

A startling collocation has just hit me (Spr.'79) in connection with working with two students. With one, mentoring him toward an NYU PhD, I mastered the mind of Sun Moon; with the other, guiding her Midlife Exploration reading, I reread Carl Jung's ANSWER TO JOB (1954; Meridian/70). This thinksheet observes some sparks flying between these two geniuses of the symbolic.

6. J.'s panentheism (e.g., 83) is better for his thing than is the Bible's and my creationism....7. On masc./fem. in J.'s God, cf. Black Elk's return of Jesus with the White Buffalo Cow Woman....8. M. is historical.

1. Somebody quick should do a PhD on the comparative psyches of Jung and Moon. In fact, I sense a number of possibilities here--e.g., interfacing the Western and the Sinic ways of resolving intrapsychic conflict, the function of the feminine, and the politics of the unconscious. For side-dressings, scholars might helpfully work with Leibnitz's monads (which function similarly to Jung's archetypes--"autonomous factors" [201, all reff. being to Jung]--though J.'s index does not mention L.), and Teilhard's Omega (though again, T. is not in J.'s index), and Kazantzakis' reverse incarnation (matter into spirit; K. not in J.'s index), and Qumran's "teacher of righteousness" vis-a-vis Eze.-Enoch-Jesus' "son of man" (Q. not in J.'s index), and Plotinus' pleroma (P. not in J.'s index, but "pleroma" being a heavy word in J., for the wholeness or two-aspectedness of God; e.g., p.169).

2. Two cheers for the thumping attacks both J. and M. make on rationistic, historicistic Protestantism. Both have imaginal (if not also emotional) freedom! For lack of poetry and play in theology, there is famine in the land of Protestantism of all stripes and parties. As Kierkegaard taught us, when religion loses its imagination it degenerates into moralism and sentimentality; and M. and J. are helping us beyond the degenerate "God is [only] good" theology. E.g., 168f: "God can be loved but must be feared....one can love God but must fear him." The particular passages hard on modernist-liberal-demythologizing-psychologisticizing Protestantism: 190, 192f, 194ff.

3. J.'s alchemism is a Western-hemisphere match for M.'s Eastern-hemisphere taoism. I'm tempted to put in parallel columns some passages from DIVINE PRINCIPLE and from ANSWER TO JOB, on coincidentia/coniunctio/collocatio/confrontatio of opposites. As gnostics of convergence, both teach (1) that initiation into the cosmic wisdom is possible and (2) that such knowledge ["gnosis" on 177 and 186, expounded on 198 as Hermetic] furthers the cosmic process (in J., as "individuation"; in M., as "the perfect child" [cf. J.'s *puer aeternus*]).

4. J.'s notion of God as not only incarnated but also being incarnated opens room for M. as Jesus' messianic replacement ("son of man," in both J. and M., not being exhausted in Jesus, as it is in orthodox Christianity). As for their accounts of the blocks and bridges to salvation, the demonic functions similarly (intrapsychically in J., interpsychically in M.)--but the bridge in M. is the overcoming of Jesus' bio-failure [to produce perfect children, as he got killed too soon; so Mr. and Ms. Moon have taken over the project], and in J. it is the completion of God's incarnation in our "individuated" self-totality (on which cp. Kazantzakis' THE SAVIORS OF GOD). Amazing J./M. parallel: the salvific function of the quarternary. Another: the marriage mythologem (actual marriage in M., in J. "the hierogamy of opposites" [149]). J.'s Parousia of another without "clouds of heaven" (151; of which the early chaps. of DIVINE PRINCIPLE make much, without, I believe, any kn. of J.), and (209) "the second Messiah." And the divine-son archetype (the sun-mother and J.'s yes-saying to Mary's Assumption). And the cosmic-historic dynamism is light/darkness enantiodromia.

5. While J. wrote this book as an old man (76: p.176), I'd like to know where his head was at in 1934 when M. had his cosmizing vision he's been living out ever since: synchronicity? And how about the atomic-doom feel of J.'s book coming out the heyday year of McCarthyism (1954)?