

**Review of Laner Cassar, *Jung's Technique of Active Imagination and Desoille's Directed Waking Dream Method: Bridging the Divide*. London: Routledge, 2020. 232 pages. £120.00 Hardback. ISBN 978-1-138-31870-0. £33.29. E-book. ISBN 978-0-429-45439-4**

**W**e do not yet have a history of the imagination in psychotherapy in the twentieth century, nor even a history of the ways in which the imagination was used by Jungians, let alone by other kinds of therapists. So for that reason alone, this book is a welcome addition to the literature, and will certainly be useful reading for anyone who attempts such a history in the future. Couple with that the fact that this is (to my knowledge at least) the first account of Robert Desoille's waking dream therapy (*rêve éveillé dirigé*, henceforth RED) in English and you certainly have a pretty interesting start.

Cassar divides his work into three parts, themselves divided into several chapters. Part 1 looks at Jung's understanding of active imagination, Desoille's RED and at the subsequent theoretical & practical developments of these two techniques in Jungian and Desoillian (or post-Desoillian) traditions. The second part (called 'Jung and Desoille—A Historical Investigation') looks, rather briefly, at some of Jung and Desoille's shared intellectual context (e.g. Pierre Janet, psychical research) and also outlines the work of some figures that both Jung and Desoille encountered at some point in their lives, some of them psychotherapists, but not all, such as Charles Baudouin, Roberto Assagioli and Mircea Eliade. Part 3 is concerned with more closely comparing the two techniques of RED and active imagination, examining topics such as the body, the use of verbal stimuli in RED vs. the non-directiveness of Jungian active imagination, transference and counter-transference, or interpretation.

Many things could be said about this rich account.

On the positive side, it is clear that Laner Cassar is intimately familiar with Desoille's work and with all the developments that have happened among his (primarily French) disciples since his death in 1966. His chart of the development of post-Desoillian groups is an excellent tool for anyone trying to make sense of the history of these little groups,

who seem more fractious than a group of 18<sup>th</sup> century Protestants. The same could be said of his command of the Babel of post-Jungian psychotherapy. I found the discussion in the later chapters of part 3 to be germane and interesting, and written furthermore in a flowing prose, and without an excessive amount of jargon. On the plus side again, the author is also to be commended for doing a fair amount of archival work, which is unusual in a work whose main thrust is not historical.

On the negative side, one thing that immediately jumps out from the first page is the author's insistence on reading the *Red Book* as containing 'Jung's confrontation with the unconscious'. However widespread such a view might be, it is nevertheless wrong, and I am afraid little progress can be made toward appreciating the *Red Book's* radical novelty if one simply reads it in terms of Jung's later intellectual categories—i.e. 'the unconscious', 'the shadow', and others. At the very least, one should appreciate the fact that the word 'unconscious' never appears in the *Red Book*. I would also caution against seeing the *Red Book* (as Cassar sometimes does) simply as a record of Jung's active imaginations, or as a kind of diary of his process of 'getting in touch with himself'. *The Red Book* did indeed start with Jung's active imaginations, but the end result (including layer two) is a work of soteriology and cosmology, which Jung saw as having universal validity.

In addition, there are quite a few things that I found disappointing as well from a historical point of view, in particular (but not exclusively) in Part 2. Part 2, despite all of the archival research, largely resembles the record of a dead-end investigation. I am not sure exactly what Cassar was trying to achieve in this 'historical part', but I suspect that he was trying to find some way of bringing Desoille closer to Jung, which, in the absence of any personal contact between the two, he could only do by charting their 'common intellectual influences' and a few of the important people they both met, as well as by pointing to a few other psychotherapists of the imagination who were working around the same time. The problem, as I see it, is that Desoille and Jung weren't really that similar, and at any rate, when one is pointing to big topics like a shared interest in psychical research, in Pierre Janet, or in Bergson, the reality is that many people at the time would have been into these topics. The same could be said about the topic of 'shared colleagues'. Shared colleagues, I am afraid to say, are like shared postcodes: we cannot infer a similarity of ideas, of interests, of goals simply from the fact that someone has met the same people. At times, Cassar overstates his case and makes too much of too little.

In 1938, Desoille sent Jung a copy of his first book. Jung never replied,

but his secretary did, saying that he was sick and would read the book when it was possible. Nothing else came of it. This is an occasion for Cassar to launch into a discussion of why Jung never replied: a number of other imaginative psychotherapists whom Jung supposedly snubbed in his work are brought forward, and Cassar is led to speculate on the reasons for all these snubs. He singles out three possible ones: Jung's concern with securing his own originality, the fact that he had moved on to other interests (alchemy), or his concern with comparing his method with venerable mystical formulas of the past. Sure, these will do. But Cassar also fails to see that Jung might have simply forgotten about Desoille's book, or he might have thought his work was not up to scratch. Eliade, for example, whom Cassar brings forward as someone who was 'influenced' by Desoille, confessed in his diary his disappointment with Desoille and with his 1945 book, *The Waking Dream in Psychotherapy* (28 November 1946): 'Disappointed after reading *Le rêve éveillé*. All that is interesting is the technique, the psychagogy. The underlying theory is just Freudian psychoanalysis, a bit of Jung, and some second-hand philosophy.' (Mircea Eliade Papers, Box 15, University of Chicago). Jung might have thought the same.

Finally, as to what concerns part 3, I was somewhat unconvinced that 'interiority' is the main concept from which to begin a comparison of the two methods—particularly since 'interiority' would seem to be precisely the thing that gets challenged if not totally deconstructed by Jungian active imagination. REDs would also seem to challenge any simplistic notion of the inner/outer divide. I wondered why Cassar chose 'interiority' over the more obvious 'imagination'. I also wondered why he suddenly began referring to Jung's active imaginations as 'waking dreams' and also, whether it was clear what was being compared at all. I mean that if the comparison had been between Jung and Desoille, one could have at least kept track of what was being compared—but is it legitimate to call it a 'comparison', when one is putting together Jung, Desoillians, post-Desoillians, post-Jungians, and assuming that they somehow speak the same language? Even in the case of Desoille himself, his use of Jungian terms is hardly Jungian. And what about Desoille the Pavlovian? Why is he excluded from the discussion?

Nonetheless, despite these reservations, Laner Cassar's book still has a lot to offer to prospective readers, not only of the Jungian fold, but also of other folds, and particularly those who are interested in learning about a psychotherapeutic method that has not so far received the attention that it would have deserved.

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**Review of Vicente L. DeMoura, *Two cases from Jung's Clinical Practice: The Story of Two Sisters and the Evolution of Jungian Analysis*. London and New York: Routledge, 2019. 194 pages. £106.40. Hardback. ISBN 978-0-367-14332-9. £34.99. Paperback. ISBN 978-0-367-1433-6. £31.49 E-book. ISBN 978-0-429-03130-**

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**T**wo *Cases from Jung's Clinical Practice* tells the story of two sisters, Mischa Epper and Maggy Reichstein, and their treatments in Jungian analysis. Dr. Vicente DeMoura's new study is an invaluable guide into Jung's changing theories and practice, and it paints an engaging portrait of Dutch upper-class society in the opening decades of the twentieth century. The book gives us an overview of Jung's thought at the time, its place in the history of psychotherapy, and its novel aspects. It also shows how Jung's clinical practice, and that of his followers, evolved against the backdrop of his self-experiments as detailed in the *Black Books* and the *Red Book*.

DeMoura successfully recreates the lives and world of these two patients. We follow the young women as they leave their home in the Netherlands in order to be treated in Switzerland by Jung and his associates. Reichstein is portrayed as a tempestuous girl, political, with a strong interest in literature and psychoanalysis. Epper, the younger sister, has a dormant artistic talent, but is plagued by incapacitating bouts of melancholy. On Reichstein's initiative, the women travel first to Zuoz and then to Zürich to undergo psychotherapeutic treatment.

Epper is treated primarily by Maria Moltzer, who was probably supervised by Jung at the time, and saw Jung himself only for a few short sessions, whereas Reichstein's treatment with Jung was more extensive. DeMoura's research is based on diaries, letters and interviews, and the material he reproduces from these sources is unique and interesting. We have, for instance, a detailed record of Epper's treatment with Moltzer, who encouraged her patient to engage in direct conversations with her own unconscious. Intimate parts of these conversations, which Epper recorded in her diaries, are reproduced in DeMoura's book, and discussed in light of Jung's budding therapeutic techniques. Moltzer also encouraged her patient to illustrate her fantasies, which is crucial because Epper later married the well-known Swiss expressionist Ignaz Epper (who was

himself in analysis with Jung) and became an accomplished artist in her own right. As DeMoura notes, this is possibly the first known case in which a technique that was developed during Jung's self-experimentation phase is applied by one of his followers. After the treatment with Moltzer, Epper had a very brief analysis with Jung. After only nine hours of treatment, he allegedly said to her: 'Get married, now life begins!'

In the case of Reichstein, who was treated by Jung personally, DeMoura shows how he directly used the case to develop his theories, for instance in his personal conceptualisations of countertransference and synchronicity. DeMoura also suggests that Jung's theoretical interest in the case may have interfered with its therapeutic aim. The sisters came to Jung at a pivotal moment in his own development, when his thinking was in full flux, and he was translating the ideas and theories derived from his self-experiments to his clinical practice. DeMoura's study gives us a unique insight into the development of Jung's thought, his psychotherapeutic style and technique. It will be of interest to scholars of Jung, as well as historians of psychoanalysis. It will also be of interest to practitioners of psychotherapy. The author quotes Jung as saying: 'Fantasy must be allowed the freest possible play, yet not in such a manner that it leaves the orbit of its object, namely the affect[.]' *Two Cases* is also a wonderful tribute to the strange healing power that lies in the translation of emotions into words and images.

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**Review of C.G. Jung, *Psychology of Yoga and Meditation. Volume 6: Lectures Delivered at the ETH Zurich: October 1938 to June 1939 and November 1940*. Edited and Introduced by Martin Liebscher, translated by Heather McCartney and John Peck. New Jersey: Princeton, 2020. 480 pages.£30.00. Hardcover. ISBN 9780691206585**

**T**he recent publication of the 1938/39 ETH Lectures on the Psychology of Eastern Meditation is a defining moment in the history of Jung's engagement with Eastern mysticism. It is significant both for historians of psychology and for those interested in the historiography of Buddhism in the 20th century and beyond. The volume consists of reconstructions of lectures delivered by Jung at the Swiss Federal Institute of Technology, based on notes taken by several participants, translated by Heather McCartney and John Peck and compiled, annotated and introduced by Martin Liebscher. Moreover, Liebscher's detailed introduction contextualises Jung's interpretation, both from the point of view of the development of Jung's own psychology and from the perspective of modern Buddhist scholarship.

By the time of his lecture series, Jung had, for over two decades, read extensively on Eastern religion and philosophy. His 1938/39 ETH lectures represented the culmination of his research on the topic, matched only in scope by his lectures on Kundalini Yoga in 1932/33. As early as 1912, he had become acquainted with the *Upanishads* and several Buddhist texts through Max Muller's fifty volume series, the *Sacred Books of the East*. Based primarily on Müller's translations and commentaries, he considered the *Upanishads* at length in his *Transformations and Symbols of the Libido* (1912), and again in *Psychological Types* (1921). Copious references and allusions to the *Upanishads* can also be found in the records of his self-experimentations recorded in the *Black Books* as early as 1914. Moreover, he had travelled to India for several months in 1937 and 1938, besides having had ample opportunity to learn from distinguished contemporary Orientalists through his participation at the yearly Eranos conferences in Ascona, beginning in 1933.

Over the course of twenty four lectures, Jung discussed three specific texts, namely Patanjali's *Yoga Sutras*, a collection of Sanskrit sutras on yoga practice, the *Amitâyur-Dhyâna-Sûtra*, a Chinese Pure Land text, and

finally a text from the Tantric tradition, the *Shri-chakra-sambhara-tantra*. The psychology underlying the meditative practices contained in these texts, he claimed, resembled his own psychological notions. Indeed, over the course of the lecture series, Jung contended that Mahayana Buddhism had definite conceptions of the four psychological functions, the collective unconscious, projection, active imagination, and the archetypes. Indeed, Buddhist meditation, he argued, was a conscious application of analytical psychology for the purpose of a rapprochement between the conscious mind and the unconscious.

Throughout the lecture series, Jung particularly emphasised the resemblance he observed between his conception of active imagination, which he had developed during his period of self-experimentation in 1913, and the visualisation practices described in Eastern texts. One of the first descriptions of active imagination appear in Jung's published writings over a decade after his initial fantasies in the *Black Books* in an essay entitled *The Relations Between the Ego and the Unconscious* (1927). Here, he described a patient's vision, but 'not a vision seen in a dream ... a vision perceived by intense concentration on the background of consciousness ... that is perfected only after long practice'. A similar principle, he argued, underpinned Eastern meditation. While his own experience fantasies had occurred spontaneously, in the East this psychological process had, over the course of centuries, been systematised into a technique designed to guide the individuation process to its natural completion. 'All these methods,' he remarked in a final lecture in 1939, 'approach this task with the conscious purpose of influencing and modifying the impetus of nature towards self-fulfilment in a specific way and with an aim set in advance.' In other words, Jung argued that the underlying principles invoked in Eastern meditation practices were identical to those he had formulated in his own psychology. Both active imagination and Eastern meditation involved stimulating the imagination in order to rouse the individuation process. The apparent cross-cultural resonance from Yogic and Buddhist traditions allowed him to conceptualise them according to his own psychology. Moreover, it validated his notion that individuation was a universal psychological process.

Jung's understanding of Eastern meditation in terms of his own psychological notions represented a crucial moment in the history of Buddhism as it became assimilated into the Western world in the mid-twentieth century. Between 1930 and 1960, Buddhism evolved from a tradition known only to relatively few specialists and scholars, into one of the most popular and revolutionary vehicles of psycho-spiritual development.

During these years, Buddhism in particular became imagined in popular imagination as a technique of individual psychological development rather than as a religion, in any traditional sense. Moreover, Buddhist meditation became understood and spoken about in terms of its effects on the unconscious, becoming understood essentially as a form of psychotherapy (Epstein 1994). This narrative, which became particularly prevalent in the American counter-culture of the 50s and 60s, remains widespread to this day. Many of its most significant popularisers, including Alan Watts, Friedrich Spiegelberg and D.T. Suzuki, acknowledged Jung's ideas as formative of their own understanding of Eastern religion (see Spiegelberg 1948:57; Suzuki 1962:62; Watts 1972:313). An understanding of Jung's ETH Lectures, published for the first time in this volume is, accordingly, key for understanding Jung's interpretation of Eastern religion, and how it shaped the broader history of Buddhism's integration into Western culture.

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**Review of C. G. Jung. *Rebirth*. Edited by Fabio Merlini and Riccardo Bernardini. Eranos Classics 1. Ascona: Aragno\*Eranos, 2020. ISBN 978-88-32286-01-4. 161 pp.**

If they have not already done so, all readers of C. G. Jung will no doubt welcome with great interest the recent publication of *Rebirth* through the effort of Fabio Merlini and Riccardo Bernardini. These two great specialists in the history of the Eranos group invite us to take a fresh look at the lecture that Jung gave during the *Tagung* of August 1939 dedicated to ‘The symbolism of rebirth in religious representations of various epochs and places’.

This volume presents the 5-page manuscript of the notes written by Jung just before the conference as well as the 46-page typescript entitled ‘Lecture by Prof. Dr. C.G. Jung at the 1939 Eranos Conference, on “Rebirth”’, found in the archives of the Eranos Foundation in Ascona, which was later revised, expanded, and published in the *Eranos-Jahrbuch* (1940) and in *Gestaltungen des Unbewussten* (1950) (CW 9/1). Closing the first cycle of Eranos symposia before the outbreak of World War II, this session was marked by a dialogue between Jung and the French Islamic studies scholar Louis Massignou on Sura XVIII of the Koran, Al-Kahf (‘The Cave’) and the legend of Saint Al-Khidr. As in their previous works, Merlini and Bernardini brilliantly contextualise in their preface Jung’s lecture—his first and last specific attempt to interpret a major text of Islamic culture in the light of his theories—while presenting its main issues, relying on both numerous first-hand archives and a very extensive bibliography. In addition, the book has been carefully edited and printed on quality paper, making it a nice object.

It is also worth mentioning that Aragno\*Eranos, founded in 2019 from the collaboration between the Eranos Foundation (Ascona) and the publisher Nino Aragno (Turin), with the precise intention of bringing to a wider audience the archive documents related to the Eranos Conferences and kept in Ascona by the Foundation, can already boast a fairly substantial catalogue, consisting in particular of classic texts from the Eranos symposia. They have already republished several critical editions of lectures by Ernesto Buonaiuti, Martin Buber, Erwin Schrodinger, Károly Kerényi, and Henri-Charles Puech, each of which includes an historical

introduction, the original text or its English translation, as well as an Italian translation. It is to be hoped that this initiative will be extended and become a lasting one.

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**Review of C.G. Jung, *The Black Books 1913-1932: Notebooks of Transformation*. Ed. S. Shamdasani, trans. Martin Liebscher, J. Peck & S. Shamdasani. Philemon Series. New York & London: W. W. Norton & Co, 2020. 7 volumes. 1648 pages. £143.94. Hardcover. ISBN 9780393088649 £137.80 E-book**

When Jung's *Liber Novus* was published in 2009, it became clear that a revolution in Jung studies was imminent. Since then, new scholarship on Jung has rapidly increased and studies on *Liber Novus* have flourished. Eleven years later, another major and possibly more daring challenge was announced: C. G. Jung's *Black Books*, the *prima materia* of *Liber Novus*, were published for the first time, approximately a century after their composition. They comprise the six notebooks in which the Swiss psychiatrist and founder of analytical psychology took record of the extraordinary visionary experiment he embarked on from 1913 to 1932. *Black Books* 2-6 contain the raw material of Jung's visions, also known as 'Layer One' of *Liber Novus*. The second part of *Black Book* 6 and *Black Book* 7 enclose visions from mid-1916 to 1932. They draw the appellation 'Black Books' from the fact that, with the exception of the first notebook, which has a brown cover, they all have black covers, thus forming a single corpus. Altogether, they convey nothing less than the '*most difficult*' (Jung 2009:200) and most important experiment of Jung's life, as well as the starting point for understanding the genesis of analytical psychology. It is no exaggeration to state that, within the history of posthumous publications by major modern European thinkers, the appearance of Jung's *Black Books* is an unparalleled event.

This first edition of the *Black Books* consists of seven separate volumes, with high-quality aesthetics, which complements the style of the manuscript edition of *Liber Novus*: each notebook contains a facsimile replication of Jung's original handwriting, followed by the English translation. This editorial format allows the reader to experience the *Black Books* as close as possible to its original model. The first volume is a 110-page new 'Introduction' by Sonu Shamdasani, editor of the *Black Books* and *Liber Novus*, entitled 'Toward a Visionary Science: Jung's Notebooks of Transformation.' This is an essential contextual and historical companion for any serious study of Jung's life and thought,

from 1912 to the early 30's. Shamdasani meticulously takes the reader step by step through the genealogy of Jung's 'science of visions', laying the foundations for re-visioning the birth and fate of analytical psychology *in light of the Black Books*, and *not vice versa*. The paramount novelty of this change of perspective allows the reader to grasp the connections between Jung's 'esoteric visionary cycles' and the formulation of his 'exoteric psychology', thus enabling us 'to enter the private laboratory of analytical psychology and follow the genesis of a visionary science: that is, how a psychology was born of the visionary imagination, which in turn could form a science of visions' (Shamdasani 2020:112). Compared to the same author's 'Introduction' to *Liber Novus* in 2009, this essay provides new insightful material and additional sections, whilst covering a wider range of references to Jung's scientific works. It sheds new light on the roots of analytical psychology (51-58) and on key themes such as the 'emergence of Phanes' (59-67), Jung's encounter with Wotan (78-80), the 'psychology of the Religion-Making Process' (80-85), the 'integration of the anima' (95-97), and much more. It also tackles the nebulous question of the role of women in Jung's life (26-33), which features at the core of the *Black Books*. Shamdasani offers a way out of gossip, myths, and misconceptions, which still dangerously circulate in Jungian and non-Jungian circles around this topic. He historically assesses the 'centrality' of Emma Jung for her husband, with reference to hitherto unpublished correspondence between Jung and his wife; he clarifies once and for all the fundamental importance and complexity of Toni Wolff's presence in Jung's life, on the basis of newly available material from Wolff's diaries; he substantiates Jung's intimate and contradictory relationship with Maria Moltzer, offering a fresh, historical perspective.

Aside from the 'Introduction', the following 6 volumes of this edition of the *Black Books* are entirely left to the overpowering volcanic material of Jung's experiment. Although Jung transcribed the *Black Books* into *Liber Novus* almost literally, adding chapter titles, a comparative perspective on the two works reveals several notable and significant omissions, edits, and changes, which are traced by the extensive footnotes that accompany this publication. A thorough investigation of the relationship between the *Black Books* and *Liber Novus* is a mandatory call for future scholarship. According to George Bright, there are four main themes around which the distinctiveness of the material of the *Black Books* (post 1916) more powerfully emerges (Bright 2021:767-771): (1) the increasing autonomy of Jung's 'I' and 'his destiny' in relation to the Gods and daimons with whom he engages; (2) the emerging crucial thematic of love, in relation

to the symbolism of the soul, who interacts with Jung's 'I' in many forms; (3) the 'iterations' of Jung's new God-image, which is centred on the individual's creative engagement with the divine rather than through imitation or submission to organised creeds; and (4) the transformation of the significance of human relations and the ethical implications of a fundamental question: 'how to relate in morally acceptable ways to one another when the Christian moral code of striving for goodness ("the imitation of Christ") has been subverted by the over-riding demand for wholeness' (770). Although unfortunately there is no space in the present context for a detailed discussion of any of these elements, what should be crucially highlighted is that the *Black Books* differ from *Liber Novus* in at least one fundamental sense: they do not contain any of the literary framing which partly characterised the composition of *Liber Novus*. In this sense, they are a less accessible and more demanding work. If *Liber Novus* already transmitted the esoteric core of Jung's psychology, the *Black Books* adds, if possible, a further esoteric layer, acting as the innermost combustible element in the fire of Jung's experiment. Indeed, the *Black Books* can be considered an esoteric work in multiple senses. First of all, in terms of Jung's technique of engagement with the inner world (mainly referred to as 'active imagination'), which establishes itself in a crucial dialogue within the history of Western meditation and esoteric traditions. Secondly, they are esoteric for the analyst or trainee in analytical psychology, insofar as the language of the *Black Books* is notably at odds with the common jargon of Jungians and post-Jungians, thus calling for a substantial revision of research in depth psychology. Lastly, the *Black Books* are ultimately esoteric for the potential reader; they are an initiatory undertaking which, as such, remains simply inaccessible to those who come to them out of pure intellectual curiosity. They demand instead a radical quality of engagement.

As Shamdasani pointed out, without a proper understanding of the significance of *Liber Novus* for its author, one is 'in no place to understand fully Jung's intellectual development' and any account of it 'would be like writing the life of Dante without the *Commedia*' (Shamdasani 2005:103). One might say, to follow up on this analogy, that the *Black Books* stand to *Liber Novus*, as Dante's *Vita Nova* stands to the *Commedia*. Just as the *Vita Nova*, Dante's astonishing journal of dreams and visions, contains the embryonic seed of the fundamental event, i.e. Beatrice's death and the decision 'to write of her that which has never been written of any other woman' (Dante 2008:84), which later forms the poetic universe of the *Commedia*, so the *Black Books* transmit the primal original experience of the drive for self-transformation

which pushed Jung to return to his ‘soul’ ‘*like a tired wanderer who has searched in the world nothing apart from her*’ (Jung 2009:233).

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