

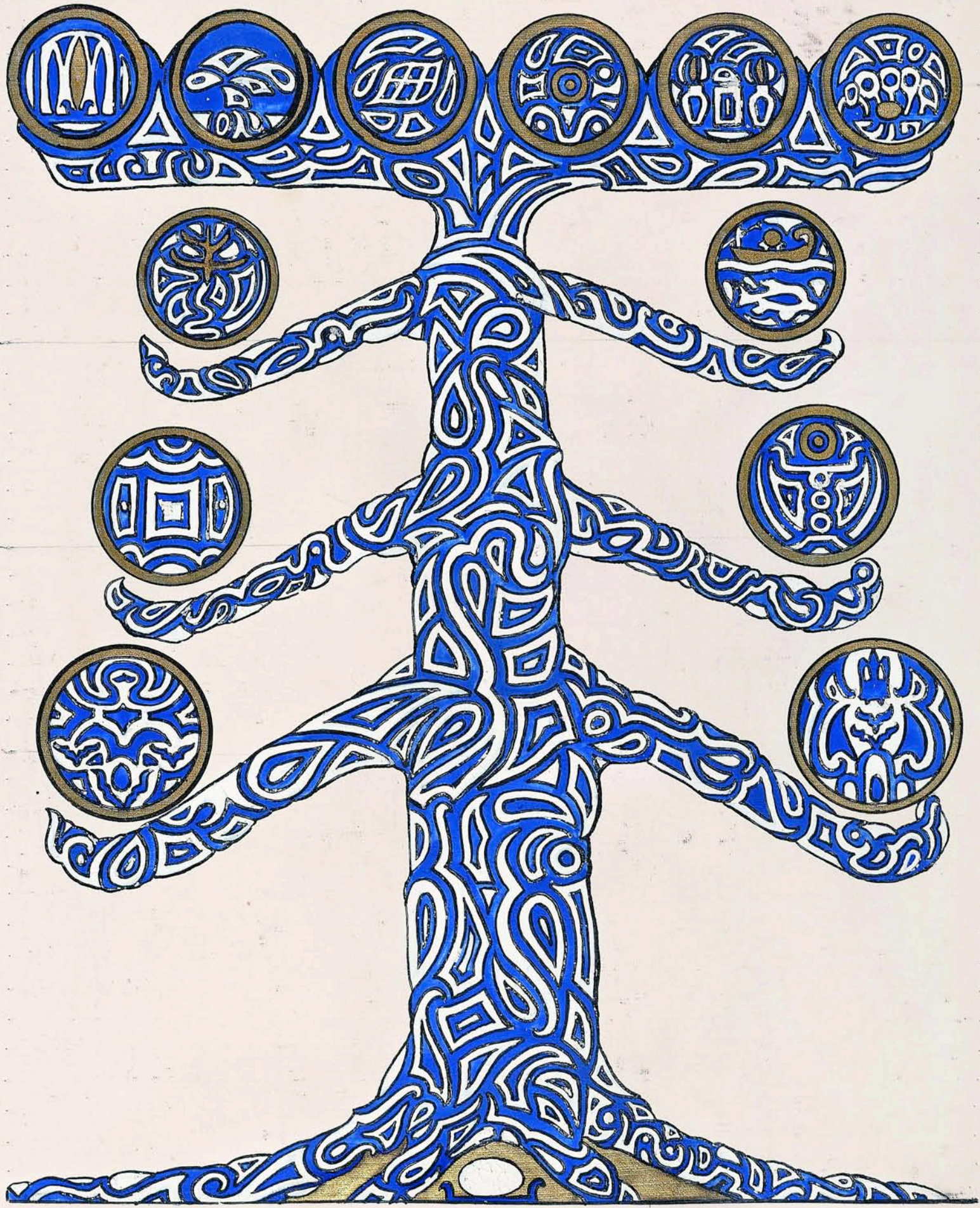
THE
RED BOOK
LIBER NOVUS

C·G·JUNG

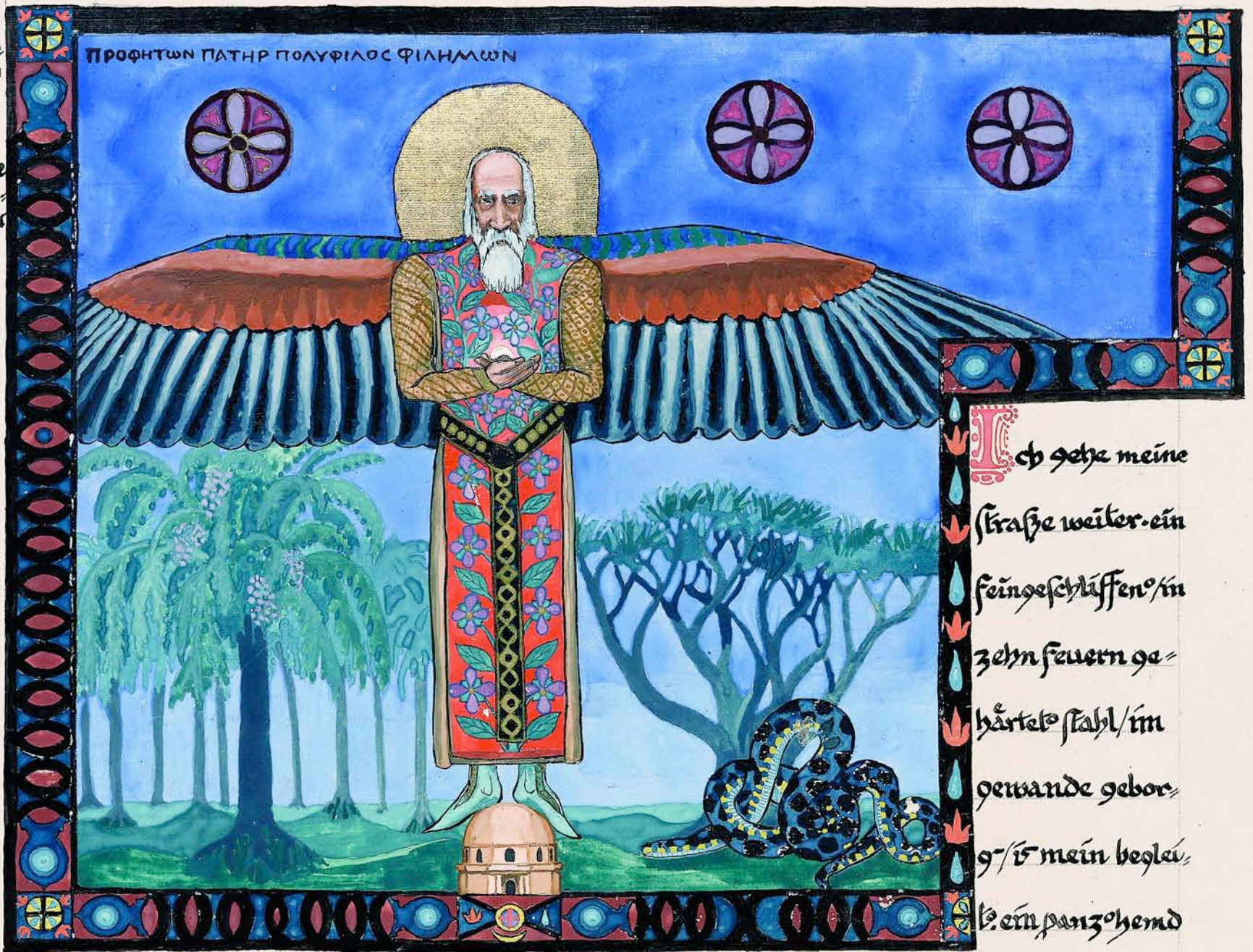
EDITED *and* INTRODUCED *by*
SONU SHAMDASANI

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Was freit uns macht? wir woll nicht herrsch. wir woll leb/ wir woll das licht v die wärme v darum be-
dürf wir deine. wie die grünende erde v jegliche lebende körp do sonne bedarf/ so bedarf wir als geist deines
lichtes v deine wärme. ein son-lose geis wüd z schmarotzo ds körpers. do gott abonährt d-geis.



The bhagavadgita says: whenever there is a decline of the law and an increase of iniquity, then I put forth myself, for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age.



Ich gehe meine
 Straße weiter. ein
 feingeschliffen in
 zehn feuern ge-
 härtet. Stahl im
 Gewande gebor-
 gen. ist mein begleit-
 er. ein Panzohemd

liegt mir um die brust heimlich und der mantel getragen. über nacht gewandt in die
 schlange lieblich habe ihr rätsel errath. und setze mich zu ihm auf die heißste steine am
 woge. und weiß sie listig und grausam zu fangen. jene kalt teuflische die dahnungslos
 in die fersse stech. und bin ihr freund geworden und blase ihm eine mildtönende
 flöte. meine höhle abo schmücke und mit ihrer schillernden haut. wie ich so mein
 weg dahin schritt. da kam ich zu einem rötlich felsen. darauf lag eine große
 buntschillernde schlange. da ich nun beim großen ΦΙΛΗΜΩΝ die magie ge-
 lernt hatte. so holte ich meine flöte hervor und blies ihr ein süßes zauberlied vor
 das sie glaub machte. sie sei meine seele. als sie genügend bezaubert war.

einword das nie gesproch ward.
einlicht das no' nie leuchtele.
eine verwir' sondergleich.
v' eine straffe ohn' ende.



Vom gottessohn möchtest du hör / d' strahle v' gab v' zeugte v'
d' wiedergebore wurde / wie die erde d' sone grüne v' bunte
kind gebärt.

Von ihm möchtest du hör / d' strahlend ertöset / d' als ein sohn
d' sone die gespünte d' erde zerschmitt / d' die magisch sad
zerris v' das gebundene löste / d' si selb besaz v' nieman
des knecht war / d' kein aussog v' des schatz kein ersch
öpste.

Von ihm möchtest du hör / d' vom schatt d' erde nicht verdu
nkelt wurde / sondern ihn erbelle / d' all gedank sah v' des
gedank niemand errieth / d' in si all dinge siu besaz v' des
siu kein ding ausdrück koule.

Der einsame stoh die welt / er schloß die aug / verstopfte die ohr v' vergrub si in eine höhle in si selb / abo
es nihtete nihtes. die wüste sog ihn aus / do siem spra seine gedanke / die höhle wid' halte seine gefühle / v'
so wurde er selb zo wüste / z' stein v' zo höhle. v' es war alles leer v' wüste v' unvermög v' un
fruchtbar / den er strahle niht v' blieb ein sohn do erde / do em bu aus sog v' selb von do wüste lör
gesog wurde. er war begehrt v' niht glanz / ganz erde v' niht sone.

Darum war er in do wüste als ein kelugo heilige / do wohl wüßte / das er si son von d' andern erdensohn
niht unterschied wurde. hätte er aus si getrunke / so hätte er feu getrunke.

Der einsame gieng in die wüste / um si z' find. er beehrte abo niht / si z' find / sondern d' vielfällig sin
des heilig buch. du kanst die unermesslichkeit des klein v' des groß in di saug / v' du wir lere v' imo
lere / den unermessliche fülle v' unermessliche lere sind ems.

er beehrte im äußern z' find / weis er bedurfte. d' vielfällig sin findet du abo nmr in dir / niht in dinge /
den die manig falligkeit des sinis is niht etwas das zugleich gegeb is / sondern es is em nacheinander von
bedeutung. die emando folgend bedeutung lieg niht in dinge / sondern sie lieg in dir / do du viel
wechseln unterworft bist / insofern du am leb theilhaft. au die dinge wechseln / abo du achte es niht / wen
du niht wechselt. wen du abo wechselt / so ändert si das angesicht d' welt. d' vielfällige sin do dinge
is dem vielfällige sin. es is nutzlos / ihn in d' ding ergründ z' woll. v' darum eigentli gieng
d' einsame in die wüste / abo niht si selb ergründete er / sondern das ding. v' darum gieng es ihm
wie jed' einsam / wen er beehrt: do teufel kam z' ihm mit glatte rede v' emleuchtend begründ v'
wüßte das rechte wort im recht augenblicke. er lockte ihn auf sein beehrt. i' mußte ihm wohl als
do teufel erschein / den i' habe meine finsternis angenom. i' af die erde v' i' trank die sone v' i' wand
ein grünende baum / do in einsamkeit steht v' wächst.



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am/ dubi d'her d'ausgang.
am/ dubi d'stern d'offens.
am/ dubi die blume/ die ub' alle
blueht.

am/ dubi d'hirf/ d'aus d'walde
bricht.
am/ dubi d'gesang/ d'ferne ueb'
das was' loent.
am/ dubi ende v' anfang.



Introduction

Liber Novus: The “Red Book” of C. G. Jung¹

SONU SHAMDASANI

C.G. JUNG is widely recognized as a major figure in modern western thought, and his work continues to spark controversies. He played critical roles in the formation of modern psychology, psychotherapy and psychiatry, and a large international profession of analytical psychologists who work under his name. His work has had its widest impact, however, outside professional circles: Jung and Freud are the names that most people first think of in connection with psychology, and their ideas have been widely disseminated in the arts, the humanities, films and popular culture. Jung is also widely regarded as one of the instigators of the New Age movements. However, it is startling to realize that the book that stands at the centre of his oeuvre, on which he worked for over sixteen years, is only now being published.

There can be few *unpublished* works which have already exerted such far-reaching effects upon twentieth century social and intellectual history as Jung’s *Red Book*, or *Liber Novus* [New Book]. Nominated by Jung to contain the nucleus of his later works, it has long been recognized as the key to comprehending their genesis. Aside from a few tantalizing glimpses, *Liber Novus* has remained unavailable for study.

¹ The following draws, at times directly, on my reconstruction of the formation of Jung’s psychology in Jung and the Making of Modern Psychology: The Dream of a Science (Cambridge: Cambridge University Press, 2003). Jung referred to the work both as *Liber Novus* and as *The Red Book*, as it has become generally known. Because there are indications that the former is its actual title, I have referred to it as such throughout for consistency.

[fol. i (r)]¹

The Way of What Is to Come

Isaias dixit: quis credidit auditui nostro et brachium Domini cui revelatum est? et ascendet sicut virgultum coram eo et sicut radix de terra sitiendi non est species ei neque decor et vidimus eum et non erat aspectus et desideravimus eum: despectum et novissimum virorum virum dolorum et scientem infirmitatem et quasi absconditus vultus eius et despectus unde nec reputavimus eum. vere languores nostros ipse tulit et dolores nostros ipse portavit et nos putavimus eum quasi leprosum et percussum a Deo et humiliatum. Cap. liii/i-iv.

parvulus enim natus est nobis filius datus est nobis et factus est principatus super umerum eius et vocabitur nomen eius Admirabilis consiliarius Deus fortis Pater futuri saeculi princeps pacis. caput ix/vi.

[Isaiah said: Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.]²

[“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9:6)]³

Ioannes dixit: et Verbum caro factum est et habitavit in nobis et vidimus gloriam eius gloriam quasi unigeniti a Patre plenum gratiae et veritatis. Ioann. Cap. i/xiiii.

[John said: And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:14).]

Isaias dixit: laetabitur deserta et invia et exultabit solitudo et florebit quasi liliū. germinans germinabit et exultabit laetabunda et laudans. tunc aperientur oculi caecorum et aures sordorum patebunt. tunc saliet sicut cervus claudus aperta erit lingua mutorum: quia scissae sunt in deserto aquae et torrentes in solitudine et quae erat arida in stagnum et sitiens in fontes aquarum. in cubilibus in quibus prius dracones habitabant orietur viror calami et iunci. et erit ibi semita et via sancta vocabitur. non transibit per eam pollutus et haec erit vobis directa via ita ut stulti non errent per eam. Cap. xxxv.

[Isaiah said: The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. (Isaiah 35:1-8).]⁴

manu propria scriptum a C. G. Jung anno Domini mcmxv in domu sua Kusnacht Turicense

[Written by C.G. Jung with his own hand in his house in Kusnacht/Zürich in the year 1915.]

[fol. i (v)] [HI I (v)] [2] If I speak in the spirit of this time,⁵ I must say: no one and nothing can justify what I must proclaim to you. Justification is superfluous to me, since I have no choice, but I must. I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary.⁶ The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning, filled with human pride and blinded by the presumptuous spirit of the times, I long sought to hold that other spirit away from me. But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations. The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning.

But the supreme meaning is the path, the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself, but his

¹ Medieval manuscripts were numbered by folios instead of pages. The front side of the folio is the recto (the right-hand page of an open book), and the back is the verso (the left-hand of an open book). In *Liber Primus*, Jung followed this practice. He reverted to contemporary pagination in *Liber Secundus*.

² In 1921, Jung cited the first three verses of this passage (from Luther's Bible), noting: "The birth of the Savior, the development of the redeeming symbol, takes place where one does not expect it, and from precisely where a solution is most improbable" (*Psychological Types*, CW 6, §439).

³ In 1921, Jung cited this passage, noting: "The nature of the redeeming symbol is that of a child, that is the childlikeness or presuppositionlessness of the attitude belongs to the symbol and its function. This 'childlike' attitude necessarily brings with it another guiding principle in place of self-will and rational intentions, whose 'godlikeness' is synonymous with 'superiority.' Since it is of an irrational nature, the guiding principle appears in a miraculous form. Isaiah expresses his connection very well (9:5). . . These honorific titles reproduce the essential qualities of the redeeming symbol. The criteria of 'godlike' effect is the irresistible power of the unconscious impulses" (*Psychological Types*, CW 6, §442-43).

⁴ In 1955/56, Jung noted that the union of the opposites of the destructive and constructive powers of the unconscious paralleled the Messianic state of fulfillment depicted in this passage. (*Mysterium Coniunctionis*, CW 14, §258).

⁵ In Goethe's *Faust*, Faust says to Wagner: "What you call the spirit of the times / is fundamentally the gentleman's own mind, / in which the times are reflected" (*Faust* 1, lines 577-79).

⁶ The *Draft* continues: "And then one whom I did not know, but who evidently had such knowledge, said to me: 'What a strange task you have!'"

You must disclose your innermost and lowermost.' / This I resisted since I hated nothing more than that which seemed to me unchaste and insolent" (p. 1).

⁷ In *Transformations and Symbols of the Libido* (1912), Jung interpreted God as a symbol of the libido (CW B, §111). In his subsequent work, Jung laid great emphasis on the distinction between the God image and the metaphysical existence of God (cf. passages added to the revised retitled 1952 edition, *Symbols of Transformation*, CW 5, §95).

THE RED BOOK C·G·JUNG

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“The years. . . when I pursued the inner images, were the most important time of my life. Everything else is to be derived from this. It began at that time, and the later details hardly matter anymore. My entire life consisted in elaborating what had burst forth from the unconscious and flooded me like an enigmatic stream and threatened to break me. That was the stuff and material for more than only one life. Everything later was merely the outer classification, the scientific elaboration, and the integration into life. But the numinous beginning, which contained everything, was then.” —C. G. JUNG

During World War I, C. G. Jung embarked on an extended self-exploration he called his “confrontation with the unconscious.” At the heart of this exploration was *The Red Book*, a large, illuminated volume he created between 1914 and 1930, containing the nucleus of his later works. It was here that he developed his principle theories of the archetypes, the collective unconscious, and the process of individuation that would transform psychotherapy from a practice concerned with the treatment of the sick into a means for the higher development of the personality.

While Jung considered *The Red Book* to be his most important work, only a handful of people have ever seen it. It is possibly the most influential unpublished work in the history of psychology. Now, in a complete facsimile and translation, edited and introduced by Dr. Sonu Shamdasani, it is available to scholars and the general public. It is an astonishing volume of calligraphy and art suggesting influences as diverse as Persia and the Mayan empires—a work of beauty on a par with such illuminated manuscripts as *The Book of Kells* and those of William Blake. This publication of *The Red Book* is a watershed that will inaugurate a new era in Jung studies.

Sonu Shamdasani, a preeminent Jung historian, is Reader in Jung History at Wellcome Trust Centre for the History of Medicine at University College London. He lives in London, England.

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