

The Red Book

Liber Novus “Spirit of the Times and Spirit of the Depths”

“The *Red Book* records the quest of Jung’s longing for relationship with his soul and the deeper realm of the collective unconscious, a non-personal psychic realm where nothing of personal identity or experience lives. A land of forgotten gods that come in dreams and visions that want to speak with humanity, which are cut off by our rational life.” (Ubiquity Website)

Linda A White, LCPC
Ph.D. Candidate
Transpersonal Research
Ubiquity University &
Academy of Inner Sciences
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Abstract:

Carl Jung, a Swiss psychiatrist, engaged a revelatory three year descent in search of his soul. This radical experiment into the depths of his psyche revealed subtle, non-rational imaginal realms to include Gods, demons, the dead, and other scenarios or representations that may have been related to the tension between his psyche, relational conflicts and the outer societal mores of his time. During this courageous journey, which traversed the realms of good and evil and life and death, Jung feared he may have been entering the realms of psychosis however felt he had no personal choice but to descend. Ultimately this exploration revealed itself as more real than consensual, rational consciousness and he brought forth three prophecies of *war, magic and a new religion*. Efforts to interpret what he called the *spirit of the depths* with outer scientific consciousness within the *spirit of the times*, led to his quest for a new hermeneutic through which to express recovery of his soul. His commitment to expressing the inexpressible informed the founding of Jungian psychology (aka analytic and depth psychology). He skillfully released the stronghold of his mind, courageously faced his greatest fears and successfully communicated terrifying and taboo aspects of consciousness in a way that allowed for his successful livelihood and significant contribution to the field of psychiatry. Journal entries and drawings documenting this process remained hidden until after his death (1961) as both Jung and his family experienced concern of his character defamation and the discrediting of his professional reputation if released to a public or scientific community uninitiated into the realms beyond rational consciousness. Permission was eventually granted to Sanu Shamdasani by Jung's family to translate the journal, which was published in 2009, providing depth, insight, and full disclosure of a multidimensional non-rational reality embedded within the outer theoretical framework of Jungian psychology.

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Prologue:

Jung's descent into the unknown of the *Beyond* is familiar territory for artists, mystics and saints. His unique contribution was his ability to integrate the culturally taboo material from his three year descent into the scientific paradigm of psychiatry. Jung engaged active imagination, an outgrowth of Freud's free association, as a pathway into non-rational realms and incorporated journal writing and the language of archetypes, symbols and images to communicate experiences encountered within the depths of his psyche. His belief that a quest for meaning is what fuels the psyche's running dialogue guided his search and he proposed that by holding the tension between inner and outer processes, the *tension of the opposites*, a third aspect or *reconciliatory function* emerged which he referred to as the "triune function".³ As a "healer of souls and of culture" his shadow aspects of self met with the demons and devils of his unconscious. As a scientist of the soul he transcended cultural taboos in service of the stirring of his own soul. His legacy is a map of one man's journey with intimate details of a radical descent into realms of abstract darkness.

Synchronistically two other men were creating their own red book journals during this period. J.R.R. Tolkien's red book journaled his love of creating new languages to communicate with the fae, or fairy folk which inspired the Lord of the Rings trilogy. Bill Wilson, founder of Alcoholics Anonymous (AA),¹ documented his revelatory vision in two other red books. The *Big Red Book*² introduced the steps of recovery and the *little red book* introduced the traditions for group coherence. Jung interpreted his revelations as a scientist within the fields of medicine, psychiatry and psychology. Tolkien spoke the language of literature and the voice of fiction. Wilson, cofounder of a worldwide fellowship, has been referred to as "the greatest social architect of his time".

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Introduction to the Red Book of Carl Jung

The Red Book, initially referred to as *Liber Novus*, is latin for *New Book* and is a record of Jung's reconciliation with his soul. Jung's interest in psychiatry and spirits began with his grandfather, Carl Gustav Jung, a physician fascinated by psychological processes and models of illness and his father, a protestant pastor who lost his faith later in life. His mother came from a Basel family who believed in the supernatural and his aunts and cousins engaged in seances. Jung's dissertation featured his cousins seances and led to his interest in the realms of human consciousness. Medical school shifted his focus from the occult to a scientific & psychological orientation and relegated prior experience with his cousins contact with the dead as pathological. His close relationship with Freud, who served as a father figure, furthered Jung's explorations of the unconscious until their dramatic break up. This break up, compounded with his psychic and relational conflicts due to his love of two women and being of an age referred to as midlife crisis in men may all have been contributors to Jung's descent into the dark night of his soul. Although Jung's inner journey occurred from 1913-1916 he reworked his journal until 1930 incorporating various cosmologies of the mystics, gnostics and alchemists in an effort to resolve the dichotomy between the voice of his soul and its expression within a scientific paradigm.

“His burning curiosity to provide satisfactory answers drove him to explore the far reaches of philosophy, comparative religion, alchemy, divination, Gnosticism, world mythology and physics.” (Pickering, J. 2016)

By 1930 Jung accepted that his writing of “the book” had fulfilled its function and turned his attention to work in the outer world. During his lifetime the only portions of his journal that were published were *Answer to Job* and *Sermon of the Dead*. The rest remained untouched, locked in a bank vault, until the publication of *Liber Novus* which was released in 2009.

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Liber Novus is a taboo breaking, paradigm shifting work that offers an upgrade or new operating system for the fields of psychology, philosophy and consciousness studies. It is a work that challenges us to transcend personal psychologies, cultural taboos and collective shadows. Whereas Jungian psychology introduced the concept of ones individual shadow, Liber Novus expands shadow work to include the collective shadow, engaging multi-dimensional realities, the transcendence of self and invites entrance into unknown aspects of self, life and cosmos. It is an invitation to surrender to the mysterious, miraculous, evolutionary processes in recognition of the larger galactic reality within which we are both co-creators and the created.

Jung engaged active imagination, an outgrowth of Freuds free association, as a pathway into the non-rational realms, and incorporated journal writing, illustration and the language of archetypes, symbols and images to communicate the experiences encountered within the depths his psyche. From his belief that a quest for meaning is what fuels the psyche's running dialogue he developed a new language to bridge dialogue between the inner, non-rational realms and the outer rational realm which he referred to as the *spirit of the times*. He proposed that by holding the *tension of the opposites*, a third aspect or *reconciliatory function* emerged which he referred to as the "triune function".³ As a scientist of the soul he transcended cultural mores and taboos in service of the stirring of his own soul leaving trail markers for others of a scientific orientation to journey into the unknown of the psyche.

Liber Novus offers intimate details of Jung's descent. The three prophecies brought forth offer insight into the collective shadow infusing todays life threatening challenges. Jung as artist and scientist invites co-creative collaboration between the artists, mystics and scientists. Jung's work invites ones inner journey "in service" of the collective recovery of the soul of humanity.

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Background: “eros is part of the mystery of darkness as well as in love and relationship”.⁶

Jung’s three year descent came during a time of extremely high external stress in his life. His close relationship with Sigmund Freud had ruptured and he was in conflict by his love of two women. His involvement in an emotional and sexual relationship with a client and societal taboos of an extramarital affair clearly crossed professional and ethical boundaries. During this three year period Jung believed he might be experiencing psychosis and was suicidal at one point. His son, Franz acknowledged, his fathers lover, Toni Wolff, kept his father from going mad and suggested his father did not have choice in engaging this uncertain process of descent.⁷

Jung was married and his wife was pregnant with their fifth child when he began his emotional and sexual affair with Toni Wolff, his lover, muse and confidant. Perhaps the tensions embedded in the relationship between himself, his wife and his lover may have been a catalyst that thrust him into despair and the cry for reconciliation with his own soul. His wife and lover knew of each other and although one can only imagine how painful it must have been for both women they accepted each other in Jung’s life. His wife offered stability within outer societal norms of home and family life and Toni Wolff served as a guide in the reconciliation of his inner tensions and conflicts. This relational triangle, his recovery of a relationship with his feminine soul and the relationship with his inner guide, Philomon may have preserved Jung’s sanity and also clearly influenced the introduction of the anima and animus into his theoretical framework.

The importance of a guide and the value of ones life work as grounding influences when reconciling powerful psychic forces becomes apparent in the disclosures within Liber Novus. And its synchronistic timing has Jungians and other students of the soul upgrading Jungian thought at a time when the need for collective soul recovery could not be anymore welcomed.

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Three Prophecies of War, Magic and a New Religion

Jung began to work with these three prophecies and left us the legacy of continuing the quest.

Jung's search for soul, which appeared as a feminine voice, offered three prophetic gifts:

“Jung's soul dives for him into the depth of the chaos of life and asks him whether he will accept what she will offer him. She comes back with three prophetic gifts, and Jung accepts them. (p123).⁸

“my soul gave me three ancient things that point towards the future: the misery of War, darkness of Sorcery, and the gift of Religion. If you are clever, you will understand that these three things belong together. These three mean the unleashing of chaos and its powers, but also the binding of chaos. War is obvious and everybody sees it. Sorcery is dark and no one sees it. Religion is still to come, but will become evident”.⁹

We certainly are witnessing the “unleashing of chaos and powers” of which Jung's soul spoke.

These words, which speak to the seen, unseen and yet to be seen, resonate with a prayer by modern day mystic, Thomas Hubl. Thomas is the initiator of an evolutionary Ph.d. collaboration between Ubiquity University and the Academy of Inner Sciences and leads his students “in a walk through eternity”. It is indeed good fortune to be student and recipient of his wisdom.

In the silence of my heart I am.
In the stillness of my heart I hear your name
In the beauty of the world I see your face.
I am grateful for all that has been revealed, and I am grateful for all that remains hidden.
Because it is THY will and therefore I am here, for now and forever. Amen (Thomas Hubl)

And this quote, author unknown, speaks to the good fortune in finding a True Mystic:

“It is actually within every human being yearning to be brought into Conscious Realization. This is proven by the lives of true Saints in different countries in the past, and by living Saints in the present age. He who has found and come under the guidance and protection of such a True Mystic during his lifetime on this earth is fortunate indeed.”

Jung's prophecy of *misery of war* occurred just prior to the outbreak of war in 1914 and solidified his understanding of how his inner experience aligned with outer reality. Today in the US we are still in the denial of the “pocket” of unresolved war trauma, impact of colonization on

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Native Americans, the bondage of slavery of African Americans and “collateral damages” of regime change wars. The shadows of these denials are surfacing within the American culture today inviting us to contemplate our individual and collective roles in the *binding of the chaos*. The unresolved exploitation and collective trauma fueling the breakdown of civil society is resulting in soul destroying division and a tragic loss of life from suicide, murder, addiction, poverty and now the mismanagement by American leadership of a global pandemic. The shadow of denial and unconscious processes has been slowly eroding away the moral and social fiber of culture. It is uncertain whether the warring factions *will bind in chaos* in the spirit of peace, justice and democracy or devolve. Our veterans, themselves still suffering from unhealed wounds and scars of war, have begun to serve on home soil as have the essential workers during this time of chaos. (34)

The second prophecy of *magic* is a word not often used in today's culture. While engaged in research for the paper, *Astronomica*, I was struck by how often esoteric teacher, William Meader, referenced the word “magic”. Both Jung and Meader's use of the word ,magic may point to a powerful emergence of unconscious processes beyond the elementary childhood magic of youth.

“the power of the way is so great that it carries away others, and ignites them.
You do not know how this happens: hence it is best to call this effect magical”. 10

The recent documentary, *Social Dilemma*, speaks to evolution of these unconscious processes:

“any sufficiently advanced technology is indistinguishable from magic”

“magicians were almost like the the first neuroscientists and psychologists.

They were the ones who understood how people's minds work.” Arthur C Clarke

“A magician understands some part of your mind that you don't.” Tristan Harris

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Much has been documented, and now unclassified, in regard to the use of “magic” or the paranormal by governments around the world, manifesting in the form of “darkness of sorcery” as well as the “miraculous life affirming” aspects. Women's embodiment of the mystery of creation, the ability to physically give birth to new life, provides testimony of magical mystery. The fumes of magic in today's culture, is very much alive within the realms of the metaphysical, esoteric and paranormal paradigms which unfortunately have been denied and marginalized out of most modern day cultures. This “absencing of magic within culture”, needs more attention than the scope of this paper and will be revisited in future papers and research.

The third prophecy, a *new religion*, raises more questions than answers. Could this third prophecy become the collective work of our age? Are we to individually and collectively birth this “new way which is to come”?

“You should be the vessel and womb of life, therefore I shall purify you”. (Red Book, p 458)

- * Could it be that Jung's life work was the cornerstone upon which this new religion is to be built similar to the *Rock of Peter* upon which Christian church was built?
- * Could analytic psychology be a precursor to this new religion with Jung an early founder?
- * Could the work of pandit Ken Wilber, author of *A New Religion*, be a precursor with the paradigm shift from 1st to 2nd tier consciousness of integral philosophy being a seed of this *new religion*?
- * Could Jung's influence on Alcoholics Anonymous, with its evolutionary emphasis on a group conscience, be a precursor to a collective self organizing religion? These are a few questions that arose in the contemplation of the *new religion* from Jung's prophecy.

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Three Red books of Carl Jung, J.R.R. Tolkien & Bill Wilson: Beyond the Threshold of Logos

Jung was an explorer of the depths of the psyche and outer reaches of the Kosmos mining gnosticism and the occult looking for resonance with his visions and conversations with the dead in his search for his soul. He synthesized this wisdom into the disciplines of psychiatry and psychology. At the same time two other men, J.R.R. Tolkien and Bill Wilson, also recorded their visions and inner travels within red books of their own. All three men successfully navigated the non-rational realms bringing the unique contribution of their souls as an offering to the world so that others may be inspired to listen to their calling of the creative imperative within and to offer their unique gifts and/or prophecies from the depths of being into the world.

The Red Book of Carl Jung

Following his three year descent Jung looked back through antiquity for parallels resonant with his own experiences which were recorded in his red book, Liber Novus.

“In 1916 Jung had found the root of his myth- in the myth of gnosis-and over the next 40 years he would proceed to construct an interpretive reading of the gnostic traditions and occult course across the Christian aeon in hermeticism, alchemy, Cabbala, Christian mysticism and in this vast hermetical enterprise Jung was building a bridge across time leading back to the foundation stone of classical gnosis... the bridge that led forward into a new and coming aeon footed on the stone rejected by the builders 2000 years ago.”¹²

The Red Book of Tolkien:

It was exciting to discover the dissertation of Becca Tarnas, daughter of astrologer and philosopher Rick Tarnas, explored parallels between the red books Liber Novus and Tolkien. Becca Tarnas' dissertation defense argues that the parallel visions of Jung and Tolkien are not merely fantasy but rather very much alive and real.

“Jung and Tolkien were both offered a gift of crossing the threshold into the world of the imagination- the perilous realm. One can find oneself locked in the world of symbols. It is dangerous to enter this domain without a guide. If one is not careful madness can ensue. “Lest the gates be shut and the keys be lost”-

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(Tolkien). Shut out forever from the realm of consensual reality: Making up meaning to get through ones daily toil believing life is only a matter of survival. Jung and Tolkien entered this realm in an era of disenchantment- the world had become void of the elves, fairy, angels - where did the elementals go? They went into the elemental imaginal world- the Queen of Fairy invites one back into this realm- she asks for a gift in return- the gift of remembrance- “please record your experience”- believe that these experiences are real- there is a bridge from here to there- if you have been able to cross it leave a trail so that others can follow. The two realms have only been falsely separated. Perhaps we are witnessing the return of the Queen to her full domain”.¹³

Red Book(s) of Bill Wilson:

The third red book(s) is found within the fellowship of of Alcoholics Anonymous (AA). The original name of the Big Book of AA was *the red book* due to its red cover (now blue). It was written by Bill Wilson and offers experiences of the first 100 members of the fellowship and the steps they took to recover from a life threatening illness. A “little red book”¹⁴ of AA outlines the traditions, or guidelines for the group conscience. It is reported that while writing the 12 Steps and 12 traditions of AA Bill Wilson channeled Boniface, a Catholic theologian,¹⁵

Bill Wilson, similar to Jung and Tolkien also concluded his vision of a global fellowship united by common suffering and recovery from a life threatening illness was real. Initially doubting whether it was real or a hallucination he asked his physician if he was going mad. His physician responded “as nothing else has relieved your alcoholism what harm could it cause to believe your vision?”.

All three men invite a question that is very relevant in today’s chaotic and uncertain times “what governs whether something is actually real or illusion”? How are we to safely engage the realms of the unknown and what determines whether one goes mad or has a divine revelation which brings forth valuable treasures of inspiration and innovation?

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Jung's life work, Tolkien's trilogy and the fellowship of AA founded by Wilson all highlight the value of a guide, a literary connection and creation of a new language as important integrators for grounding paranormal or metaphysical experiences. Shared experience brings continuity, coherence and connection which might otherwise lock one into the world of symbolic representations and images the depths may become more compelling than consensual reality.

All three red books reflect inner processes that manifested in outer realms. Carl Jung founded the field of analytic psychology, Tolkien wrote the trilogy *Lord of the Rings* and Bill Wilson founded a global fellowship of the spirit which speaks the language of the heart. ¹⁶

Architecture of the Soul/ A New Hermeneutic

All three authors of the red book journals introduced language for communicating from the the realm Barbara Crowley describes as follows:

“the repository or the realm of the memory of the human race and its most ancient and eternal roots; it holds the knowledge of the Cosmos from its furthest and deepest extent.”

It is a realm at the heart of the collective trauma work of the modern day mystic, Thomas Huebl, and refers to centuries of memory embedded in our central nervous systems. Joe Dispenza ¹⁷ identifies the pineal gland as the physical manifestation between unseen mystical realms and the somatic sensory realm. The recently upgraded work of Dan Siegle addresses how interpersonal relationships and the brain interact to shape who we are. The contributions of Crowley, Hubl, Dispenza and Siegle navigate seen and unseen, known and unknown and mystical and mundane.

Jungs' legacy is a blueprint for understanding the architecture of the soul and encouraged participation in dream interpretation and active imagination as bridges to access this eternal realm. He created a new hermeneutic in which to communicate it the wisdom from this realm to

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his clients and the scientific community. (Owens, L. 2016). The precision of the word in navigating communication between realms of consciousness cannot be overemphasized as words create and express ones reality recognized as *In the beginning was the word* and as *true to ones word*.

Hermeneutics, is a theory of interpretation of biblical and philosophical texts and wisdom literature. It is a “social subjectivist paradigm” where meaning is inter-subjectively¹⁸ created” in contrast to empirical scientific realism with its focus on defining shared linguistic meaning of a representation, symbol, direct realization or knowing. Hermeneutics refers to how we interpret the Bible whereas exegesis focuses primarily upon the word and grammar thus drawing meaning out of the Biblical text.¹⁹ The discipline of analytic psychology emerged through reconciliation of inner experiences with outer scientific life expressed through a new hermeneutic. (Owens, L. 2016). Although the terminology of shadow, anima/animus and triune function are well recognized the notion of *Spirit of the Times* and *Spirit of the Depths* and Jung’s direct communication with his soul and the spirits of the dead are new emergents found within the publication of Liber Novus.

Spirit of the Times and Spirit of the Depths

Jung referred to the realms of his inner and outer experience as the “*spirit of the times*” and “*spirit of the depths*” with the former referencing socially acceptable consensual reality and the later the realms beyond ones rational conditioning, habit and language. Jung emphasized the *spirit of the depths* as very much alive and ever ready to be engaged even suggesting it more real than consensual consciousness. Jung’s soul emerged as a feminine voice which influenced his theory of anima and animus . He emphasized however that this was his unique relationship with his soul and each persons journey was to be their own. Although Liber Novus is a courageous and brilliant journal of Jungs’ search for soul it is prudent to honor that it is a journey interpreted

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through a male psyche experiencing high stress levels personally, professionally and societally. Within the white male societal conditioning of his time the reality of his work was too prophetic for the scientific world of which he was dependent for his professional and social standing in the world. It appears that it was more acceptable that he engage an intimate relationships outside of marriage than to engage intimate relationship with his soul and the realms beyond the known.

Tension of the Opposites and the Triune Function

Another hermeneutic contribution of Jungian psychology is the reference *triune function* or third aspect that emerges from holding the tension of the opposites. William Ury ²⁰ refers to this third aspect as “going out to the balcony”. The triadic relationship between analyst, analysand and the interpersonal space between the two is reflective of the triune function. And the trinity of Christianity may also represent this function in the relationships between Kosmos (Father), humanity (Son) and the third aspect (Holy Spirit). It is of interest to contemplate whether the transition from a Piscean to an Aquarian age may be a collective version of “tension of the opposites” and recent emergence of collective “we” spaces as a reconciliatory third aspect. An excerpt of a letter from Jung to his friend Olga Frobe dated August 20, 1945 addresses the “tension of the opposites” and triune function on a personal level:

Dr Frau,

There can be no resolution, only patient endurance of the opposites which ultimately spring from your own nature. You yourself are a conflict that rages in itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life. Everyone goes through this mill, consciously or unconsciously, voluntarily or forcibly. We are crucified between the opposites and delivered up to the torture until the “reconciling third” takes shape. Do not doubt the rightness of the two sides within you, and let whatever may happen, happen. The apparently unendurable conflict is proof to the rightness of your life. A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined. With kindest regards, C. G. Jung

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Staying with the personal it is curious to consider whether the love triangle between Jung, his wife and Toni Wolff mirrored the tension of the opposites within Jung himself. Could the love triangle have served as a triune function from which his soul emerged? Is the tension of the love triangle what gave rise to his soul as feminine or is the voice of the soul feminine for all men as generalized in his theory of anima and animus? It is curious how much of his theory was the answer to his own questions and whether the generalization to all men, and subsequently all women, is still valid. Also worthy of consideration is whether his feminine soul may reflect a call for a return of the Divine Feminine which has been repressed under the patriarchy. Jung's soul does seem to have emerged through his relationships to the women in his life with love as a light through his inner darkness. This sentiment is expressed in the words of Barbara Crowley:

“a golden river of the human heart flows through darkness. There is no substitute for the power of the human heart. The thread of eros gets brighter through the darkness”.

Shadow Work:

Jung's contribution of *shadow* to describe aspects of the psyche that individuals cannot see is well known. The dark shadow represents unpleasant aspects denied and golden shadow the divine aspects not yet developed or integrated into one's self sense. What is not well known are the underpinnings of Jung's own shadow aspects of antisemitism, racism and misogyny. Jung acknowledged during his lifetime “I got that wrong” when confronted about his antisemitic shadow however his racism and misogyny have only recently begun to receive critical review. Jung's racism came into view via a google search for Dr Alan Vaughan, an African American psychologist, attorney and artist who was my analyst for five years in the 1990's.²¹ Dr Vaughan and others African Americans are addressing the shadow of “white, male privilege” embedded within Jung's professional work which is timely in the current social justice climate in the US.

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Collective Shadow

The US collective shadow is revealing itself with the denial of climate change, social and economic injustice and the healthcare crisis. In the midst what may be considered our *collective dark night of the soul* do we remain in denial as people and earths resources are exploited with nature, animals and people dying needlessly and at an alarming rate. Or do we embrace a larger reality recognizing that we may be on the cusp of an evolutionary frontier, similar to the early explorers of the new world, a frontier calling on our better natures. Yes it is treacherous, and yes, there are no guarantees. Yet we have untapped resources living in subtle and causal realms of consciousness for those ready to align with the deeper truths of our divine nature. As we align individually with our own souls and collectively in service of the collective soul we are active participants in the evolution of consciousness.

Jung as Scientist, Pioneer and Mystic: A Work of Science or A Work of Art?

“In the beginning, when I wrote these things,” Jung told Aniela Jaff in 1957, “there was this voice whispering, ‘this is art.’” He forcefully countered “that it was not art, that it was nature.”

In recognition of the valuable yet often marginalized value of ones imagination, visions and intuitions in a world that privileges the outer sciences and five senses Jung married both within the context of his own soul. Throughout his lifetime Carl Jung defended his position as a scientist and was insistent upon understanding his experiences through the lens of science while clearly his inner experience and tenacious study of other realms was that of a mystic. Jung’s commitment to both his soul and science is reflected in this quote by Owens (2017):

“Jung perceived that through a concentrated engagement with imagination, fantasy and vision, he had gained entry into an autonomous realm of nature. It was real, independent of his will, and it had a tale to tell. What he recorded was not his artistic creation. Though his illuminated folio volume can certainly be viewed as a work of art, whatever artfulness materialized within *Liber Novus* was a voice of nature.”

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Through his own inner tensions as a scientist and lover Jung embraced the challenge of a “*both/and*” meta-integral consciousness fully aware that he risked going mad in the process. He successfully navigated the territory between madness and mysticism, life and death, and good and evil and acknowledged that his “whole career was an expansion on a vision”.

Liber Novus offers us an intimate first person account of the relationship between the miraculous aspects of divinity and the horrors of our lower natures. A striking feature is the sober nature of Jung's reporting, his reliance upon God and the profound acceptance of his life work having confronted his inner tensions and fears under the guidance of his soul.

"I cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Not only the meaning of his life but his renewal and his institutions depend on his conscious relationship with this pattern of his collective unconscious." — Carl Jung

Jung, as a scientist, expressed the depth of his descent through writing, mandalas and his relationship with a trusted companion. Since Jung's time many other sacred technologies have emerged to include an awareness of multidimensional intelligences, advances in neurobiology and heart coherence, decades of trauma research and the “rubber hits the road” spirituality of the recovery programs. Technologies such as these offer portals of discovery, understanding and possibilities in recovery from the grip of trauma and addiction, soul recovery and the integration of phenomena previously considered taboos or falling into the category of conspiracy theory:

“The mind becomes a concentration camp unless we liberate ourselves from trauma.” 22

“His scientific work never represented a compartment of his existence that would or could be separated from his mystical and prophetic life; the two were intricately and inexorably interrelated.

Jung the mystic guided and inspired Jung the scientist, while the physician and psychologist supplied balance and common sense to stabilize and to render practical the messages of the archetypal gods and demons.” (Hoeller, 1982, p6).

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Insanity or Divine Madness?

Jung and Freud, in their relationship, explored psychosis through the lens of the rational mind. After their breakup Jung experienced a midlife crisis common to men to which Jung turned inward, sought answers and the response he received came from his own soul. His willingness to confront his deepest fears, insecurities and what had the potential of a psychosis ultimately informed the whole of his life work.

Interestingly if we were to assess the lives of the mystics and saints throughout time through the lens of today's medical or psychiatric model they would be diagnosed as experiencing psychosis. There are realities beyond the rational that need to be experienced and integrated in the process of soul recovery yet culture is still in the process of building the structures within consciousness strong enough to contain the wild psyche energies of the *Beyond*. Sadly some of the world's greatest artists have lost their way in the treacherous gap between the uncharted realms of consciousness. Ironically it is the artists (and mystics) who are needed as guides or teachers in forging the new religion of Jung's prophecy. Jung's lifework guided many souls through the more treacherous aspects of the psyche and saved many from going insane. *Liber Novus* may be the guide to humanity's safe passage through the more treacherous aspect of the collective psyche. A passage needed for humanity to evolve into the next level of development.

The communication lines between the therapeutic communities and taboo aspects of the collective psyche are finding common ground and the marginalization of lived experience that has not found a home in science, art or religion is finding its way into academic research and mainstream media. The founding of a new research field, Exo-Studies, by Sean Esbjorn-Hargens, and the release of his paper *Our Wild Cosmos* offers a research paradigm, Mutual Enactment

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Theory, designed to assess and classify phenomenon formally considered taboo. Sean looks at the who, how and what as a mechanism in assessment of taboo material. The simplest example of mutual enactment being the “who” as the scientist, the “how” the microscope and the “what” the amoeba. Sean is applying this theory to phenomenon such as unidentified aerial phenomena (UAP) and classification of non-human intelligences. With recent disclosure by the Pentagon⁴ of classified documents and videos of unidentified flying objects (UFO’S), more commonly known within ufology circles as unidentified aerial phenomena (UAP’s), more and more paranormal, multidimensional and metaphysical phenomenon, formally silenced by the government, military and CIA with warnings “this did not happen” are being disclosed. Exo-Studies,⁵ is helpful in offering assessment and navigational tools to meet these timely disclosures of which we can be assured are just the tip of the proverbial iceberg.

Jung, was adamant that *Liber Novus* was the documentation of his personal journey and not to be adopted as verbatim as “the way” but rather as encouragement for others to follow the promptings of their own soul in the exploration of non-rational and multidimensional realms. His maps are guides and not reflective of the substance of our own interiority. Visionary artists such as Alex Grey, the holotropic breath work of psychiatrist Stan Grof, the earth based wisdom traditions of indigenous cultures, and the spiritual psychology of Tibetan Buddhism are but a few of the many pathways for entry into the mysterious realms of the unseen and have been helpful with the integration of material typically relegated to pathological, demonic or crazy.. As the *Battle of Good and Evil* and choices impacting *life and death* continue to play themselves out both within and without Jung reminds us that reconciliation of the angelic and demonic forces within ultimately inform our outer reality. Thus our soul work is the soul work of the world.

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Lived Experience vs Conspiracy Theory:

Lastly, in response to reading Liber Novus I will share briefly how the tension between lived experience and what culture considers conspiracy theory has shown up in my own life. The first ten years of my upbringing were as a military family with a healthy blend of science and spirituality. My father, an aeronautical engineer, encouraged my love of science and math. One of his missions in the Air force was as a missile launch officer where conversations of UFO's and other unidentified aerial phenomena were a common part of conversation thus a part of my cosmology. I also attended Catholic school where I initially experienced the subtle and causal realms through the cosmology of angels, saints, and the Holy Spirit. It was very natural for me to "enter the picture" of Mother Mary and experience the sacred heart of Jesus within my own heart. I also would fall asleep at night by rolling out of my body aware that this was not something I could will but rather a natural occurrence of surrendering and letting go.

These "normal" experiences became a source of ridicule and denial by friends in sixth grade when our family "became" civilian". I became discerning about what I disclosed and to whom. It is as recent as the writing of this paper that I was exposed to a video ²³ filmed at the missile silos at Malstrom Air Force base, where my family was stationed. The video re-enacts the response of military personnel to "UFO" activity that disabled ten nuclear missiles in 1967 at the same silo in which my father served. This is only one of many lived experiences through my teenage years where silence emerged, by choice, between lived experience and socially accepted reality. There is a riddle I am fond of that reflects this wisdom:

What is the difference between the mystic and the psychotic?

The mystic knows who to talk to.

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An “*economy of love*”²⁴, reflective of an adolescent need for acceptance by peers silenced my life experience and disrupted the full expression of self and offering of my voice into the world. Fortunately, the confidentiality of the therapy rooms and anonymity of recovery rooms created a safe supportive container for full, transparent disclosure and individuation for the past 34 years, both as a recipient and provider, that informs the calling to create safe containers within culture in which individuals are safe to share their lived experience and be met. I was also blessed with the support of a mentor/guide for twenty two of those years who nurtured my soul stirrings into professional development and a life in service to the recovery of soul. She passed in April of 2008 and in 2009 my mother passed. Shortly before these losses my soul whispered “it is no longer about safety and security”. It was to the grief of losing the two most significant female influences in my life a commitment was made to place both feet “at the altar of God”. A deep psychic rearrangement unfolded in the three years between 2010-2013 with a monumental shift in the tectonic plates of the foundation of my life. I met mystical teacher Thomas Hubl in 2011 and my first question to him was “what is the relationship between love and grief”. Today I know that my life is the walking answer to that question. In 2018 I had the good fortune of being accepted into this collaborative Ph.D program between the Academy of Inner Sciences and Ubiquity University for which I am eternally grateful. Jung writes in the Red Book (pp 384):

“There is only one way and that is your way; there is only one salvation and that is your salvation. What is to come will be cited in you and from you. Hence look into your self. Do not compare, do not measure. No other way is like yours. All other ways deceive and tempt you. You must fulfill the way that is in you. Who should accomplish your deeds? Who should carry your virtues and your vices? You do not come to an end with your life, and the dead will besiege you terribly to live your unloved life. Everything must be fulfilled. Time is of the essence, so why do you want to pile up the lived and let the unloved rot?” and in the words of Jesus: “If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you.”

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Summary:

Jung traversed territories relegated as taboo within mainstream consciousness. He stated that this realm was as real and alive as rational, scientific understanding and he spent the rest of his life integrating the imaginal realm into a socially acceptable scientific paradigm. Tolkien's exploration of imaginative realms was offered to the mainstream through the genre of fantasy literature that has reached hearts and souls throughout generations. Bill Wilson's descent into a life threatening illness birthed a global fellowship of the spirit (AA) and he is considered one of the "greatest social architects". Carl Jung also is considered as an early cofounder of AA.

The contributions of these three men, scientist, artist and stockbroker are an inspiration of the creative imperative at work within each one of us. Just as the early explorers and pioneers courageously challenged the premise that the earth was flat by setting sail to reach its edges these three men sailed into unknown edges of the psyche and returned with discovery of new worlds. Jung traveled to the Beyond, Tolkien to Middle Earth and Wilson was "rocketed into the fourth dimension". Not everyone succeeds however in the integration of the *spirit of the depths* with the *spirit of the times* and it is to those individuals that my life work has been dedicated. When psychic energy is unexpressed or unmet within relationship or the outer conditions of ones life what is hidden or denied eventually finds expression with or without ones conscious choice and provides futile ground for dis-ease or illness. Collective denial such as the impact of unresolved war trauma, the taboos and silencing of experiences beyond the rational and the breakdown of religion, the three prophecies of which Jung's soul spoke, are erupting today as denial of climate change, of a global pandemic (COVID), and the life threatening impact of economic and social injustice. I believe that the collective recovery process expands upon the individual recovery

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process and that these symptoms are a clarion call to unite in our humanity, to face our shadows, to listen deeply to subtle movements within and to engage courageous conversations with others in recognition that we are co-creators of our future. Unexpressed for generations it manifests as fragmentation and divisiveness within culture such as we are experiencing within the US today. We have a choice whether we consciously engage psychic material or wait until it erupts into consciousness on its own. In the years of witnessing this process therapeutically it is clear that as one listens deeply to the inner and subtle stirrings of another that hidden intelligence finds its way into consensual reality in service of healing and recovery of ones life force. Professionals working from transpersonal, jungian and somatic modalities familiar with these processes may be considered as modern day mystics and as doctors of the soul born for these times.

Jung made it clear that he is not the hero or protagonist in this journey and that it is up to each of us how far down the rabbit hole we are willing to travel to recover our own soul. In Jungs had a dream that was not part of the writing of *Liber Novus* yet relevant to todays times:

“Carl Jung had a salient UFO dream in October, 1958, which caused him to turn the whole notion of psychological projection on its head. After the dream Jung observed we think U.F.O.’s are projections of ours. It turns out that we are their projections.” 25

There is a parallel process between how Jung courageously researched the inner realms of his own soul yet camouflaged his findings in his public discourse for fear of being discredited by those in the scientific communities and those who have been following the UFO phenomena. Some have been sworn to secrecy by the military and government and those “experiencers” have been reluctant to disclose out of fear of being debunked or deemed crazy. These fears have led to an absence of any serious research of these phenomena until recently.

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The introduction of Exo-Studies, a new emergent field of research by integral philosopher Sean Esbjorg-Hargens, ²⁶ provides an integrally informed collective container in which to engage and research paranormal phenomena and other taboo subjects from an academic and scientific perspective. Sean brings a vigorous academic background to this field to include the reading of over 650 books on the subject and a personal library of over 7000 books. His first Exo-Studies research paper, *The Wild Cosmos*, introduces, Mutual Enactment Theory, and a hermeneutic introducing the phenomenon of doubleness ²⁷. His one year course, Exo-Studies, may prove to be the magnum opus of this field and turn our concept of reality on its head. I am excited to participate with this group of explorers in a collective leap down the rabbit hole.

Conclusion:

We close with more questions than answers and a proposal that it is the modern day artists and mystics who will lead the way into a future beyond the known. The paradox of the descent of Carl Jung into the Beyond may actually become the ascent of humanity such is the inside out nature of what is emerging. The following questions were offered by Jungian Analyst, Gary G Astrachan, highlighted in his upcoming seminar at the Maine Jungian Society. ²⁸

- * How do we, through the efforts of poiesis, create a space for the gods to return?
- * How do we actively engage the transformative processes of art, alchemy and analysis, to orient and deepen ourselves within and without?
- * How do we embrace the necessity of attending to the current curses and catastrophe of a disturbed world order while simultaneously furthering the journey of individuation into the deeper realms of the soul?

Perhaps the answers to these questions are the beginning of a collective individuation process that includes multi-dimensional intelligences and a remembrance of our inter-galactic roots.

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Jung as an artist and scientist, and potential founder of the *new religion*, may catapult us into remembrance, reconnection and relationship with the fae, celestial and galactic intelligences.

His lifework also is a precursor to the deeper realities of our relationship to life and death:

“Foreseeing attack from the rigidly rationalistic scientific establishment, Jung’s insistence upon an empirical methodology did indeed create a firm foundation for his investigations of the psyche. He engaged the faculties of his rational mind in service to his gifts of intuition and the courageous exploration of his inner realm. Through a passionate assertion of the reality of the psyche and the unconscious, he was to elaborate a whole new transpersonal psychology, and hence has bequeathed an entire holistic new framework in which modern man may come to terms with life, and perhaps death.”²⁹

And finally Jung’s of words encouragement and recognition of the value of art in expressing the chaotic and disruptive nature of the unconscious processes embedded within the collective:

“There can be no doubt that the unconscious comes to the surface in modern art and with its dynamism destroys the orderliness that is characteristic of consciousness. This process is a phenomenon that can be observed in more or less develop form in all epochs, as for instance under primitive conditions where the habitual way of life, regulated by strict laws, is suddenly disrupted , either by outbreaks of panic coupled by wild lawlessness at solar and lunar eclipses, or in the form of religions license as in the Dionysian orgies, or during the Middle Ages in the monasteries with the reversal of the hierarchical order, and today at carnival time. These episodic or regular disruptions of the accustomed order should be regarded as psychohygienic measures since they give vent from time to time to the suppressed forces of chaos”.³⁰

We close with a synchronous dream on the last full moon³¹ and final words of Jung, Tolkien and Wilson:

“I was watching the full moon with friends and it was getting closer and closer. I shared that it would get closer than any time in history. Even in the dream I did not know how I knew this. Suddenly the moon hit the earth. Although there was a jolt it felt like a kiss. I was calm and at peace yet witnessed my friends panic as though it was the apocalypse has hit.”³²

Jung: “art intuitively apprehends upcoming changes in the collective consciousness”.

Tolkien: “All who wander are not lost”.³³

Bill Wilson: “Abandon yourself to God as you understand God, admit your faults to Him and your fellows. Clear away the wreckage of your past. Give freely of what you find and join us. We shall be with you in the Fellowship of the Spirit, and you will surely meet some of us as you travel the Road of Happy Destiny. May God Bless You and Keep You Until Then”.

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Epilogue:

The submission of the paper falls on the fall equinox, equilibrium between day and night and descent into darkness of shorter days. It is also the midpoint between completion of core course Ph.D. requirements and beginning of the dissertation advisory, research, writing process.

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Endnotes

1. Alcoholics Anonymous (AA) was founded in 1935 based on the vision of cofounder, Bill Wilson. Now an international recovery community in over 180 nations worldwide, with membership estimated at over two million, there are more than 118,000 A.A. groups around the world. A.A. literature has been translated into more than 100 languages and the Big Book translated into 70 languages. The General Service Office (GSO) of AA does not keep membership records thus this information is based on group reports and not fully representative of an actual count of members. It is a unique global fellowship of the spirit which speaks the language of the heart, has no leaders (only trusted servants), is based on a gift economy (of love and service) with a bottom up governance structure in which the groups inform the General World Services Office (GSO).
2. Wilson's Big Red Book recorded the collective spiritual principles for successful recovery from the life threatening illness of alcoholism of the first 100 members of the fellowship. It was intended to offer the steps to recovery for the individual. Today it has a blue cover and is simply referred to as the Big Book. This book was followed by the *little Red Book* which offers the guidelines, known as the traditions, to assure group coherence, known as the *group conscience*. It has been shared that the *12 Steps and 12 Traditions* were channeled through Bill Wilson by Boniface, a Catholic theologian. (Greer, R.)
3. From a Jungian perspective, the therapeutic process is about assimilating experiences as a meaningful part of self, (Perryman, p, 2013) a process that involves the imagination, shadow aspects and unconscious processes of the individual.
4. Recent disclosure by the Pentagon on UFO's
5. Exo-Studies explores multidimensional realms and cultural taboos.et.al. (Greer, S., Dolan, R. and Tarnas, R)
6. Course facilitator and Jungian analyst, Barbara Crowther, brought insight with her direct inner experience with Toni Wolff, Carl Jung's lover and muse. This experience emerged during participation in a seven year study group in the UK from 2009-2016.
7. Hillman, J. Library of Congress Presentation on Jung and the Red Book, Part 2, 2013
8. Liber Novus, p123
9. Liber Novus, p 74
10. Liber Novus, p 384
11. Owens, L. 2017. Paper originally presented in a Symposium: Creative Minds in Dialogue- The Relationship between C. G. Jung and Erich Neumann- A Symposium at Pacifica Graduate Institute. Santa Barbara, California. June 24-26, 2016.
12. Becca Tarnas: dissertation (February 26, 2019-CIIS).
13. Appendix of Red Book- from his private diary- the black book- Lecture by Lance Owen, 2013.
14. The "little red book of AA was a later supplement to the "Big book" that introduced the 12 traditions or principles for group cohesion .
15. Greer, S. 2020
16. Language of the Heart (1988): From the front flap of jacket: "In 1935, two drunks met and talked in the library of a home in Akron, Ohio, and from that single event was to grow a program of recovery for more than a million once-hopeless alcoholics. How did the seed that became Alcoholics Anonymous take root and develop? The articles in this book tell much of that story. In the Grapevine, AA's international journal, co-founder Bill W. recorded and reflected upon AA's history as it happened. A prolific writer, Bill authored more than 150 Grapevine articles, from 1944 to the late 1960's and virtually all of them appear here, published for the first time in one volume. A man of extraordinary energy and

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action, Bill committed his thoughts to paper with great facility. Yet the lessons of which he writes were born of a long and arduous process of trial and error, and in the events and insights he chronicled from AA's pioneer years, sober alcoholics can find their own struggles and those of their groups today. Covering a multitude of topics, from the basic principles of AA's Steps and Traditions to a discussion of the personal search of many AA members for 'emotional sobriety,' Bill's words hold meaning for AA members of any age. Writing ten years after his first visit to European AA with his wife Lois in 1950, Bill had this to say: 'As we journeyed from land to land, we had the same magnificent adventure in kinship over and over...Everywhere it was the same . . . the communication of heart to heart in wonder, in joy, and in everlasting gratitude...

17. Joe Dispenza in his book *Becoming Supernatural* offers the science behind the inner journey of Carl Jung. In the introduction of his book he states "Once you are beyond your associations to this material world and you are in the unified field- full of infinite possibilities- biological systems exist for taking that energy that's beyond the vibration of matter and turning it into imagery in the brain. That's where the pineal gland- comes in, - a tiny gland in the central back area of your brain- serves as an antenna that can transduce frequencies and information and turn them into vivid imagery. When you activate your pineal gland you are going to have a full-on sensory experience without your senses. In order to lose yourself fully in the inward experience it has to be so real that you are there. When this happens, this little gland transmutes melatonin into some very powerful metabolites that cause you to have the type of experience" (xxix)

18. Intersubjective Systems Theory: A Fallibilist's Journey by Donna M. Orange. Institute for the Psychoanalytic Study of Subjectivity. New York, New York, USA & Self and Systems: Ann. N.Y. Acad. Sci. 1159: 237–248 (2009). doi: 10.1111/j.1749-6632.2008.04347.x !C 2009 New York Academy of Sciences. Intersubjective systems theory is the view that personal experience always emerges, maintains itself, and transforms in relational contexts. It is held for reasons of personal inclinations, philosophical belief, and clinical conviction. It includes an emphasis on the emotional convictions or organizing principles that systematize experience, the personal engagement of the analyst, and refusal to argue reality.

19. www.quora.com

20. William Ury, co—founder of Harvard's Program on Negotiation, where he directs the Project on Preventing War. One of the world's leading negotiation specialists, his past clients include the White House and Pentagon. Ury received his Ph.D. in Anthropology from Harvard. His books *Getting to YES* and *Getting Past No* have sold more than five million copies worldwide.

21. Analysis with Dr Vaughan: "I am not all that interested in the theory of Jungian psychology. I want to know how Jung accessed the places within himself from which Jungian psychology emerged". I was met with a curious look .

22. Garrison, J. & Hubl, T. January 28, 2020). Online Trauma Summit.

23. Video recorded at Malstrom Air Force Base in Montana in 1967. <https://www.cufon.org/cufon/malmstrom/malm1.htm>

24. Thomas Hubl refers to an economy of love as the currency in which one experiences love within their family or culture.

25. Esbjorn-Hargen, S., (2020), pp 34 recounted by Patrick Harpur and cited by Esbjorn-Hargen

26. Sean Esbjorn-Hargen was editor of the *Journal of Integral Theory and Practice* and also the organizer of the Integral Theory conferences. In 2013 colleague, Dr Sue Shealy, and I submitted a research paper "*Integral Evolutionary Recovery: Revisioning the Twelve Steps through a KosmoCentric Lens*" in which received honorable mention in the "we" quadrant of integral theory.

27. Doubleness is a term developed by Sean Esbjorn-Hargen with Exo-Studies. in his latest paper *The Wild Cosmos*

28. Gary G Astrachan, Jungian Analyst from Portland, Maine (Maine Jungian Center- September , 2020)

29. *Theology of the Dead*: Jung had a visitation by his father after death (*Memories, Dreams and Reflections* , 1963, p117). In 1916, his house became crammed full of spirits for three days who identified themselves as the dead. The dead posed many questions to Jung, of God, of evil, the church and the rite of Holy Communion, and of man (Jung, 1963, p 215-6). Over the course of three nights, he writes *Septem Sermones ad Mortuos*, his theology of the dead.

30. C. G Jung, Letter to Horst Scharsuch, 1 September 1952. *Letters*, Vol II, p. 81.

31. Blurb from my very first brochure in 1990: "my vision is a world in which the services I offer are no longer needed as each individual knows their essential nature and purpose in the world". Our work together is an artwork which your life is the canvas of a masterpiece".

32. The last full moon on September 2nd- a corn moon came with a dream which I have named "Moon Kissing the Earth"

33. *Liber Novus* was published in 2009, the year the deconstruction of life as I knew it began. The ring with the inscription was gifts dot me about this time. I have come to believe that this time was an initiatory transition between personal and collective individuation and collective individuation or in integral terms the transient between tiers of consciousness.

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34. A dear friend, gifted artist and veteran, who was stationed at Abu Garib, suffers from post traumatic stress, a traumatic brain injury and is on three “cancer watches”. He is the protagonist in the book “Packed for the Wrong Trip”, which traces the horror of war. His sensibilities as an artist allowed him to see enough beauty within the chaos and madness to maintain his sanity. His experience of waking up and not knowing “*when he is*” points to realms of consciousness on the other side of war that only those who have been there can fully understand. His life reflects a courageous testimony of heroic ongoing recovery from the insanity of war. Today he serves as the founder of a veterans art initiative to address collective recovery from the *misery of war*.