Evolution, Jung, and Theurgy
Their Role in Modern Neoplatonism

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Overview

• Cross-connections between
  – Neoplatonism
  – Jungian Psychology
  – Evolutionary Neuroethology

• Not materialist / reductionist!

• Integrate: physical, psychical, spiritual
Evolutionary Neuroethology

• Instincts: perceptual-behavioral structures characteristic of a species
• Environment of evolutionary adaptedness
• Life-cycle pattern of each member
• Phylogenetic pattern expressed ontogenetically in environment
• *Homo sapiens* too…
Jungian Psychology

- Archetypes are psychical aspects of instincts
- Dynamic forms shaping perception and behavior
- Collective unconscious
- Archetypal situation is numinous and compelling
The Archetypes as Gods

- Archetypes as fields of structured potentiality
- Personified archetypes experienced as gods
- Empirical, stable, public, i.e. real
- Give transpersonal meaning to life
Numerical Archetypes

• Archetypal if psychical and common to all humans
• Any natural law with psychical aspect is archetypal
• Unpersonified archetypes
• The most fundamental archetypes are numbers
• E.g., dyad ~ dichotomy, differentiation, opposition
The Primal Nous & the Noetic Order

- Implicit in human genome
- Henads are “all in all but each separately”
- Genome ~ εἰδος εἶδῶν
- Paradeigma of archetypal world
- Noêta exist in τὸ αὐτοξῶμον
- Primal Nous, Pure Nous, First God, …
Individual Variation

- Human genome is an abstraction
- Each genotype is slightly different
- The gods present a slightly different face to each of us
The Demiurge & the Noeric Order

- Archetypes embodied in brain structures
- Correspond to *noera* articulated as Logos of Demiurge
- Not independent of environment
- Gods present differently to each of us
Articulation of the Archetypes

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ISNS

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The World Soul & Individual Souls

- *Noera* manifest in consciousness as dynamic patterns of perception and behavior
- *Ψυχή* brings them into space & time
- Mediates between eternity & time
- ἡ Παντὸς Ψυχή is transcendent model of relation between noerics and their temporal expression
Does the Soul Descend Completely?

• *Noêta*, in genome, are inaccessible to mind
• Articulated *noera* in brain may be activated & manifest in experience
• Spontaneously or by design
• Our souls are rooted in *noera* & incapable of direct access to *noêta*
Impassivity of Gods

• Gods are impassive because personal experiences do not affect genotypes
• They do not change in response to us
• Do not remember us
• Know us only as members of H. sapiens
• But: they enter our lives in different ways
• Mediated by World Soul
Complexes as Δαίμονες

- Complexes as webs of associations around an archetype
- Normal & necessary parts of psyche
- “behave like independent beings” (Jung)
- Belong to a god’s seira
- Your daimones know you intimately…
Possession & Projection

- Subject of archetypal relation may be “possessed”
- Projects archetypal role onto object
- Mutual possession / projection
- Possession is not necessarily bad
The Higher Self

• Higher Self = totality of archetypal field
• ≠ conscious ego
• Psychical correlate of genome
• The archetypal Ἄνθρωπος
• Defines Pronoia governing H. sapiens
• Paradoxical & contradictory
• □ symbolism required
The Anima/Animus as Psychopomp

• Incorporates unexpressed contrasexual aspects of psyche
• Anima in man, Animus in woman
• Nearest archetype
• Natural Psychopomps
• Muses, Heroes, etc.
The Evolving Archetypes

- Genome evolves so archetypes evolve
- “Essentialism” superceded by “population thinking”
- Genome as a statistical average
- Personified Ideas (gods) change slowly
- Unpersonified Ideas (e.g. numbers) are eternal
Are the Gods Good?

• Personified archetypes have conferred selective advantage on *H. sapiens*
• Unpersonified archetypes not necessarily good for *H. sapiens*
• “Beyond good and evil”
• Conflicts among gods and *daimones*
• How to live in harmony with Providence?
Who are the Gods?

- Which pantheon?
- 99.5% of *H. sapiens*’ history as hunter-gatherers (Stevens)
- Our gods are the gods of Paleolithic hunter-gatherers
- How do we live in harmony with these gods?
Timeline

- **200,000 B.P.**
  - *Homo sapiens* in Africa, Europe, Asia
    - "Mitochondrial Eve" & "Y-chromosomal Adam"

- **100,000 B.P.**
  - Fully modern humans (*H. sapiens sapiens*) in Africa

- **10,000 B.P.**
  - Beginnings of agriculture
  - Present
Paleolithic Hunter-Gatherers

A nineteenth century view…
Contemporary Hunter-Gatherers

Dorobo tribe, Tanzania.
(The people of Tanzania seem to have genotypes most similar to our common ancestors.)
Our Ancestral Gods?

• Rhea and Kronos?
• The Indefinite Dyad and the Monad?

Ubirr Rock, Arnhem Land, Australia

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Our Ancestral Gods?

The Paternal Nous?

Paleolithic rock art, 7-9000 B.P.,
Arnhem Land, Australia
**Sunthêmata and Sumbola**

- Releasing-stimuli that activate archetype & cause it to manifest
- “Unconditioned”: part of *seira* of a god
- “Conditioned”: mediated by a *daimôn*
- Invoke gods & *daimones* and invite them to possess or project
The Seira of Apollo
Telestikê

- *Empsukôsis* of sacred image
- Material *sunthêmata*
- Immaterial *sunthêmata*
- Does not compel god or *daimôn*
- Preparation of suitable *dokhê* to receive projection of god
- Creates archetypal relation
Desmos

- God or daimôn invited to possess a human receiver
- Like telestikê,
- But a human receiver can embody a personified archetype better
Sustasis

- “Active imagination” in Jungian analysis
- Establish a liaison with a god or daimôn
- They may not be truthful
- For learning about archetypal realm
- For entering into energeia of a god
- For acquiring a paredros
Anagôgê

- Ascent to union with a god, Demiurge, or ineffable One
- “Like knows like”
- Separation as symbolic voluntary death
- Participation in *energeia* of Death-and-Resurrection archetype
'Η Πρόθεσις
Conclusions

• Mind and matter are two sides of same ineffable One

• Jungian psychology & evolutionary neuroethology are mutually informing

• Both compatible with & reinforce Neoplatonism