GATHERING THE LIGHT

A JUNGIAN VIEW OF MEDITATION

V. WALTER ODAJNYK

FOREWORD BY

THOMAS MOORE

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FOR KATHY AND ALEXANDER

Meditation preserves the one who meditates, it gives one long life, and endows one with power, it cleanses one from faults, it removes any bad reputation and gives one a good name, it destroys discontent and fills one with content, it puts an end to all fears and endows one with confidence, it removes sloth filling one with zeal, it takes away lust and ill-will and dullness, it puts an end to pride, it breaks down all doubt, it makes the heart peaceful and the mind gentle, it makes one glad, it makes one grave, it gains one much advantage, it makes one worthy of reverence, it fills one with joy, it fills one with delight, it shows one the transitory nature of all compounded things, it puts an end to rebirth, it obtains for one all the benefits of renunciation.

—Milindapanha 139-40

CONTENTS

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FOREWORD

by Thomas Moore

In its basic forms meditation is simply something that human beings do. We stop before a beautiful sunset and take it in as a deep aesthetic experience. We hear bad news and stop and think through all its implications and feel its impact on our emotions. We walk in a forest and can't help but get quiet to be part of the natural world around us. We think through our problems and wonder about our future and consider the past.

Spiritual traditions offer ways to make these simple, primal ways of meditating more formal and more effective. More sophisticated ways of meditating take us deep and have an even greater impact on our emotions, worldview and sense of self. They calm us not just by quieting the body and the mind, but by cleansing the impurities of our psychological and spiritual condition, a point made by that well-known champion of meditation and the dark night of the soul, John of the Cross.

If you have read C.G. Jung's memoir, *Memories, Dreams, Reflections*, you will have eavesdropped on a remarkable man who, perhaps more than any other 20th century person, used many methods, internal and external, to explore his soul. Many readers are surprised to find what they thought was an autobiography to be slight on facts and heavy with internal images and experiences. Jung explored and mapped and named the inhabitants of the inner world with a ferocity of imagination rarely seen. All the while, he connected his discoveries and inventions to the discipline of psychology and to the religious, occult, and spiritual traditions of the world.

So it makes sense to relate our efforts to meditate with Jung's writings, especially with his notions of Self, his alchemical studies, and his special method of active imagination. Having not worked this idea through for myself, after studying Jung intensely for many years, I was surprised and happy to see it done so enthusiastically and intelligently in this remarkable book by V. Walter Odajnyk.

When contemporary psychology confronts meditation, it often moves in a reductive direction, like telling us that certain parts of the brain are lighting up when a person enters deep focus. But Jung was not your typical psychologist. He had a vast and detailed interest in religious and spiritual issues and for the most part didn't reduce the spiritual to the psychological. Or, if he did come close to it on occasion, generally he tried to elevate psychology through an enthusiastic appreciation of religion and opened up the meaning of religious rites and imagery with his own rich brand of psychologizing. As a former member of a Catholic religious order, I found his writings on the Mass and on the Virgin Mary enlightening and enriching.

This book also makes interesting comparisons between psychotherapy and transcendent forms of meditation. There is much to learn here about the two processes, one sorting out the psyche and the other reaching into transpersonal realms. In my own favored language, I would say that there is a spiritual form of meditating that takes us beyond ourselves and a soul meditating that remains close to life and personality, using art, images, ritual, and nature as aids to contemplation.

Jung tells a fascinating story of his discovery of alchemy and its usefulness to his own life and to his work. In the first relevant dream he found himself in a wing of his house he didn't know existed. It contained a library of esoteric books. Then he found himself locked up in the 17th century, the time when European alchemy flourished. I find it an exciting and fruitful idea to use alchemy as the basis for a special kind of meditation, and you have the fundamentals in this book.

Alchemy provides us with particular images for the materials, processes, and phases of soul work. Jung began with the *The Secret of the Golden Flower,* and so it's appropriate that it is the focus of this book. Today especially, a time of thorough materialism in science and psychology, we have to extract the soul from the many literal and purely physical ideas we have about human life. You might say that a primary purpose of meditation is to

recover our souls from being lost and stuck and covered over with ideas that are too thick for the subtleties of soul work.

Most people who know a little about Jung are familiar with the notion of the psychological complex and the archetype. These are essential elements in a Jungian therapy that helps a person get freed from the dominance of a particular complex or archetype. Professor Odajnyk makes the important point that meditation is an effective way to contact the complexes and to reach the archetypal level of experience. I can imagine it having a useful role in the therapeutic analysis of the psyche. I might even go so far as to say that at times therapy itself is a kind of meditation. Dream work, for instance, takes you deep into reflection on images that are full of interest and relevance because they shed so much light on the underworld of our daily experience.

I welcome the re-appearance of this book because generally people focus on the technical aspects of meditating and not so much on the processes and fantasies of the psyche that are involved. I wouldn't recommend a purely Jungian style of meditating, but Jungian ideas can enrich the experience and importantly bring the deep psyche into the picture. Sometimes people become so focused on their spiritual progress that they neglect the deep soul.

As you read this subtle, carefully thought-out book, you might draw simple lessons for yourself that you can apply to your meditations. You might expand your very notion of what meditation is and how to go about it. In a more general sense, you might begin to reconcile soul and spirit in your life, achieving one of the primary goals of alchemy. Imagine this book lying open in a warm, shadowy and mysterious laboratory of the soul. It offers you guidance and a few recipes for becoming a deeper and more soulful person.

INTRODUCTION

At the beginning of the Christian era, the entire Mediterranean world was caught up in the throes of a spiritual ferment—not unlike that of our day. The Roman Empire had completed the eastward expansion begun by Alexander the Great and brought together the ancient cultures of the Near East and the younger cultures of the West. A cosmopolitan, secular, Hellenic civilization and a common language unified the entire region. The various indigenous traditional religions lost their hold on the religious feelings of their adherents. A merging of the gods and cults of different regions took place, and something like our New Age movement developed. That movement combined Oriental mythologies, astrology, Iranian theology, elements of Jewish biblical and occult traditions, Christian salvation-eschatology, the mystery religions of Isis, Mithras, and Attis, Platonic terms and concepts, and alchemical imagery. Christianity itself was only one among many new religions of the time that held a radically dualistic view of the nature of reality along with an otherworldly goal of salvation. In ancient Rome, as in the United States today, every conceivable religion was represented, and many people wandered from sect to sect in search of novelty and transcendent

experience. It was even possible to travel to India and China in that quest.

Today, the religions of East and West have met once again. One of the significant results of that encounter is a renewed interest in meditation. I say "renewed" because meditation is not new to the West. Both Christianity and Judaism have a rich contemplative tradition. But beginning with the Renaissance, that tradition slowly began to recede as Europeans turned their attention toward the outer world—exploring the newly discovered American continent, studying different cultures, and pursuing an objective inquiry into nature. Thus, when the Eastern religions gained popularity in the West during the late 1960s and early 1970s, many Christians and Jews initially encountered meditation through Eastern teachings. Daniel Goleman, in the introduction to his book *The Meditative Mind,* describes the situation at the time. He states that when he wrote the first version of the book in 1977, meditation was new to the West. (This is not quite true; rather, meditation in the West had disappeared from common religious practice.) Goleman became intensely interested in meditation and as a graduate student in psychology went to Asia to study the meditative traditions in their original setting. He writes:

> Those of us who were drawn to the meditation teachings of the East were confronted by a panoply of techniques, schools, traditions, and lineages. Suddenly we heard talk of strange states of consciousness and exotic states of being—"samadhi" and "satori," Boddhisattvas and tulkus.
>
> It was new and unfamiliar terrain to us. We needed a Baedeker, a traveler's guide to this topography of the spirit. I wrote *Varieties* as such a guide, an overview of the major meditative traditions that were then finding so many eager students. . . .
>
> Now, more than a decade later, things have changed. Meditation has infiltrated our culture. Millions of Americans

> have tried meditation, and many have incorporated it into their busy lives. Meditation is now a standard tool used in medicine, psychology, education, and self-development. . . . People meditate at work to enhance their effectiveness; psychotherapists and physicians teach it to their patients; and graduate students write theses about it.[1]

During the 1970s, and even more so today, a good number of believing Jews and Christians who were exposed to Eastern meditation began to look to their own traditions to rediscover and revitalize the practice of meditation in a Christian or Jewish context. Rabbi Aryeh Kaplan, for example, made such an attempt with his book *Meditation and the Bible,* published in 1978. In a later book, *Jewish Meditation,* he noted that "as many as 75 percent of the devotees in some ashrams are Jewish and large percentages follow disciplines such as Transcendental Meditation. When I speak to these Jews and ask them why they are exploring other religions instead of their own, they answer that they know of nothing deep or spiritually satisfying in Judaism. When I tell them there is a strong tradition of meditation and mysticism, not only in Judaism, but in mainstream Judaism, they look at me askance."[2]

Nevertheless, Kaplan admitted that even many rabbis and scholars were not aware that such a tradition exists. For since the Enlightenment, reference to meditation disappeared from mainstream Jewish literature, and even from Chasidic literature, where it once played a central role. Kaplan had to undertake a difficult scholarly task to rediscover the tradition of Jewish meditation, for most of the important texts on Jewish meditation had never been published and existed only in manuscript form stored in libraries and museums in different parts of the world. The manuscripts first had to be located, copied, and their often obsolete scripts deciphered. And even then, much of the material would have been incom-

prehensible to someone who had had no experience with meditation.

Although the once numerous and thriving monasteries of the Catholic Church are gone or stand empty, at least the classic texts on meditation have always remained available. Among these are *The Cloud of Unknowing* by an anonymous fourteenth-century author; *The Ladder of Perfection* by Walter Hilton; *The Dark Night of the Soul* by Saint John of the Cross; and *The Interior Castle* by Saint Teresa of Ávila. The monasteries on Mount Athos, too, stand mostly empty, but the Eastern Orthodox Church has maintained a lively, if diminished, tradition of meditation with the so-called Jesus Prayer. The tradition is preserved in the *Philokalia,* a collection of writings by early Church Fathers. The Jesus Prayer (known in the West as Hesychasm) is associated with Hesychius of Jerusalem, a fifth-century teacher who stressed the value of repetitive prayer as a way of stillness and repose leading to a vision of God. The prayer consists of the unceasing repetition of the Publican's plea: "Lord Jesus Christ, Son of God, have mercy upon me, a sinner." The shortened version of the prayer is simply *Kyrie eleison,* "Lord have mercy." (The technique is similar to the Hindu practice of *japa,* or holding the object of one's devotion constantly in mind through the ceaseless repetition of a divine name or a mantra.)

In spite of these still extant Christian meditative traditions, many contemporary Christians were led back to these pursuits by way of an exposure to Eastern meditation. One notable example is that of John Main, a practicing Catholic, who was taught mantra meditation by an Indian teacher in Malaya. He decided to become a Benedictine monk, and when he described his way of meditating to his novice master, he was told to stop. Instead, he was asked to undertake the more intellectual forms of meditation—discursive, conceptual, and imaginative. Then one day he read John Cassian, the teacher of Saint Benedict and Saint Thomas

Aquinas, and recognized that Cassian's *meditatio* was essentially identical with what he had been taught by his Indian teacher. He began to teach this form of meditation in 1976 and founded a worldwide network of small meditation groups.

The most popular Catholic exponent of the contemplative life in recent years was the Trappist monk Thomas Merton. His *Seeds of Contemplation,* which appeared in 1949, was a widely read book long before Eastern meditation made its incursion into the West. But eventually he, too, became greatly interested in Eastern, particularly Buddhist, meditation, and on his fatal trip to Asia in 1968 (during which he died accidentally from electric shock), he even toyed with the idea of working with a Tibetan guru. Merton had a life-long interest in Zen Buddhism and wrote a number of essays on the topic.

The newly revived interest in meditation, however, is not limited to religion. Many people meditate for purely secular reasons: to improve their concentration or to obtain a sense of equilibrium, clarity of mind, and a general feeling of well-being. Others use various meditation techniques to activate, explore, and sometimes restructure aspects of their psychology. Perhaps this broad interest in meditation is a presage of a Western cultural enantiodromia—a turning away from the preoccupation with outer reality toward an exploration of the inner world. But for the moment, the Western scientific approach is being applied to meditation as well. Different forms of meditation have been subjected to experimental studies both inside and outside a religious context. The psychological, physiological, and neurological (EEG patterns) changes taking place during and after meditation have been described. Research has shown, for example, that even the most elementary meditation practice, repeating a mantra or focusing on one's breath, tends to have a beneficial effect on the immune system and to improve such conditions as

hypertension, angina and arrhythmia, high cholesterol, anxiety, stress, chronic pain, phobias, and addictions. (More recent studies have demonstrated that meditation is not unique in obtaining these results; any form of deep relaxation has the same effects.)

The states of consciousness experienced during meditation have been compared with other unusual forms of consciousness, such as those induced by hypnosis or psychedelic drugs. Many of these early studies were published in *Altered States of Consciousness* (1969), edited by Charles T. Tart. *The Journal of Transpersonal Psychology,* founded in 1969 by Anthony Sutich, a close collaborator of Abraham Maslow, has been particularly receptive to research and essays on the physiology and psychology of meditation, and on mysticism and other religious experiences. Interestingly enough, research in both subatomic physics and astrophysics has led to a perception of the universe that in essence parallels the often paradoxical descriptions of the nature of reality in Eastern mysticism. The theoretical physicist Fritjof Capra has documented and illustrated these similarities in *The Tao of Physics: An Exploration of the Parallels between Modern Physics and Eastern Mysticism* (1975). Since the 1960s a number of widely read psychologists and humanists have sought to integrate Eastern and Western psychology, among them Alan Watts, especially in *Psychotherapy East and West* (1961); Erich Fromm in *Zen Buddhism and Psychoanalysis* (1970), coauthored with D. T. Suzuki; Roberto Assagioli in *Psychosynthesis* (1971); and Abraham Maslow, particularly in his posthumously published book *The Farther Reaches of Human Nature* (1971).

Charles T. Tart, in *Transpersonal Psychologies* (1975), a survey of nine major Western and Eastern mystical traditions, acknowledges that the Western scientific approach has failed to deal adequately with the realm of spiritual experience: "The 'enlightened rationalism' and physicalism [the notion that ultimate reality consists of the interaction of matter and

energy in time and space and exists independently of our perception of it] that have been so successful in developing the physical sciences have not worked very well in psychology. . . . Orthodox, Western psychology has dealt poorly with the spiritual side of man's nature, choosing either to ignore its existence or to label it pathological."[3] He therefore proposes the creation of "state-specific sciences," specific to different states of altered consciousness. Just as there are specially trained scientists in such areas as chemistry and biology, there would have to be specially trained scientists dealing with the observation and analysis of the experiences and states of consciousness characteristic of, say, hatha yoga, Zen meditation, telekinesis, LSD, and so on. The difference, of course, would be that the state-specific scientist would have to experience these conditions and observe them from "within," rather than from the outside, as is the case with the natural sciences. Jung faced this issue in the early decades of this century and simply opted for empiricism, the observation of experiential facts without regard to theory.

In a series of books, among them *The Spectrum of Consciousness* and *The Atman Project* (first published in 1977 and 1980 respectively), Ken Wilber has developed a theoretical framework that seeks to integrate the developmental and ego psychologies of the West with the spiritual and transpersonal psychologies of the East. The most recent effort in this vein, and one that purports to offer a "full spectrum" model of human development, is *Transformations of Consciousness: Conventional and Contemplative Perspectives on Development* (1986) by Ken Wilber, Jack Engler, and Daniel P. Brown.

I don't know whether Wilber is familiar with Jung's use of the color spectrum as an analogy for the range of psychic functioning. On the infrared end of the spectrum, Jung places the biological instinctive psyche, which gradually merges with its chemical and physical conditions. On the ultraviolet end, he places the archetypal images, which merge with the

invisible-to-us realm of spirit. Thus: "In archetypal conceptions and instinctual perceptions, spirit and matter confront one another on the psychic plane. Matter and spirit both appear in the psychic realm as distinctive qualities of conscious contents. The ultimate nature of both is transcendental, that is, irrepresentable, since the psyche and its contents are the only reality which is given to us *without a medium.*"[4] Wilber's spectrum is similar, for he places what he calls the preverbal, primary processes that are bound to the instincts at the initial state of the human life cycle, and of human evolution in general, and the transpersonal, archetypal consciousness at the most evolved end of the life cycle, and of human evolution. Although, like Jung, Wilber recognizes the limits of consciousness at the primary process level, he does not seem to acknowledge the limits of consciousness at the archetypal end of the spectrum.

With the current interest in Eastern thought and meditation, it is surprising how seldom Jung's contribution in this area is acknowledged. Jung played a major role in introducing a number of important Eastern texts to the Western reader: *The Secret of the Golden Flower; The Tibetan Book of the Dead; The Tibetan Book of the Great Liberation;* D. T. Suzuki's *Introduction to Zen Buddhism;* and Richard Wilhelm's translation of *The I Ching or Book of Changes.* He sought to make these texts comprehensible by translating their basic philosophical concepts and religious images into psychological language and by drawing parallels with similar Western ideas and religious experiences. As early as the 1930s, he attempted to integrate Western and Eastern psychology, particularly with his notion of the Self as a central, mandala-like psychic structure with transpersonal characteristics. For his efforts in this regard, and because, unlike Freud, he refused to ignore religious and parapsychological phenomena, he was labeled a mystic and dismissed by mainstream psychologists. Today, Jung's work is more readily acknowledged, and yet his

psychological theories are mentioned only in a peripheral way in the most recent studies of meditation and altered states of consciousness. It appears that Jungian psychology is a "state-specific science," and only someone who has undergone a Jungian analysis and training is able to apply Jung's theories in a meaningful way.

This book is an attempt to do just that. It seeks, first, to bring to light the immense contribution that Jung has made to the comprehension and appreciation of Eastern religious thought and practice. Second, it applies the insights and discoveries of Jungian psychology to the study of meditation.

Chapter 1 chronicles Jung's encounter with Eastern thought and his attempts to make the Eastern worldview understandable in Western religious and psychological terms. A major part of the chapter is devoted to a discussion of the Jungian definition of *projection* and the relation of projection to the experience of enlightenment or Self-realization.

Chapter 2 describes the psychological processes that take place during meditation. By directing psychic energy inward, meditation activates the complexes and the archetypes, with different forms of meditation activating different archetypes and giving rise to different experiences and results. The topics covered include attention; concentration; "deautomatization," the freeing up of psychic energy that normally flows into our habitual responses; the role of the ego complex during meditation; the loss of body sensations; visions of light; and the psychological limits of enlightenment.

Chapter 3 discusses Zen meditation, which seeks to activate what Jung called the uroboric archetype of the Self, that is, the transcendent potential world of being that contains all the archetypes before they separate out and take on manifest form. In Zen this archetype is defined as Pure Consciousness or Formless Form. I apply the insights of Jungian psychology to the interior developments that take place in the course of Zen meditation: the effects of the posture and the focus on

breathing and counting; the work with a *koan;* alterations of the ego complex; and the nature of *satori.* During the course of the discussion I introduce the concept of a "meditation complex" to account for the psychic structure and energy that appear when the ego gives up its unifying role of consciousness and before that role is taken over by the Self. (I use the term *complex* in the neutral way that Jung did, as a "feeling-toned cluster of psychic energy.")

Chapter 4 explores Jung's reservations about the practice of Eastern meditation by Westerners. He argues that there is a vast cultural and psychological difference between Easterners and Westerners, and that Westerners ought to widen their consciousness on the basis of their own psychology. He feels that psychotherapy is the appropriate Western method for the pursuit of this goal, and proposes active imagination as the meditation technique that best leads to the integration of the personality and the expansion of consciousness.

Chapter 5 delves into the relationship between meditation and alchemy. Without a knowledge of alchemical symbolism, certain Eastern meditation texts, like *The Secret of the Golden Flower,* are not fully comprehensible. Jung discovered that alchemy describes in prepsychological language the evolution and development of consciousness. Western alchemy, with its extraverted bias, projected this entire process onto the interactions of matter. Eastern alchemy, with its introverted focus, projected this development of the internal flow of energy within the body. The chapter concentrates on the final alchemical operation, *coniunctio,* in which the previously separated-out and "purified" opposite elements or energies are reunited and the goal of the opus is achieved. The product of this final union is described as the philosophers' stone or gold in Western alchemy and as the golden flower or the elixir of life in Eastern alchemy. Jung tended to see the symbolism of alchemy as analogous to the process of individuation and the goal of alchemy as the attainment of psycho-

logical wholeness. I revise his emphasis somewhat and demonstrate that alchemical symbolism also describes the psychological processes that take place during the course of meditation, and I view the goal of alchemy as the attainment of Self-realization or enlightenment.

Two appendixes follow the text. The first outlines Ken Wilber's criticism of Jung's concept of "archetype" and in response provides a fairly extensive description of what Jung meant by the term. The second examines a recently published translation of *The Secret of the Golden Flower* by Thomas Cleary. It compares the relative merits of Wilhelm's and Cleary's translations on several crucial points. In his notes to the translation, Cleary is highly critical of Jung's treatment and interpretation of the text. The chapter summarizes his concerns, responds to them, and, in turn, subjects Cleary's approach to a critique. Because Cleary has no real knowledge of alchemical symbolism, he does not realize the importance that the body and the emotions play in the meditation technique described by the *Golden Flower;* he thinks it consists primarily of mentally focusing inward toward the source of consciousness. A translation that does justice to the alchemical aspects of the book, therefore, has yet to appear.

As a psychoanalyst with an interest in meditation, I am often asked if I incorporate meditation in my therapeutic work. The answer is that I have been able to incorporate Jung's active imagination, which is a form of meditation, in my work, but not Eastern meditation. In active imagination, people are able to engage their complexes and troublesome affects in a direct way and obtain immediate therapeutic results. This does not happen with most Eastern meditation techniques, which require a period of arduous training and consistent practice before any significant psychological results become evident. Also, Eastern meditation, with some exceptions, does not deal with psychological or relationship

problems in a direct way. People who come for psychotherapy are usually not interested in learning a meditation technique that may have a beneficial effect on their life in future years, because they are now seeking relief from psychic tension or pain that makes their present life difficult. In addition, not everyone is motivated by the aim of Eastern meditation, namely, a religious relationship with archetypal images, or, conversely, their demystification, or the experience of the ultimate ground of consciousness and being. Eastern meditation, therefore, is not an aid to psychotherapy; rather, it is the other way around: psychotherapy can help a person overcome the psychological obstacles and personal problems that interfere with the successful practice of meditation.

CHAPTER ONE

JUNG, MEDITATION, AND THE WEST

> We must get at the Eastern values from within and not from without, seeking them in ourselves, in the unconscious. We shall then discover how great is our fear of the unconscious and how formidable are our resistances. Because of these resistances we doubt the very thing that seems so obvious to the East, namely, the *self-liberating power of the introverted mind.*
>
> —*C. G. Jung*

When C. G. Jung began his study of Eastern religions in the late 1920s, hardly anyone in the West was interested in the topic. He could, he states, point only to "a handful of orientalists, one or two Buddhist enthusiasts, [and a] few sombre celebrities like Madame Blavatsky and Annie Besant with her Krishnamurti."[1] But already then, he felt that these tiny scattered islands of interest in Eastern thought were in fact "peaks of submarine mountain-ranges" that would in time rise to the surface.[2] Most educated people believed, for example, that astrology had been disposed of long ago "and was something that could safely be laughed at. But today [1928], rising out of the social deeps, it knocks at the doors of the universities from which it was banished some three hundred years ago. The same is true of Eastern ideas; they take root in the lower

levels and slowly grow to the surface."[3] Today, Jung's words seem almost prophetic.

Jung was struck by the historical irony that just at the time of the French Revolution, when the Goddess of Reason was enthroned in the Cathedral of Nôtre Dame, a Frenchman, Anquetil du Perron, was living in India and translating the Upanishads. His Latin translation was published in 1801–1802 and gave Western scholars their first glimpse of the Eastern mind. In the United States the Transcendentalists, notably Emerson and Thoreau, popularized the Eastern point of view, and in Europe Schopenhauer and Nietzsche did the same.

Jung himself has played a major role in the dissemination of Eastern thought in the West. In 1928 he contributed a psychological commentary to Richard Wilhelm's German translation of *The Secret of the Golden Flower: A Chinese Book of Life*. The book, an unusual amalgam of Taoist, Buddhist, Confucian, and alchemical ideas, is an instructional manual in meditation. Jung hoped to make the text comprehensible to the Western reader through a psychological interpretation of its basic concepts. His goal, he writes, was "to attempt to build a bridge of psychological understanding between East and West."[4] He continued this task in his 1935 psychological commentary on *The Tibetan Book of the Dead* edited by W. Y. Evans-Wentz. (The book, Jung writes, "caused a considerable stir in English-speaking countries at the time of its first appearance in 1927."[5] It became his constant companion, he adds, and he owed it "not only many stimulating ideas and discoveries, but also many fundamental insights."[6]) Four years later, in 1939, Jung wrote another psychological commentary, this time on *The Tibetan Book of the Great Liberation,* a text dealing with the goals of Buddhist meditation. In the same year, Jung contributed a lengthy foreword to D. T. Suzuki's *Introduction to Zen Buddhism*. Again, he sought to make the fundamental concepts of Zen comprehensible to

the Western reader by drawing parallels with Western mystical thought and by trying to define the experience of *satori* in psychological terms. And in 1950 Jung composed a foreword to Richard Wilhelm's German translation of *The I Ching or Book of Changes*. In this case, he could not draw on Western parallels and had to content himself with illustrating and exploring the Chinese view of the meaningfulness of connections among events happening at the same time, for which he coined the term *synchronicity*.

During much of the 1930s the study of Eastern thought was one of Jung's major areas of interest. In the autumn of 1932, Professor J. W. Hauer, a specialist in Indian studies, was invited to offer a seminar in *kundalini* yoga to the members of the Jungian Psychology Club in Zurich. (*The Serpent Power* by A. Avalon—pseudonym of John Woodroffe—was published in 1931 and may have sparked the interest.) Jung again provided the psychological commentary, drawing a parallel between the process of development envisioned in *kundalini* yoga and the process of individuation. In 1933 he lectured for the first time at the international scholarly Eranos meetings in Ascona, Switzerland. The theme of the conference was "Yoga and Meditation in East and West." Heinrich Zimmer, another noted Indologist, participated in the meeting with a lecture on *tantra* yoga. Jung spoke on the "Empirical Basis of the Individuation Process." The lecture, after much revision and enlargement, became "A Study in the Process of Individuation," a commentary on and an interpretation of a series of remarkable mandala pictures that vividly depict a process of individual transformation culminating in what can be described as Self-realization or wholeness.

The theme of the 1934 and 1935 Eranos conferences was "Symbolism and Psychologic Methods in East and West." Professors Zimmer and Hauer again participated, as did Martin Buber with a presentation on the "Symbolic and

Sacramental Existence in Judaism." Jung lectured on "Archetypes of the Collective Unconscious" and on "Dream Symbolism of the Individuation Process"; the latter eventually evolved into part 2 of *Psychology and Alchemy*. By now Jung was deeply immersed in his study of Western alchemy, always looking for Western parallels to Eastern symbols as they relate to psychological transformation.

By 1936 European interest in yoga had become widespread enough for Jung to write the brief essay "Yoga and the West." He spoke of the uninterrupted four-thousand-year-old history of Eastern religions and contrasted that with the Western religious experience, with its splits between instinct and spirit, faith and rational knowledge. Within the religious tradition of the East, yoga is "the perfect and appropriate method of fusing body and mind together so that they form a unity."[7] Many Westerners are attracted to yoga because it seems to be a combination of religion and science, holding out the promise of healing the cleavage between the two. In the Western context, however, it is almost impossible to approach the practice of yoga in the right spirit and it becomes either a form of psychophysiological training or a religion accepted on faith. Yoga was originally a natural process of introversion with many individual variations that, in the course of time, became organized into distinct schools (*hatha, raja, tantra,* etc.). The West, Jung concludes, will eventually develop its own yoga, its own method of uniting body and mind, conscious and unconscious, science and knowledge. That method, too, will grow out of the individual practice of introversion by Westerners and reflect their particular psychology and religious tradition.

The topic for the 1936 and 1937 Eranos conferences was the "Formation of the Idea of Redemption in East and West." Jung's talks were "The Idea of Redemption in Alchemy," which became part 3 of *Psychology and Alchemy,* and "Visions of Zosimos," about a fourth-century alchemist, whose strik-

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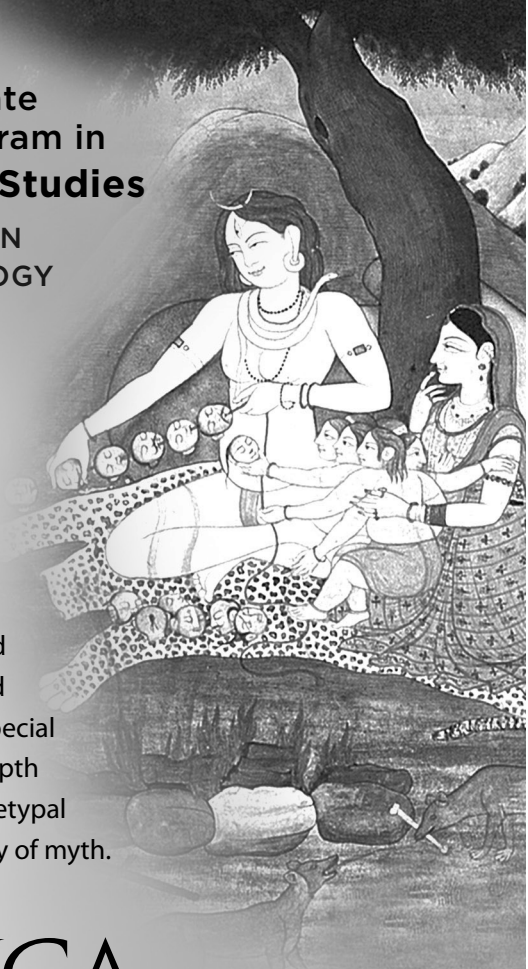

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