

# Remembering Sophia

## Consciousness, Relationship, and Feminine Wisdom

Ten Lectures by Lance S. Owens

On 16 January 1916, C. G. Jung transcribed in his Black Book journal an extraordinary myth told to him by Sophia – the Lady of Wisdom. Though it remained hidden for a nearly a century, this vision was foundational to his later work. Near the end of his life, he declared that the vital task waiting our age was the remembrance – the anamnesis – of Sophia. But how do we remember Sophia? Who is she?

Two thousand years ago, at the beginning of the current epoch, a story of Logos and Sophia became the primal myth for a new age. The story appeared first in Jewish Wisdom literature. Over the next three hundred years, this tale underwent intricate development, and emerged in the first centuries of the current era as the foundational myth of Gnostic psychology.

Though largely discarded by Western Christianity (particularly in its later Protestant reformation), Sophia's story lived on in the image of the Shekhinah within Jewish Kabbalah, and within Alchemy as the experienced image of the *Anima mundi*.



In the first seminar (five sessions) we examine the origin of Sophia's myth, and the nature of Gnostic "psychology." We will consider the major post-Jungian conceptualizations, placing them in relation to Jung's Gnostic psychology and his vision of a Sophianic anamnesis. It is not the understanding of the "logical life of the soul" (as argued by Giegerich) that confronts our age with an opus magnum. Our task, as suggested by Dr. Jung, is to know the intimate and redemptive relationship of Sophia with Logos.

In the second seminar (five more sessions) we consider the legacy of tradition and the role of history in psychology. We start with a meditation on our living relationship with the dead. This is followed by a review of the remarkable dialogue between James Hillman and Sonu Shamdasani, published in *Lament of the Dead: Psychology after Jung's Red Book*. Then we move to a consideration of the Sophianic myth and the image of the Demiurge in relations to Jung's conceptualization of Individuation and the Self. The final lecture reflects on Jung's near death visions in 1944, and his experience of the hierosgamos as a bridal chamber mystery—a union of Logos and Sophia.

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