

THE VIEW OF C.G. JUNG ON ADAM

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ABSTRACT

Secara umum tujuan utama dari penulisan ini adalah untuk memperoleh deskriptif analisis studi dari C. G Jung (1875-1961) terhadap Adam. C. G Jung menjadi subjek yang tepat untuk dikaji dalam studi ini sebagaimana ia dengan luar biasa mengemukakan objek studi di dalam penulisannya.

*Studi literature ini secara khusus berdasarkan karya C. G Jung *Mysterium Coniunctionis: An Inquiry into the Separation and Synthesis of Psychic Opposites in Alchemy* dalam Bab Adam and Eve, dengan penambahan autobiografi dari Jung *Memories, Dreams, Reflections*.*

Pandangan C.G. Jung's terhadap Adam tiga dasar realitas yaitu: Tuhan, alam semesta, dan manusia. Studi ini juga akan menjawab tujuan dari penciptaan Adam dan apakah Adam adalah simbol dari kesempurnaan manusia.

Jung berpendapat bahwa setiap orang menghayati kesan gambaran akan Tuhan- cetakan dari diri - berada dalam diri kita. Setiap individu mengandung kesan dari arketip atas diri. Menurut Jung, tujuan dari usaha manusia adalah pencarian keutuhan melalui pengetahuan batin. Hal ini merupakan perwujudan perjalanan menuju pusat dari jiwa, perjalanan menuju diri. Visi Jung mengenai penciptaan Adam adalah munculnya diri atau yang disebut Jung sebagai proses individuasi atau realisasi diri, pencarian dan pengalaman dari makna dan tujuan hidup, cara-cara dimana seseorang menemukan dirinya dan menjadi siapa dirinya sesungguhnya.

Bagi Jung pemunculan Adam dalam kesadaran merupakan sebuah realisasi dari seseorang atau Anthropos, transendensi totalitas jenis kelamin dan selama orang tersebut adalah Ilahi, ia adalah teofani, seseorang yang sempurna dan tak dapat digambarkan dengan kata-kata. Dengan alasan ini, pandangan Jung mengenai Adam dapat diartikan sebagai "pemaknaan manusia Adam" ("anthropocentric Adam").

Kata kunci: C. G Jung, Pemunculan Adam, Diri, Arketip

A. BACKGROUND

Indonesia is well-known as a country with diverse ethnicities, religions, and races. But today it is not only a country with diverse religions, ethnicities, and races, but also a country with several challenges related to issues of religious

pluralism and ethnicism. Incidences that involved religion have nevertheless occurred. Attacks on churches and in areas with a majority of Christians, attacks on mosques, occurred in a number of places, including in certain parts of Jakarta, during, and especially towards the end of 1998. The most disturbing is the social unrest that erupted in Ambon in the eastern part of Indonesia on January 19, 1999, on the day of the celebration of the end of the Muslim fasting month, and the situation is still not completely under control. The disturbances broke out in West Kalimantan, indicating the animosity between the local population and people that are considered migrants or new-comers, is also still continuing. The situation in Indonesia today has been described by Mely G. Tan as follows: uncertainty in the economy, instability in the political arena and insecurity in day to day life.¹

The strongly anti-Chinese sentiment expressed in the May 1998 riots in Jakarta and elsewhere in Indonesia, including the looting of Chinese-owned shops, businesses and the racially-motivated rapes (the Joint Fact finding Team or TPGF, brought out a preliminary report on September 21, 1998, confirming that “sexual assault and rape on ethnic Chinese women did occur and there were 68 cases of rape that were verified”),² drastically altered the position of the ethnic Chinese in Indonesia. Some psychologists from the University of Indonesia who studied the post-traumatic experience of Indonesian Chinese have pointed to the identity crisis they experienced in the aftermath of the riots.³ The effects of trauma seem deeply imprinted on the body itself and the victim’s relationship with it, so attempts to overcome the trauma by dissociation from one’s body or separation from the self that one was either before or during the trauma, are never wholly successful. The re-establishment of the self is crucial for recovery, as we read “If a rape victim is unable to walk outside without the fear of being assaulted again, she quickly loses the desire to go for a walk. If one’s self, or one’s true self, is considered to be identical with one’s will, then the survivor cannot be considered

¹ Mely G. Tan, *Etnis Tionghoa di Indonesia: Kumpulan Tulisan* (Jakarta: Yayasan Obor Indonesia, 2008) p.221. Henceforth: Mely G.Tan, *Etnis Tionghoa di Indonesia*.

² Mely G.Tan, *Etnis Tionghoa di Indonesia*, p.220.

³ Chang-Yau Hoon, *Ethnic Chinese experience a ‘reawakening’ of their Chinese identity*, <http://www.insideindonesia.org> accessed on April 4, 2010.

the same as her pre-trauma self, since what she is able to will post-trauma is so drastically altered.”⁴

Irrespective of the traumatic circumstances which gave rise to them, Jung (1989) states that “what our world lacks is the psychic connection; and no community of interests, no political party will ever be able to replace this and it was the doctors and not the sociologists who were the first to feel more clearly than anybody else the true needs of man, for, as psychotherapists, they have the most direct dealings with the sufferings of the soul.”⁵ Thus, the psychologists, as front-liners people, should realize that in order to help those victims, one not only need counseling and psychotherapy skills, but also a holistic view in looking things and not limited one’s perspective in only one discipline of study.

In monotheistic tradition, the myth of Adam is the most reliable per-history of our common ancestor. Depth psychologists have interpreted the myth from a psychological angle. C.G. Jung sees it as a poetically conceived psychological myth about every human being here and now and at all times.

As indicated by the title, the main purpose of this writing in its entirety is to attempt a descriptive-analytical study of the view of C.G. Jung (1875-1961) on Adam. C.G. Jung have been chosen as appropriate subjects for this study inasmuch as he expresses the object prominently in his articulated writings. He has been studied individually in the past by many people in many different forms, so on the material side, this study does not claim to offer anything new, as the urgency need of this writing is to help the victims of violence in re-establishing their selves and for the psychologists who help them to have a broader perspective of study.

⁴ S.J. Brison, *Outliving Oneself* in D.T. Meyers, *Feminists Rethink the Self* (Colo: Boulder, 1997) p.28.

⁵ C.G. Jung, *The Psychology of The Transference* (Princeton, N.J.: Princeton University Press, 1989) p.161. Henceforth: C.G. Jung, *The Psychology of The Transference*.

B. FORMULATION OF PROBLEM

This study will answer the main question, “What are C.G. Jung’s views of Adam?”

In a more elaborated way, this question can be formulated as: “What are C.G. Jung’s views of Adam regarding the purpose of Adam’s creation, the position of Adam in relation with God, the cosmos and the human being, and whether Adam is a symbol of human perfection?”

C. OBJECTIVE

The objective of this study is to elaborate the views of C.G. Jung concerning the creation and the position of Adam. What I wish to offer is an essay of this theme, taking as our starting point what this greatest writer has said or written on this subject.

D. BENEFIT

This present work can enrich the psychological theories in general and Analytical Psychology in particular besides actualizing C.G. Jung’s thought in a modern context. This study can help the victims of violence in re-establishing their selves and for the psychologists who help them to have a broader perspective from other discipline of study.

E. LITERATURE REVIEW

Some previous studies on Adam by C.G. Jung can be found in some books or other literatures. Many depth psychologists have interpreted the myth of Adam’s creation from a psychological angle. Ignatius Jesudasan, in his article Adam: A Psychological Reading of the Myth of Man-Making has interpreted the myth from this perspective, which he thought seems to make a personal sense for everyone who reflects seriously on the story. The author sees the three created characters in the myth as representing the composite make up of every human being, irrespective of the male-female gender differentiation. Adam represents every Ego or human personality. Eve stands for the instinct, libido or the life-and-

pleasure principle in every individual. The serpent symbolizes the law of good and evil, or the socializing principle of private and public conscience, which the depth-psychologists name as the Super-Ego.

Jean De Fraine, in his article *Adam and Christ as Corporate Personalities*, has stressed the most fundamental theme in Scripture which is “corporate personality.” When applied to Adam and Christ, it means the entire human race is unified successively in them. This notion, because it’s so contrary to the traditional philosophical categories, was not seriously studied and this subject is stressed by the German presentation of its final chapter.

Susan A. Rowland in his article *Jung, Myth, and Biography* suggested that the primary sources to elaborate Jung’s spirit that pervades his whole works are *Memories, Dreams, Reflections* (Jung, 1989) and *Answer to Job* (Jung, 1958) because both writings devoted to Jung’s idea of the self, which is the key to his psychological theory, the most fundamental feature and the capstone of his entire concepts. She states that the well known dichotomy in Jung’s description of the self (as totality of conscious and unconscious and as archetype within the unconscious), is directly connected to his two forms of auto/biographical writing. *Memories, Dreams, Reflections* and *Answer to Job* reveal the coincidence of the two modes of the self in Jung’s writing as co-dependance. These works are linked spatially and sequentially; the two perspectives on the self, and by *Memories, Dreams, Reflections* reads as a semi-autobiography yet builds its narrative upon notions of a ‘personal myth’. *Answer to Job* is a biography of the Judaeo-Christian God, or, a reading of sacred scriptures in the language of Jung’s own ‘myth’. Thus, in *Memories, Dreams, Reflections* and *Answer to Job*, two specific literary forms are used, not just to describe but also to stage and enact the Jungian self: these are myth and biography.

F. METHOD

In order to understand the views of profound thinkers and prolific writer like C.G. Jung, one must grasp the spirit that pervades the whole works of him, otherwise everything will be lost. For such a purpose, to be exhaustive, is not the

purpose of this writing. This study is based exclusively only on C.G. Jung's last book and the only book of him that writes about Adam:⁶ 'Mysterium Coniunctionis: An Inquiry into the Separation and Synthesis of Psychic Opposites in Alchemy in the Chapter of Adam and Eve,' supplemented with Jung's autobiography *Memories, Dreams, Reflections* (written with Aniela Jaffe).⁷

G. ANALYSIS OF THE VIEW OF JUNG ON ADAM

1. The Purpose of Adam's Creation

Genesis 2:7 says that God formed man out of the dust of the earth. Jung reads this as symbolizing the conception and formation of the fetus in the mother's womb. Since the child breathes only when it comes out of the mother's womb. Since the child breathes only when it comes out of the mother's body, God breathing into his nostrils the breath of life would suggest that, like conception itself, every birth and life-breath involves a divine intervention.

For Jung, the goal of human striving is the quest for wholeness through inner knowledge. This embodies a journey toward the center of the psyche, a journey toward the self.⁸ And by knowing the true self, we will know God. As Jung states:

If you know yourself rightly, you will also know the pure nature; for the pure nature is in yourself. And when you know the pure nature which is your true selfhood, freed from all wicked, sinful selfishness, then also you will know God, for the Godhead is concealed and wrapped in the pure nature like a kernel in the nutshell.⁹

⁶ C.G. Jung, *Mysterium Coniunctionis: An Inquiry into The Separation and Synthesis of Psychic Opposites in Alchemy* (New York: Bollingen Foundation, 1963). Henceforth: Jung, *Mysterium Coniunctionis*.

⁷ C.G. Jung, *Memories, Dreams, Reflections* (New York: Vintage Books, 1989). Henceforth: Jung, *MDR*.

⁸ John Pennachio, *Gnostic Inner Illumination and Carl Jung's Individuation*, <http://www.springerlink.com/> accessed on April 4, 2010.

⁹ C.G. Jung, *The Psychology of The Transference* (New York: Bollingen Foundation, 1954) §508.

This goal, according to Jung, is the goal which fits man meaningfully into the scheme of creation, and at the same time confers meaning upon it. That is the meaning of divine service, of the service which man can render to God, that light may emerge from the darkness, that the Creator may become conscious of His creation, and man conscious of himself. As Jung states:

That it the goal, or one goal, which fits man meaningfully into the scheme of creation, and at the same time confers meaning upon it. It is an explanatory myth which has slowly taken shape within me in the course of the decades. It is a goal I can acknowledge and esteem, and which therefore satisfies me.¹⁰

The self is the wholeness of the personality, that which we are, the “principle and archetype of orientation and meaning”. It is realized through a process of self-knowledge by means of which “we approach the fundamental stratum or core of human nature where the instincts dwell....This core is the unconscious and its contents. Through self-knowledge the psyche is transformed by changing the relationship between the ego, or human consciousness in the ordinary restricted sense, and the contents of the unconscious. What was before hidden and forced underground is now brought out into the open and liberated.”¹¹

For Jung, the unconscious wholeness is a principle which strives for total realization and self-knowledge is the heart and essence of this process. As he states:

Unconscious wholeness therefore seems to me the true spiritus rector of all biological and psychic events. Here is a principle which strives for total realization – which in man’s case signifies the attainment of total consciousness. Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of this process.¹²

¹⁰ Jung, *MDR*, p.338.

¹¹ Philip Sherrard, *Christianity and the Religious Thought of C.G. Jung*, in *Science and the Myth of Progress*, Edited by Mehrdad M. Zarandi, (Indiana: World Wisdom, 2003) p.123.

¹² Jung, *MDR*, pp.324-325.

2. The Position of Adam

a. Adam and God

In Jung's view, the knowledge of Adam is the beginning of the capacity to know God, as he writes down "For they say of this Geryon [continues Hippolytus] that one part is spiritual, one psychic, and one earthly; and they hold that the knowledge of him is the beginning of the capacity to know God, for they say "The beginning of wholeness is the knowledge of man, but the knowledge of God is perfect wholeness.""¹³ For Jung, the self is a God-image, or at least cannot be distinguished from one. He quoted Clement of Alexandria who said that he who knows himself knows God.¹⁴

Jung sees Adam as an androgyne, a man and woman grown into one body with two faces: Here we have a hint of his dual nature: on the one hand shining and perfect, on the other dark and earthy. One Adam was made out of earth, the other "after the image and likeness of God."¹⁵

Jung contends that every one of us bears the God-image – the stamp of the self – within ourselves. Each human individual bears an impression of the archetype of the self. This is innate and given. Since each of us is stamped with the *imago Dei* by virtue of being human, we are also in touch with unity and totality [which] stand at the highest point on the scale of objective values.

b. Adam and Macrocosm

In Jung, Adam was called the macrocosm because as the first man, Adam is the *homo maximus*, the *Anthropos*, "the greater, more comprehensive Man, that indescribable whole consisting of the sum of conscious and unconscious processes,"¹⁶ "From whom the macrocosm arose, or who is the macrocosm. He is not only the *prima materia* but a universal soul which is also the soul of all men".¹⁷ "Adam standing for the spirit, Eve for the flesh."¹⁸ The various accounts

¹³ Jung, *Mysterium Coniunctionis*, §652.

¹⁴ Jung, *Aion*, p.22.

¹⁵ Jung, *Mysterium Coniunctionis*, §585-586.

¹⁶ Jung, *Aion*, p.189.

¹⁷ Jung, *Mysterium Coniunctionis*, §590.

¹⁸ Jung, *Mysterium Coniunctionis*, §582.

of the dramatic progression of the Gnostic cosmos are filled with Jungian archetypal symbols representing the elements of the psyche and their integration. Most obvious is the pervasive principle of opposition, without which there would be no cosmos, no need for salvation, but also no growth or change, just as the psyche would not exist and grow without the energy and challenge from the tension of opposites. Equally clear is the possibility of gradually overcoming the opposites.¹⁹

Adam and Eve

Jung states that the alchemist's endeavours is to unite the opposites culminate in the "chymical marriage," the supreme act of union in which the work reaches its consummation. After the hostility of the four elements has been overcome, there still remains the last and most formidable opposition, which the alchemist expressed very aptly as the relationship between male and female, "...Although enmity was put only between the serpent and the woman (Genesis 3:15), this curse nevertheless fell upon the relationship of the sexes in general. Eve was told: "Thy desire shall be to thy husband, and he shall rule over thee." And Adam was told: "Cursed is the ground for thy sake... because thou hast hearkened unto the voice of thy wife" (3:16f)".²⁰ The self-realization of God in human form, is according to Jung, the divine marriage, as he expresses, "The third and decisive stage of the myth, however, is the self-realization of God in human form, in fulfillment of the Old Testament idea of the divine marriage and its consequences."²¹

Adam and the Angels

In Jung's view, the angels are the unconscious contents, "The second allusion is to the fall of the angels, a premature invasion of the human world by unconscious contents. The angels are a strange genus: they are precisely what they

¹⁹ Wulff, *Psychology of Religion*, p.440.

²⁰ Jung, *Mysterium Coniunctionis*, §104.

²¹ Jung, *MDR*, p.328.

are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Angels who fall, then, are exclusively “bad” angels. These release the well-known effect of “inflation,” which we can also observe nowadays in the megalomania of dictators: the angels beget with men a race of giants which ends by threatening to devour mankind, as is told in the book of Enoch.”²²

c. Adam and Microcosm

Adam, as Jung writes, was called the macrocosm and also the microcosm. Adam was called the microcosm because he was composed out of the four cosmic principles. He says that to know man is the same as to have a full and complete knowledge of the whole world and of the things of nature.

The later literature often mentions Adam as a *compositio elementorum*. Because he was composed out of the four cosmic principles he was called the Microcosm.... Similar views of Adam are found elsewhere; ... says that God collected the dust from which Adam was made from the four corners of the earth.²³

The interior Adam, according to Jung, is the “self” of the people, the totality of the individual, the wholeness of the inner man: “This conception can be taken as a projection of the interior Adam: the *homo maximus* appears as a totality, as the “self” of the people. As the inner man, however, he is the totality of the individual, the synthesis of all parts of the psyche, and therefore of the conscious and the unconscious.”²⁴ Primal Man is composed of four parts (the quaternity) and is hermaphroditic (a union of opposites), both of which are symbols of differentiated wholeness. Such images as the four rivers of Paradise, the incestuous marriage quaternio also give expression to the process of differentiation and integration that Jung saw as the goal of the life of the human psyche.²⁵

²² Jung, *MDR*, pp.327-328.

²³ Jung, *Mysterium Coniunctionis*, §552.

²⁴ Jung, *Mysterium Coniunctionis*, §593.

²⁵ Wulff, *Psychology of Religion*, p.440.

3. Adam and Human Perfection

In the view of Jung, the myth of Adam's creation is the emergence of the Self. He calls it the individuation process or 'self realization'. For Jung, self-realization means 'coming to selfhood', becoming an "in-dividual", becoming one's own self. As Jung states that individuation means becoming an 'in-dividual', and, in so far as 'individuality' embraces our innermost, last, and incomparable uniqueness, it also implies becoming one's own self. It therefore can be translated as 'coming to selfhood' or 'self realization'.²⁶ Through this process, man bit by bit releases the submerged contents of his unconscious into consciousness and achieves his wholeness of being.²⁷ As Jung says that he uses the term 'individuation' to denote the process by which a person becomes a psychological 'in-dividual', that is, a separate, indivisible unity or 'whole'.²⁸

However, even though Jung calls individuation as an unconscious natural spontaneous process, it also a relatively rare one, something: "experienced only by those who have gone through the wearisome but indispensable business of coming to terms with the unconscious components of the personality."²⁹ Thus, although Jung refers to individuation as an "ineluctable psychological necessity",³⁰ he also says that "nature is aristocratic," and that "only those individuals can attain to a higher degree of consciousness who are destined to it and called to it from the beginning, i.e., who have a capacity and an urge for higher differentiation." In these respects, individual differences are enormous.³¹ The requirements are not superior intelligence or other special gifts, for moral qualities can compensate for intellectual shortcomings.³² The great majority of human beings are still in a state of childhood and are notoriously unconscious. Still struggling with outer necessity and problems of the personal unconscious, the

²⁶ Jung, *Two Essays on Analytical Psychology*, §266.

²⁷ Philip Sherrard, *Christianity and the Religious Thought of C.G. Jung*, in *Science and the Myth of Progress*, Edited by Mehrdad M. Zarandi, (Indiana: World Wisdom, 2003) p.123. Henceforth: Sherrard, *Science and the Myth of Progress*.

²⁸ Jung, *The Archetypes and The Collective Unconscious*, §490.

²⁹ Jung, *The Structure and Dynamics of The Psyche*, §430.

³⁰ Jung, *Two Essays on Analytical Psychology*, p.155.

³¹ Jung, *Two Essays on Analytical Psychology*, p.116.

³² Jung, *Two Essays on Analytical Psychology*, p.117.

average person remains content within limited horizons that do not include knowledge of the collective unconscious. Nevertheless, wider consciousness may be presumed to be a universal capacity.³³ For Jung, the coming to consciousness of Adam would be a realization of the inner man or Anthropos, and so far as this Man is divine, it is a theophany, the unutterable perfect men.

H. CONCLUSION

In the view of Jung, the myth of Adam's creation is the emergence of the Self, which is the centre of personality. He calls it the individuation process or 'self realization,' 'coming to selfhood,' becoming an "in-dividual," becoming one's own self. Jung contends that every one of us bears the God-image – the stamp of the self – within ourselves. Each human individual bears an impression of the archetype of the self. This is innate and given. The coming to consciousness of Adam would be a realization of the inner man or Anthropos, an archetypal totality transcending the sexes and so far as this Man is divine, it is a theophany, the unutterable perfect men.

Jung's view of Adam is based on the Self as the centre. As a psychologist, Jung says that he can say nothing more about God than is given in the psyche; psychology can know only the "typos" or "imprint," not the imprinter. The psychologist's task lies in helping people to recover the inner vision that depends on establishing a connection between the psyche and the sacred images. Adam is a realization of the inner man or Anthropos and so far as this Man is divine, it is a theophany, the unutterable perfect man.

The vision of Jung on Adam's creation is the emergence of the Self or as Jung called the individuation process or self realization, the discovery and experience of meaning and purpose in life, the means by which one finds oneself and becomes who one really is; which is also the key to his psychological theory and the most fundamental feature of his entire concepts. For Jung, the goal of human striving is the quest for wholeness through inner knowledge. This embodies a journey toward the center of the psyche, a journey toward the self.

³³ Jung, *Two Essays on Analytical Psychology*, pp. 121-241.

Jung contends that every one of us bears the God-image – the stamp of the self – within ourselves. Each human individual bears an impression of the archetype of the self. This is innate and given. Since each of us is stamped with the imago Dei by virtue of being human, we are also in touch with unity and totality which stand at the highest point on the scale of objective values, and in the experience of the self it is no longer the opposites God and man that are reconciled, as it was before, but rather the opposites within the God-image itself.

For Jung, the coming to consciousness of Adam would be a realization of the inner man or Anthropos, an archetypal totality transcending the sexes and so far as this Man is divine, it is a theophany, the unutterable perfect men. With this reason, Jung’s view of Adam can be regarded as “anthropocentric Adam.”

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