiences and the world inside themselves, and the macrocosm, the world of the transcendental cosmic being, and the world outside themselves. One meets here two aspects of the mystery of Existence that meet in the human psyche and, consequently, relate directly to what Jung refers to as synchronicity or the meaningful coincidence of outer and inner events. Jung understands synchronicity to involve observable non-dual experiences of general acausal orderedness, which implies that the manifestation is nothing less than the unfolding of a superior divine Will, the divine *Shakti* as manifestation of the *Purusha*. At times, one experiences this reality through archetypal experiences and synchronicity, as light penetrates the darkness of the Shadow existence.

According to Philemon, individuals have the task of following their own inner star, which are their differentiated *Pleroma* and God, and the goal of individuation. The implication of this statement is that God or the God-Image is an existential reality that can be experienced in one's individual psyche. Indeed, individuals need to attend to increasing the light of this star, which is to say become more conscious of the God-Image in their own soul through *Tapas*, or *askesis* and the application of effective will. As Jung argues throughout his

writings, not only does man need God but God also needs man in order to fulfill His purpose and to effect His transformation. Engaging the power of imagination through dynamic meditation approaches such as Jung's Active Imagination as depicted in *The Red Book* can allow one to become more aware of the indwelling Godhead and its realization in life.

Humans can be turned away from their own God and conscious engagement in the individuation process by influence of the fiery outpouring of *Abraxas*, which is to say by the naturalistic psyche of worldliness, gross materialism, sensuality and even false optimism and idealism, among other things. The great danger to spiritually inclined people, however, is that they can too easily sacrifice *Abraxas* or life to the star, through spiritual ambition. Humankind is placed between life and spiritual reality and one should not identify with either. The *principium individuationis* always insists on the continual refinement and differentiation of individual consciousness, and not on dissolution of being in the *Pleroma* or non-differentiation of being swallowed up by *Abraxas*. Moreover, individuation has nothing to do with ego individualism or individualism with social interest as they are normally understood, but differentiation of collective aspects of the individual psyche through the Self. It involves forging a unique and homogeneous identity. Life in the material world is indispensable to spirit, for spiritual truths alone are irrelevant, Jung believes, if they cannot be incarnated in life. Consciousness is not enough; individuation refers to consciousness-life.

Detachment and Involvement: Psychic Transformation and Spiritual Ascension

The path of individuation requires first psychological detachment and then full involvement in life. A period of detachment allows one to re-enter life with superior consciousness and ability to assimilate new material to consciousness without losing one's ground. First there is a need to separate from *Abraxas* for the sake of becoming a separate individual. Then, the task for the separate individual is to consciously unite with the subtle *Abraxas*, which is done by relating to one's soul [anima/animus] and forging a bridge to what Jung refers to as the Tree of Seven Lights. This tree grows out of the head of *Abraxas*, which in turn, grows from the *Pleroma*. Noteworthy is the fact that, in Jung's cosmology, the Tree of Life differs from the Tree of Light in that the former refers to civilization as a play of *Abraxas*, which always has a repressive side, sometimes more sometimes less, whereas the latter points to the light of consciousness and archetypal patterns behind life.

In Jung's Gnostic formulation, the first light is the *Pleroma*, the second, *Abraxas*, the third the sun, the fourth the moon, the fifth the earth, the sixth, the phallus, and the seventh, the stars. Each of these images needs to be understood symbolically. The seventh light is, in fact, an egg-golden bird or slumbering God that, when awake, leads individuals to their star, their personal portal to the *Pleroma*. Connection to the *Pleroma* and the single star, the one God, for which there is a need to increase its light by prayer or *Tapas*, the concentration of energy and application of effective will, comes by way of relatedness to *Mater Coelestis*, the Heavenly Mother [and the sky and birds].

Once one consciously unites with the subtle *Abraxas*, *Agni*, the Vedic inner flame and sacrificial fire, or *Phanes*, the Orphic creator god, is released from the form of the egg-golden bird or slumbering God to become a golden bird, which leads the individual upwards to the star through the Heavenly Mother. In Sri Aurobindo's symbolic system, *Agni* refers to "the psychic fire of aspiration, purification and Tapasya."⁴⁸ Thus, as golden bird, the flame of aspiration released from the Tree of Seven Lights mounts vertically by way of sacrifice, purification and spiritual aspiration.

The flame is one and symbolizes unity, whereas the other six lights form a multiplicity, all situated on the Tree of Light. Since the one gives rise to the many and the many devolve to the one, the Tree of Light itself seems to foreshadow what Jung later defines as *unus mundus*, one world involving both unity and multiplicity and can be taken as an eighth factor in his archetypal image of manifest being. Aspiration to the single star or One God, and differentiated *Pleroma*, it should be noted, involves a highly individuated and conscious individual according to the *principium individuationis*, which runs as a leitmotiv throughout the *Seven Sermons to the Dead*. Although Jung made no such reference, in my estimation, the emphasis on individuation and consciousness as well as aspiration to the *Pleroma* opens up the possibility of experiencing *samadhishta*, a self-gathered and waking state of *Samadhi*, along with its full realization in a globalized life, a theme which I discuss in *Jung's Global Vision Western Psyche Eastern Mind*.

⁴⁸ 1966, p. 5.

Here, it is interesting to note that Sri Aurobindo also differentiated a sevenfold cord of being, the mental, the vital and the physical, along with the One as the triple *Sat Chit Ananda* and the link mind, the Supermind, the spiritual fourth, along with an eighth cord, the individual psychic being. The psychic being is the incarnated aspect of the soul involved in life that naturally aspires towards Truth, which it knows through feeling. The Supermind or Truth-mind links the multiplicity of the mental, vital and physical creation with the unitary spiritual reality of *Sat Chit Ananda*. Although Sri Aurobindo's cords of being are more clearly defined and not identical with Jung's formulation of the Tree of Light, there are essential similarities, including the flame of spiritual aspiration and the factor unifying unity and multiplicity.

One can, in any case, ascertain a similar archetypal pattern and order in each case with the need to consciously relate to unity in multiplicity by increasing the light of the star and incarnating the spirit in life in Jung's case, and in incarnating the Supermind in the case of Sri Aurobindo. With Jung there seems to be emphasis placed on becoming conscious of the archetypal patterns behind the Shadow creation itself which necessitates involvement of the soul and the psychic transformation in Sri Aurobindo and the Mother's terminology, and then spiritual transformation, involving vertical aspiration towards the one star, through intense relatedness with the Heavenly or Divine Mother. In terms of Vedic symbolism this is the work of Aryaman, with his aspiration and application of effective will and strength through *Tapas*. In contrast to Jung with his psychic and spiritual transformations, Sri Aurobindo's symbol system puts emphasis on the

triple transformation, psychic, spiritual and supramental, involving relationship with *Sat Chit Ananda* as well as with a relatively well-defined Supermind and its unifying principle of creative ordering, at least in comparison to the unifying function of the Tree of Light in Jung's cosmology.

True Gnosis involves Knowledge of the heart and not the head or ego. This is the real goal of individuation and Jung's Gnostic psychology. A supreme example of this Gnosis is Jung himself, who managed to assimilate to consciousness a considerable amount of the fullness of the *Pleroma* and its Shadow creation, while communicating to the world a path of Knowledge that includes a full life in the broad sense of the word and its psychic, or heart-Self centered transformation and spiritual transfiguration. An examination of the two dreams reported above provides ample evidence for the former assertion and his later visions, which I discuss in an essay on *Jung's Later Visions, Individualized Global consciousness and Completed individuation*, for the latter. Some of Jung's major disciples see him as a Prophet in the old Hebrew sense of the word, where Prophet means one who speaks with divine inspiration. Given his outstanding achievement in the development of a complex and detailed integral psychology, his *mana* personality, his remarkable inner experiences, and the fact that his life and work are one, in Hindu nomenclature, Jung would also certainly be identified as a *Vibhuti*, where *Vibhuti* refers to the manifest power of God. If Sri Aurobindo and the Mother are the *Avatars* and *Vibhutis* of the Supermind, then Jung was a Prophet and *Vibhuti* for the currently incarnating Deity, the living God.

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The Gnostic Jung remains an important introduction to Jung's thought and to the tradition with which Jung felt a life-long allegiance: the tradition of Gnosis. The following excerpt is reproduced with permission of the author, and includes pages 1 to 43 of the published work. (Hoeller's translation of the *Septem Sermones ad Mortuos*, included in this book, is also available in our library collection.) Also read Dr. Hoeller's final epilogue to this book, published in 2017: *Abraxas: Jung's Gnostic Demiurge in Liber Novus*. Excerpt from: *The Gnostic Jung and the Seven Sermons to the Dead* Mythology offers many variations of the mother archetype, as for instance the mother who reappears as the maiden in the myth of Demeter and Kore; or the mother who is also the beloved, as in the Cybele-Attis myth. Other symbols of the mother in a figurative sense appear in things representing the goal of our longing for redemption, such as Paradise, the Kingdom of God, the Heavenly Jerusalem. There I formulated the ambivalence of these attributes as "the loving and the terrible mother." Perhaps the historical example of the dual nature of the mother most familiar to us is the Virgin Mary, who the mother archetype is not only the Lord's mother, but also, according to the medieval allegories, his cross. In India, "the loving and terrible mother" is the paradoxical Kali. The Gnostic creation myth has come down to us in numerous different versions in different Gnostic texts. It's apparent that there was never a single, uniform version of the myth. But the different Gnostic accounts of creation that have survived down to the present day are variations on a common model, not different models altogether. But first she had to stay in the ninth heaven (the layer of the sky closest to the Pleroma, above Yaldabaoth and the seven archon-populated heavens below him) until she had atoned for her sin and mended her deficiency. Meanwhile, Yaldabaoth and his archons saw an image of the heavenly Adam from the Father's pristine realm. The Academy of Creative Education, and its president, Dr. James C. Ingerbretsen, whose grant of funds made the writing possible. of the devil, but Abraxas, he does not see, for he is undefinable life itself, which is the mother of good and evil alike. Professor J. interrupted the reading of the text. "Oh, yes-Abraxas. He is the revealed protest of creation against the Pleroma and its nothingness. He is the terror of the son, which he feels against his mother. He is the love of the mother for her son.

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