



MUNDUS ARCHETYPUS:
BEHOLDING WORLD MYTHOLOGIES

First Online International Conference
September 19th to September 21st, 2025

Organized By
Indian Fellowship for Analytical Psychology (IFAP)
Department of Psychology
University of Delhi
Delhi

**Indian Fellowship for Analytical Psychology
(IFAP)**

Logo



Paphal

Paphal: It is a variation of *Uroboros*. The symbol of the sacred snake is from the archaic religion of the Meitei ethnic community in Manipur, North-East India. The *quaternio* of *Paphal* makes the world rest upon itself and that also gives us a psychic structure to contemplate on the human nature. *Paphal* is a mythical and mystical “*ordo compositionis*” [Jung, C. G. (1963, footnote p. 458). *Mysterium Coniunctionis, An Inquiry into the Separation and Synthesis of Psychic Opposites in Alchemy*. London: Routledge & Kegan Paul.]

Motto

“Ars Requirit Totum Hominem”
(CW 16 § 199)

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Day One
Friday, September 19th, 2025

Session I
IAAP AND THE WORLD
(Inaugural Session)

Introduction to Indian Fellowship for Analytical Psychology (IFAP)
Dr. Geeti Bhattacharya, President, IFAP
Timings: [8.45 a.m. (UYT); 1:45 p.m. (CET); 5:15 p.m. (IST)]

Welcome Address
Prof. Pilar Amezaga, President, IAAP
Timings: [9 a.m. (UYT); 2:00 p.m. (CET); 5:30 p.m. (IST)]

“IAAP and the World: Conversation with Ms. Misser Berg”
Timings: [2:15 p.m. (CET); 5:45 p.m. (IST)]

Thoughts of Ms. Misser Berg, IAAP/DSAP, on the global topics –

- 1) Router Training in Contemporary Times
- 2) Jungian Training and Spirituality
- 3) Gender Fluidity: Confronting Soul Images
- 4) Jung in Digital Age
- 5) International Peace
- 6) Re-Visioning IAAP
- 7) Jung and the World

Facilitator: Mr. Anurag Thounaojam

Vote of Thanks
Ms. Mayanglambam Twinkle Devi, Secretary, IFAP

Anchor & Rapporteur: Ms. Harshita Meena

Day Two
Saturday, September 20th, 2025

Session II
MYTH OF THE SOUL

Lecture I [8:00 a.m. (CEST); 11:30 a.m. (IST)]

THE MYTHOPOETIC FUNCTION OF THE MIND

MS. CATERINA VEZZOLI
President & Director
Philemon Foundation

Abstract

Jung presupposes that the *psyche*, which we call the mind, functions mythopoetically: the narration of myth is intrinsically part of the human understanding of reality. We will use the Red Book to understand how and why we create our myths. Together with mythopoetic, amplification is Jung's methodology to circulate the image and find the meaning that, of course, is never definitive but always in movement. Jung's method of active imagination follows these principles. Our lecture will be an interactive experience, allowing you to explore the relationship between consciousness and the unconscious, and to understand how personal and collective images are constructed into a personal myth or contribute to the understanding of a collective myth. For this reason, I'm asking you to read before the *Liber Secundus* of the Red Book, Chapter IV "The Anachorite". Bring to the lesson simple drawing material and paper that you may use during the discussion.

Paper Presentation I [10:00 a.m. (CET); 1:30 p.m. (IST)]

OISÍN:
IRISH MYTH ON SOUL'S PASSAGE

MR. MASANBOU ABONMAI
Member, Indian Fellowship for Analytical Psychology
Research Scholar, Department of Psychology
University of Delhi, Delhi

Abstract

The Myth Oisín from Ireland narrates in summation the lifespan experiences from childhood to youth, when he travels to live in the land of eternal youth with the golden-haired maiden named Naim, and his return back home to transform into an old man until his world dies and sleeps with him eternally. Myths do not die; people of every age live to die and their collective lives are gathered unto myths to return to life. Besides the myth alluding to the advent and the establishment of Christianity in Ireland, the symbolic life of Oisín is beyond the religious history of the nation, speaking fundamentally about our everyday living

undergoing passages. Myth of Oisín is the story of one's soul journeying through different essential periods of life. Each territorial passage that Oisín is living in the myth is a transitional stage of one's soul.

Paper Presentation II [10:30 a.m. (CET); 2:00 p.m. (IST)]

**TRANSMUTING THE STONE:
A JUNGIAN EXPLORATION INTO THE MYTH OF SISYPHUS**

DR. SUWANEE GOSWAMI

Member, Indian Fellowship for Analytical Psychology

Assistant Professor

Department of Psychology

Christ University, Delhi NCR

Abstract

The Greek myth of Sisyphus remains a powerful allegory for the human condition, illustrating the individual's search for meaning in the face of endless, futile toil, inspiring philosophical and psychological reflections. While the concept of "absurd" is core to the Camusian existentialist interpretation, which is reflected in Sisyphus' soulless task of rolling the boulder uphill only to have it roll back down, and the eternal repetition of this cycle, yet Camus advocates for defiance and living with awareness of the absurd. This position of fulfilment in life through acceptance and struggle against the arbitrary universe, and meaning as a human construct, is negotiated in the light of a Jungian reimagining of this myth through Archetypal Amplification- a qualitative and symbolic method in Jungian research. This paper reflects on the archetypal function of the eternal return within the *psyche*, the symbolic of entrapment in the unconscious cycles that can be made conscious through a transformative integration leading to evolution rather than endurance of this ascent towards the inner hill. The recurrent nature of Sisyphus's condemnation to lift the burden of the self (stone-boulder) aligns with Jung's mythical time that will be negotiated against Camus's linear-historical time thereby, repositioning it within the context of arrested individuation. A depth psychological revisiting of this enduring myth is relevant in contemporary times to understand the cycles of stasis, burnout and meaninglessness to reconcile the modern individual's quest for the soul.

Anchor & Rapporteur: Ms. Astha Gautam

Session III
THE ARCHETYPE OF LOVE

Lecture II [2:00 p.m. (CET); 5:30 p.m. (IST)]

THE ARCHETYPE OF LOVE

MS. LISBET MYERS ZACHO, IAAP/DSAP

Abstract

Love is indescribable, magic, subtle, and powerfully present in all important situations in people's lives, in politics and in the great religious systems. Love is complex – and the most described subject of poetry, literature, art. Love matters. The Greeks in antique saw this complexity of emotional and spiritual phenomena and so they did a fine work in differentiation of the four primary archetypal kinds of love. In this presentation we will look at the universal, archetypal phenomena in their positive as well as negative aspects.

Paper Presentation III [4:00 p.m. (CET); 7:30 p.m. (IST)]

**NARCISSUS AND ECHO:
THE ARCHETYPAL MISMATCH**

MS. MAYANGLAMBAM TWINKLE DEVI
Member, Indian Fellowship for Analytical Psychology
Research Scholar, Department of Psychology
University of Delhi, Delhi

Abstract

A celebrated tragic transformational tale related in Ovid's *Metamorphoses* is concerning the two patterns of approach to human intimacy: one in love with oneself (pride) very sadly, and the other in love with the other endlessly, helplessly and hopelessly. Narcissus and Echo were not meant to be compatible partners because Narcissus never knew himself and exclusively longed for oneself while Echo was cursed by Hera, the Goddess of marriage, childbirth and family, in the context of matters pertaining to intimate relations and she excessively followed the significant other. Keeping in view Freud's perspective on narcissism and Piaget's egocentrism, the proposed interpretation concentrates on the symbolical narrative including Echo's yearnings. Both Narcissus and Echo present normal conditions of the people in socialization. Unconsciously entranced by Narcissus and Echo, Narcissus is still echoing a wide-spread profile among the mortals, especially in the age of social media, and Echo's speech is still reflecting and repeating other's life story which becomes one's own. Besides the subjective meaning, the paper also attempts to propose the objective level of interpretation of the myth of Narcissus and Echo.

Anchor & Rapporteur: Ms. Garima Garg

Day Three
Sunday, September 21st, 2025

Session IV
MYTHOLOGY AND HEALING

Lecture III [8:30 a.m. (CET); 12:00 noon (IST)]

SHAMANISM:
CALL, CRISIS AND CURE

DR. ERIC SORENG
Member, Indian Fellowship for Analytical Psychology
Professor
Department of Psychology
University of Delhi, Delhi

Abstract

I commence with a concise introduction to shamanism, keeping my discipline in perspective. The lecture emanates from my research, over a long period of time, on shamanism rooted in certain ethnic groups in the North-East part of India and Mongolia. The soul of my presentation is the interpretation of the myth of Zunug Khaikhan that abounds in mystical and mythical details concerning shamanic initiation and ordination.

Paper Presentation IV [10:30 a.m. (CET); 1:30 a.m. (PST); 2 p.m. (IST)]

SHUTEN-DŌJI, THE *ONI* WITHIN:
A MYTH OF ADDICTION AND RECOVERY

DR. PRIYANKA GUPTA
Foreign Member, Indian Fellowship for Analytical Psychology

Abstract

In the mythical world of Japan, there once was an *oni* (demon) named Shuten-Dōji, the *sake*-drinking creature, and a captive of the maidens. As the number of captives grew, Minamoto no Raikō, the hero, was tasked with bringing the *oni* down. Raikō and his companions camouflaged themselves as mountain ascetics/priests to trace and end the wrongdoings of the ogre/*oni*, responsible for feasting and enslaving young ingénues. On the way to Shuten's habitat, they met with an old laundry woman who told them of the plight of these women and they got a plan in place. Cognizant of his Achilles' heel, they treated Shuten with *sake* and under the influence of the alcohol they could win over the *oni* and free the captives as a result of his defeat. This mythic tale is a functional truth of psychic disintegration: adverse realities of addiction, alcoholism. *Sake* was served as a poison that exterminated the once powerful Shuten. This myth gives access to the maladaptive consequences of alcoholism. It takes us through how addiction corrodes psycho-social and cultural identity, encountering the *oni*-

shadow defeated by the heroic Self, Raikō. Through Jungian tool of archetypal amplification and reflections, the mythic tale is reviewed as a fresh perspective on the clinical framework of addiction and recovery, as a Jungian vision of healing through awakening of the conscious ego, in transformation. Anthropomorphizing the dynamics of chronic alcoholism and addiction, this myth brings to light the effects, conditions and its consequences from disempowering to integration and Self.

Keywords: Shuten-Dōji, Minamoto no Raikō, Oni, Addiction, Recovery, Archetypal Amplification & Jungian vision

Paper Presentation V [11:00 a.m. (CET); 2:30 p.m. (IST)]

**DEITY AND DEMON OF HEALING:
REFLECTIONS ON CHINESE AND JAPANESE MYTHS**

MR. ANURAG THOUNAOJAM
Member, Indian Fellowship for Analytical Psychology
Assistant Professor
Department of Psychology
Spicer Adventist University
Pune, India

Abstract

History of healing practices has both scientific past and mythological roots. A Chinese and a Japanese myths are selected in the paper to develop an understanding of the origin of healing traditions. Yan Di, the Southern Lord of Radiance, is the Chinese God of agriculture and medicine. He sacrifices himself in order that we may have herbal medicines for various afflictions of the body. The *kappa* residing in a pond called *Akanuma-ike* at the foot of Mount Tateyama, Honshū Island, Japan, is the demonic water creature who devours humans and has passed on the wisdom to nurse the broken bones. The symbolical details of both the myths are interpreted and reflected in the paper. The work of healing is sacred and its exemplar archetypal.

Anchor & Rapporteur: Ms. Deepa Singh

Session V
UNUS MUNDUS:
ONENESS OF MYTHOLOGICAL AND MUNDANE REALITIES

Lecture IV [2:00 p.m. (CET); 5:30 p.m. (IST)]

**THE MYTH OF RAGNAROK:
REFLECTIONS ON POLARIZATION AND DESTRUCTIVE FORCES**

MS. MISSER BERG, IAAP/DSAP
(Allerød, Denmark)
Liaison Person
Indian Fellowship for Analytical Psychology

Abstract

The number of global wars and conflicts is currently at the highest level since World War II, bringing inhumane destructive forces and polarization. Polarization internally within countries and between countries, as well as between groups of people, beliefs, cultures, etc. By reflecting on the archetypal forces of Eros (love and the life instinct), Thanatos (the death instinct) and Logos (reason and logic) the author describes how it looks when Thanatos takes Eros hostage. In a healthy psyche and in a healthy society, Eros and Thanatos work together, most often constructively assisted by Logos. However, if the relationship between Eros and Thanatos is broken, destructive forces may attempt to bring life and all living under omnipotent control. The author illustrates her reflections through the Nordic divine battle myth of Ragnarok, an epic rebirth cycle culminating in the origin of man. She elaborates on what might lie behind the current trend towards polarization and considers efforts to bridge the gap between opposing sides.

Keywords: Polarization, destructive forces, Eros, Thanatos, Logos, Ragnarok, rebirth

Paper Presentation VI [4:00 p.m. (CET); 7:30 p.m. (IST)]

MUNDUS MENTALIS:
AZTEC MYTH OF CREATION OF EARTH

DR. HARSHA SUSAN KURIAKOSE
Member, Indian Fellowship for Analytical Psychology
Guest Faculty, Department of Psychology
Daulat Ram College
Delhi

Abstract

Mysteries of the creation of the earth deepen and are enriched by the mythologies. In the Aztec myth, the aquatic, the monstrous, the all-devouring and the blood-thirsty Goddess becomes the earth, and is the personification of the divine providence. The act of the

serpentine gods Quetzalcoatl and Tezcatlipoca causes dismemberment of the body of the Goddess who lives on as the earth. Interpretation of the chosen myth is indicative of the origin of earth abounding in order and design that presupposes the divine intelligence. The Aztec myth narrates the reality of everything earthly derived from the one sacred source, and that image of the world is the mind and the body of the Goddess. From the *mundus archetypus* emanates *mundus mentalis*.

Paper Presentation VII [4:30 p.m. (CET); 8p.m. (IST)]

UNUS MUNDUS:
UNITY OF *YIN* AND *YANG*

DR. GEETI BHATTACHARYA
Member, Indian Fellowship for Analytical Psychology

Abstract

The matter world and *psyche* have sprung from the same unknown depths; in meaning they mirror each other. In unity they are one world and one reality—*Unus Mundus*. In Chinese mythology, mythical beast Pangu sleeping inside the egg is the indivisible, pre-creation state that has the potential to divide into *yin* and *yang*. This egg is the *Matrix*, the cosmic womb of all creation. The story narrates that both natural and psychic reality is dual as well as is the *coniunctio* of the opposites: masculine and feminine; and man being the living image of this. Hermetic principle of gender is associated with physical and mental creations. Both—oneness in separation and oneness in union—are creative. Everything in the plane of life can be attributed to masculine and feminine. The moment separation begins this itself triggers the yearning and wandering of man to be whole once again, the experience of oneness—a return to *Unus Mundus*.

Keywords: Chinese Mythology, *Unus Mundus*, Pangu, Oneness.

Anchor & Rapporteur: Mr. Wiljo Wilson

Valedictory Function

Brief Summary of the Conference
Dr. Geeti Bhattacharya, President, IFAP

Vote of Thanks
Ms. Mayanglambam Twinkle Devi, Secretary, IFAP

Zoom Link for the Conference—

Topic: Indian Fellowship Analytical Psychology's Personal Meeting Room

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