C. G. Jung and Erich Neumann
The Zaddik, Sophia and the Shekinah

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Creative Minds in Dialogue
The Relationship between C. G. Jung and Erich Neumann

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Erich Neumann (1905-1961) was indisputably one of C. G. Jung's most brilliant and creative disciples. Publication in 2015 of the correspondence between Neumann and Jung—*Analytical Psychology in Exile: The Correspondence of C. G. Jung and Erich Neumann*—has opened new perspectives on the work of both men and stimulated a resurgent interest in Erich Neumann.[1] Neumann's encounter with Jung, begun in 1933 at age twenty-nine, was the transformative event in his life. But to a degree, the influence eventually went both ways; Neumann induced new perceptions in Jung.

From the mid-1930s onward, interchanges with Neumann enhanced Jung's understanding of the mystical depths of Jewish tradition, particularly of Kabbalah and early Hasidism. Neumann undoubtedly played a crucial role in Jung's astonishing declaration—recorded in 1955, during an eightieth birthday interview—that "the Hasidic Rabbi Baer from Meseritz, whom they called the Great Maggid" was the person who "anticipated my entire psychology in the eighteenth century."[2]

As an historian and physician my interest centers on human experiences and human relationships, and much less on conceptual psychological constructs. Nonetheless, there are what might be termed "dominant archetypal images" underlying the relationship between Neumann and Jung. These archetypal motifs animate my perception of the complex personal and psychological interchange between the two men. Here I have abridged those prototypical themes with three resonant words: Zaddik, Sophia, and Shekinah.

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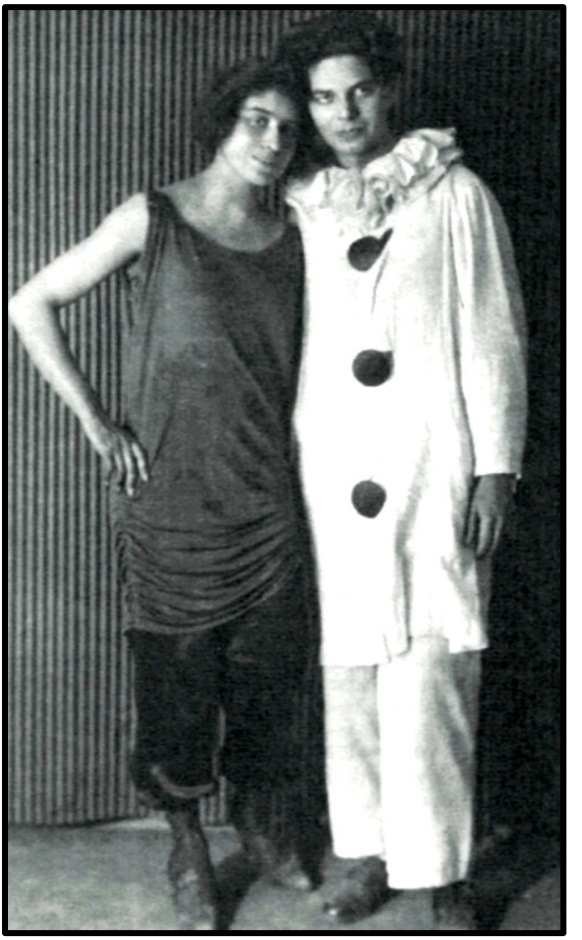

Figure 1
Erich Neumann and Hannah Arendt

I. Prologue – Neumann in Berlin

I start with a photograph, an artifact of history. When I first saw this picture several years ago, it whispered a story to me.

The photograph [Figure 1] was taken around 1923. Erich Neumann is the fellow costumed as a clown, and the woman with her arm around him is Hannah Arendt. Both were then students at the University of Berlin; at the time Erich would have been about 19 years old, and Hannah a year younger. Two brilliant children of assimilated German Jewish families, captured in a snapshot, together on the brink of an unthinkable future.

The year after this picture was taken Arendt, transferred to Marburg to study classics and Christian theology with Martin Heidegger, and subsequently to engage in a tempestuous love affair with her much older (and married) professor. Arendt's dream at the time, as she recorded in journals, was not to be an assimilated Jew but to be an emancipated woman: an equal participant in German academic, intellectual and social culture. Supervised by Heidegger's friend Karl Jaspers, Hannah went on to write her doctoral dissertation on "The Concept of Love in St. Augustine."

In 1926, about three years after the photo, Erich moved on to the University of Erlangen in Nuremburg to complete his doctoral studies in philosophy and psychology. His dissertation examined the symbolic language philosophy of Johann Arnold Kanne (1773–1824). Kanne had developed a romantic and speculative philology through which he pursued the foundations of religion in mythology. In the study of archaic languages, Kanne contended, one met the root words and first divine names as they initially formed from primordial human experience of nature.[3] After receiving his doctorate, Neumann's burgeoning interest in psychology and psychoanalysis led him back to Berlin where he additionally completed a medical degree. However, newly implemented Nazi race laws then prevented him from completing usual post-graduate training and a dissertation.

Throughout his student years Neumann engaged with Jewish literature and intellectual currents, and with his own identity as a Jew. Notwithstanding his keen appreciation of Germanic culture, Erich increasingly understood that Germany was not and never could be "his ground." In Europe, he would always be—as he expressed it—a "Galuth Jew," a Jew in exile. He was an ardent Zionist; in Zionism he saw the potential for a revitalization of Jewish culture. Signs of that coming cultural renewal were historically and psychologically

foreshadowed, Neumann thought, in the primitive Hasidic movement and the tales of the Zaddikim as interpretively restated in Martin Buber's many books.[4]

Ten years after their photo together in Berlin, Erich and Hannah both fled Nazi Germany. Accompanied by his wife and infant son, Neumann left in autumn 1933. The family's first stopover on the journey to Palestine was Zürich, where Erich had arranged an appointment with Dr. C. G. Jung. That same year, Arendt exited to France; in 1941 she there escaped an internment camp and absconded through Portugal to America. Twenty years later, Hannah Arendt would report for *The New Yorker* magazine on the trial of Adolf Eichmann in Jerusalem.[5]

II. Finding a Zaddik

Erich Neumann first met C. G. Jung in June 1933 when he attended Jung's five-day Berlin seminar on dream analysis.[6] Neumann had already read several of Jung's publications and was impressed by the personal meeting. Apparently he made a quick decision to write Jung and request analysis with him. There was a practical element in this decision go to Zürich. Neumann needed further training. Analytic work with Jung—a world-famous psychiatrist—would substitute for postgraduate training denied him in Germany and prepare him for his career as a psychiatrist in Palestine. What transpired was more complex. As Neumann affirmed in later years, the ensuing seven months with Jung were the transformative event in his life.

When twenty-nine year old Erich Neumann arrived at Jung's door on 3 October 1933, he was on a journey out of exile. But what was it to return from exile? He had read Martin Buber's writings on Hasidism.[7] The portrait Buber painted of this eighteenth century upheaval in Judaism, and its startlingly psychological depths, resonated in young Neumann.

Buber's books centered on the Hasidic Zaddikim—the "righteous ones," the great individuals, the visionaries and mystics who stood as the fountainhead of the tradition. The tales, as sympathetically retold by Buber, generally focused on the life of Rabbi Israel ben Eliezar, the Baal Shem Tov, and his successor Dov Ber, the Maggid of Mezerich.

A few years later Neumann would suggest that the Zaddikim were in fact exemplars of what Jung called the "mana-personality." Such exceptional persons experienced the world as transparent to the immanence of divinity.[8] The

power and immediacy of their vision affected those near them; by historical accounts the Zaddik could transform a disciple, a community, and perhaps even an age. Such vision might renew a culture.

Of course, many people near C. G. Jung had identified *him* as an exemplar of the "mana-personality." Barbara Hannah spoke of Jung as a great shamanic medicine man; others who had experienced the power of his personality likened him to a mythical sage or wizard.[9] Neumann had a more immediate historical model by which he might apprehend Jung: the Zaddik.

When Neumann arrived in Zürich he was not merely seeking analysis, or analytic training. As Neumann later confessed to Jung, he was seeking a Zaddik. In Jung he apparently found one. To understand the relationship that evolved between these two men, this element must be recognized. Of course, relationship with a Zaddik is not always easy going. It was not for Neumann. Inevitably, it was sometimes very disappointing.

In early 1934, after four or so months of work with Jung, Neumann confronted him bluntly over the inflammatory statements in his then-recently published essay, "The State of Psychotherapy Today" (1934), wherein Jung spoke about the differentiation of Germanic from Jewish psychology. Neumann realized the danger these words carried in Germany and took Jung to task:

> It may well be that the immemorial history of my people with its long recurrence of prophets ... Zaddikim and elders fills me with implausible and completely ungermanic ideas (ungermanic for sure), but, where I come from, great men have always been called upon to exercise discernment and to stand against the crowd....[10]

Jung's obtuseness to the danger disappointed Neumann; at the time of this letter they had spent several months together. He points out that Jung was not acting like a Zaddik, nor had he exercised the discernment of a great man. Neumann speaks "of my people," and "where I come from"—phrases which reveal a powerful consciousness of his own tradition and history. Undoubtedly the letter was followed by conversations that perhaps helped Jung comprehend Neumann's views on his lack of discernment.

Allusions in the above letter, including his envocation of the Zaddikim, are given further context by words penned a few months later in July 1934, shortly after Neumann's departure from Zürich. Neumann wrote Jung from his new home in Palestine:

> Before I came to you, I was rather sad that I was not able to go to a Jewish authority because I wanted to go to a "teacher" and I found it

> precisely typified the decline of Judaism that it had no such authoritative personality in its ranks. With you, I became aware of what was prototypical in my situation. According to Jewish tradition, there are Zaddikim of the nations, and that is why the Jews have to go to the Zaddikim of the nations—perhaps that is why they do not have any of their own left.

Neumann hoped to find a Jewish authority as teacher, but could not; there were none, or at least, none that met his unique needs. Neumann seems to here acknowledge that in Jung he had found one of the traditionally affirmed "Zaddikim of the nations" —a *goy tzaddik*.[11]

Neumann and the "Great Individual"

After his analytic initiation with Jung, Neumann described the historical phenomenon of the early Hasidic Zaddikim with the insights of a depth psychologist. In his 1939-40 Tel Aviv seminars on Hasidism, he portrayed the Zaddik as the prototype of individuation:

> And when you look at the Zaddik, he actually stands beyond the law and all limitations. Everywhere in everything that we will come to hear of the teachings of the Zaddik it can be said that this is the prototype of the doctrine of individuation. He is the only one who is able to be an authentic human being.[12]

One must appreciate how profoundly Jung modeled the nature of "individuation" to Neumann. Neumann had experienced its effect. Throughout Neumann's later writings he frequently remarks on the centrality of the "Great Individual" (*der groβe Einzelne*) as a transformative force in human history.[13]

Neumann's appraisal of Jung could be deemed an immense "projection," or "transference." Surely it was; however, this is a step beyond the common analytic understanding of transference. Neumann's "Great Individual" fully and authentically actualized an image of the Self; he was the complete human (*der vollstaendige Mensch*), the individuated human. "Great Individuals" may be extraordinarily rare, but they ostensibly existed. And when they appeared, Neumann saw them as the quintessence of the Philosopher's Stone: in life they transform that which touches them. Relationship with such an individual could actualize an encounter with the Self; in the reflective mirror of relationship with such a person, one met one's own potential wholeness.

Through analysis of his experience with Jung, Neumann gained insights into the nature of this miraculous power of transformation. Upon his return to Europe after the Second World War, this became one of the primary themes he developed in his initial lectures and publications. It was a core theme in his personally significant inaugural address at the Eranos conference in 1948.

In that first Eranos lecture, titled "Mystical Man," Neumann asserts that for the Great Individual,

> the opaque occlusion of ... consciousness ... is lifted, and the constellations of the archetypes, the collective unconscious, rise above the horizon of experience. But then, as the numinous contents are integrated, the self itself becomes transparent in its formless form."[14]

> We find that in the process of human development, every event which subsequently achieves importance for all men is first enacted in the "Great Individual." The high mystics are "Great Individuals" and as such would seem to be precursors of the process we call individuation....[15]

Neumann said much the same thing ten years earlier when speaking of the Hasidic Zaddikim. In his book *The Origins and History of Consciousness*, which was reaching completion about the same time as the Eranos lecture, he further explained:

> The Great Individual ... who really is a great man in the sense of being a great personality, is characterized not only by the fact that the unconscious content has him in its grip, but by the fact that his conscious mind also has an active grip on the content.[16]

During the 1939 Tel Aviv seminar on Hasidism, Neumann stated that the Zaddik stands "beyond the law and all limitations." In *The Origins and History of Consciousness*, he carries that theme further, asserting that the Great Individual is a "breaker of the tablets" of established canon, of old cultural forms; in so doing, the living power of the Great Individual can reform an epoch. This is both creative and destructive; it has dangers. He writes,

> For a collapse [of the old forms] such as the innovations of the Great Individual bring with them is a portentous event for millions of people. When an old cultural canon is demolished, there follows a period of chaos and destruction which may last for centuries....[17]

Jung delved deeply into this theme in *Liber Novus*,[18] and it was a subject being articulated in the new book he was still working on in 1948, to be titled *Aion*. The Great Individual could indeed invoke a new age, with all the chaos and disorientation that came when long-established cultural forms crumbled. Neumann had probably discussed this issue with Jung. Of course, Jung was focused on his own Christian heritage and the passing Christian aeon. Neumann stood within Judaic tradition, but he sensed similar events were at hand.

One of the many interesting aspects of interaction between the two men is this way in which each stood his own ground. Over the coming years Neumann broadened his scope of commentary, but always remained intimately engaged with the transformations affecting "my people," the place "where I come from."[19]

On the occasion of Jung's eightieth birthday in July 1955, Neumann published a poignant tribute to him. It appeared in the journal *Merkur*, the publication where three years earlier Buber had issued his scathing attack on Jung as a "gnostic."[20] Neumann wrote:

> C. G. Jung is the only really great man I have met in my life. ... And when, in this man with all his weakness and all his greatness, I struck upon that which is greater than man, yet in which all human qualities are grounded—that was for me a decisive and profoundly orientative experience....
>
> If, against the background of his social environment, he often has the effect of a giant among dwarfs, who always has to stoop a little to make himself understood, this is only another way of saying that his real *vis-à-vis* is only to be found *where man in his wholeness listens and responds.* It was in this way, when I came to him as a young man, that he gave me, like a gift from a higher power, the courage to be me myself. ... For all these things, now as ever, I owe him the profoundest gratitude.[21]

Neumann had met living evidence of the transformative power of a Zaddik.

The Opaque Occlusion of Consciousness

If Jung was in Neumann's judgment a "Great Individual," it was not the intellectual achievement of his psychology that made him so. It was because, as Neumann described in his 1948 Eranos lecture, the opaque occlusion of outward consciousness had lifted, "and the constellations of the archetypes, the

collective unconscious" had risen into Jung's awareness. Publication of *The Red Book: Liber Novus* offers unequivocal evidence detailing experiences of this nature. They utterly transformed Jung. Neumann affirmed such experiences as fundamental to the formation of a Great Individual: "the uncon-unconscious content has him in its grip," and his conscious mind "also has an active grip on the content."[22] That well-summarizes Jung's *Liber Novus*.

Did Neumann know about Jung's experiences, recorded in the Red Book? Was it something Jung discussed with him during his analysis in 1934? Surely to some degree he did. By 1930, Jung had ceased working on the Red Book, but the big folio was still at hand in his office. As Jung stated in later years, the material recorded therein was "the numinous beginning, which contained everything."

In 1934 Jung presented Neumann with a copy of *Septem Sermones ad Mortuos*, the "Seven Sermons to the Dead"—a gift that overwhelmed Neumann with gratitude. He wrote to Jung from Tel Aviv, commenting that to say "thank you" for this gift "is just not enough."[23] This small book was the summary revelation of *Liber Novus*, the only portion of his New Book that Jung disclosed during his lifetime. Neumann understood its importance to Jung.

Jung encouraged suitable patients in analysis to try to do as he had done: let the unconscious take form in image and voice, and then consciously take a grip on the material and dialogue with it. Neumann followed the lead. In 1937 he wrote to him,

> When I was in Zurich a "rush" of archetypal material broke through in me, both images and voices. This development has continued and, alongside my professional work, has taken priority in this last year. ...The flow of images is so absolutely surprising and initially incomprehensible to me that I am now convinced of the authenticity of the phenomena.[24]

The Redemptive Act

At age 36, Jung did not consciously identify with the Christian myth. It was his cultural heritage, not his creed. Nonetheless, while in 1912 he may have thought himself done with Christianity, he soon thereafter discovered it was not done with him. An overarching signal theme in *Liber Novus* is that an age of human consciousness spanning the last two thousand years—the epoch Jung identified as the Christian aeon, the aeon of Pisces—is ending. The declaration appears on the first folio page of *Liber Novus*, conveyed in the

opening image and first words: "*Der Weg des Kommenden,*" the way of the coming.[25]

Humankind now entered a period of disorientation—an era that would span hundreds of years. The god-images that defined the past epoch were fading. Something new was emerging from the depths, and with it came something ancient. The forgotten treasure of the past, the stone once rejected by builders of the waning age, would become a cornerstone of the future.

Jung's confrontation with the god-image in *Liber Novus* can be characterized as a confrontation with the shadows of Christian tradition—elements suppressed or excised from Christian dogma, the heretical other rejected by orthodox theology. Having lost contact with the experience of deity, only empty words remained. In his encounter with Izdubar, recorded in the Red Book, Jung undertook the healing and regeneration of a stricken god. Thereafter came a vision of "eternal light, immeasurable and overpowering."[26] The next night Jung descended into Hell; he confronted the ultimate darkness of evil. Evil is real, and Jung concluded, "Man must recognize his complicity in the act of evil."[27]

Should one question the depths to which this experience went, and the danger of encounter with what is sometimes glibly and brightly called "the numinous," read closely Jung's account of his vision on the evening of 18 January 1914,

> the night when all the dams broke ... where the stones turned into serpents, and everything living froze. ...For him who has seen the chaos, there is no more hiding.... He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror.[28]

During this period, Jung met his own Zaddik. Anyone who has read *Memories, Dreams, Reflections* knows of the important role played by Philemon, Jung's ghostly guru.[29] Most students of this history are familiar with the images Jung painted of Philemon. But few people know the complete tale of Philemon—a story that was central to Jung's experience and his understanding of Sophia, the Feminine wisdom abandoned and neglected in the world. I say more about that below.

Neumann identified reunification with the Feminine—in the form of Sophia or the Shekinah—as the signal redemptive act of the Zaddik. In his 1948 Eranos lecture he turned to the mystical Jewish tradition of Kabbalah, referencing Gershom Scholem's expositions of *tikkun* and the actualization of Messianism. Speaking of the Great Individual, Neumann affirmed,

> His work consists in reuniting the parts that have been separated from the godhead—the Shekinah, God's female immanence, which has been wandering about in exile—with God's transcendence. Man's power to accomplish this by his mystical actions, this great work, which is a creative effort in regard to both world and godhead, constitutes the priestly dignity of man—and in Jewish mysticism, of the Jew.[30]

III. Sophia and the Shekinah

On 29 May 1951, Jung wrote a note to Aniela Jaffe from his tower at Bollingen: "I have landed the great whale; I mean 'Answer to Job.'"[31]

Answer to Job was Jung's great Leviathan, drawn from the bottomless sea. Near the end of his life, Jung stated it was the only one of his books that he would not want to rewrite, "he would leave that one just as it stands."[32] *Job* was the third book within what I have dubbed Jung's "Last Quartet"—his four final works, the immensely important books he published after his near-death visions in 1944.[33]

In these ultimate works, or "Last Quartet," Jung gave his mature commentary on "the numinous beginning that contained everything," the experience that had nearly overwhelmed him beginning in November 1913, and which he recorded in *Liber Novus,* his big red folio volume. But naturally, until *The Red Book: Liber Novus* was published in 2009, no one fully understood the relationship of these works with *Liber Novus*.

In *Answer to Job*, Jung forcefully confronted the God-image of Christian theology, the canonical God of his ancestral tradition. He admitted to Neumann that in his nakedness he had "to insult even God." The Jehovah of Christian dogma was incomplete and imbalanced. It needed Sophia.

Sonu Shamdasani noted that, "it was in *Answer to Job* that the theology first articulated in *Liber Novus* ... found its definitive expression and elaboration."[34] I would emend one word in that statement: *theology*. In my view, *Answer to Job* is not a theology, nor was there a theology lurking in *Liber Novus*. This was Jung's *myth*—one might call it (as has been done) his Gnostic myth. Perhaps it should be termed a "Sophiology" rather than a theology. Jung had moved Sophia toward center stage in the mythic drama that is at play in our age.

Jung feverishly penned *Answer to Job* as a continuation of *Aion,* the second book in his Last Quartet. *Aion* was composed between 1947 and 1949,

and published in 1951. In *Aion* Jung disclosed what he called his "secret knowledge," a revelation central to *Liber Novus*: the Christian age, the aeon of Pisces, which had dominated two millennia of Western culture, was drawing to a close.[35] A new age and an epochal turning of human perspective now approached. From the depths of the objective psyche great archetypal powers were emerging anew. With them would come new symbols, and a transformation of the god-image that would orient future humanity.

Over the summer of 1951 Jung's personal secretary of twenty years, Marie-Jeanne Schmid, typed up his penned manuscript of *Job*. While reading and transcribing, she recounted how "the Protestant pastors in her ancestry rose in revolt, and she had a terrible time of it. ... She was most upset."[36] Of course, Jung anticipated that his book would rouse revolt not only from Marie-Jeanne's Swiss pastoral ancestors. And upon publication in 1952, it did. Prior to publication, however, Jung tested the waters by sending his manuscript for comment to a few people he respected. Erich Neumann was one of them.

Jung is reported to have written that Fr. Victor White in Oxford and Erich Neumann in Tel Aviv were the only two friends with whom he could discuss his difficulties—the deep issues that lay at the center of his concerns.[37] If Jung did say or write that, he was surely speaking of the years between 1947 and 1952, the period when he engaged in conversation with White, and reestablished personal contact with Neumann after a long hiatus forced by the war. These were the crucial years during which Jung labored with his mature articulation of the central themes in his *Liber Novus*—the "difficulties" he addressed in *Aion* and *Answer to Job*.

Publication of *Answer to Job* fractured Jung's relationship with Fr. White. Despite Victor's personal affection for Jung, this text was a heresy beyond the limits that Fr. White, an ordained Dominican defender of Catholic theology, could publicly tolerate.

Neumann and *Answer to Job*

How did Neumann respond to *Answer to Job*? In the fall of 1951, when Jung sent his typescript of *Answer to Job* to Neumann, the two men had entered a mature phase of their association. During the prior four years they had spoken privately in person annually; Jung heard Neumann speak at Eranos, and he carefully read the huge stack of manuscripts Neumann sent him. Jung labored to help get Neumann's books published. In his letters to Neumann, Jung had several times called his work "brilliant"—a word Jung rarely used.[38]

Jung was certainly interested in Erich Neumann's response to his *Answer to Job.* When he received Neumann's reply, Jung wrote back, thanking him for "the way you understand me. This compensates for 1,000 misunderstandings!"[39] The way Neumann understood Jung was exceptional.

After reading through Jung's typescript of *Answer to Job* a couple times, Neumann composed his response. This letter of 5 December 1951 is a key to understanding the mature and dynamic interchange between these two men. He begins,

> Firstly it [*Answer to Job*] is a book that grips me deeply, I find it the finest and deepest of your books, and I should also say that it is actually no longer a "book." In a certain sense it is an argument with God, a concern similar to that of Abraham when he argues with God because of the downfall of Sodom. It is—for me personally—especially also an argument against God who allowed 6 million of "His" people to be killed, for Job is precisely also Israel, and I don't mean that in a "small" way, I know we are the paradigm for the whole of humanity in whose name you are speaking, protesting, and consoling....[40]

Neumann continues,

> But for all this, it seems to me that it takes the normal reader too little into account.... Whom do you want to burden with this? For it does not purport to be like the *Sermones* (which I find *Job* to be the continuation of) as a text for the initiated, although it is this in a certain way.[41]

These few words reveal a great deal about Neumann's comprehension of Jung. Neumann refers to the *Sermones*—the *Septem Sermones ad Mortuos,* Jung's *Seven Sermons to the Dead*. He called the *Sermons* "a text for the initiated." That is what it was. The only way to acquire a copy was as a personal gift from Jung, and those who had copies usually kept them private. Neumann received his personally inscribed copy of the *Septem Sermones ad Mortuos* in 1934, before he left Zürich.[42]

Neumann had studied the *Sermones*, "a text for the initiated," given as a gift from his Zaddik. He correctly identified *Answer to Job* to be a continuation of the *Sermones;* it does speak with the same voice. This is because, as Shamdasani pointed out, *Answer to Job* is the recasting of a primal myth present in *Liber Novus*. That detail was unknown by generations of Jung's

readers, and continues to be overlooked even after publication of *The Red Book: Liber Novus.* But in 1951 Neumann grasped their intimate connection.

The Turn of Time

Neumann next suggests that Jung amplify a point in this book:

> Could it not be made clearer that Job is a prototype for suffering humanity, just as it is about the analysis of the situation of humanity at the turn of time?[43]

Note this phrase: "the situation of humanity at the turn of time." I believe Neumann's German word here was *Zeitenwende,* the turn of time. With this comment he is tacitly expressing his accord with Jung's proclamation of the end of the two-millennia long Christian aeon.

This is the great *Zeitenwende*, the astrologically foretold aeonial turn of time Jung had declared in his preceding book, *Aion*—the book to which *Answer to Job* was, as Jung indicated, a continuation. Here and in several instances in his other published writings, Neumann affirms—in agreement with Jung—that humanity faces the end point and turning point of a vast epoch of consciousness. God-images are in transformation.

Yahweh and Demiurge

Jung and Neumann held no disagreement about the absolute reality of evil. (A fundamental theologically grounded rejection of evil's reality had alienated Fr. Victor White from Jung.) Neumann nonetheless continues his letter with a careful critique of Jung's treatment of Yahweh. Erich observes that Jung had characterized Yahweh much like the inferior Gnostic Demiurge. That was not how Neumann perceived Yahweh. On this point they did differ.

Of course, Neumann's Jewish tradition was more nuanced about the root of evil than was Jung's canonical Christian tradition. Jewish tradition recognized the *yetzer hara*—the shadowy disposition of evil. The Jehovah of Christian theology had, in Jung's view, completely cast off his shadow. In reply to Neumann, Jung clarified that it was specifically the God of Christian theology, of his own tradition, that he was forced to confront in *Answer to Job*. He had indeed characterized the "all good" Father Jehovah of Christian dogma as a partially unconscious demiurge. Neumann recognized that.

The Highest Authority

Then Neumann makes his observation about the core issue:

> In reality, you believe in the feminine Sophia as the highest authority without admitting it. Perhaps it only seems to me to be so because this is how it is for me personally.[44]

For Neumann the feminine Sophia was the highest authority. Although long suppressed by patriarchal Jewish orthodox, she was the immanence of divinity rising over the horizon of consciousness at this "turn of time." In a later essay, Neumann noted her reappearance in the Shekinah as

> something essentially new in the outlook of Jewish mankind, which hitherto with its ethic and spirit seemed so fundamentally patriarchal that the feminine, repressed and almost despised, could speak to it only through subterranean channels.[45]

Throughout this December 1951 letter, Neumann shows a comprehension of Jung and his *Answer to Job* quite unlike the "1,000 misunderstandings" Jung encountered with other readers, including Victor White. But was Neumann correct in his assertion about Sophia? Did Jung "believe in the feminine Sophia as the highest authority"?

Jung and Sophia

Jung was not one to affirm "highest authorities"—since every highest came with its lowest. Nor did Jung put much stock in beliefs. He experienced paradoxes and conjunctions. He found completeness in a symbolic quaternity. Thus, Jung responded to Neumann's comment,

> Sophia is actually more personable than the demiurge, but in the face of the reality of both, my sympathy does not count....[46]

This was not a matter of belief: both Sophia and the demiurge were realities, objective psychic facts. While Jung demurred from affirming a preference in this reply to Neumann, there can be no doubt his sympathy was with Sophia, the forgotten one awaiting rebirth in a new age.

Humanity faces an epochal task. We stand before a pivotal moment in our story and, as Jung declared in *Answer to Job,* we also need the Sophia that Job was seeking.[47] Jung sensed a new encounter with Sophia was at hand. Sophia was not a bygone relic of ancient history. Her myth was alive; he experienced it firsthand, and he saw it arising anew in this age.

In order to illuminate Jung's sympathy with Sophia and its intimate relationship with Neumann's affirmation, we must step back into history, into the story of Sophia. Jung's encounter with Sophia is little understood, and it intimately involves Jung's spirit mentor, Philemon.

The Evolution of Sophia's Myth

Sophia (*Hokhmah* in Hebrew, *Sapientia* in Latin, *Wisdom* in English translation) first makes her appearance in Jewish literature a few hundred years before the dawn of the current era. The earliest explicit rendition of her myth is found in *Proverbs,* in verses probably written around the fourth century BCE. In Chapter 8 of *Proverbs*, Sophia announces herself in a bold first-person voice, proclaiming:

> The Lord formed me from the beginning, before he created anything else. ...I was there when he set the clouds above, when he established springs deep in the earth. ...And when he marked off the earth's foundations, I was the architect at his side. I was his constant delight, rejoicing always in his presence.[48]

Here is an extraordinary new twist in the divine drama: The Lord had a companion from the very beginning, and she was his constant delight. After this beguiling insinuation about their relationship, however, little more of Sophia's story appears in the canon texts of Judaism or Christianity. Nevertheless, people of that distant time continued imagining this story forward and writing more about her. Those writings lingered on the fringes of later received canon tradition.

Around 180 BCE, the *Wisdom of Ben Sira* (also known as *Ecclesiasticus* and authored in Hebrew in Jerusalem) took up her tale again, intimating that Sophia—the Lord's companion from the beginning—was a divine immanence present within creation.[49] Then, two hundred years later, in the early first century, Philo of Alexandria and the unnamed author of *Wisdom of Solomon*—both Hellenistic Jews—further embellish the plot. *Wisdom of Solomon* describes the ecstatic event of *knowing* Sophia through sexual imagery: she is the Bride with whom one enters the bridal chamber.[50]

Sophia in Gnostic Mythology

Orthodox summaries of Sophia's textual tradition often end there, with Philo and the *Wisdom of Solomon,* in what is called the "intertestamental period"—

the period after formation of Jewish canon and before emergence of Christianity's subsequently elected canon of "New Books."

Those early first-century texts were, however, only vignettes of Sophia's story at the threshold of a further major elaboration and re-visioning spanning over the next two centuries. And it is this later development of Sophia's tale that interested Dr. Jung. The story of the Shekinah, which was central for Neumann, can be viewed as a later elaboration of this same tradition.

The beginning of the current era was an epoch of protean mythopoetic imagination; Jung recognized it as an aeonial moment of creativity. It engendered a new visionary literature, new god stories. During the historical period in which the story of the Christian Logos was taking textual form, Sophia's myth was also being chronicled in greater detail. Sophia and Logos (or Christ) were perceived in this alternative literature as syzygies—companion emanations of a supernal duality. Scholars now consider the Sophianic mythos to be a foundational element of classical Gnostic tradition. But this foundation was, of course, a stone rejected by the builders of subsequent orthodox Christian theology.

From the late second century onward, the dominant evolving dogmatic approach to the Christian story was Logocentric: it focused on Christ, the Son of Man. Sophia did not fit into that storyline. The extensive Sophianic literature scribed in the first two centuries was subsequently suppressed as "Gnostic heresy." By the third century, this tradition's textual legacy was actively eradicated—the books were banned and destroyed.

Nonetheless, some material did survive in monastic archives. Further ancient texts were rediscovered in Egypt during the nineteenth and early twentieth centuries. Many more were found in 1945 at Nag Hammadi, Egypt—these are the now-famous "Gnostic Gospels."[51]

Primal Scene

In 1915, as Jung began transcribing his new book, he was reading all of the Gnostic material then available—and quite a bit was available. The myth of Sophia struck a resonant cord in Jung. To explain the complex origin of Jung's relationship with Sophia, I will offer an abbreviated glimpse into Sophia's story as it developed in Gnostic tradition two millennia ago, and as Jung encountered it in the publications available to him. (When reviewing this material for a seminar a couple years ago, I ended up with fifteen hours of lectures. Thus in the following synopsis, please understand that I am greatly abbreviating the details.)

Sophia's story starts at the beginning before beginning. Before time, before any "before" or any "after," there was the Pleroma. Jung's spirit guide Philemon speaks the opening words of the *Seven Sermons to the Dead* in *Liber Novus*, declaring that nothing can be said about this Pleroma. It is beyond all terminology or differentiation. For those familiar with Kabbalistic imagery, the Gnostic Pleroma is fundamentally equivalent to *Ein Soph*—the unknowable root, the unspeakable and unending source.

When this unknowable source flowed into first vessels of manifestation, a syzygy appeared. This first pair—or syzygy, or duality—was described anciently using several names, but most commonly as the dyad of *Pronoia* and *Epinoia*. These names come from Greek. *Pronoia*, translated as "forethought," was the primal manifestation of mind. *Epinoia*, translated as "the conception of thought," was the relational fact met by *Pronoia*, the "incipient potential of thought."

Put simply, in order for the "potential of thought" to become active, there had to be something to think about. Or in other terms, if you are going to see, there must be something to look at. *Pronoia*, forethought, was in essential relationship with *Epinoia*: she was the primal conception that was met by the incipient potential for thought. They came into being together in essential relationship.

Here note that this cosmogonic myth reflects a story about the primordial origin of human consciousness. As many scholars now affirm, Gnostic mythology intentionally embraced psychological dimensions. Jung called it a *proto-psychology*. It was a myth with conscious meaning.

The initial outflowing of unknowable divinity into vessels of manifestation has a parallel in the Kabbalistic *Etz Hayim,* "The Tree of Life." In Kabbalistic terms, *Ein Sof*, the unknowable root, enters manifestation via the Sephirotic vessels of *Hokhmah* and *Binah,* "Wisdom" and "Understanding." Yet one must appreciate that this Gnostic myth of primal emanation took textual form a millennium before the first public disclosures of Jewish Kabbalah during the twelfth and thirteenth centuries in Spain and Languedoc. Likewise, the Gnostic elaboration of the myth of Sophia antedates the Kabbalah's evolving story of the Shekinah and her exile by at least a millennium. The connection between Gnostic mythology, early Jewish Merkabah mysticism, and the later medieval textual emergence of Kabbalah remains an historical mystery. Nonetheless, the thematic relationships between these myths are striking.

From the first dyad of relationship, the first syzygy, there flowed into manifestation other dualities, each incrementally more accessible to human

imagination and cognition, somewhat analogous to the outflowing emanation in the Sephiroth of the *Etz Hayim*.

From *Pronoia*, the *potential of thought*, there emanated Logos. From *Epinoia*, the initial *conception of thought*, Sophia ultimately took form. Sophia was a partner, the twin and consort, of Logos. They were in a primal *coniunctio*, a balanced and necessary relationship with each other. Apart, each was alienated, incomplete.

The myth continues, explaining how there ensued a fracture in the primordial balance of this pair. At a catastrophic point, Sophia was separated from her twin, the Logos; she fell into exile, into the depths, into the realm of chaos. How that happened is told in myriad ways. The result was that Sophia entered into what eventually became material reality. Embedded in the existential origin of cosmos, she became the animating factor, the *anima mundi*—she was the spark of supernal reality present in cosmos. She is often designated in ancient Gnostic texts as the Mother of Life. In Gnostic mythology, Sophia is the one who breathed life and spirit into the first man, Adam.

This all may sound esoteric, and it is complex. But I tell this tale for a reason. In Jung's early draft manuscripts of *Liber Novus*, when he attempted to understand his encounter in vision with Elijah and Salome, he pondered these old Gnostic images in his notes.[52] By early 1915, as Jung drafted the first manuscript pages of *Liber Novus*, he was reading Gnostic mythology in an attempt to understand what had happened to him.[53] During this crucial period, Jung engaged with Sophia.

Philemon, Simon Magus, and Helena

In *Memories, Dreams, Reflections,* the role Philemon played in Jung's life is explicitly disclosed. It is a very strange tale. Jung explained how Philemon was his teacher—one might call him a spirit Zaddik. Jung painted his image several times, including on a wall in his Tower at Bollingen. Over the old Tower entrance he carved in the stone a dedication, "Shrine to Philemon." But few grasp the full history of Philemon, a story central to Jung's experience and understanding of Sophia.

On the last page of *Liber Novus,* Jung discloses that Philemon had in ancient times been an Israelite heretic—he had once been the Samaritan prophet Simon Magus.[54] Philemon-the-Magician was anciently Simon-the-Magician. Strange as it is, this is part of Jung's peculiar tale.

Jesus of Nazareth was not the only extraordinary teacher wandering in Palestine two thousand years ago. Simon Magus was another such man. Late

second century orthodox opponents identified Simon Magus as the archheretic, "the Samaritan Simon, from whom all heresies took their origin."[55] Simon was perhaps the first historical Gnostic. The date of Simon's life is uncertain; he was probably a near contemporary of Jesus, active in the middle or late first century. He even makes a brief historical appearance in the New Testament "Acts of the Apostles," where Simon receives decidedly bad press.

Ancient accounts of Simon's life emphasize that he had a female companion named Helena. His later Christian opponents maintained that Helena was merely a prostitute that Simon picked up in the Phoenician port of Tyre. Simon told the story differently.

Simon understood himself to be, in some fashion, an agent of the Logos. But unlike the Logos of orthodox theology, Simon's mission was not to die on a cross for the sins of humanity, nor to be miraculously resurrected from the dead. Simon's salvific task was to find and rescue the divine feminine that had fallen into exile. He proclaimed that through Helena, his companion, he met the deific feminine power immanent in the world. By recognizing and liberating Helena from slavery and degradation, he was rescuing Sophia from her exile. Simon comprehended this to be his redemptive mission.

In 1892, G. R. S. Mead—an eminent early scholar of Gnosticism—collected and published all the ancient accounts about Simon Magus and Helena; Jung owned and had probably read Mead's book on Simon Magus by 1916.[56] In his commentaries, Mead emphasized the story's psychological meaning, explaining that Simon was the Logos, and Helena was the feminine immanence of deity present in this world, the *anima mundi*. Mead stated, "Helen was the human soul fallen into matter and Simon the mind which brings about her redemption."[57] Mind finds Soul: This was the Sophianic redemption, the reunion of Logos with his Sophia. My intuition is that Jung mythically understood his own task in an analogous fashion.

The Red Book's Summary Figures

In the 1920s when Jung composed a private meditation on his 1913 encounter with Elijah and Salome, he declared, "They might just as well have been called Simon Magus and Helena."[58] In 1927 he wrote, "The anima-type is presented in the most succinct and pregnant form in the Gnostic legend of Simon Magus."[59]

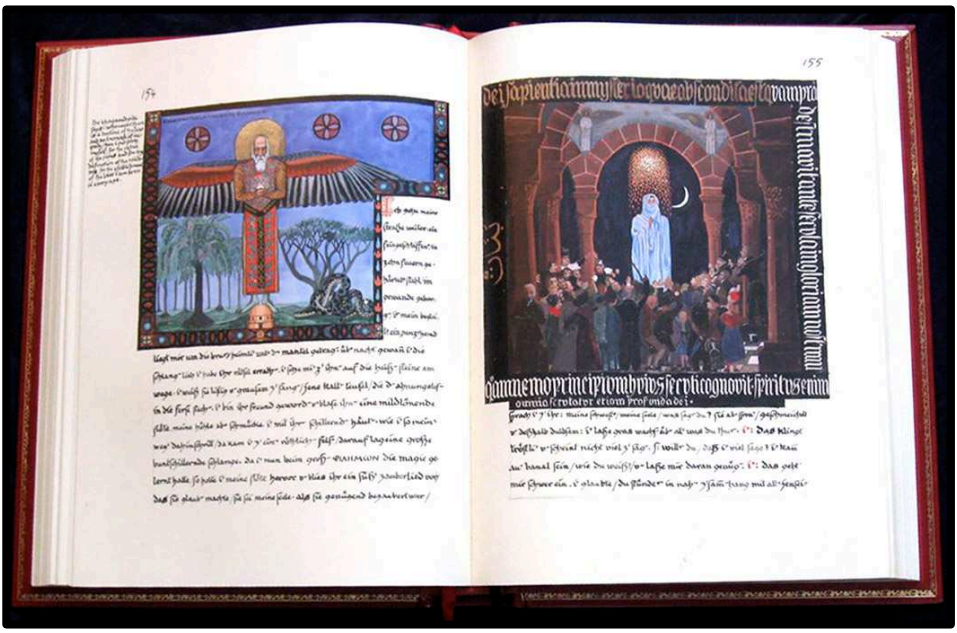

Figure 2
Folios 154 and 155 of the Red Book

In 1924 Jung entered into the Red Book these two facing pages. [Figure 2.] These are among the final paintings in the book. Thereafter he added only a few more pages and illustrations into the folio volume. Painted ten years after his initial visionary experiences of 1913 and 1914, I believe these pages are a summary tribute and final dedication to his guides. After completion of their images, transcription of his manuscript drafts into the Red Book crawled to a close.

Above this Red Book painting of Philemon, Jung wrote in Greek, "Philemon, Father of the Prophets."[60] Framing the mysterious image of the veiled woman on the opposite page, he inscribed words from Paul's First Letter to the Corinthians—*Dei sapientia in mysterio...*

> The Wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: ...the Spirit searcheth all things, yea, the deep things of God.

On either side of the arch around the veiled feminine figure, he offers words from the Revelation of John, 22:17—*Spiritus et sponsa dicunt veni et qui audit dicat veni...*

> The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is a-thirst, come. And whosoever will, let him take the water of life freely.

Over the arch is placed the inscription—*Ave Virgo Virginum,* "Praise, Virgin of Virgins."[61]

Is it Philemon and Sapientia who are present on those facing leaves? Or is it Simon and Helena? Or Logos and Sophia? I have heard individuals describe this picture of *Sapientia* as Jung's "Soul" or "anima." It is true that at one point Jung's Soul did speak to him in the mythic guise of Sophia. But in Jung's presentation here of *Sapientia*, or Sophia, he points toward a deeper mystery. She is the summation experience of many spectral manifestations. She is the unity and totality of a relationship with a power indwelling the depths of humanity, an immanent mystery of cosmos and consciousness. And he announces her name: Wisdom.

Perhaps Jung was addressing this story of Logos and Sophia with these words from *Liber Novus*:

> When something long since passed away comes back again in a changed world, it is new. To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time.[62]

Neumann and the Shekinah

Neumann probably knew little of these details about Jung's inner mythic journey with Sophia. But intimate details aside, Erich Neumann intuited Sophia was part of Jung's history, and perhaps the highest authority for him.

Jung had faced a uniquely personal task; at the critical juncture of his life he confronted both the burgeoning questions of voices he identified as "his dead," and the burden of his Christian heritage at the threshold of an aeonial transformation. Neumann stood on different ground. He had his own dead, and their numbers multiplied catastrophically during his lifetime. He faced questions and tasks bequeathed him by his tradition at a critical turning of times. In confronting the legacy of his own heritage and history, Neumann labored not as a disciple of Jung, but uniquely and boldly as himself.

Around 1954 Neumann wrote one of his most moving meditations. It is titled simply, "Note on Chagall." Erich recognized Marc Chagall as the prophet of a Jewish spirit arising anew in a new age:

> Like a medium, undisturbed by the impressions and influences of the world around him, he follows the inner voice that speaks to him in symbols.... Here we touch on a central Jewish paradox in Chagall: prophecy in which the godhead does not, as from time immemorial, speak in words, but in mystery and image... prophecy speaks in a new language and utters new contents....[63]

Chagall, as creative man and artist, was a conduit of revelation. At core of his prophecy resides the feminine:

> The feminine soul figure that fills Chagall's world reaches out beyond his own personal sphere and indeed exceeds the limits of any purely Jewish contemporary constellation....[64]

> The irruption and descent of the soul into Jewish mankind—this event with which Chagall is possessed and which he proclaims—was long in preparation. Millennia were needed before the godhead could descend from the hard grandeur of the all-governing law, from the steep summit of Sinai, before it could make its ways through the luminous spirit worlds of cabalistic spheres and transcendent divine secrets, to the warm earthly fervor of Hasidic mysticism.[65]

Jung prophesied an end of the Christian aeon marked by the anamnesis of Sophia—the awakened remembrance of the feminine archetype of Wisdom suppressed by two thousand years of Christian theology and cast off entirely in the Protestant tradition of his father. In Jewish tradition, Neumann foresaw a parallel event—an archetypal awakening of the feminine, the Shekinah, which had long been in preparation. Erich's words near the end of his "Note on Chagall" touch me deeply. They remain as true to this time in history as they were at the moment Neumann wrote them, and their truth will endure as a signal of hope throughout the coming period of aeonial struggle:

> The fate of Jewish mankind is also the fate of Europe ... and the wandering Jew is the wandering countless millions of uprooted men, Christians and Jews, Nazis and Communists, Europeans and Chinese, orphans and murderers. A migration of individuals, an endless flight ... an endless stream of transformation, whose depths are unfathomable and whose aim and direction seems impossible to determine.

But from this chaos and catastrophe, the eternal rises up in unsuspected glory, the eternal that is age-old and then again utterly new. Not from outside, but from inside and below shines the mysterious light of nature, the divine gloriole of the Shekinah, consoling and healing—the feminine secret of transformation.[66]

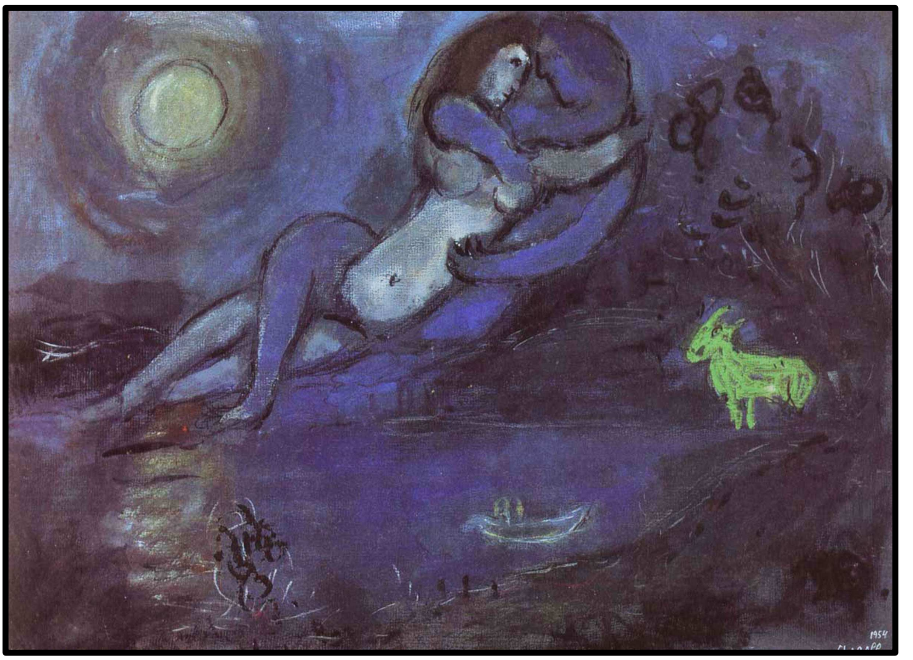

Figure 3
Marc Chagall, "Blue Couple by the Seashore"

Notes

This paper is dedicated to Dr. Erel Shalit, with profound gratitude for his many years of work bringing the unpublished letters and writings of Erich Neumann to publication. I thank Vicky Jo Varner for her expert editorial assistance.

1 C. G. Jung & Erich Neumann, *Analytical Psychology in Exile: The Correspondence of C.G. Jung and Erich Neumann,* ed. Martin Liebscher, trans. Heather McCartney (Princeton University Press, 2015). Hereafter cited as *Jung-Neumann* with date, letter number, and page.

2 "An Eightieth Birthday Interview," *C. G. Jung Speaking*, ed. W. McGuire and R. F. C. Hull (Princeton Univ. Press, 1977), 271-2.

3 David Sorkin, *The Transformation of German Jewry, 1780-1840* (Wayne State University Press, 1999), 165-6. Neumann's interest in Johann Arnold Kanne's approach to primordial mythology echoes in his later major works, *The Origins and History of Consciousness*, and *The Great Mother*.

4 Buber wrote his first two books on Hasidism before he was thirty years old: *The Stories of Rabbi Nachman* (1906); *The Legend of the Baal Shem* (1908). By 1933, he had published about twenty books in German, at least half of which focused on Hasidism, including: *The Great Maggid and His Successor* (1922); *The Hasidic Books* (1928); and *Hundred Hasidic Stories* (1933). On Buber, see *Jung-Neumann*, 52 n215.

5 Arendt's essays for *The New Yorker* were subsequently published in book form; Hannah Arendt, *Eichmann in Jerusalem: A Report on the Banality of Evil* (Viking Adult, 1963). Arendt's report was intensely criticized by Jewish respondents; Gershom Scholem, Neumann's friend and Eranos conference colleague and a former friend of Arendt's, starkly accused her of lacking "*ahavat Israel*"—love of the Jewish people; Gershom Scholem, "Brief an Hannah Arendt," June 23, 1963.

6 The seminar began on 26 June 1933. Other Jewish participants in this seminar who later became prominent Jungian analysts include Gerhard Adler, who later settled in London; and James Kirsch, Hilde Silber (Kirsch), and Max Zeller, who all later settled in Los Angeles, California.

7 See note 4. In a 1934 letter, Neumann expressed regret to Jung that while in Zürich he had not presented at the Psychological Club a talk he wished to give on Hasidism. He explained, "...I felt too new and strange there. In Hasidism, the last breakthrough of actual introverted Judaism, all these problems broadly came of age." *Jung-Neumann*, 6N(A), 42.

8 Erich Neumann, *Depth Psychology and a New Ethic* (Shambhala, reprint edition, 1990), 61.

9 Barbara Hannah, *Jung: His Life and Work* (G. Putnam's Sons, 1976), 284.

10 *Jung-Neumann*, 4N, 12.

11 Neumann's sense of Jung as a Zaddik echoes in his 1937 letter, "For this year, my wish for you is only that you will get back a fraction of what you give to others, and that not too much will come back to you in the sense that a Zaddiki once spoke of: Every word one speaks which finds no home among the people returns to the speaker and he sometimes feels the powerful force of its return." *Jung-Neumann*, 24N, 134.

12 *Jung-Neumann*, 4N, 12 n154. Ann Lammers points out that in his early writings on Jewish psychology, Neumann also described the Zaddik as *der vollstaendige Mensch*, the "complete human"—this individual was the central radiant force building a community of discipleship. (Personal correspondence.) Neumann witnessed Jung serving this function, as the individuated center of the Zürich analytic fold.

13 In translations of Neumann's writings, "*der große Einzeln"* is usually rendered as the "Great Individual," capitalized, and often set in quotation marks.

14 Erich Neumann, "Mystical Man," *The Mystic Vision: Papers from the Eranos Yearbooks*, ed. Joseph Campbell (Princeton Univ. Press, 1968), 408.

15 Ibid., 407.

16 Erich Neumann, *The Origins and History of Consciousness* (Princeton Univ. Press, 1954, reprint 1973), 426.

17 Ibid., 381.

18 C. G. Jung, *The Red Book: Liber Novus*, ed. Sonu Shamdasani, tr. John Peck, Mark Kyburz, and Sonu Shamdasani (New York: W.W. Norton & Co, 2009); hereafter cited as *Liber Novus*. When reference is made to the "Red Book," I am specifically indicating the original calligraphic manuscript rather than the published edition, above.

19 Neumann's life-long friend Gerhard Adler wrote in 1960 that in addition to his interest in literature, art and poetry, "The other pole of his creativity was Judaism: without being in any way orthodox, he had his deepest roots in the Jewish heritage, particularly its mystical side. He was strongly influenced in his outlook by Hasidism, the great eighteenth-century continuation of cabalistic thought." Gerhard Adler, "On Erich Neumann" in Erich Neumann, *Creative Man: Five Essays* (Princeton Univ. Press, 1979), xi.

20 Martin Buber, *Eclipse of God: Studies in the Relation Between Religion and Philosophy* (Atlantic Highlands, NJ: Humanities Press International, reprint 1988).

21 Erich Neumann, *Creative Man* (Princeton Univ. Press, 1979), 255-6. Italics added.

22 *The Origins and History of Consciousness,* 426

23 The copy Neumann was given by Jung was inscribed, "*zur freudlichen Erinnerung* (in fond memory), C. G. Jung." *Jung-Neumann*, 22 & n179.

24 *Jung-Neumann,* 24N, 131.

25 Lance S. Owens, "Jung and *Aion*: Time, Vision and a Wayfaring Man"; *Psychological Perspectives* (Journal of the C. G. Jung Institute of Los Angeles, 2011) 54:253-89.

26 *Liber Novus,* 286.

27 Ibid., 291.

28 Ibid., 299.

29 C. G. Jung, *Memories, Dreams, Reflections*, ed. Aniela Jaffe (Rev. ed., Pantheon, 1993), 182ff.

30 "Mystical Man," 409

31 Gerhard Adler, ed., in collaboration with Aniela Jaffe, *C. G. Jung Letters, volume 2:* 1951-1961, trans. R.F.C. Hull, Bollingen Series (Princeton, NJ.: Princeton University Press, 1975), 17-18.

32 Marie-Louise von Franz, *C. G. Jung: His Myth in Our Time*, trans. William Kennedy (New York: C. G. Putnam, 1975), 161.

33 For a discussion of the "Last Quartet" of books by Jung, see Lance S. Owens, *Jung in Love: The Mysterium in Liber Novus* (Gnosis Archive Books, 2015), 7-9.

34 Sonu Shamdasani, "Foreword to the 2010 Edition," *Answer to Job* (Princeton: Princeton University Press; Reprint edition, 2010), ix.

35 Owens, "Jung and *Aion*," 286 n33.

36 Ximena Roelli to Cary Baynes, August 8, 1951 (Baynes papers, Contemporary Medical Archives, Wellcome Library). Marie-Jeanne Schmid was Jung's secretary. Cited in Shamdasani, "Foreword to the 2010 Edition."

37 "Elkisch wrote that somewhere he had read words which he never forgets in which Jung said: 'I have a huge correspondence, see innumerable people but have only two real friends with whom I can speak about my own difficulties; the one is Erich Neumann and he lives in Israel and the other is Father Victor White in England.'" Ann Conrad Lammers & Adrian Cunnigham, eds., *The Jung–White Letters* (New York: Routledge, 2007), 334. Where Elkisch read this remains unknown.

38 Commenting on Neumann's *Depth Psychology and the New Ethic*, Jung wrote, "I have reread your text and again had a very strong response to it, and I am certain that its effect will be like that of a bomb. Your formulations are brilliant and of incisive sharpness..." *Jung-Neumann*, 10 December 1948, 72J, 236. In response to Neumann's *Amor and Psyche,* Jung wrote, "I must let you know in the proper way how much your *Amor and Psyche* pleased me. It is brilliant,—and written with the keenest *sympathy*." *Jung-Neumann*, 28 Feb 1952, 91J, 287.

39 *Jung-Neumann*, 5 January 1952, 89J, 280.

40 *Jung-Neumann*, 5 December 1951, 86N, 271.

41 Ibid.

42 See note 23.

43 *Jung-Neumann*, 5 December 1951, 86N, 272.

44 Ibid.

45 Erich Neumann, "Note on Marc Chagall," *Art and the Creative Unconscious: Four Essays* (Princeton Univ. Press, 1959), 137.

46 *Jung-Neumann*, 5 January 1952, 89J, 281.

47 C. G. Jung, *Collected Works of C. G. Jung* (Princeton Univ. Press), hereafter cited as CW. CW11 §742. ("Sophia" is here substituted for "Wisdom.")

48 Proverbs 8: 22-31.

49 David Winston, ed., *The Wisdom of Solomon: The Anchor Bible Vol. 43* (Doubleday, 1979), 35.

50 David Winston states in his introduction to the Anchor Bible Commentary on *Wisdom of Solomon:* "There appears to be good reason ... to conclude that the author's highly charged language concerning the pursuit of Wisdom and her promised gifts, may allude to

a mystical experience through which, he believes, man is capable of some measure of union with Deity, at least under the aspect of Sophia." Ibid., 42.

51 For an introduction to this material, see Marvin Meyer, ed., *The Nag Hammadi Scriptures: The International Edition* (HarperSanFrancisco, 2007); Marvin W. Meyer, *The Gnostic Gospels of Jesus* (HarperSanFrancisco, 2005).

52 *Liber Novus,* 248, 251 n201, 254 n238.

53 Lance S. Owens, "Foreword," in Alfred Ribi, *The Search for Roots: C. G. Jung and the Tradition of Gnosis* (Gnosis Archive Books, 2013), 13ff.

54 In the ultimate vision recounted in *Liber Novus*—recorded in his Black Book journal on 1 June 1916—Jung is walking at noon in the garden with Philemon. Christ appears there to them both. Philemon addresses Christ as "my master, my beloved, my brother!" Christ looks at Philemon, but recognizes him as Simon Magus. Philemon explains to Christ that once he was indeed Simon Magus, but now "Simon and Helena have become Philemon and Baucis...." Philemon speaks further to Christ, saying, "When I was Simon...." *Liber Novus,* 359 & n162.

55 Irenaeus, *Contra Haereses*, I. xxiii. 1-4.

56 G. R. S. Mead, *Simon Magus: An Essay on the Founder of Simonianism Based on the Ancient Sources With a Re-Evaluation of His Philosophy and Teachings* (London: The Theosophical Society, 1892).

57 G. R. S. Mead, *Fragments of a Faith Forgotten* (London: Theosophical Publishing Society, 1900, reprint 1906), 168. Jung essentially quotes Mead on this point (without citation) in *Mysterium Coniunctionis*, where Jung stated the text "describes a *coniunctio Solis et Lunae*." CW 14, 136.

58 *Liber Novus,* 368.

59 "Mind and Earth," CW 10, §75-6. In *Mysterium Coniunctionis* Jung speaks of the alchemical workers, "who in the symbolical realm are Sol and Luna, in the human the adept and his soror mystica, and in the psychological realm the masculine consciousness and feminine unconscious (anima)." He notes first among the classic examples of this, "Simon Magus and Helen." CW 14, 153 & n317.

60 *Liber Novus,* 317 n282. The Greek inscription on the Bollingen Tower mural of Philemon reads, "Philemon, the Prophet's Primal Father"—ΦΙΛΗΜΩΝ ΤΩΝ ΠΡΟΦΗΤΏΝ ΠΡΟΠΑΤΩΡ. The final word, *Propator*, implies both "forefather" and "the very first" or primal father.

61 *Liber Novus,* 317 n283.

62 Ibid., 311.

63 "Note on Marc Chagall," 136-7.

64 Ibid., 140.

65 Ibid., 145.

66 Ibid., 146-7.