

## Archetype Of The Apocalypse Divine Vengeance Terrorism And The End Of The World

Explores the religious symbolism present throughout the Bible as it reflects the nature, needs, and processes of the human consciousness

The Oxford Handbook of Divine Vengeance offers a systemic approach to the notion of revelation in its various theoretical contexts. It provides in-depth coverage of the theoretical and historical fields in which the notion of revelation is discussed. It does not reflect the views of a certain school; under the horizon of contemporary discussions it offers the broadest understanding of the notion. Its main parts include biblical, theological, philosophical, historical, comparative, and scientific-cultural approaches. The contributors discuss the most important contemporary questions in theology, philosophy, and science. The Handbook offers a unique overview of the key problems of revelation, an overview missing from scholarly literature. Featuring contributions from leading scholars, the collection opens up further possibilities of scholarly work and spiritual vistas concerning the notion and the fact of divine revelation. Stephen Alexander Hunter's 'Studies in the Book of Revelation' provides clear and accurate results of the investigation of modern scholars, in language which is comprehensible to the intelligent reader of the English Bible. The Revelation of St. John has been an enigma from the earliest Christian centuries. On the one hand, it has been shunned because of its mysteriousness; on the other, it has been discredited for sober-minded, intelligent Christians by the absurd vagaries of its interpreters.

A Companion to the Premodern Apocalypse offers a range of essays regarding apocalyptic expectations and apprehensions from antiquity to early modernity.

A Companion to the Premodern Apocalypse  
An Apocalyptic Form in Jewish and Christian Literature

Blake, Bolte Taylor and the Myth of Creation

Self-Deification in Early Jewish and Christian Mythmaking

Responses to Catastrophe in Modern Jewish Culture

The Transcendent Function

The World of Myth

This text documents a virtually unknown chapter in the history of the refusal of Jews throughout the ages to surrender. The author explores wide-ranging scholarship to the Holocaust and the memories associated with it, in affirmation of both continuities and violent endings.

What might be revealed by the more than 100 "apocalyptic" dreams collected by the author? Just as Jung saw the approach of the First World War in dreams, as well as the phenomenon of flying saucers, so might these dreams disclose the shape of things to come. Includes a bibliography, as well as an extraordinary and ample glossary of dream images and metaphors.

A Jungian exploration of the figures of Greek mythology, revealing what the stories and their continued significance represent about our modern lives Zeus, Aphrodite, Apollo, Artemis, Athena—do the gods and goddesses of Greece have anything to say to us that we haven't already heard? In this book, based on a series of his lectures, the eminent Jungian analyst and writer Edward F. Edinger follows the mythic images into their persistent manifestations in literature and on into our modern lives. He finds that the gods indeed continue to speak as we grow in our capacity to listen and that the myths express the inner energies within all of us as much as ever. Hercules is eternally performing his labors, Perseus is still confronting Medusa, Theseus is forever stalking the Minotaur, and Persephone is still being carried off to life in a new realm.

The great American novel Moby-Dick is a psychological document which, like a dream, needs interpretation and elaboration of its images for its meaning to emerge fully. The subtitle of this work underscores the correspondence between Melville's deep internal struggle and the hidden complexities within us all.

Answer to Job

Our Divine Double

The Christ of the Apocalypse: Contemplating the Faces of Jesus in the Book of Revelation

The Mirror and the Signet

The Evolution of Consciousness and the Challenge of Healing Trauma

An Anthology

King, Warrior, Magician, Lover

**What does it mean for Christ to be the "image of God"? And, if Christ is the "image of God," can the human person also unequivocally be the "image of God"? Augustine's Early Theology of Image examines Augustine's conception of the imago dei and makes the case that it represents a significant departure from the Latin pro-Nicene theologies of Hilary of Poitiers, Marius Victorinus, and Ambrose of Milan only a generation earlier. Augustine's predecessors understood the imago dei principally as a Christological term designating the unity of divine substance. But, Gerald P. Boersma argues, Augustine affirms that Christ is an image of equal likeness, while the human person is an image of unequal likeness. Boersma's careful study thus argues that a Platonic and participatory evaluation of the nature of "image" enables Augustine's early theology of the image of God to move beyond that of his Latin predecessors and affirm the imago dei both of Christ and of the human person.**

**The bestselling, widely heralded, Jungian introduction to the psychological foundation of a mature, authentic, and revitalized masculinity. Redefining age-old concepts of masculinity, Jungian analysts Robert Moore and Douglas Gillette make the argument that mature masculinity is not abusive or domineering, but generative, creative, and empowering of the self and others. Moore and Gillette clearly define the four mature male archetypes that stand out through myth and literature across history: the king (the energy of just and creative ordering), the warrior (the energy of aggressive but nonviolent action), the magician (the energy of initiation and transformation), and the lover (the energy that connects one to others and the world), as well as the four immature patterns that interfere with masculine potential (divine child, oedipal child, trickster and hero). King, Warrior, Magician, Lover is an exploratory journey that will help men and women reimagine and deepen their understanding of the masculine psyche.**

**Living in the Borderland addresses the evolution of Western consciousness and describes the emergence of the 'Borderland,' a spectrum of reality that is beyond the rational yet is palpable to an increasing number of individuals. Building on Jungian theory, Jerome Bernstein argues that a greater openness to transrational reality experienced by Borderland personalities allows new possibilities for understanding and healing confounding clinical and developmental enigmas. There are many people whose experiences of reality is outside the mainstream of Western culture; often they see themselves as abnormal because they have no articulated frame of reference for their experience. The concept of the Borderland personality explains much of their experience. In three sections, this book examines the psychological and clinical implications of the evolution of consciousness and looks at how the new Borderland consciousness bridges the mind-body divide. Subjects covered include: · Genesis: Evolution of the Western Ego · Transrational Data in a Western Clinical Context: Synchronicity · Trauma and Borderland Transcendence · Environmental Illness Complex · Integration of Navajo and Western healing approaches for Borderland Personalities. Living in the Borderland challenges the standard clinical model, which views normality as an absence of pathology and which equates normality with the rational. Jerome S. Bernstein describes how psychotherapy itself often contributes to the alienation of Borderland personalities by misperceiving the difference between the pathological and the sacred. The case studies included illustrate the potential this has for causing serious psychic and emotional damage to the patient. This challenge to the orthodoxes and complacencies of Western medicine's concept of pathology will interest Jungian Analysts, Psychotherapists, Psychiatrists and other physicians, as well as educators of children. Jerome S. Bernstein is a Jungian Analyst in private practice in Santa Fe, New Mexico**

**NOW IS A TIME OF GREAT CHANGE ON PLANET EARTH. The experts remind us that we are now seven billion people in competition for earths resources and straining her capacity to provide. We must evolve a new paradigm where Earths gifts are acknowledged and revered, recognize that there is enough for all if we let go our fears—proven. As we are all related, each a part of a magnificent whole, all dependent upon Mother Earth, we can learn to work together in love, awareness and compassion. The great impediment to achieving this lofty mind-set is Fear, set in place and handed down over generations and manifesting in suspicion and judgment of others, feelings of scarcity, and often, self-doubt. It is the task of each of us to take a look inside and try to understand the source of our own fears. This work describes such a journey, stepping as it does from Dream to Dream, banishing the darkness where fear had reigned.**

**What Happens When Churches Show Up and Stay Put**

**A Psychotherapist's Guide**

**A Jungian View of Hinduism**

**Archetype of the Apocalypse**

**Crossing the Event Horizon**

**Perspectives, Histories, Persistence**

**Seeing Jesus in East Harlem**

**The final book of the Bible, Revelation prophesies the ultimate judgement of mankind in a series of allegorical visions, grisly images and numerical predictions. According to these, empires will fall, the "Beast" will be destroyed and Christ will rule a new Jerusalem. With an introduction by Will Self.**

**Reimagining the National Security State provides the first comprehensive picture of the toll that US government policies took on civil liberties, human rights, and the rule of law in the name of the war on terror. Looking through the lenses of theory, history, law, and policy, the essays in this volume illuminate the ways in which liberal democracy suffered at the hands of policymakers in the name of national security. The contributors, who are leading experts and practitioners in fields ranging from political theory to evolutionary biology, discuss the vast expansion of executive powers, the excessive reliance secrecy, and the exploration of questionable legal territory in matters of detention, criminal justice, targeted killings, and warfare. This book gives the reader an eye-opening window onto the historical precedents and lasting impact the security state has had on civil liberties, human rights and, the rule of law in the name of the war on terror.**

**What if you were to discover that you are the last of your kind? In their place rose a new species: vicious, gruesome, wandering zombies with an insatiable hunger for the living. Still in her twenties, Cash has watched her friends die, only to walk again as monsters. An office worker with few survival skills, she joins up with Clutch, a grizzled Army veteran with PTSD. Together, they flee the city, with nothing but Clutch's military experience and Cash's determination to live. As they fight to survive in the zombie inferno, they soon discover that nowhere is safe from the dead...or the living. 100 Days in Deadland is inspired by the first poem in Dante Alighieri's Divine Comedy, the classic tale on the horrors of hell... zombie apocalypse style! Deadland Saga: 1. 100 Days in Deadland 2. Deadland's Harvest 3. Deadland Rising**

**In this first extensive Jungian treatment of Milton's major poems, James P. Driscoll uses archetypal psychology to explore Milton's great themes of God, man, woman, and evil and offers readers deepened understanding of Jung's profound thoughts on Godhead. The Father, the Son, Satan, Messiah, Samson, Adam, and Eve gain new dimensions of meaning as their stories become epiphanies of the archetypes of Godhead. God and Satan of Paradise Lost are seen as the ego and the shadow of a single unfolding personality whose anima is the Holy Spirit and Milton's muse. Samson carries the Yahweh archetype examined by Jung in Answer to Job, and Messiah and Satan in Paradise Regained embody the hostile brothers archetype. Anima, animus and the individuation drive underlie the psychodynamics of Adam and Eve's fall. Driscoll draws on his critical academic and scholarly knowledge of Renaissance literature to shed new light on Jung's psychology of religion. The Unfolding God of Jung and Milton Illumines Jung's heterodox notion of Godhead as a quarternity rather than a trinity, his revolutionary concept of a divine individuation process, his radical solution to the problem of evil, and how we wrestle with the feminine in Godhead. The book's glossary of Jungian terms, written for literary critics and theologians rather than clinicians, is exceptionally detailed and insightful. Beyond enriching our understanding of Jung and Milton, Driscoll's discussion contributes to theology, to process theory, and to the study of myths and archetypes in literature. 100 Days in Deadland**

**Transformers: Shamans of the 21st Century - Second Edition Revised and Updated for 2012**

**Revelation**

**Tours of Hell**

**Dream Path**

**The Inner Meaning of Greek Mythology**

**A Study in the Development of Pro-Nicene Theology**

Weaving coherent archetypal scripts rather than ornamental appoggiaturas in an attempt at essentialization, Shakespeare did not, however, launch metanarratives which impoverish the perspective on the world. His coded mythopoetic figures do not function as transcendental agency as they do in sacred history, but rather as batteries of condensed and codified meaning or as indices of a certain culture. Intended for academic and general readers alike, this book finds in archetypes as operators or functions of discourse the explanation why Shakespeare has seemed to respond through time to as different approaches as psychological, phenomenological, deconstructionist, postcolonial, New Historicist or feminist perspectives.

Based on the author's thesis, University of Pennsylvania. Bibliography: p. [175]-190. Includes index.

The God of the Left Hemisphere explores the remarkable connections between the activities and functions of the human brain that writer William Blake termed 'Urizen' and the powerful complex of rationalising and ordering processes which modern neuroscience identifies as 'left hemisphere' brain activity. The book argues that Blake's profound understanding of the human brain is finding surprising corroboration in recent neuroscientific discoveries, such as those of the influential Harvard neuro-anatomist Jill Bolte Taylor, and it explores Blake's provocative supposition that the emergence of these rationalising, law-making, and 'limiting' activities within the human brain has been recorded in the earliest Creation texts, such as the Hebrew Bible, Plato's Timaeus, and the Norse sagas. Blake's prescient insight into the nature and origins of this dominant force within the brain allows him to radically reinterpret the psychological basis of the entity usually referred to in these texts as 'God'. The book draws in particular on the work of Bolte Taylor, whose study in this area is having a profound impact on how we understand mental activity and processes.

While there are many psychological monographs on Hinduism, no work has surveyed the history of that tradition in a sustained way. Thus, The Snake and the Rope: A Jungian View of Hinduism breaks new ground both for religious studies and for psychology. Trained on both sides of the argument, the author of this work is uniquely qualified to elucidate what, for example, the Vedic hymns meant to the people who composed them and what they might mean for us today. He shows us what karma means for Hindus and what Jung says it canmean for us. We learn how Jungians use the term "Self" that Jung borrowed from the Upanishads and how it is the same and different in its new, modern context. The reader will witness a red thread of "goddess worship" from earliest India to Classical Hinduism. Jung says the modern equivalent is devotion to the collective unconscious deep within ourselves. Having served as a Peace Corps Volunteer in a Thai village in the late 1960's, George R. Elder returned to the States to earn a Ph.D. in Buddhist Studies from Columbia University. He subsequently taught Comparative Religions at Hunter College (City University of New York) and would co-chair the Religion Program for several years. In 1989, Dr. Elder and his family relocated to Florida. He trained to become a Jungian analyst and maintains a professional relationship with the C. G. Jung Study Center of Southern California. His works include The Body: An Encyclopedia of Archetypal Symbolism in collaboration with ARAS (Shambhala, 1996). He recently co-edited An American Jungian: In Honor of Edward F. Edinger(Inner City, 2009).

Divine Vengeance, Terrorism, and the End of the World

The Shakespearean Search for Archetypes

Dreaming the End of the World

Melville's Moby-Dick

Augustine's Early Theology of Image

The Apocalypse Unsealed

Against the Apocalypse

*The landmark text about the inner workings of the unconscious mind—from the symbolism that unlocks the meaning of our dreams to their effect on our waking lives and artistic impulses—featuring more than a hundred images that break down Carl Jung's revolutionary ideas “What emerges with great clarity from the book is that Jung has done immense service both to psychology as a science and to our general understanding of man in society.”—The Guardian*
*“Our psyche is part of nature, and its enigma is limitless.” Since our inception, humanity has looked to dreams for guidance. But what are they? How can we understand them? And how can we use them to shape our lives? There is perhaps no one more equipped to answer these questions than the legendary psychologist Carl G. Jung. It is in his life's work that the unconscious mind comes to be understood as an expansive, rich world just as vital and true a part of the mind as the conscious, and it is in our dreams—those personal, integral expressions of our deepest selves—that it communicates itself to us. A seminal text written explicitly for the general reader, *Man and His Symbols* is a guide to understanding the symbols in our dreams and using that knowledge to build fuller, more receptive lives. Full of fascinating case studies and examples pulled from philosophy, history, myth, fairy tales, and more, this groundbreaking work—profusely illustrated with hundreds of visual examples—offers invaluable insight into the symbols we dream that demand understanding, why we seek meaning at all, and how these very symbols affect our lives. By illuminating the means to examine our prejudices, interpret psychological meanings, break free of our influences, and recenter our individuality, *Man and His Symbols* proves to be—decades after its conception—a revelatory, absorbing, and relevant experience.*

*Perhaps no declaration incites more theological and moral outrage than a human's claim to be divine. Those who make this claim in ancient Jewish and Christian mythology are typically represented as the most hubristic and dangerous tyrants. Their horrible punishments are predictable and still serve as morality tales in religious communities today. But not all self-deifiers are saddled with pride and fated to fall. Some who claimed divinity stated a simple and direct truth. Though reviled on earth, misunderstood, and even killed, they received vindication and rose to the stars. This book tells the stories of six self-deifiers in their historical, social, and ideological contexts. In the history of interpretation, the initial three figures have been demonized as cosmic rebels: the first human Adam, Lucifer (later identified with Satan), and Yaldabaoth in gnostic mythology. By contrast, the final three have served as positive models for defication and divine favor: Jesus in the gospel of John, Simon of Samaria, and Allogenes in the Nag Hammadi library. In the end, the line separating demonization from defication is dangerously thin, drawn as it is by the uneasy hand of human valuation.*

*Church leaders need to show up, stay put, and see what God is doing in their midst. Pastor Joe Humphreys recognizes how deeply our faith is tied to our particular stories in our particular places. Combining spiritual formation with activism, vivid narrative with exhortation, and realism with hopefulness, Humphreys offers pastors and church planters a thoughtful look at discipleship in a complex world.*

*What if you were to discover that you are only one half of a whole—that you had a divine double? In the second and third centuries CE, Charles Stang shows, this idea gripped the religious imagination of the Eastern Mediterranean, offering a distinctive understanding of the self that has survived in various forms down to the present.*

*Passion of the Western Mind*

*Man and His Symbols*

*Studies in the Book of Revelation*

*Myth, Literature, and the Unconscious*

*Confronting Personal and Spiritual Grandiosity*

*The Oxford Handbook of Divine Revelation*

*Understanding Evil*

"[This] magnificent critical survey, with its inherent respect for both the 'West's' mainstream high culture' and the 'radically changing world' of the 1990s, offers a new breakthrough for lay and scholarly readers alike...Allows readers to grasp the big picture of Western culture for the first time." SAN FRANCISCO CHRONICLE Here are the great minds of Western civilization and their pivotal ideas, from Plato to Hegel, from Augustine to Nietzsche, from Copernicus to Freud. Richard Tarnas performs the near-miracle of describing profound philosophical concepts simply but without simplifying them. Ten years in the making and already hailed as a classic, THE PASSION OF THE WESERN MIND is truly a complete liberal education in a single volume.

Here is a unique exploration of the five eras or Worlds of cultural (socioeconomic, psychological, spiritual) evolution. Stephen Powell, a seasoned anthropologist and psychotherapist, illuminates the hunter/gatherer, horticultural, agrarian, and industrial/technological epochs in unexpectedly fresh and timely ways. Foremost, the diversity of these Worlds is still within us all.

World One, reaching back to 50,000 BCE, was a time of widely accepted shamanic assumptions. World Two (10,000 to 3500 BCE) developed small-scale horticulture and tribal cohesion, but also unprecedented social conformity. World Three (from about 3500 BCE) experienced the global rise of caste-structured hierarchies with the World Religions as cultural compensation. Beginning in the 1600s, World Four developed a mechanistic, secularized worldview, accentuated by individualism, popular culture and a capitalist agenda. Finally, Powell describes the beginnings of a new, fifth set of world assumptions — a world without borders. Here we may start to integrate humanitarian aspects of the preceding Worlds, embracing multiculturalism without losing cultural integrity. Moreover, the wisdom traditions from each time appear to hold seed truths of the profound changes that mark the end-time and the beginning of each World. Apocalyptic Grace leads the reader on a stunning survey of this remarkable journey.

That the Apocalypse of John is a "Revelation of Jesus Christ" (Rev 1:1) is a fact too often overlooked by interpreters of this last book of the Bible. As Msgr. A. Robert Nusca's The Christ of the Apocalypse: Contemplating the Faces of Jesus in the Book of Revelation proposes, beyond predictions of earthquakes and falling stars, St. John articulates from start to finish a multifaceted and compelling portrait of Jesus Christ. Nusca offers an exegetical reading of selected verses of the Book of Revelation, incorporating rich spiritual and pastoral reflections. The Christ of the Apocalypse above all affirms that St. John's God- and Christ-centered, symbolic universe offers our contemporary world a spiritual place to stand amid the shifting sands of postmodernity. As Cardinal Thomas Collins, Archbishop of Toronto, writes in his Foreword, "Now, as in the first century, Christians face martyrdom, and those who are not called to die for Christ are called to live for Christ in a world which in many ways rejects the Gospel. More than ever, we need the apocalyptic vision, to have our own vision of reality clarified, and to be strengthened in our evangelical witness."

Hercules, Zeus, Thor, Gilgamesh—these are the figures that leap to mind when we think of myth. But to David Leeming, myths are not more than stories of deities and fantastic beings from non-Christian cultures. Myth is at its once the most particular and the most universal feature of civilization, representing common concerns that each society voices in its own idiom. Whether an Egyptian story of creation or the big-bang theory of modern physics, myth is metaphor, mirroring our deepest sense of ourselves in relation to existence itself. Now, in The World of Myth, Leeming provides a sweeping anthology of myths, ranging from ancient Egypt and Greece to the Polynesian islands and modern science. We read stories of great floods from the ancient Babylonians, Hebrews, Chinese, and Mayans; tales of apocalypse from India, the Norse, Christianity, and modern science; myths of the mother goddess from Native American Hopi culture and James Lovelock's Gaia. Leeming has culled myths from Aztec, Greek, African, Australian Aboriginal, Japanese, Moslem, Hittite, Celtic, Chinese, and Persian cultures, offering one of the most wide-ranging collections of what he calls the collective dreams of humanity. More important, he has organized these myths according to a number of themes, comparing and contrasting how various societies have addressed similar concerns, or have told similar stories. In the section on dying gods, for example, both Odin and Jesus sacrifice themselves to renew the world, each dying on a tree. Such traditions, he proposes, may have their roots in societies of the distant past, which would ritually sacrifice their kings to renew the tribe. In The World of Myth, David Leeming takes us on a journey "not through a maze of falsehood but through a marvellous world of metaphor," metaphor for "the story of the relationship between the known and the unknown, both around us and within us." Fantastic, tragic, bizarre, sometimes funny, the myths he presents speak of the most fundamental human experience, a part of what Joseph Campbell called "the wonderful song of the soul's high adventure."

Eternal Drama

THE EVOLUTION OF CULTURE AND CONSCIOUSNESS

The Apocalyptic Complex

An American Nekyia

Integration of the Bi-cameral Mind

Human Metamorphosis and the Singularity Archetype

The God of the Left Hemisphere

Presents a how-to-manual on understanding and analyzing dreams and their symbols, concentrating on childhood, adolescence, and the end of life.

Evil is a ubiquitous, persistent problem that causes enormous human suffering. Although human beings have struggled with evil since the dawn of our species, we seem to be no nearer to ending it. In this book, Lionel Corbett describes the complexity of the problem of evil, as well as many of our current approaches to understanding it, in ways that are helpful to the practicing psychotherapist, psychoanalyst, or Jungian analyst. Psychotherapists often work with people who have been the victim of evil, and, occasionally, the therapist is faced with a perpetrator of evil. To be helpful in these situations, the practitioner must understand the problem from several points of view, since evil is so complex that no single approach is adequate. Understanding Evil: A psychotherapist's guide describes a range of approaches to evil based on Jungian theory, psychoanalysis, social sciences, philosophy, neurobiology, mythology, and religious studies. The book clarifies the difference between actions that are merely wrong from those that are truly evil, discusses the problem of detecting evil, and describes the effects on the clinician of witnessing evil. The book also discusses what is known about the psychology of terrorism, and the question of whether a spiritual approach to evil is necessary, or whether evil can be approached from a purely secular point of view. In Understanding Evil, a combination of psychoanalytic and Jungian theory allows the practitioner a deep understanding of the problem of evil. The book will appeal to analytical psychologists and psychotherapists, psychoanalysts, and academics and students of Jungian and post-Jungian studies. It will also be of great interest to researchers approaching the question of evil from a variety of other fields, including philosophy and religious studies.

Presenting an original global theory of culture, Girard explores the social function of violence and the mechanism of the social scapegoat. His vision is a challenge to conventional views of literature, anthropology, religion and psychoanalysis. Rene Gerard is the Andrew B. Hammond Professor Emeritus of French Language, Literature and Civilization at Stanford University, USA.

At a time when the place and significance of myth in society has come under renewed scrutiny, Myth, Literature, and the Unconscious contributes to shaping the new interdisciplinary field of myth studies. The editors find in psychoanalysis a natural and necessary ally for investigations in myth and myth-informed literature and the arts. At the same time the collection re-values myths and myth-based cultural products as vital aids to the discipline and practice of psychoanalysis. The volume spans a vast geo-cultural range (including ancient Egypt, India, Japan, nineteenth-century France, and twentieth-century Germany) and investigates cultural products from the Mahabharata to J. W. Goethe's opus and eighteenth-century Japanese fiction, and from William Blake's visionary poetry to contemporary blockbuster television series. It encompasses mythic topics and figures such as Oedipus, Orpheus, the Scapegoat, and the Hero, while mobilising Freudian, Jungian, object relations, and Lacanian psychoanalytic approaches.

Living in the Borderland  
Myths and Stories of the Wild Woman Archetype

Elenchus of Biblica

Facing the Dragon

Reimagining the National Security State

Apocalypse as a Rite of Passage

Women Who Run with the Wolves

**Crossing the Event Horizon provides evidence that we are, both individually and collectively, hurtling toward an evolutionary event horizon. Using the tools of Jungian psychology, the nature of the singularity is defined by its myriad manifestations emerging from the collective unconscious.**

**These include dreams, motifs and themes found in art, science fiction and fantasy literature and films, religious cults, and the paranormal, especially near-death experiences and UFO encounters. Key aspects of the Singularity Archetype include: "Logos Beheld" (visually comprehended linguistic intent often associated with a collective telepathic network), Homo gestalt (a new species where individuality is conserved but also telepathically networked), and a parallelism between the individual event horizon of death and eschaton (the collective event horizon of the species).**

**Apocalypse is analyzed as an example of the Singularity Archetype pathologizing. A study of the Heaven's Gate saucer/ suicide cult illustrates what can happen when people become possessed by the Singularity Archetype and are driven by it into delusory projections. The Singularity Archetype is viewed apocalyptically by the ego, and as a transcendent evolutionary event by the Self, and the duality of these views is explored in many examples. The evolutionary origins of the ego and its metamorphosis as it approaches the event horizon are explored. Evolutionary theory, which relates to the Singularity Archetype through a number of dynamic paradoxes, is discussed. Many popular books and movies are analyzed as permutations of the Singularity Archetype, including: Avatar, Childhood's End, Village of the Damned, Powder, and 2001: A Space Odyssey. The Singularity Archetype is a primordial image of human evolutionary metamorphosis which emerges from the collective unconscious. How the Archetype Manifests (a Composite Picture)A rupture-of-plane event occurs, usually threatening the survival of the individual and/or species. The event is a shock that disrupts the equilibrium of body/physical world and also individual/collective psyche. It is an ontological shock that will be viewed as the worst thing possible by individual/collective ego. There is another rupture of plane that may actually be the same rupture as above but seen from a cosmic rather than a personal view. The shock is revealed to be a transcendent evolutionary event. The revelation of the transcendent aspect will often involve spiral motifs and unusual lights. Consciousness and communication metamorphose and with them core aspects---ego, individuality, connection to linear time, corporeality, gender identification, social order, etc.---fundamentally transform. There is a vision or actualization of release from some or all limits of corporeal incarnation and the emergence of "glorified bodies," which have enhanced powers and various degrees of eternalization. More visual and telepathic modes of consciousness and communication emerge, and this is part of a transformation of individuality into "Homo gestalt"---a new species where individual psyches are networked telepathically. The Singularity Archetype may be experienced and even actualized to various degrees by an individual through transcendent and/or anomalous experiences such as near-death experiences (NDEs), UFO/abduction/close encounter experiences, kundalini and psychotopic episodes. As with encounters with all archetypes, individuals and groups attach idiosyncratic material to it, such as particular end dates and scenarios. Another way of defining the Singularity Archetype (in its collective form) is as a resonance, flowing backward through time, of an approaching Singularity at the end of human history. The Singularity Archetype relates to both the evolutionary event horizon of the species and, for the individual, the event horizon of death.**

**Transformers: Shamans of the 21st Century is the true story of this author's contact with a "dead" optics physicist colleague and the telepathic communication that sent him searching for scientific answrs to his spiritual questions. Harper draws from this deep well of wisdom: astrology, biology, near-death experiences, paranormal psycholgy, quantum physics as well as Egyptian and Mayan cosmology overall. He does an excellent job of synthesizing massive amounts of information, making this shift of the ages comprehensible to the general reader. Clearly this is a necessary primer to understand the coming apocalypse of biblical proportions in consciousness, climate, culture, and civilization. However, the theme of this book is that by learning to use trance- the techniques employed by mystics, prophets, and shamans- one can unlock the mysteries of existence for themselves. Indeed this is the big idea behind the Eternal Return of the Sun of God in 2012: Self-Empowerment.**

**NEW YORK TIMES BESTSELLER • One million copies sold! “A deeply spiritual book [that] honors what is tough, smart and untamed in women.”—The Washington Post Book World Book club pick for Emma Watson’s Our Shared Shelf Within every woman there lives a powerful force, filled with good instincts, passionate creativity, and ageless knowing. She is the Wild Woman, who represents the instinctual nature of women. But she is an endangered species. For though the gifts of wildish nature belong to us at birth, society’s attempt to “civilize” us into rigid roles has muffled the deep, life-giving messages of our own souls. In Women Who Run with the Wolves, Dr. Clarissa Pinkola Estés unfolds rich intercultural myths, fairy tales, folk tales, and stories, many from her own traditions, in order to help women reconnect with the fierce, healthy, visionary attributes of this instinctual nature. Through the stories and commentaries in this remarkable book, we retrieve, examine, love, and understand the Wild Woman, and hold her against our deep psyches as one who is both magic and medicine. Dr. Estés has created a new lexicon for describing the female psyche. Fertile and life-giving, it is a psychology of women in the truest sense, a knowing of the soul.**

**The collective belief in Armageddon has become more powerful and widespread in the wake of recent terrorist attacks. Edward Edinger looks at the chaos predicted by the Book of Revelation and relates it to current trends including global violence, AIDS, and apocalyptic cults.**

**Rediscovering the Archetypes of the Mature Masculine**

**The Unfolding God of Jung and Milton**

**Being an Esoteric Interpretation of the Initiation of Ióánnēs (‘Apokalypsis Ióánnou) Commonly Called the Revelation of St. John, with a New Translation**

**Search for Meaning, Search for Truth**

**The Snake and the Rope**

**Understanding the Ideas That Have Shaped Our World View**

**Things Hidden Since the Foundation of the World**

*The attack on the World Trade Center in 2001, followed by similarly dreadful acts of terror, prompted a new interest in the field of the apocalyptic. There is a steady output of literature on the subject (also referred to as "the End Times.") This book analyzes this continuously published literature and opens up a new perspective on these views of the apocalypse. The thirteen essays in this volume focus on the dimensions, consequences and transformations of Apocalypticism. The authors explore the everyday relevance of the apocalyptic in contemporary society, culture, and politics, side by side with the various histories of apocalyptic ideas and movements. In particular, they seek to better understand the ways in which perceptions of the apocalyptic diverge in the American, European, and Arab worlds. Leading experts in the field re-evaluate some of the traditional views on the apocalypse in light of recent political and cultural events, and, go beyond empirical facts to reconsider the potential of the apocalyptic. This last point is the focal point of the book.*

*Jungian analyst Moore (psychoanalysis, culture, and spirituality; Chicago Theological Seminary) argues that people are vulnerable as never before to having their psyches invaded and possessed by archetypal energies of great power. The antidote, he says, is increasing spiritual and psychological awareness, and a respectful acceptance of the dragon w*

*Liberalism on the Brink*

*Desiring Divinity*

APOCALYPTIC GRACE