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Intimations of a Spiritual New Age:

IV. Carl Jung's Archetypal Imagination as Futural Planetary Neo-Shamanism

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This series of papers on early anticipations of a spiritual New Age ends with Carl Jung's version of a futural planetary-wide *unus mundus* rejoining person and cosmos, based on his psychoid linkage of quantum physics and consciousness, and especially on the neo-shamanic worldview emerging out of his spirit guided initiation in the more recently published *Red Book*. A cognitive-psychological re-evaluation of Jung's archetypal imagination, the metaphoricity of his alchemical writings, and a comparison of Jung and Levi-Strauss on mythological thinking all support a contemporary view of Jung's active imagination and mythic amplification as a spiritual intelligence based on a formal operations in affect, as also reflected in his use of the multi-perspectival synchronicities of the *I-Ching*. A reconsideration of Bourguignon on the larger relations between trance and social structure further supports the neo-shamanic nature of Jung's Aquarian Age expectations.

Keywords: *unus mundus, psychoid, archetypal imagination, synesthesias, physiognomy, parent process, chakra/lataif, participation mystique, transcendent function, archetypes of identity and transformation, endopsychic perception, functional auto-symbolism, alchemical nigredo, albedo, and rubedo, affective decentering, reciprocity societies, Bourguignon Effect, vision trance*

The great problem of our time is that we don't understand what is happening to the world. We are confronted with the darkness of our soul....We have no dominants [communally shared archetypes] any more, they are in the future....Our hitherto believed values decay accordingly and our only certainty is that the new world will be something different from what we were used to. (Jung, 1975, p. 590)

We stand on the threshold of a new spiritual epoch; and from the depths of [our] own psychic life new spiritual forms will be born. (Jung, 1977, p. 68)

This is the last in a series of papers (Hunt, 2017, 2018ab, 2019) on a group of seminal figures in the years before and after World War II—Simone Weil, Teilhard de Chardin, Arnold Toynbee, Martin Heidegger, Wilhelm Reich, and centering here on C. G. Jung (1875-1961)—all of whom responded in those crisis years to Max Weber's (1922/1963) sense of a modern "disenchantment" and what Jung (1875/1961) saw as the de-vitalizing "rational materialism" and loss of spirituality attendant on an increasingly globalized economic system and its values of unbridled competition and

technological domination. Each of these key figures saw a sustaining sense of the sacred as a universal human need and attempted to envision its futural re-newal in a way that might mirror and reconcile that new world order so as to regain a sense of intrinsic meaning and purpose in human life.

For the sociologist of culture Pitirim Sorokin (1957) there is a cyclic relation in all world civilizations between eras—"ideational" and "classic"—where a spiritual world view integrates and assimilates an understanding of the physical world—what Jung (1951/1959) termed a *unus*

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For the sociologist of culture Pitirim Sorokin (1957) there is a cyclic relation in all world civilizations between eras—“ideational” and “classic”—where a spiritual world view integrates and assimilates an understanding of the physical world—what Jung (1951/1959) termed a *unus mundus* and Heidegger (1947/1962) an existential “dwelling” in a universe sensed as “home”—and what Sorokin termed periodic “sensate” eras—where secular, materialist, and individualist values come to dominate. For Sorokin, as for Weber and Heidegger, the modern world has been defined by the unprecedented development of a scientific-technological-economic “rationalization” of all parts of daily life, so predominant as to potentially shut down or distort an otherwise expectable and needed compensatory spiritual renewal.¹

Jung (1938/1958) saw the historical roots of that extreme imbalance in a onesidedness of the Christian Trinity and its rejected “Fourth” of a more primary and cross cultural quaternity that would have included within the sacred the feminine, the satanic (Jung’s shadow side of personhood), and the earth. He pictured a renewed quaternity of a global future in terms of the passing astrological age of Pisces—with its contending fishes as symbols of Christ and anti-Christ—into the water pourer image of Aquarius and its advent two hundred years hence (Jung, 1951/1959). Here would be the potential for

a reconstituted *unus mundus* to redeem the larger totality of lived experience needed to reverse a Faustian externalization or acting out of a Judeo-Christian Apocalypse—the consequence of that onesidedness he already saw in the dangers of atomic warfare and now even more visible in planetary ecological crisis (Jung, 1952/1958).

For Jung—as for the anthropologist Claude Lévi-Strauss (1966), that other major theorist of mythology of central importance below—the most recent historical version of *unus mundus* was the brief flowering of Renaissance visionary magic and alchemy in Bruno, Ficino, and Fludd (Yates, 1964). As a model for Jung’s Aquarian New Age, although soon cut off between Church orthodoxy and the new mathematics of a machine-like world, it had its own religious perennialism uniting Neo-Platonism, Christianity, and Cabalah, along with visions of a future universal state—its egalitarian “City of the Sun” (Pauli, 1955; Yates, 1979). For the later Jung (1951/1959, 1955/1963) its alchemy became the fullest available metaphorical language for his missing Fourth—a re-spiritualization of matter itself. He found alchemical imagery to be the richest representation for the states of consciousness resulting from his therapeutic method of active or autonomous imagination—a view that would make more systematic sense after Lakoff and Johnson’s (1999) work on the physical metaphoric basis of all self representation. Meanwhile Jung’s later collaboration with the physicist Wolfgang Pauli (1955; Jung, 1955/1960) offered a more abstract *unus mundus* or “psychoid” unity of quantum physics and the basic forms of consciousness—probably the first major attempt at such a New Age synthesis.

For Weber (1922/1963) and Ernst Troeltsch (1931/1960), with their typology of world religious movements, Jung’s re-spiritualization of the Fourth, as well as in differing ways Reich, Heidegger, Teilhard de-Chardin, and Toynbee’s (1957) “life force,” are all examples of an experiential, “inner,” or “this-worldly” mysticism. It would be the most suited for Troeltsch to an expanded educated middle class of the future—in contrast to the more ethically centered inner and other-worldly propheticisms or the “world-rejecting” other-worldly mysticisms of Buddhism and Gnosticism.

Most importantly for what follows, Weber's this-worldly mysticism is the closest to an originary shamanism as the common pattern across the hunter-gatherer traditions (Eliade, 1964; Furst, 1974; Walsh, 2007; Winkelman, 2010). Extant shamanisms can be characterized in terms of an individual ecstatic or vision trance, out-of-body soul journeys in the context of spirit encounters and shamanic healing, widespread dream sharing, vision quests with or without psychedelic substances, and mythic origin stories organized in terms of complex classificatory matrices combining dimensions of the physical, animate, and celestial environments, all linked to clan and totem identities (Bourguignon, 1973; Levi-Strauss, 1966, 1969). Indeed Durkheim and Mauss (1903/1963) saw the Chinese *I-Ching*, of such fascination to the later Jung (1950), as an abstraction and simplification of such an earlier system.

One view, shared by Eliade (1958), Scholem (1961), Walsh (2007), and Jung himself, is that the mystical wings of the major world religions reflect the periodic infusions of dimensions of this originary shamanic complex—especially striking for instance in Taoistic and Tibetan Buddhist yoga (Blofeld, 1970), the visionary Books of Enoch (Charlesworth, 1983), and aspects of Kabbalah (Scholem, 1961). Jung was aware early on of this shamanic connection to his own psychology, beginning with his fascination with “archaic man”—meaning hunter-gatherers (Jung, 1931/1964)—and his view of the post French Revolution movements of Mesmerism and mediumship as a compensatory “rebirth of the shamanic form of religion practised by our remote forefathers” (Jung, 1918/1964, p. 15).

While his encounters with Mircea Eliade in the 1950s (Hakl, 2013) allowed Jung a more detailed understanding of the overlap between alchemy, meditative chakras, and shamanic “flights of the soul,” the most striking indication of Jung's entire psychology as neo-shamanic comes with the recent publication of his *Red Book* (Jung, 2009), the record of his spontaneous visionary states in the conflicted aftermath of his break with Freud between 1913 and 1920—a shamanic initiation crisis guided by multiple spiritual/mythic entities. Providing Jung with the inner guidance for his more formalized archetypal psychology, *The Red Book*

shows Jung as a kind of spontaneous shaman—a view also developed by Haule (2011b)—and makes his understanding of an Aquarian spiritual renewal to come as itself explicitly neo-shamanic.

Jung's Collective Unconscious and its Missing

Cognitive-Developmental Psychology

A major barrier to the carry forward of Jung into contemporary academic *and* transpersonal psychology² has been his questionable biologicistic concept of an ancestral, inherited, or phylogenetic “collective unconscious,” based on evolutionary models of his own day (Shamdasani, 2003) and necessary, he felt, to account for the cross cultural commonalities in mythology and mystical experiences that were his major empirical focus. Needed here, on the one hand, have been the attempts within Jungian circles (Hillman, 1975; Colman, 2016; Corbett, 1996) to re-inscribe Jung's collective unconscious in terms of an “archetypal imagination” based on cross cultural aspects of metaphor. This more operational understanding is fully justified by Jung's own insistence that the core of his approach was “empirical” and “phenomenological” (Jung, 1938/1958, p. 5; 1951/1959, p. 67)—centered on numinous feeling, here often citing Rudolf Otto (1917/1958), its mythological schematizations, and its transformative impact on individual and society. On the other hand, also needed and missing in Jung would be a cognitive psychology of the states of consciousness entailed by that numinous and archetypal imagery—also a main part of the present author's work on spirituality as a higher social-personal intelligence (Hunt, 1984, 1985, 1995b, 2003, 2016).

Archetypal Imagination and Formal Operations in Affect

Hillman's (1975), Corbett's (1996), and Colman's (2011, 2016) focus on archetypal imagery as an autonomous level of metaphoric imagination, already implied in Jung's later use of alchemy, is fully congruent with Lakoff and Johnson (1999) on the ubiquity of cross modal physical metaphor in all human symbolization, and its necessity for the representation of feeling and emotion.

Given the systematic use of physical and animate metaphor running through mythological systems (Levi-Strauss, 1966), the universality of Lakoff and Johnson's cross modal, kinesthetically embodied "image schemas" of container, path, center, force, light and color—also expressed physiognomically in the outward dynamics of earth, air, fire, and water—offers a more plausible basis for the cross cultural parallels Jung was seeking. Similarly, Laski's (1961) description of the "quasi physical sensations" of ecstasy—expansive heights, interior depths, spacious luminosity, shining darkness, expansion and bursting, and the liquidities of flow, melting, and dissolving—are all embodiments of these dynamic dimensions of a planetary wide physical metaphoricity. They are also the qualities central to Thoreau's "nature mysticism," yogic chakra activations, alchemical imagery, and shamanic vision quest.

Contrary to some Jungian speculations on a primitive phylogenetic brain as source of such imagery (Stevens, 1982, 2003; Haule, 2011a), current neuroscience locates novel metaphor and closely related synesthetic states in the right parietal areas of the symbolic neocortex (Faust & Marshal, 2007; Muggleton et al., 2007), making shamanic animal identification experiences not regression but the product of a specifically human metaphoric capacity. It would be these animate and physical nature "mirrors" for the nonverbal self referential levels of personhood that would constitute numinous states—the manifestation of a uniquely human spiritual intelligence (Hunt, 2011, 2012).

One barrier to considering the transformations of archetypal imagination as an abstract level of a social-personal intelligence—and so adding spirituality to Gardner's (1983) multiple frames of symbolic capacity—would be the intrinsic suffering associated with the psychosis-like crises of shamanic initiation and the classical mysticisms (Eliade, 1964; Underhill, 1955). However, this becomes a direct consequence of the very different demands of a higher development in affect. For Jung (1973),

The approach to the numinous is the real therapy and in as much as you attain to the numinous experiences you are released from the curse

of pathology. Even the very disease takes on a numinous character. (p. 377)

Lionel Corbett (1996) elaborates, stressing the healing impact of archetypal experiences in a therapeutic context as an un-selfing or decentering—and to be added here, one fully consistent in Neo-Piagetian terms with a "formal operations in affect," an abstract development—however partial and rare in any completed form—that would decenter the egocentrism of earlier emotional development and its traumas. That will of necessity be painful, making the link between a spiritual intelligence and intense suffering both variable and inescapable.

The question then becomes *how* is numinous experience in itself healing? That it might initiate a shift toward a formal operations in affect receives empirical support from research on the experience of awe (Bai et al., 2017; Keltner & Haidt, 2003; Piff et al., 2015). Experiment initiated feelings of awe, in contrast to other emotions, are associated with encompassing feelings of vastness and beauty—best triggered by images of water, forests, mountains, and patterns of sunlight. Their aftermath include enhanced feelings of altruism and communality, a need to share the experience, and an increased sense of humility. In short awe initiates an equilibration of social sharing and a decentering of the sense of self.

While Piaget himself (1962) and the social psychologist Feffer (1970) held that such a formal operations in affect would be impossible—owing to the concreteness of its imagery, intensity of affect, and the "uncorrected centrism" of early childhood and adolescent experience, it would also follow that a difficult move toward such formal operations would entail precisely the suffering central to the descriptions of Jung and Corbett, as well as the more recent literature on spiritual emergency (Grof & Grof, 1990). In contrast to the logical operations of Piagetian representational intelligence, the formal operations in affect that would be spiritual intelligence will also be intrinsically stormy.

The Synesthetic Bases of Numinous-Archetypal States

Synesthesia is not only a puzzling quirk in certain sensitive persons for whom numbers are colors, colors tastes on the tongue, or

musical tones present geometric forms. Synesthesia—Interpenetration of one sense by another—goes on all the time in our common speech when we talk imaginatively. Evidently synesthesia is how imagination imagines. (Hillman, 1979, p. 132–133)

Hunt (1985, 1995a, 2005, 2011) and more recently Ramachandran and Hubbard (2001) advanced the view that synesthesias—ranging from single dimension color hearing (Marks, 1978) to the complex geometric visual-kinesthetic forms of Klüver (1966)—are both the basis of metaphor and the inner or presentational face of the neurologist Norman Geschwind's (1965) theory of the human symbolic capacity as emergent from the neocortical cross translation of the patternings of the different senses. This would make possible both a cross modal recombinatory language and the expressive arts. It would also be the basis for Bartlett (1932) and Neisser (1976) on human cognition as a "turning around on" and "schematic rearrangement" of the perceptual-affective schemata (Hunt, 1995a), thus "liberating" Lakoff and Johnson's cross modal image schemas as available to represent both outer world and inner spiritual reality. These common image schemas would underlie both mathematics (Lakoff & Nunez, 2000) and the metaphoric shaping specific to human feeling. Indeed for Lakoff (1987), as for the Jungian analyst Warren Colman (2016), it is not just that cross modal image schemas of path, shape, force, and color are needed to represent feelings, but to actually *create them*—and so generate the non verbal levels of self Jung termed archetypal.

If numinous experience and its metaphoric schematization is to be understood as the amplification into felt awareness of normally implicit deep structures of consciousness (Hunt, 1984, 1995a, 2011, 2019)—the "mind as such" of Tibetan Buddhism (Guenther, 1984)—it should not be surprising that these states of realization are imbued with spontaneous complex synesthesias as their medium of expression (see also Hunt, 1985, 1995a, 2011).

The synesthetic bases of subtle body chakra/lataif activations in the Yogic and Sufi meditative traditions appear directly in their cross translations of colors, geometric forms, mantra vocalizations, mudra

gestures, and areas of the body image (Hunt, 1995a). Thus in the Sufi lataif system (Almaas, 1986) there is the yellow physiognomy and expansive texture of joy, the red vibrancy of essential strength, a black density of power, melting gold of love, and soft green of compassion—each with its body image area of emotional and kinesthetic embodiment.

These synesthetic processes are especially striking in penultimate "white light" experiences, where a felt meaning of all-encompassing oneness follows from the felt embodiment of space-filling light, as maximally inclusive visual metaphor. Yet to kinesthetically embody light, or for that matter flowing water, will entail a cross modal "dissolving" or "annihilation" of the ordinary body image—that core of the ordinary sense of personal identity. This can be felt as a release and liberation and/or the dying or psychotic-like terror of dismemberment in shamanic initiation and spiritual emergency (Hunt, 1984, 1995a, 2007). Here would be a rapid version of a decentering or unselfing, whether fully realized or resisted, of a self identity based on earlier emotional fixations—a sort of interiorized "de-arming" and releasing of Reich's centers of chronic bodily contractions also coincident with yogic chakras (Reich, 1949/1961; Hunt, 2018a). These states thus approach and potentially *become* the accelerated spiritual realization of a formal operations of affect already intimated in all numinous/awe experiences.

A major clue to such "becoming" comes from the early observations of the introspectionist psychologists Wheeler and Cutsforth (1922) on what they termed a kinesthetic and physiognomic "parent process" underlying synesthesias—and now by extension the felt connectivity between vehicle and referent in all metaphor. The loss of synesthetic felt meaning with experimental repetition revealed that it was this kinesthetic/affective "charge" that maintained the connection. It would be this spontaneous "shape shifting" of an inner or "gestural" body image, or "subtle body," that would also allow Werner and Kaplan's (1963) reciprocal rotation and joining of vehicle and referent in all metaphor—itsself the developmental extension and interiorization of D. W. Winnicott's (1971) cross modal facial mirroring of infant and mother (Hunt, 1995a).

Finally, and especially relevant, below to Jung on alchemy, William James' phenomenology

of a “stream” of consciousness (1890, 1912), with its continuous movement, change, and flow, can be understood in terms of this same subtle body transformation as Wheeler and Cutsforth’s “parent process”—with the difference that their “parent” flow, as kinesthetic, makes James’ stream also implicitly serpentine. Both are continuously changing—and so novel, self transforming, and “sensibly continuous”—always in the moment a specific felt unity. Its inner form of embodied joining, amplified as such in mystical and shamanic states—as in Jung’s *Mysterium coniunctionis* that he also saw as embedded within all more specific metaphor—would become the experience of an all-encompassing oneness. It also helps to explain how it is that body image transformations—often in the form of a flowing serpentine deep structure—seem to be the gateway to the more radical transformations of consciousness and decentered identity in psychedelics, deep meditation, and shamanism (Hunt, 2007).³

Jung and Levi-Strauss: Mythological Imagination as a Formal Operations in Affect

While Jung and Levi-Strauss developed very different aspects of mythological thought—Jung emphasizing its semantic significance and transformational impact and Levi-Strauss its recombinatory and reversible syntax—both can now be understood as revealing different sides of a formal operations in affect that would be the core of spiritual intelligence.⁴ Their shared view of mythology as a heightened or amplified self reference also comes from the common influence of Freud (1897/1954; 1913/1938) on “endopsychic perception” and its later elaboration by Herbert Silberer (1917/1971) as “functional autosymbolism,” by which mythology, animism, and mystical states are understood as an “inner perception” of the “structural relations” of the basic forms of mind (Freud, 1897/1954, p. 237; 1913/1938, p. 877).

Jung on Archetypal Imagination

Whereas Freud regarded endopsychic perception as a curiosity of narcissistic self awareness, best illustrated in myth (Freud, 1913/1938), psychotic delusion (Freud, 1911/1959), and “certain practices of mystics” (Freud, 1933, p. 111), for Jung and Silberer

—the latter anticipating Jung’s later fascination with alchemy—it was the key to the meaningful transformations of spiritual realization. For Jung it became an endopsychic “reflexio” or “transcendent function” that allows the “psychization” of the deep structures of mind into personally transformative, and healing, states of consciousness (Jung, 1936/1960, p. 117).⁵

Jung distinguished two forms of this transcendent function: On the more access level that he also refers to as a “circumambulation of the Self,” there are the “archetypes of identity”—his now familiar assimilations of the contra-gender identities of anima/animus and the moral challenge of one’s shadow or Lucifer-within. Their integration—balancing compassion and strength on the model of the historical Jesus (Jung, 1951/1959)—is reminiscent of Maslow (1962) on self actualization and Almaas (1988) on personal essence or the Pearl, as a necessary preliminary for more visionary other worlds. This second level becomes Jung’s “archetypes of transformation” (1954/1959a, p. 38), exemplified by alchemy, chakra activation, spontaneous mandala imagery, and shamanic “flights of the soul.” These involve a *realization* of Self as a “wholeness,” “timelessness,” and “transcendence of the body” (Jung, 1954/1976, p. 694). Here Jung’s Self is closest to Almaas (1996) on essential identity as Being, or the Point.

Archetypes of Identity: The circumambulation of Self. While Jung’s own cultural gender stereotypes of masculine and feminine have been widely critiqued (Bair, 2003), the androgenous aspects of spiritual development are still striking, as in shamanic transformations in gender identity including cross dressing and mannerisms (Eliade, 1964). Here Jung cites in himself and clients the importance of opposite sex visionary guidance figures, and a shamanic “celestial marriage” also reminiscent of the Valentinian Gnostic “bridal chamber” of soul marriage (1954/1959b). Tedlock (2005) describes a corresponding active sexualized empowerment in women shamans.

The assimilation of the shadow—one’s capacity for evil—involves a similar decentering and expansion of ordinary conventional identity, which Jung again illustrates with shamanic initiation encounters with a demonic dismembering that

produces a “new body”—“reconstructing the neophyte as a new and more effective human being” (Jung, 1954/1958, p. 271). The “moral defeat” of assimilating the shadow also leads to a new humility—which was a key characteristic of Weber’s (1922/1963) inner-worldly mysticism.

Not only does this optimal expansion of the energy/humility of the shadow and the nurturance/strength of anima/animus correspond to the similar balancings of Maslow (1962) and Almaas (1988) on self-actualization, but Jung describes the same spiritual metapathologies as potential in this development. For Jung the danger of a grandiosity and inflation risks creating a false “mana personality,” for men as the over compensated magus or hierophant and for women as the all-nurturant Great Mother (Jung, 1934/1953, p. 226). Jung’s own crises of inflation, despair, and withdrawal would become clear in *The Red Book*.

Archetypes of Transformation: The Inner Alchemy of Realizing the Self. Jung’s major later works, *Psychology and Alchemy* (1944/1953), *Aion* (1951/1959), and *Mysterium Coniunctionis* (1955/1963), amplify alchemical imagery as his template for the classical stages of mystical realization—purgation, illumination, and unity. An initiatory body image dissolution is especially obvious in the initial alchemical *Nigredo* or blackening, with its imagery of the suffering of a *prima materia* variously expressed as cooking the salamander or serpent, melting the incestuous coupling of Sol and Luna, dissolving the hermaphrodite, or burning the body down to its skeleton. Fully undergone, this allows an *Albedo* or whitening, often symbolized as a white bird ascending out of the dregs of suffering—in short a “flight of the soul.” In the Gnostic-Hermetic accounts Jung (1955/1963) followed,

The ascent through the planetary spheres therefore meant something like a shedding of the characterological qualities indicated by the horoscope, a retrogressive liberation from the character imprinted by the archons. (p. 230)

This chakra-like release from the Reichean knots of fixated postures and temperaments associated with the Greco-Roman gods of each planet allowed a realization of the Anthropos, Higher Adam, or

Christ as Logos—“the original [form of humanity] disseminated through the physical world” now realized in its “reconstituted totality” (Jung, 1955/1963, p. 16). Finally, for some but not all alchemists, there was the *Rubedo* or reddening—a passing back down through the planetary spheres, gaining their positive “anagogic” virtues as the “living stone” or “panacea” for guidance and healing in a redeemed material world.

Alchemical imagery can be seen as both a metaphoric schematization of numinous states and an amplification of the basic forms of semantic cognition. Thus, the highest attainment of the whitening or illumination involves the experience of a quintessence or *caelum*, an aether or air-like elixir from which all elements are differentiated. Jung (1955/1963) quotes the Renaissance alchemist Dorn:

It is a heavenly substance and a universal form, containing in itself all forms, distinct from each other, but proceeding from one simple universal form. (p. 479)

For Dorn this was the “union of the whole man with the *unus mundus*,” a sort of Gnostic dream-time at the “the first day of creation” (Jung, 1955/1963, p. 534). This can also be seen as the metaphoric amplification of William James (1912) on “pure experience”—a felt “thatness” of Being not yet ready to be any specific “this” of consciousness or “what” of the world. This was also James’ understanding of the nondual core whose amplification was the all-one of mystical experience (Bricklin, 2010).

On a further level of specification of what would later be termed the microgenesis of that pure experience—at levels normally too rapid and subtle for focal awareness (Flavell & Draguns, 1957; Hunt, 1984)—Jung locates the Higher Mercurius or self-consuming uroboric serpent of alchemical illumination. This is the “joining” of body and spirit through a “perennial water” of fluid brightness—a flowing serpent who “impregnates itself and gives birth” (Jung, 1955/1963, p. 500–501). Jung likens it to a waterfall that visibly—and one might add kinesthetically—joins above and below. He cites the Gnostic Nassenes, for whom the higher serpent from which all things flow descends from heaven as the “procreative seed” of creation that will draw

out of matter the parts of the human being that are divine (Jung, 1951/1959, p. 185). Here would be the imagistic amplification of James' (1990) "stream of consciousness" in its flowing kinesthetic and serpent-like aspect. It is the endopsychic amplification of Wheeler and Cutsforth (1922) physiognomic "parent process," as also in Werner and Kaplan's (1963) reciprocal rotation of vehicle and referent by their mutual melding alignments. Amplified into consciousness as such it becomes Jung's *mysterium coniunctionis*—his higher state of consciousness as a "third thing," "something new" and emergent, transcending and uniting "the opposites" in a way already implicit in all metaphor (Jung, 1955/1963, p. 536). Jung's formula for alchemy as "knowing the unknown by means of the unknown" becomes true for all metaphor—with the "known" emerging as a moment by moment felt meaning—with its potential for an amplification into the numinous and its radical unselfing.

Levi-Strauss: Mythology as Transformational Syntax

For Levi-Strauss mythological systems—whose variations he traced across the Americas in his four volume *Mythologies* (1969, 1973, 1978, 1981) as his own labyrinthine version of Jung's very different *Mysterium Coniunctionis*—are also understood as mind representing its own deep structure. Clearly evoking Freud on the endopsychic, and later explicitly citing Silberer (Levi-Strauss, 1988, p. 194), mythologies are "magnifying mirrors" of the "structure" or "architecture" of mind (Levi-Strauss, 1988, p. 203–206).

Its seemingly uncontrolled inventiveness imply the existence of laws operating at a deeper level When mind is left to commune with itself and no longer has to come to terms with objects, it is in a sense reduced to imitating itself as object. (Levi-Strauss, 1969, p. 10)

However, in contrast to Jung's fascination with the semantics of mythic identities and imageries, Levi-Strauss' "how" of the mind concentrates instead on the reversibilities and decenterings of its narrative syntax—the moon sometimes a wise demi-urge and sometimes a monstrous rolling head (Levi-Strauss, 1978).

The essence of creative intelligence for

Levi-Strauss lies in these reversing operations of an underlying linguistic syntax. They are reflected in the endless binary shifts in roles and relations in the overlapping and ostensibly contradictory stories of mythic origin. Variations in these stories are based on:

Superimposition, substitution, translation, rotation, inversion ... each operation in one direction is compensated by its counterpart in the other, so that the final set is also a closed system ... [making] the presence of invariance felt beneath the most improbable transformations. (Levi-Strauss, 1988, p. 202)

He compares these mythologies, held together only by these contiguous transformations, to mathematics as a "free functioning of the mind ... relatively emancipated from any external constraint and obeying only its own laws" (Levi-Strauss, 1966, p. 248). He also compares these transformations to Freud's (1900/1965) "dreamwork" of displacement, condensation, inversion, transformation, and elaboration—similarly the "how" of dream formation rather than the "what" of any sexuality and aggression—much as for Levi-Strauss incest and cannibalism are the "whats" of Amazonian myth.

For Levi-Strauss, again evoking Freud on dream formation, what Silberer (1917/1971) calls these "titanic" imageries are: "Torrential forces [which] erupt upon a structure already in place, formed by the [syntactic] architecture of the mind" (Levi-Strauss, 1988, p. 203). The overall result is the reconciling of an implicit strife, rather similar to Heidegger's own mythic foursome (see Hunt, 2019), based first on a vertical dimension linking earth and sun—their being too close associated with tales of drought and scorched earth—too distant with swamps and rotten food—and their reconciliation in stories of the origins of cooking and fire. Second, stories of the origins of exogamous marriage become the balancing for a horizontal dimension of near and far, its imbalance exemplified in narratives of incest and endogamy vs. promiscuity. The larger system of these multiple variations becomes the establishment of a "reciprocity of perspectives" (Levi-Strauss, 1988, p. 206)—a larger equilibrium

and, in the present more transpersonal context, an implicit formal operations in affect.

Contra Jung, for whom the contending opposites are reconciled in communally shared shamanic and mystical states, for Levi-Strauss it is only the totality of the story cycles and their syntactic transformations that establishes this larger equilibrium—more implied than directly felt. It becomes the formal narrative expression of Marcel Mauss (1966) on the importance of a mutually balanced gift giving and Potlach in the reciprocity cultures of indigenous peoples (Levi-Strauss, 1966). At one point Levi-Strauss (1962/1976) even makes the further comparison to Rousseau on a “universal sympathy” or “primitive feeling of identification” with nature and animals as “the real principle of the human sciences and the only possible basis for ethics” (p. 43). In this context he also discusses Rousseau’s own account of his peak or unitive experiences of a higher reciprocity with nature. Yet in the end Levi-Strauss (1981, pp. 627–630) backs away from the affective and semantic dimension so central to Jung, and grounds Mauss, Rousseau, and the equilibrated totality of Amazonian mythology in the reversibilities and reciprocities of linguistic syntax—and thence ultimately in the binary matrices of the nervous system.

This becomes the great puzzle of Levi-Strauss—as also for Shore (1996) and Wiseman (2009). He insists on a forced choice between logical syntax and a felt semantics of metaphor, despite his immense contribution in demonstrating the astonishing complexity of the layered metaphoric codes of traditional mythologies, as first established by Durkheim and Mauss (1903/1963). His own work shows that their referent was not the *physical* order implied by these lattices of cardinal directions, geography, animals, trees and plants, times of the day, seasons, planets and constellations, colors, and parts of the body. Rather their linkage to totem and clan, and use as framework for the affectively charged stories of myth, establishes them as richly metaphoric vehicles directed at understanding *human* nature. This more semantic aspect—with its own implied decentering and reversibility of perspectives—was part of Durkheim and Mauss’ (1903/1963) original discussion of the

Zuni, where, for instance, North is associated with mythic themes of force and destruction, with the color yellow among its lattice associates; West is linked to themes of peace and reconciliation and is blue, South, linked to agriculture and medicine, is red, and East, as white, is linked to magic and spiritual power. The more experiential shamanic aspect of these kaleidoscopic metaphor systems is even more striking in North American Medicine Wheels (Callahan, 2010), where, laid out in a circle, ritual dance or visualization can cross and combine different lattice metaphors and associated themes as part of an ongoing moral guidance.

Yet for Levi-Strauss, the contrasting elements of sun-moon, red-yellow, eagle-serpent, head-torso are “good to think with” (Levi-Strauss, 1963b, p. 89) only because they are so easily assimilated to the binary opposites of syntax. Thus Levi-Strauss remains caught in a more traditional Cartesian split between thought and affect, while his own mentions of the “quality clusters” of his metaphoric lattices and their synesthetic/musical features (Levi-Strauss, 1963a, 1997; Wiseman, 2009), imply something much more inclusive. His larger system remains a strictly computational model of mind and brain. This may help to explain why, in contrast to Jung’s optimism about potential archetypal renewal, Levi-Strauss became so starkly pessimistic over the “growing entropy” and progressive homogenization of the original diversity of indigenous cultures following globalization. His final focus was on the admitted tragedy of the irreversible loss of this wholeness in diversity—which he expressed “as already cancelled evidence that they once were, and were as nothing ... as if they had never existed” (Levi-Strauss, 1981, p. 695). It would be Jung’s understanding of the intrinsic creativity of metaphor that would allow him his more futural intimations.

Jung Contra Levi-Strauss:

Optimism, Pessimism, and Euphoria

Jung’s view of the mythologies of shamanic peoples was largely based on Levy-Bruhl’s (1975) concept of their *participation mystique* with the natural order, an affective identification that Levi-Strauss found “primitive” or “illusory.” While Levy-Bruhl had initially regarded native peoples as

“pre-logical,” he later concluded that it was only their *kind* of thinking that differed from modern peoples—namely the development of a “mystical mentality” centered on trance. This is the view further developed by Bourguignon (1973) on the universal social sharing and cultivation of “vision trance” in the hunter-gatherer traditions, in contrast to the ever greater restrictions on trance cultivation in more complex and hierarchical social-economic orders. There was thus a continuing malleability in these resultant mythologies since shamans could journey to the “dreamtimes” of original creation and return with new mythic visions better reflecting current social issues (Guss, 1980).

Jung (1975) similarly sees native mythologies not as attempts at proto-scientific explanation of the natural order, but as metaphoric schematizations of the sense of the numinous—in effect as a deep semantics of felt meaning:

All mythological ascents and descents derive from ... trance states ... as found in the universal dissemination of shamanism. The trance is bound up with the recitation of journeys to heaven and hell... . Regular features are the climbing of the world-tree, world-mountain ... or the descent to the underworld All these are genuine psychic phenomena which can still be observed today in modified form. (p. 143)

While the cognitive side of the metaphoric frameworks underlying indigenous mythologies was indeed best developed by Levi-Strauss, it was the cultural anthropologists Irving Hallowell (1960) and Nait Bird-David (1999) who showed that the affective side of a *participation mystique* is best understood as the symbolic extension of a social order based on reciprocity and sharing. Basic elements of the natural order are treated as “non human persons” (Hallowell, 1960), down to the level of using grammatical tenses for personhood. In effect, to learn the language was to experience the physical world as already part of a dialogic social structure of continuous mirrored reciprocity.

Jung had his own intuitive understanding of this social relationship with nature, so that “nothing in you is hidden to things, no matter how remote, how precious, how secret it is” (Jung, 2009, p.

273). Jung was fully aware of how different a reality it would be for the outer world itself to be the communally externalized version of what for modernity had become “the unconscious”:

[It] creates a world in which [humanity] is completely contained psychically as well as physically. (Jung, 1931/1964, p. 66)

How different is our relationship to the land we dwell in? ... Who knows what the cry of a bird means to him, or the sight of that old tree! A whole world of feeling is closed to us. (Jung, 1918/1964, p. 26)

At the same time Jung was vividly aware, with Levi-Strauss, that this world has been lost to indigenous peoples under the impact of Westernization—with a resulting “loss of meaning in their lives” and “disintegration of social organization” (Jung, 1964, p. 94)⁶.

More recently the phenomenologist Edward Casey (2009), deeply influenced by Jung, has portrayed a modern “placelessness,” first imposed on traditional peoples and now more gradually inflicted on those who created it, with its “emptiness” and “unbearable sameness” of industrial zones and shopping malls replacing a more primary sense of “place” and “dwelling.” It was this lived embodiment of place that Jung saw as potentially renewable on a different level in the geometric mandalas of Self, rooted in the four limb, synesthetic quaternity of body image, that he encouraged his clients to paint—individuated versions of the more communal Tibetan sand paintings or native Medicine Wheel (Jung, 1950/1959).

Jung’s Shamanic Journey: The Red Book and Beyond

It was only later in life, and with the influence of Eliade (Haki, 2013), that Jung realized how much more his crisis years of spiritual initiation and visionary guidance had to do with a spontaneous neo-shamanism than with the Gnostic imagery he used for its initial understanding. In a 1960 letter:

I asked myself time and again why there are

no men in our epoch who could see at least what I was wrestling with. I think it is not mere vanity and desire for recognition on my part, but a genuine concern for my fellow-beings. It is presumably the ancient functional relationship of the medicine-man to his tribe, the *participation mystique* and the essence of the physician's ethos. I see the suffering of mankind in the individual's predicament and vice versa. (Jung, 1975, pp. 586–589)

Jung's initiatory crisis begins in late 1913 with sudden visions and dreams of rivers of blood and world catastrophe, and a spontaneous dialoguing with guidance figures he would later understand in terms of anima, shadow, and wisdom archetypes and formalize as his therapy of active imagination and mythic amplification. Initially, however, he thought these could be the world destruction delusions of early schizophrenia. Fearing the humiliation of its world recognized expert succumbing to psychosis, he resigned his hospital and university appointments, and seriously contemplated suicide (Jung, 1961). It was only with the outbreak of World War I in August 1914 that he realized his visions had a collective social significance and validity, and began his only recently published *Red Book* (2009) as their record, along with his paintings of what he had and would go through into the early 1920s. It is hand written in gothic script, and very much in the oracular style of Nietzsche's *Zarathustra*. His guidance figures tell him it is to be "the new religion and its promulgation" for a single world humanity in a post-Christian Aquarian Age to come (Jung, 2009, p. 211). It was only years later, after his visions following a late heart attack, that he would publicly write on these larger concerns for a spiritual renewal of a globalizing humanity.

Initiation, Crisis, Despair

It was in late 1913, already in crisis and "storms of emotion" over his traumatic break with Freud, that Jung began his formal dialoguing with his spontaneous fantasies (Jung, 1961). But he was not prepared for the sudden waking visions of a Europe covered in blood, massive floods, and mounds of dead bodies. Having withdrawn from his formal positions, he resolved to plunge more fully into his visions, beginning with a frightening descent into

the cave of a dwarf, full of shrieking voices, writhing serpents, and thick flowing blood. Dialogues with an abstract anima-soul say that he must become "of use to the coming god" (Jung, 2009, pp. 234–235). Soon a wisdom figure, Elijah, an anima-eros Salome, and a black serpent shadow appear and begin to instruct him. They prepare a "mystery play" for December 25, 1913 during which he undergoes a deification experience, standing on a mountain in an attitude of crucifixion, with the face of a lion and two serpents coiling up his bleeding body—imaging he regards as more Mithraic than Christian (Jung, 1989, 2009).

The months approaching August 1914 find him, in the wake of the over-grandiosity of his deification, in a state of "hellish" emptiness, social isolation, and despair. He now has dialogues with Satan and must affirm the visionary murder of a naked young girl, in a way he will later understand as assimilation of the shadow through his acceptance of the "most dreadful crime of which human nature is capable" (Jung, 2009, p. 291). Worried that in reaction he has become a metallic and stone-like self, Salome pleads with him that he has gone too far from life. The serpent becomes a soul-bird to intercede for him in Heaven, and urges him to fly upward, but he cannot—a fully realized flight of the soul that would have to wait until 1944.

Gnostic Interlude:

Spiritual Metapathology and Jung's Mana Self

Jung's sense of redemption, new visions, and a renewed sense of purpose beginning during the war fits better with Durkheim's sociological "collective consciousness," and a re-interpretation of the cultural history of Gnosticism, than it does with the evolutionary collective unconscious he would develop as his interpretation of what had happened (Hunt, 2012; Shamdasani, 2003). A new wisdom figure appears, the winged Philemon, who instructs him in a revisioning of the Gnosticism of Basilides. Jung channels a "Sermons of the Dead," after being repeatedly awakened by their cries and pleas for redemption. Owing to their loss of Christian faith they have become lost in a permanent non-being, and request Jung's guidance into eternal Beingness—so reminiscent here of shamans as guides for the dead (Eliade, 1964). Philemon teaches him

of the lower creator god Abraxas—fusing God and Satan, with bird head, human body, and serpent tail—who demands as his payment our living life to the fullest—with all its follies and indulgences—so that select “golden birds” may then ascend to the higher path of a stellar God.

This star-like higher nature, more envisioned by Jung than actually embodied in states of consciousness, becomes Jung’s initial understanding of the Self—Almaas’ Point—as “the true self that simply and singly is”—an experience of Being as such, “eternal in each moment” (Jung, 2009, pp. 354, 356), and so independently reminiscent of Heidegger (1927/1962) in those same years.

Philemon also teaches that Jung’s joining of the unredeemed dead, as his “invisible following and community,” with the Divine Child of the New Aquarian Age to come, will create this stellar path for all humanity (Jung, 2009, p. 340). It is that oneness of humanity that Jung would capture “scientifically” with his “collective unconscious”—uniting past, present, and future in a single Being of the human condition.

In hindsight the Jung of the mid 1920s was left with a developing spiritual realization and its new psychology that was also its own personal stasis—held in place by the twin dimensions of what Maslow (1962) and Almaas (1988) might regard as a spiritual metapathology. On the one hand, there is the implied isolation and schizoid-like removal of a Self conceived as “solitary, starlike, unmoving” (Jung, 2009, p. 370), and on the other a personal grandiosity or inflation that Jung himself might later have understood as the mana personality of a magus-heiropant. One sees the latter in his often arrogant domination of his first Analytical Psychology Club, where he does in person to his followers what he complained of Freud’s group doing to him at a distance (Bair, 2003), his use of several women in supportive “soror mystica” relationships in ways later often regarded as exploitative (Bair, 2003; Launer, 2014), and most sadly in his initial positive response to National Socialism—for which he later apologized (see Samuels, 1992; Hunt, 2003 for a more extended discussion of what might be described as this finally rejected Faustian temptation). At the same time, of course, there is the driven energy allowing the

establishment of his Analytical Psychology as an international movement.

A Transformational Flight of the Soul

Then in 1944, delirious, in a near death state after a heart attack, Jung undergoes an out-of-body experience in which he finds himself floating in space before a huge block of stone, a Hindu Yogi meditating at its entrance. Ready to enter, Jung describes:

The feeling that everything...fell away or was stripped from me—an extremely painful process....This experience gave me a feeling of extreme poverty, but at the same time of great fullness. There was no longer anything I wanted or desired. (Jung, 1961, pp. 290–291)

At that moment his doctor suddenly appears to inform him he is needed back on earth and must return. In his prolonged recovery period after what he calls this “annihilation,” he is by day depressed and disappointed to be back, but at night entering visionary states of “celestial marriage” and a hitherto unknown ecstasy and “eternal bliss” (Jung, 1961, p. 293):

It is impossible to convey the beauty and intensity of emotion during those visions. They were the most tremendous things I have ever experienced. (Jung, 1961, p. 298)

What he was left with on full recovery was “...an affirmation of things as they are, an unconditional ‘yes’” (Jung, 1961, p. 297).

It is only after what in hindsight can be seen as the final completion of a full shamanic annihilation and flight of soul that he published his late major works on a planetary crisis of spiritual meaning—*Answer to Job* (1952/1958), *The Undiscovered Self* (1958/1964), and *Flying Saucers: A Modern Myth* (1959/1964)—along with his final works on alchemy—*Aion* (1951/1959) and *Mysterium Coniunctionis* (1955/1963). These latter see a new emphasis on the Rubedo or Red return to a this-worldly healing. Whatever one makes of it, and much like Reich in these same years (see Hunt, 2018a), he now understands himself as physician to the planet.

At the same time, and perhaps as much needed counterpoint, he can reflect something of

the humility and acceptance Weber (1922/1963) made central to a this-worldly mysticism:

The state of imperfect transformation, mostly hoped for and waited for, does not seem to be one of torment only, but of positive, if hidden, happiness. It is the state of someone who...in communing with himself finds...a relationship that seems like the happiness of a secret love, or like a hidden springtime....It is...the Soul of the World. (Jung, 1955/1963, p. 432)

By the end of his life his sense of his own realization has become something less inward and grand, and more the re-animation of place and world:

The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself. (Jung, 1961, p. 359)

Jung's Futural *Unus Mundus*

Jung approaches his potential *unus mundus* for an Aquarian Age in terms of an expansion of the Christian trinity into his more universal foursome, a quantum physics inspired psychoid unity of mind and matter, and his phenomenology of synchronous experiences.

The Re-Emergent Quaternity

For Jung a futural planetary spirituality must respond to the “de-vitalization” of the Judeo-Christian tradition, which for Weber (1905/1958) had initially helped to drive an economic globalization, and to the impending crisis and “unique novelty in history” of the “atomic age” (Jung, 1958/1976, p. 236). It would entail a re-creation of the quaternities of place and embodiment of more traditional peoples—as a redemption of the rejected Fourth left out of an imbalanced Trinity. This devalued Fourth included 1) the feminine—especially as the soulful and sensual anima of a patriarchal culture, 2) the shadow—for Jung the real spiritual significance of Freud's psychoanalysis of “instinct,” and 3) the earth—with its attempted re-spiritualization as alchemy contrasting with a modern

technological exploitation. Certainly Jung's actual prescience to larger cultural forces already underway is reflected in 1) a woman's liberation and equality movement emphasizing networking and relationship over hierarchy, 2) a terrifying further extension of the human destructive capacity, which Jung (1958/1964) already saw as entailing either increased moral responsibility or planetary wide catastrophe, and 3) a global climate crisis necessitating a redemption of the earth well symbolized by Jung's Aquarian water pourer.

These shifts represented for Jung an Incarnation of Spirit into an ever more worldly immanence—a progressive naturalizing of the numinous. Its anticipatory template was alchemy, with its transformation of the adapt into an inner mirror of an outer “chemical” sublimation. In this sense Jung's collective unconscious—as the source of the parallel imageries of alchemy, meditative chakras, and shamanism—involves the further incarnation of the source of the numinous into the human mind and its intrinsic capabilities:

Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man...the revelation of the Holy Ghost [Jung's symbol of the numinous] out of man himself. (Jung, 1948/1958, p. 179)

We cannot tell whether God and the unconscious are two different entities. (Jung, 1952/1958, p. 468)

This immanence of the sacred as a human capacity has in the meantime been further extended by a psychedelic revolution (Pollan, 2018) and a “neuro theology” based on a neuroscience of meditation (Newberg, 2016).

The naturalization of the sacred as engendered by the deep structures of mind—in more recent terms as the higher development of a kind and level of social-personal intelligence (Hunt, 2016)—would in principle allow Jung to explore its coordinations with other intelligences—especially the scientific formulations of the consciousness-like indeterminisms and complementarities of quantum physics. In hindsight this was the larger context for Jung and his physicist collaborator Wolfgang Pauli

for their re-casting of the living *unus mundus* of alchemy in terms of the co-incidence of modern quantum physics with the psychology of archetypal imagination (Jung, 1955/1960; Meier, 2001; Miller, 2009). This would also re-constitute on a more abstract level the mirroring surround of traditional peoples. It seems that for Jung it promised a re-joining of mind and matter, spirit and science, that would renew the capacity for a futural globalized humanity to be “at home” in a physical cosmos, no longer rendered “alien” by more traditional science and so returning the world to a more reciprocal dialogue.

A Psychoid Unity of Mind and Matter and its Synchronicities

There are two levels to the later Jung’s development of this “psychoid” unity of mind and matter. The first, following the usage of Atmanspacher (2013) might be termed “structural,” and covers Jung’s (1955/1960) collaboration with Wolfgang Pauli on an emergent *unus mundus* between collective unconscious and quantum physics—leaving open for the moment whether this be understood literally or metaphorically (although if the latter, this new mirroring of microcosm/macrocosm would not differ in principle from the earlier *unus mundus* of Bruno, Ficino, and Fludd).

The second more phenomenological level of Jung’s analysis focused on direct experiences of what he termed “synchronicity” (Jung, 1954/1960; 1955/1960). This was his purely descriptive term for experiences of “meaningful coincidence” in which subjective states unexpectedly align with external events in such a way as to be both meaningful and to defy any ordinary causal explanation, and are sufficiently impactful to elicit surprise, awe, and the sense of a somehow “magical” linkage. Jung’s many examples include three separate deaths in one family seemingly forecast by flocks of birds gathering outside the dying person’s window. Jung also uses synchronicity for the descriptive circumspection, but again not explanation, of various forms of extra-sensory perception—telepathy, clairvoyance, precognition—where there is a similar unexpected and impactful co-incidence of mental state and otherwise unknowable event.

For Jung and Pauli the spontaneity, indeterminism, and independence of the categories of space, time, and causality common to archetypal experiences and quantum physics point to a shared structural background—a “third thing” epistemologically “transcendental” to both (Jung, 1955/1963, p. 538). The physicist Roger Penrose (1997) suggested something similar in an underlying identity for consciousness and quantum events based on their shared “noncomputability.” In more current terminology (Atmanspacher, 2013, 2015), this would be a “dual aspect monism,” in which a neutral domain, implied but unknowable as such, joins the otherwise incommensurable intelligences of person and thing. If formulated more ontologically, or indeed metaphysically, quantum processes would then either cause consciousness, as in the neural microtubules of Hameroff (1994), or else already be consciousness as a form of panpsychism (Strawson, 2006).

The more pragmatic alternative would be an interpretation of the joinings of Jung and Pauli in terms of shared metaphor (Hunt, 2001, 2006, 2009). Indeed Niels Bohr (1934) stated that his own formulations of indeterminism and complementarity for quantum field effects were inspired by his earlier reading of William James on consciousness—based on its transformation under direct introspection and its resulting complementary expressions as transitive flow or separate substantive pulses. In this view, the phenomenology of consciousness offers its metaphors to modern physics, and physics to consciousness—as in the popular culture use of “black holes,” “event horizon,” and “dark energy.” But that is not the same as explanation, in either direction. The quantum equations Bohr was seeking to conceptualize via James already existed independently. It would be suspect to *derive* consciousness itself from quantum physics if one’s understanding of the latter was already based on metaphors derived from the former (Hunt, 2001). Accordingly, what one sees beginning with Jung and Pauli is the re-newal of a *unus mundus* based on common metaphors co-emergent in both 20th century physics and phenomenological psychologies—a new version of the mirroring of microcosm/macrocosm basic to traditional

shamanic peoples and periodically re-emergent in Sorokin's (1957) cultural eras of the sacred.⁷

Similarly for his phenomenology of synchronistic experiences, Jung (1955/1960) posits a principle of connection, separate from causation, or "connection through effect," which he calls "connection through contingency and equivalence." As both Hunt (2011) and Colman (2011) have pointed out, this sounds very much like a heightened version of the creative novelty embedded in the processes of all metaphor. One of the features of metaphoric

thinking is that anything can go with and illuminate anything else, the more unexpected the realms of vehicle and referent, the more novel, impactful, and sometimes bizarre the resulting insight. Consistent with what may be going on in synchronistic states, those who strongly endorse paranormal beliefs tend to be high on imaginative absorption, greater range of semantic associations, and are more likely to find novel and improbable events that most people find quite probable (Brugger & Taylor, 2000; Roberts & Seager, 1999)—in short they detect novelty where

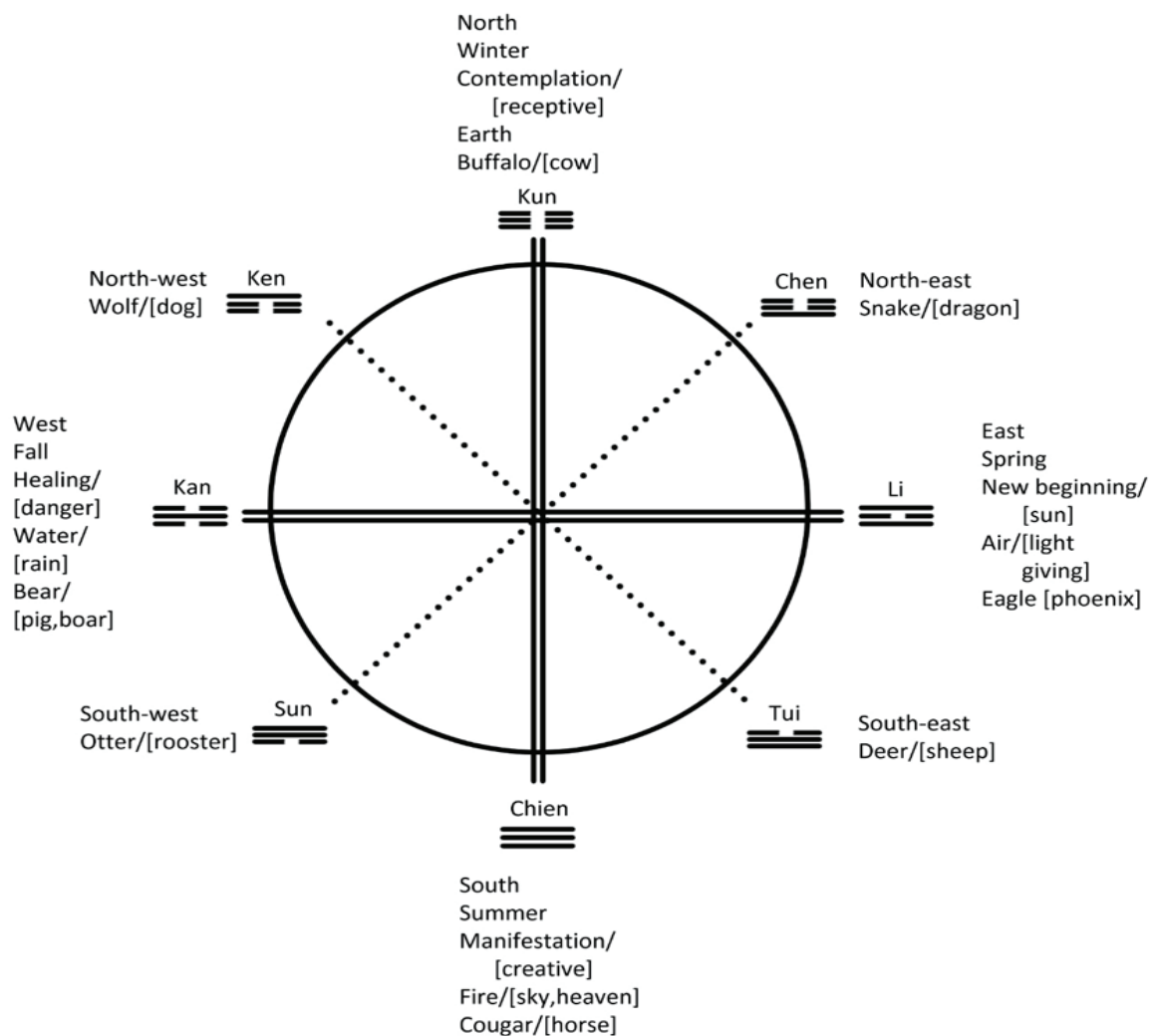


Figure 1. Common Structure of Early I-Ching [Fu Hsi] and Medicine Wheel (Chippewa, Cree). Square brackets for *I-Ching*, where terminology differs from Medicine Wheel. Fu Hsi version of *I-Ching* here reversing South from ascendent meaning to match Medicine Wheel.

others don't—a key aspect of creativity. Accordingly, persons more prone to synchronistic experiences—spontaneous and paranormal—would be more likely to notice identities across the normally separate realms of inside and outside, triggering the processes of metaphoric felt meaning and overriding in its felt impact a more causal, probabilistic thinking. The

unexpected sameness between two acausal but already meaningful phenomena—whether symbolic (birds at death) or literal (precognitive)—creates a surprise and impact that raises the resultant meaning to something ostensibly “magical” and numinous. These experiences would be more common and acceptable in eras of cultural *unus mundus* where

Trigrams	Direction	Season	Meaning	Nature	Body	Animal	Family	Colors	Elements
Kun ☰	North	Winter	Receptive	Earth	Belly	Cow	Mother		
Chen ☳	North-east		Arousing	Thunder	Foot	Soaring Dragon	First Son		
Li ☲	East	Spring	Light Giving	Sun	Eye	Pheasant, Phoenix	Second Daughter	Red	Fire
Tui ☵	South-east		Joyous	Lake	Mouth	Sheep	Third Daughter	White	Metal
Chien ☶	South	Summer	Creative, Strong	Sky	Head	Horse	Father		
Sun ☱			Gentle	Wind, Woods	Thigh	Rooster	First Daughter	Green	Wood
Kan ☵	West	Fall	Abysmal, Danger	Water	Ear	Pig	Second Son	Blue	Water
Ken ☶	North-west		Keeping Still	Mountain	Hand	Dog	Third Son	Yellow	Earth

Figure 2: I-Ching (Early version of Fu Hsi). Circle Center: Hexagrams—Confucian guidance, with mythic elements

Direction	Season	Meaning	Element	Plant	Stone	Totem	Color	Moons	Animal Allies	Stones
North	Winter	<u>Contem- plation</u>	Earth	Cedar	Clear Quartz	Buffalo	White			
North-East	Moons of North							Contemplation Deep snow Strong winds	Snake Goose Butterfly	Lapis Lazuli Obsidian Azurite
East	Spring	New Beginnings	Air	Tobacco	Amber	Eagle	Yellow			
South-East	Moons Of East							New buds Planting New flowers	Hawk Beaver Deer	Fire Opal Citrine Coral
South	Summer	<u>Manifest- ation</u>	Fire	Sweet Grass	Garnet	Cougar	Red			
South-West	Moons of South							Hot sun Hot winds Harvest	Otter Sturgeon Spider	Rose Quartz Carnelian Fluorite
West	Fall	Healing	Water	Sage	<u>Tur- quoise</u>	Bear	blue			
North-West	Moons of West							Hunters First freeze Silent snow	Wolf Owl Horse	Jasper Malachite <u>Hematite</u>

Figure 3: Medicine Wheel: Solar Directions and Lunar Cycles. Circle Center: Spirit—World tree/mountain—Shamanic Ascent/Descent

inside and outside are already in a fully articulated formal alignment. For Jung this synchronous attitude was a key to the *participation mystique* of native peoples—with the proviso, contra Levi-Strauss, that it might again be available for renewal.

Traditional Synchronicity Systems: I-Ching and Medicine Wheel

Jung's (1950) major empirical example of a traditional psychoid system and its synchronistic use comes with his study of the ancient Chinese device for guidance and divination, the *I-Ching* or *Book of Changes* (Wilhelm, 1950; Govinda, 1981). It is probably the major historical preservation, if simplification, of the polyvalent lattice structures of metaphor and myth identified by Durkheim and Mauss (1903/1963) and elaborated by Levi-Strauss (1969, 1973, 1978, 1981). While it originated as an oracle device, its present form, with its Confucian commentaries of ethical guidance, dates from 500 BCE. Figure 1 shows its overlap in core structure with the North American Medicine Wheel, based on their co-incidence of direction, seasons, nature, and general physiognomies of meaning.

A comparison of their more detailed versions between Figures 2 and 3 shows the greater abstraction of the *I-Ching* from its presumed original—since the shamanic lattice systems have many more categories—in addition to the shift in the *I-Ching* to the more domestic elements of an agricultural people. Nonetheless the synchronistic operation of both systems remains, formalizing the features of unexpected metaphoric juxtaposition and their creative and archetypal impact that Jung describes in spontaneous synchronistic experiences.⁸

The core of the *I-Ching* lies in its metaphoric trigram structure. As reflected in Figure 2, the trigrams are composed of three yang (solid, active) or yin (broken, passive) lines, elaborated from an original oracular binary “yes” or “no.” Each of the eight resulting trigrams joins a specific dynamic meaning (receptive, arousing, light-giving, etc.) with metaphorically corresponding elements of nature (earth, thunder, sun), directions (north, north-east, east), along with seasons, parts of the body, animals, and family roles. These eight patterns of basic meaning correspond to Osgood (1964) on

the cross cultural universality of his eight semantic differential clusters—good-bad, strong-weak, and active-passive. For the *I-Ching* the top line of the trigrams pertains to heavenly, the middle to human, and the bottom to earthly meanings.

The juxtaposition of any two of these trigrams, based on the ostensibly random coin toss or yarrow stick methods (Wilhelm, 1950), yields sixty-four hexagrams, with their imageries elaborated both from their constituent trigram metaphors and attached Confucian commentaries. These hexagrams, as the answers to questions being asked for present guidance or future anticipation, cover highly general or archetypal situations, with titles like “taming power of the small,” “pushing upward,” or “darkening of the light.” Unlike the overlapping narratives of Levi-Strauss, the Confucian hexagrams are more generic, although with occasional allusions to what would have been a more original mythic framework (Govinda, 1981; Wilhelm, 1950). Arranging the trigrams in a circle, also reflecting the directional/seasonal pattern of the Medicine Wheel (as in Figure 1), the guiding hexagrams will emerge out of their trigram joinings at its center, much as the center of the world-map of the Medicine Wheel becomes the sacred tree or mountain of shamanic ascent/descent for the similar purpose of guidance and healing.⁹

In use the *I-Ching* joins individual questions (referent) with an unexpected answering image (hexagram as metaphoric vehicle). Although there are sixty-four potential guidances available, the imagistic force of the one selected opens a deeper personal resonance than usually allowed through ordinary reasoning—in short the system operates as a kind of personal “creativity machine.”¹⁰ It offers a crafted version of Jung's understanding of spontaneous archetypal dreams—the “big dreams” of shamanic traditions (Jung, 1948/1960)—where the novelty and impact of the resulting insight “compensates” for and deepens one's previous understanding. This is the synchronous impact that finds its more exteriorized version in the auto-symbolisms that arise from the spontaneous experiencing of dynamic patterns in the natural surround—which can similarly function as guidance “hexagrams.” In addition to these vision quest

synchronicities, where the Medicine wheel is laid out physically its ritual dance patterns can combine and cross its different “trigrams” to bring out and embody needed powers and virtues (Callahan, 2010).

Thoreau (1854/1982) also drawn in his later years to the study of shamanism (Dann, 2017), describes his own spontaneous version of vision quest in the way that expressive patterns in nature—suddenly standing out as auto-symbolic amplifications of one’s inner preoccupations—can offer unexpected guidance. A related shamanic version (Hunt, 2011) involves asking for guidance on a particular issue before a woodland or park walk, then deliberately putting the matter aside, to see later whether a sudden attunement to a patterning of trees, water, or a bending of reeds in the wind may mirror and perhaps reconcile that concern. In one of Thoreau’s examples in *Walden* (p. 383) a state of acute loneliness was suddenly relieved by a feeling of “sweet and beneficent” sympathy in the “very patterning of the drops” of a gently falling rain as “the presence of something kindred to me.” An attitude of surrender to the rich physiognomies afforded by the natural surround will offer its own hexagram.

The view of such an exercise as merely “superstitious,” as in the “bad luck” of a crow flying across one’s path, misses the difference between such modern residuals and the rich multiplicity of metaphoric/mythic perspectives available both in nature itself and in traditional mythological systems. For Jung (1931/1964) these are the exteriorization of our contemporary “internal” unconscious—externalized in the natural surround in a way difficult to conceive by those who do not go there. It becomes the outward affordance of a formal operations in affect.

If Toynbee (1957) is correct that the point of each major civilization is its emergent form of spirituality, and Jung that a version of neo-shamanism would become a futural Aquarian reconciliation for the accelerating technological civilization ahead, then his use of the *I-Ching* may offer some clue for that potential unfolding. While it is true, with Levi-Strauss, that the complex mythologies of native peoples are mostly lost, they have also been partly

interiorized in the lataif/chakra/alchemy systems of the world mysticisms (Eliade, 1958). It would then be their re-exteriorization—both in systems like the *I-Ching* and in the actual surround of the natural order—which would begin the re-sacralization of planet in the face of ecological crises to come. Of course more specific knowledge of birds, trees, clouds, and constellations will help, but the core of Jung’s active imagination and amplification extended back into parks and woodlands is already a form of Hallowell’s social dialoguing with the world.¹¹

On the “trigram” level it would be on just this particular day that just this earthen path descending and curving ahead would offer the sense of a grounding power needed for just that issue pending. The unique strength and vibrancy of each separate tree in that cluster reminding one to respect a crucial difference with another. The sharp will of a cold wind on this April day bending the reeds of a river shore into a still more perfect essential will of surrender, suggesting the balance of a needed compromise. Meanwhile, on the level of interpretive “hexagrams,” there is no reason why there should not be, given that a later alternative Taoist version of the *I-Ching* already exists (Cleary, 1986), future versions based on separate regional geographies, histories, and religions—much as Hölderlin began for the Rhineland (Heidegger, 1935/2014; Hunt, 2019) and Thoreau for New England woods. The result, extrapolating from a Jung thus prescient, would be its own re-visioning of Levi-Strauss’ kaleidoscope of overlapping physiognomies of world—each in its multi-perspectival metaphoricity affording the decentering and unselfing of a spiritual intelligence.

Envy Theory and the Bourguignon Effect

Bourguignon (1973), as also replicated by Shaara and Strathern (1992), and Winkelman (2010), has demonstrated the statistical relation between societies of increasing socio-economic complexity and the decline in cultural sanction for widespread participation in visionary/ecstatic experience. Such participation is more or less universal for all persons in the hunter-gatherer traditions—with the shamans as its guides and experts. Yet even in primitive kingships (Trigger, 2003), let alone the major world civilizations (Weber, 1922/1963), it is restricted to the

specialized groups of mystics, prophets, and priests. Bourguignon (1973) also distinguished between the shamanic “vision trance” typical of the hunter-gatherer traditions—also including vision quest, sweatlodge, psychedelic plants, and archetypal dreaming—and the already socially restricted “possession trance” of agriculturally centered tribal peoples. It’s more agitated phenomenology—including spirit channeling, amnesic or dissociated “speaking in tongues,” and sorcery practices—already reflect the class conflicts endemic to social hierarchies based on property, polygamy, and often slavery. Possession trance is the numinous under increasing social tension. Following Weber’s (1922/1963) typology of major religious movements, one can add that shamanic vision trance reappears within larger civilizations as mysticism, while possession trance sublimates into what Weber termed “ethical prophecy” (Hunt, 2003)—with its periodic revivalisms of ecstatic prophetic sects often pre-revolutionary in their symbolic and sometimes political implications (Lanternari, 1963; Knox, 1950).

The relation between universal sanction for participation in vision trance and the more egalitarian hunter-gatherer traditions does not seem to be accidental. These are the societies based on social reciprocity and gift giving (Potlach) as described by Mauss (1966), who also stresses just how tenuous and fragile such balancing can be, maintained only with constant attention. What is striking is how closely their central values of “gratitude,” “humility,” and “regenerative reciprocity” (Kimmerer, 2013) align with the fully realized phenomenology of awe (Keltner & Haidt, 2003) and the numinous (Otto, 1917/1958), with its spontaneous enhancements of communality, humility, and gratitude. Here the inner state of modern Western subjects describing awe and the outer values of the shamanic cultures mirror each other—suggesting that the latter would indeed be the maximally open social-historical settings for numinous experience.

The inverse of this relationship is reflected in the Native North American myth of the Windigo (Kimmerer, 2013), a cannibalistic monster whose ravenous greed and envy directly reverses the values of reciprocity. For these peoples the Windigo

also came to characterize the Western colonizing mentality, with the sense that they were being “asked to admire what our people viewed as unforgiveable” (Kimmerer, p. 308). An illustration of this dilemma, and its constraining effect on realization of the numinous, comes with Taussig’s (1987) observations on the distortions of Ecuadorian Ayahuasca shamanism where economic pressures forced native shamans to minister to the impoverished small city colonists and barely surviving local farmers who had become their major clients. Here traditional vision trance practices were pushed into what has been called the “institutionalized paranoia” of sorcery (Whiting, 1959). The settlers’ major concerns had become how to identify and magically negate the “evil eye” holding them back from economic prosperity, seeking this protection from native shamans whose culture had no such concept. Their Ayahuasca sessions were then devoted to these marginalized colonists who “have nothing” but are terrified of those “who have even less” (Taussig, p. 394), with the result that traditional Ayahuasca visions of celestial cities in the sky (Shanon, 2002) were replaced with what Taussig terms a surreal “pastiche” of endlessly contending angels and their satanic opponents.

The possibility that increasing envy and fear of envy in strongly hierarchized societies will block and distort the numinous, and so help to explain the Bourguignon Effect on a psychological level, can be seen through the phenomenology of envy offered by the psychoanalyst Melanie Klein (1957), as part of her larger developmental model of infancy and early childhood. She stresses the insatiable greed of intense envy, an inability of the envious person to ever be satisfied, and the destructive effects of envy on one’s capacity for enjoyment—citing Chaucer to the effect that envy is the worst sin, since where other sins are opposed to specific virtues, envy must seek to spoil and demean all virtue. This is also part of its unique pain, since the envious person must denigrate what is actually most admired. The result is a secret shame and self hatred that, one can add, may also encourage a schizoid individualism well suited to competitive hierarchic economies and/or a related paranoia of projecting one’s own inner destructiveness onto others. The latter is

well illustrated in Taussig's "evil eye" of which the suspected sender may not even be aware—evoking an unliveable atmosphere of suspicion and ubiquitous distrust.

By implication, Klein comes close to defining envy as the incapacity for the numinous—the impossibility of its awe, gratitude, and wonder. Envy must specifically oppose the communality and altruism emerging in the wake of intense numinous experience, while any opening toward its humility can only intensify the secret humiliation of an underlying sense of deficiency. The envy so reinforced by strongly hierarchical societies will make the full phenomenology of awe more difficult for most of their members. The result would become the restriction of vision trance to smaller groups of the less pressured—as in Troeltsch's (1931/1960) "secret religion of the educated classes." By contrast, the extremes of a possession trance sorcery make its gradual suppression all the more understandable, while the more developed fundamentalist propheticisms, responding most directly to social class inequities, both enshrine and push back against those hierarchies.

It is of interest that both Klein (1957) and Jacques Lacan (1981) see envy as an intrinsic existential dilemma of the human condition. Klein bases this on the radical helplessness of the infant compared to the outward power and capacity of its caretakers, and Lacan on the inchoate formlessness of one's inner kinesthetic body image contrasted with the more complete visually defined gestalt of the perceived other. They just *look* more impressive than one *feels* in oneself. Rene Girard (1977; Haven, 2018) posited a similar primacy to what he termed "mimetic desire"—the envious need to want what others seem to desire, based on the sense of their "greater plenitude of being" (Girard, 1977, p. 146). It would be this existential disparity of self and other that reciprocity/gifting societies sought with such effort to mitigate and continually re-balance. It is that same disparity that becomes intensified in more hierarchical and competitive societies, for Girard deflected into the sacrificial violence of primitive kingships. The Bourguignon Effect becomes the measure of this progressive suppression of the very states of consciousness whose original healing

function would be that same amelioration.¹²

Although Jung, unlike Durkheim and Weber, paid little or no attention to the socio-economic realities always partly mirrored within the world religions, it would seem that recently increasing inequalities of a globalized corporate and technological elite, along with a potential re-Feudalizing of the educated middle and working classes who for Troeltsch (1931/1960; Campbell, 1978) were to be the core of a futural this-worldly mysticism, must endanger the neo-shamanic Aquarian Age Jung came to envision. On the other hand, attempts to re-define economies in terms of a larger public good and health of the planet—as in a socially equalizing guaranteed minimum income and fully adequate social safety net, along with the opening this might afford to large scale popular creativities—would begin to re-constitute those fundamental structures of reciprocity and communality that would also support openness to the healing numinous. What Jung had in mind would require some version of this digging a tunnel—however serpentine—from both ends. Greater social equality and reciprocity would then favor a widespread neo-shamanic search for the very experiences that would in turn foster and further inform those very values.

Conclusions

How to conclude this series of papers centered on Simone Weil (Hunt, 2017), Wilhelm Reich (Hunt, 2018a, 2018b), the later Heidegger (Hunt, 2019) and now Carl Jung—conjointly with other figures of the 1930s, 40s, and 50s such as Krishnamurti (1973/1987), Teilhard de Chardin (1959), Toynbee (1957), and Gurdjieff (1950)—all of whom envisioned a futural planetary wide renewal of spirituality to answer a globalizing disenchantment, technologically accelerated materialism, and potential for mass and eco-destruction? These were the overlapping envisionings of a still distant Age that also informed the historical context for the present era of empirically based humanistic, transpersonal, and consciousness studies movements in the human sciences.

On the most abstract level of that convergence—its upper trigram, so to speak—there

have been the various attempts to essentialize the experiential cores of the world religions—Krishnamurti for Vedanta, Gurdjieff for Islamic Sufism, and for Christianity Teilhard de Chardin and Jung in his naturalization of Christ as Self. The form of loose perennialism common to these thinkers can best be understood as something pending and under development. Its constructivist critics are not wrong, but missing something already underway in creative response to the brave new world ahead.

On the more basic—lower trigram—level of contemporary spiritual practices of radical openness, the ubiquity of meditation techniques spreading through all levels of society, the expanding recognition of the psychedelics already central to some traditional shamanisms, the body work traditions initiated by Reich and extending into holotropic breathing and Tai Chi related movements, and the non native adaptations of vision quest, dream sharing, and interior journeying groups, along with a closely related Jungian active imagination, have all come to constitute the present era of applied practices whose original context was these New Age anticipations.¹³

Still to be filled in, however, would be a middle level—central to Jung, Reich, and Heidegger—linking those abstract essentializations with these emerging transformational practices and their increasing empirical/scientific research. This middle zone also emerges on two levels—rather like conjoining trigrams—involving abstract and concrete versions of a re-newed *unus mundus* that might re-create the more traditional mirrorings of human microcosm and the cosmic macrocosms of Sorokin's ideational/classic cultures.

On the one hand, there have been the developments in quantum and cosmological physics (Atmanspacher, 2015)—first identified by Jung and Pauli—that seek to align the consciousness-like features in quantum processes with co-emerging phenomenological and meditative studies (see also Hunt, 2001, 2006). Jung's version of this potential *unus mundus*, and Heidegger's analogous but more abstract phenomenology of Being, have the potential virtue of replacing a modern universe alien to humanity—Pasal's "silence of infinite spaces terrifies me" (1670/2006, p. 72)—with one that mirrors us

at mutually deepest levels. The need for such a re-joining was also present on a still more speculative level in Reich's (1951/1973) orgone energy of life and cosmos, and on a more consciously fantastic level in Gurdjieff's "hydrogens" of outer "suns" and inner alchemy (Ouspensky, 1949).

The issue at this level of *unus mundus*, and common to both Jung and Heidegger, is how to reconcile the phenomenology of the numinous, with its all-encompassing sense of transcendence, and the idea of spirituality itself as a human capacity and intelligence. How to avoid here both a false reductionism and a Homo Deus inflation—both threatening the assimilation of a naturalized spirituality to the technology of an endless manipulation that it might better compensate. Indeed, given these microcosm/macrocosm convergences in metaphoricity, and the very different intent and methodology of the social-personal and thing intelligences involved (Hunt, 2009, 2019; Jones, 2019), one could as well say that what Jung and Pauli "discovered" was actually Lakoff and Johnson—in the sense of their implicit and universal metaphoricity already potentially joining mind and world, rather than any final synthesis of spirituality and science.

There is some irony in the search of these seminal figures for a New Age planetary spirituality—which while truly needed and necessary for any sense of purpose and balanced "dwelling" in the Anthropocene to come—must in the end also be as finite and time limited as any other ideational/classic age in history. What would be unique in the one to come would be 1) its planetization, 2) the danger of unbridled materialism to that planet, and 3) the realization shared by Jung, Heidegger, and Gurdjieff of the human responsibility entailed—that it is God that now needs humanity for its Being. Spirituality fully understood as a human intelligence makes the numinous a capacity to be developed or not—in Jung's and Gurdjieff's terms, soul is something to be made.

Finally, returning to the more pragmatic level of spiritual practice, there is the experience centered version of *unus mundus* in Jung's neo-shamanic active imagination and mythic amplification. It is best exemplified in his engagement with the

synchronicity of the *I-Ching*—and one can now add its related versions in the metaphoric systems of native shamanism and Medicine Wheel. Here is the direct mirroring of social-personal intelligence and natural metaphor that is the operational basis of his archetypal imagination and its spontaneous guidance. Variations on this neo-shamanism are the common contributions of Jung, Reich, and Heidegger as the potential renewal of an ab-original dialogue of person and world.¹⁴ It might help.

Notes

1. One could object that Weber's ubiquitous secularization and disenchantment has already been partly answered by a contemporary "post-secular" era based on multiple religious fundamentalisms, New Age practices, and spiritual revivals amongst indigenous peoples (Wade, 2019). These, however, are more regional and class based reactions against Weber's globalizing dominance of an economic and technological materialism, rather than the more futural planetary-wide spiritual age that Jung, Heidegger, Reich, and Toynbee were anticipating.
2. A further barrier to reading Jung from the perspective of contemporary transpersonal studies is largely semantic and follows from a collision between his adherence to a Western "unconscious" and the "consciousness-as-such" of the Eastern meditative traditions. For Jung, consciousness—always entailing a subject-object division—is specifically human. Protozoa can't have it, despite appearances so convincing to the early Darwinians (Hunt, 1995a, 2001) and a similar Buddhist continuum of all sentient beings (see Jung's letters to Evans-Wentz, 1973, pp. 249, 262). In a related aspect of this semantic collision, where Eastern meditative states amplify the deep forms of consciousness, Jung sees such states in terms of his intrinsic unconscious, with its neo-Kantian epistemological limits—ostensibly no "mind-as-such" if no "thing-in-itself." This requires an often frustrating double bookkeeping when reading Jung's otherwise interesting commentaries on Taoism (1938/1967) and Tibetan Buddhism (1939/1958).
3. This phenomenologically inferred account of cognitive process is broadly consistent with current neuroscience modelling: The heightened "turning around" of these states would be reflected in the forebrain "default" activation of meditation research (Lutz et al., 2008), the metaphoric/synesthetic regions amplified in that "turning" in the right parietal regions joining the occipital and temporal (Hunt, 1995a; Ramachandran & Hubbard, 2001), and the necessary liberation from the body image basis of ordinary identity in the attenuation of activity in the more anterior areas for bodily self (Atari, et al., 2015). Of course the intensity of the human affect to be decentered will entail the limbic and thalamic involvements in deep meditation and psychedelic states (Haule, 2011a), but their impetus would come from an attempted formal operations in affect of a neurocortical spiritual intelligence (see also Grafman et al., 2020).

This broadly neocortical basis for meditative and altered states—also fully consistent with spirituality as a symbolic intelligence—means that attempts by contemporary Jungians (Goodwyn, 2010; Haule, 2011a; Hogenson, 2001) to reformulate Jung's "phylogenetic" collective unconscious in more current evolutionary terms are largely incidental to the more empirical phenomenology of an archetypal imagination. Jung himself to the contrary, it is no more or less relevant to the nature of human spirituality than the biological evolution of any other intelligence (i.e. mathematics) to its various forms.

4. The importance of seeing a formal operations in affect at the heart of Jung and Levi-Strauss on mythological thinking—where Wilber (2000) finds something more primitive, pre-formal, and pre-trans—comes in its move away from any automatic hierarchizing of the highly literate Eastern meditative traditions over the pre-literate shamanisms, and so falsely over-concretizing the metaphors they already intuit as an "essence" of "something higher" (Levi-Strauss, 1966, p. 149; Reichel-Dolmatoff, 1975, pp. 124–125).

On grounds of theoretical parsimony there is less need of anything *post* formal if a formal operations in affect is already so difficult to achieve in any society and so variable in terms of the forms of consciousness realized, their states and stations, and degree of participatory expression in social life (Hunt, 2016). This view is consistent with Wade (2019) on the individual and cultural multiplicities of spirituality, and with Wilber's (2000) more recent treatment of different developmental "lines" as relatively independent of his earlier "ladder" model.

5. It is interesting to note that "endopsychic perception" is the cognitive theory of altered and higher states of consciousness shared by Freud, Jung, Silberer—and in a more contemporary vocabulary the present author (Hunt, 1995a). Where Freud saw here *only* narcissism, for Silberer (1917/1971) these states of "intro-determination" had both a progressive "anagogic" side and a regressive potential—very much as reflected in Lukoff (1985) on mystical experience with psychotic features. For Silberer these states can lead either to the "extension" or "shrinking" of personality—a higher realization or a "losing oneself" in spiritual pathologies of inflation or withdrawal (Silberer, 1917/1971, p. 287). Tragically, shunned by both the Freud and Jung whose differences he tried to mediate, Silberer committed suicide in 1923 at the age of forty (Corliss, 2018; Roazen, 1984).
6. Jung's intuitions about shamanic peoples did not prevent the colonialist, condescending, and often tone-deaf quality in his accounts of his visits to the Elongi of East Africa and Pueblo Hopi of New Mexico (Jung, 1961), which contemporary Jungian analysts have needed to acknowledge (Bair, 2003). That said, it was also remarkable for a Swiss psychiatrist of the 1920s to undertake these "expeditions" in the first place, emerging entirely from his early awareness that what had happened to him and what he was developing as a therapy for spiritual renewal of his Western clients was a spontaneous version of shamanic traditions already embedded within the Hermetic Neo-Platonism he had initially used as his guidance.
7. Jung's (1954/1960) occasional use of the term psychoid for the psycho-somatic unity of body and mind can only be misleading in light of its more predominant reference to a cultural *unus mundus* of mind and non-sentient matter. It is especially problematic if contra-Jung one understands "soma" as already inherently sentient, along with all motile living creatures, and so needing no "transcendental" uniting, but only a human intuitive empathy for its outward behavioral expression (Hunt, 1995a; 2001). See also Note 2.
8. The Western Tarot, with its pictorial images, coordinated archetypal situations, and alchemical and Cabalist associations, is a system analogous to the *I-Ching*. It is a later occult elaboration of Renaissance visionary magic (Webb, 1974), in contrast to the *I-Ching*, whose most basic structure can be seen as an indirect carry-forward of an earlier shamanic tradition (Durkheim and Mauss, 1903/1963). Its earliest extant written origins are uncertain. A confluence of multiple literary and oral divinatory lines culminated in the major King Wen/Confucian system sometime between 500 and 200 BCE (Moore, 1989). Traditionally the Fu Hsi system -- with its oldest written version from around the same time -- was considered the earliest form of the the *I-Ching*, a view perhaps strengthened by its greater overlap with the extant oral metaphoric lattices of Native American mythologies and Medicine Wheels.

To better bring out these parallels, Figures 1 and 2 are based on the original Fu Hsi organization of the *I-Ching*, also seen by Wilhelm (1950, p. xxxviii) as echoing an earlier Chinese hunter-gatherer tradition. To further extend this alignment of the Fu Hsi with Durkheim and Mauss, Figure 1 inverts the traditional Chinese representation of South (Creative, Heaven, Summer) as above and North as below in order to match the North American Medicine Wheel. The use of Fu Hsi also entails a shift in the intermediary compass directions (north-east, south-west, etc.) from the directional and seasonal associates of King Wen, which also

aligns better with Native shamanic systems. The result is an even more striking overlap than that posited by Durkheim and Mauss.

9. The additional variations in meaning based on the possibility of multiple changing lines within the hexagram, the separate analysis of the two internal trigrams holding the hexagram together, the new hexagram resulting from all changing lines considered together forecasting a further future potential, and the possibility of reversing all lines of the target hexagram to reveal its implicit origin, create a multiplicity of meanings that is at least analogous to Levi-Strauss' multiple variations of each mythic narrative—which inferentially would also have characterized earlier ab-original Chinese mythologies.
10. Research with Western subjects found that those higher on imaginative absorption, sensitivity to metaphor, and previous altered state experience found *I-Ching* meanings the most meaningful (Hunt & Popham, 1987).
11. None of what Jung envisioned will be possible without a widespread grade school instruction in dream sharing, meditation, and methods of active imagination. In this regard I wish to render a heartfelt tribute to my sixth grade teacher Mr. Cox. One day, out of the blue, we were told to put our heads on the desk, close our eyes, and let our minds go wherever they would while he played classical music—I think it was Bolero—and afterwards to write all that we had imagined. I, who had been a discouraged and rather mediocre student in those years, found myself enthralled and filled eight pages worth of mysterious forests, secret caves and tunnels, and their extreme denizens. He read it to the class the next day and after that—a mind both awakened and seen—I was not the same person.

That debt acknowledged would not be complete without the telling of my first walk in the woods at age 5—guided by my beloved great uncle Alec, outside Maidstone, England—the grand and never to be forgotten adventure only ending after we had to turn back finally, owing to the likely proximity of “bears.” Without that walk how would I ever have had the material needed for Mr. Cox?

12. In this regard it is relevant to note the shamanic dimensions in earliest Christianity: 1) communal sharing of meals and mutual charity, 2) the minimization of envy through humility and forgiveness itself as abstract gift, 3) hands-on physical and spiritual healing, 4) initiatory symbolic dismemberment and bodily re-generation reflected in crucifixion and resurrection, 5) the element of vision quest reflected not only in the test of desert temptation, but already in the flight of the soul in the contemporaneous *Books of Enoch* as a new “son of man” (Crossan, 1991) and the rapid appearance of the visionary desert monks (Gibbon, vol. IV, 1788/1994).
13. Indeed a progressively renewed and expanding psychedelic revolution (Pollan, 2018), as a slow moving version of Leary's (1968) suggestion for LSD in the water supply, may be a major impetus toward Jung's longer-term neo-shamanism. Jung himself (1975, pp. 172–173, 222–224), while expressing an interest in the new psychedelics, worried that the experiences were too sudden for any balanced assimilation. It would seem he is in the process of being quietly overruled.
14. After completing this conclusion, it occurred to me to wonder what its actual implied hexagram might be. Interestingly and unexpectedly, if in the conclusion to this paper the upper trigram of the essentialization of world religions would have to be considered as Chien—the creative/sky (Figure 2), and the lower trigram of the multiple empirical techniques of openness and their scientific research be considered as Kun—the receptive/earth, then the resulting overall hexagram for this series of papers becomes hexagram 12—Standstill and Stagnation: Certainly the situation of modernity pictured by our seminal figures and reflecting the corresponding distance in their own view before any possible New Age of global spiritual renewal:

Heaven and earth pull away from each other ... drawing further and further apart ... only inner worth can escape the difficulties...on earth confusion and

disorder prevail ... states go down to ruin.
(Wilhelm, 1950. pp. 54, 55, 84).

Its intersecting or conjoining trigrams, representing, nicely as it works out, the abstract and concrete/experiential levels of Jung's *unus mundus*, would be Sun—the gentle/wind through the woods—corresponding to the highly speculative unifications based on quantum processes and/or Reich's flowing orgone, and Ken—keeping still/ the mountain—reflecting the neo-shamanic conjoinings of person and nature central to Jung's active imagination. Together these inner trigrams make hexagram 53—Development and Gradual Progress—the image of the slow growth of the tree on a mountain—here as the experiential re-linking of sky and earth. Returning then to hexagram 12, and keeping in mind the long distance ahead and uncertainty of any New Age such as envisioned by Heidegger, Jung, and Toynbee:

The standstill does not last forever.
However, it does not end of its own accord; the right person is needed to end it.
(Wilhelm, 1950. p. 57)

THAT has indeed happened on occasion in human history. The question becomes what would that look like on a planetary level?

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