

VOLUME 11 OF THE
COLLECTED WORKS OF

C. G. JUNG

**PSYCHOLOGY AND
RELIGION: WEST AND EAST**

SECOND EDITION

BOLLINGEN SERIES XX

PRINCETON

THE COLLECTED WORKS OF

C. G. JUNG

VOLUME 11

PSYCHOLOGY AND RELIGION: WEST AND EAST

Translated by R. F. C. Hull

C. G. Jung's shorter works on religion and psychology are collected in this volume. Several, although of comparative brevity, are of major significance and take their place with two full-length works—*Psychology and Alchemy* and *Aion*—to complete Jung's statement on this central theme. The contents are as follows, with original dates given in brackets:

Western Religion

- Psychology and Religion [1938]—"The Terry Lectures," revised and augmented
A Psychological Approach to the Dogma of the Trinity [1942/1948]
Transformation Symbolism in the Mass [1942/1954]
Forewords to White's *God and the Unconscious* and Werblowsky's *Lucifer and Prometheus* [1952]
Brother Klaus [1933]
Psychotherapists or the Clergy [1932]
Psychoanalysis and the Cure of Souls [1928]
Answer to Job [1952]

Eastern Religion

- Psychological Commentaries on *The Tibetan Book of the Great Liberation* [1939/1954] and *The Tibetan Book of the Dead* [1935/1953]
Yoga and the West [1936]
Foreword to Suzuki's *Introduction to Zen Buddhism* [1939]
The Psychology of Eastern Meditation [1943]
The Holy Men of India [1944]
Foreword to the *I Ching* [1950]

An extensive bibliography and index round out this volume, which was the seventh to appear in the collected works. The second edition contains many corrections and revisions.

Jacket design by E. McKnight Kauffer



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THE COLLECTED WORKS

OF

C. G. JUNG

VOLUME II

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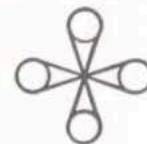
Jean Fouquet: *The Trinity with the Virgin Mary*
From the Book of Hours of Etienne Chevalier (Chantilly)

The mandala encloses the three identical male figures composing the Trinity and a fourth, female figure, together with the four symbols of the Evangelists, three in the form of animals and one (Matthew) in the form of an angel. Mary is Queen of the Angels. (Cf. pp. 64ff. and 107ff.)

PSYCHOLOGY AND RELIGION: WEST AND EAST

C. G. JUNG

SECOND EDITION



TRANSLATED BY R. F. C. HULL

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EDITORIAL NOTE

The title *Psychology and Religion: West and East* calls for comment, since no single volume can cover Jung's publications on a subject that takes so prominent a place in all his later works. To a full understanding of Jung's thesis on religion a thorough grasp of his theory of the archetypes is essential, as well as a knowledge of several other of the volumes of the Collected Works, of which *Aion* and *Psychology and Alchemy* may be singled out.

It could, therefore, be said that the Editors would have been better advised to group all these works under the general title *Psychology and Religion*, rather than confine this title to a single volume. It will not be out of place to remember that Jung's definition of religion is a wide one. Religion, he says, is "a careful and scrupulous observation of what Rudolf Otto aptly termed the *numinosum*." From this standpoint, Jung was struck by the contrasting methods of observation employed by religious men of the East and by those of the predominantly Christian West.

The main part of the title is that of the Terry Lectures for 1937, its general applicability being evident; but the volume has a particular aim, which the subtitle *West and East* clarifies. Thus the division into two parts, "Western Religion" and "Eastern Religion," reflecting Jung's idea that the two are radically different.

In the original "Psychology and Religion," which introduces Part One, Jung expounds the relation between Christianity and alchemy. This connection he has worked out in greater detail in *Psychology and Alchemy*, where he says that "alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious." There follow in this volume "A Psychological Approach to the Dogma of the Trinity," translated for the first time into English, and "Trans-

scene not only of his patients' lives but more especially of his own life—and the modern psychotherapist must do this if he is not to be merely an unconscious fraud—will admit that to accept himself in all his wretchedness is the hardest of tasks, and one which it is almost impossible to fulfil. The very thought can make us sweat with fear. We are therefore only too delighted to choose, without a moment's hesitation, the complicated course of remaining in ignorance about ourselves while busying ourselves with other people and their troubles and sins. This activity lends us a perceptible air of virtue, by means of which we benevolently deceive ourselves and others. God be praised, we have escaped from ourselves at last! There are countless people who can do this with impunity, but not everyone can, and these few break down on the road to their Damascus and succumb to a neurosis. How can I help these people if I myself am a fugitive, and perhaps also suffer from the *morbus sacer* of a neurosis? Only he who has fully accepted himself has "unprejudiced objectivity." But no one is justified in boasting that he has fully accepted himself. We can point to Christ, who sacrificed his historical bias to the god within him, and lived his individual life to the bitter end without regard for conventions or for the moral standards of the Pharisees.

522 We Protestants must sooner or later face this question: Are we to understand the "imitation of Christ" in the sense that we should copy his life and, if I may use the expression, ape his stigmata; or in the deeper sense that we are to live our own proper lives as truly as he lived his in its individual uniqueness? It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his. Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would none the less be misjudged, derided, tortured, and crucified. He would be a kind of crazy Bolshevik who deserved the cross. We therefore prefer the historically sanctioned and sanctified imitation of Christ. I would never disturb a monk in the practice of this identification, for he deserves our respect. But neither I nor my patients are monks, and it is my duty as a physician to show my patients how they can live their lives without becoming neurotic. Neurosis is an inner cleavage—the state of being at war with oneself.

Everything that accentuates this cleavage makes the patient worse, and everything that mitigates it tends to heal him. What drives people to war with themselves is the suspicion or the knowledge that they consist of two persons in opposition to one another. The conflict may be between the sensual and the spiritual man, or between the ego and the shadow. It is what Faust means when he says: "Two souls, alas, are housed within my breast." A neurosis is a splitting of personality.

523 Healing may be called a religious problem. In the sphere of social or national relations, the state of suffering may be civil war, and this state is to be cured by the Christian virtue of forgiveness and love of one's enemies. That which we recommend, with the conviction of good Christians, as applicable to external situations, we must also apply inwardly in the treatment of neurosis. This is why modern man has heard enough about guilt and sin. He is sorely enough beset by his own bad conscience, and wants rather to know how he is to reconcile himself with his own nature—how he is to love the enemy in his own heart and call the wolf his brother.

524 The modern man does not want to know in what way he can imitate Christ, but in what way he can live his own individual life, however meagre and uninteresting it may be. It is because every form of imitation seems to him deadening and sterile that he rebels against the force of tradition that would hold him to well-trodden ways. All such roads, for him, lead in the wrong direction. He may not know it, but he behaves as if his own individual life were God's special will which must be fulfilled at all costs. This is the source of his egoism, which is one of the most tangible evils of the neurotic state. But the person who tells him he is too egoistic has already lost his confidence, and rightly so, for that person has driven him still further into his neurosis.

525 If I wish to effect a cure for my patients I am forced to acknowledge the deep significance of their egoism. I should be blind, indeed, if I did not recognize it as a true will of God. I must even help the patient to prevail in his egoism; if he succeeds in this, he estranges himself from other people. He drives them away, and they come to themselves—as they should, for they were seeking to rob him of his "sacred" egoism. This must be left to him, for it is his strongest and healthiest power; it is,

as I have said, a true will of God, which sometimes drives him into complete isolation. However wretched this state may be, it also stands him in good stead, for in this way alone can he get to know himself and learn what an invaluable treasure is the love of his fellow beings. It is, moreover, only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures.

526 When one has several times seen this development at work one can no longer deny that what was evil has turned to good, and that what seemed good has kept alive the forces of evil. The archdemon of egoism leads us along the royal road to that ingathering which religious experience demands. What we observe here is a fundamental law of life—*enantiodromia* or conversion into the opposite; and it is this that makes possible the reunion of the warring halves of the personality and thereby brings the civil war to an end.

527 I have taken the neurotic's egoism as an example because it is one of his most common symptoms. I might equally well have taken any other characteristic symptom to show what attitude the physician must adopt towards the shortcomings of his patients, in other words, how he must deal with the problem of evil.

528 No doubt this also sounds very simple. In reality, however, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself—to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional presuppositions. Modern youth gives us astonishing examples of this attitude. To show how far this tendency may go, I will instance a question addressed to me by a German society. I was asked if incest is to be reprobated, and what facts can be adduced against it!

529 Granted such tendencies, the conflicts into which people may fall are not hard to imagine. I can well understand that one would like to do everything possible to protect one's fellow beings from such adventures. But curiously enough we find our-

selves without means to do this. All the old arguments against unreasonableness, self-deception, and immorality, once so potent, have lost their attraction. We are now reaping the fruit of nineteenth-century education. Throughout that period the Church preached to young people the merit of blind faith, while the universities inculcated an intellectual rationalism, with the result that today we plead in vain whether for faith or reason. Tired of this warfare of opinions, the modern man wishes to find out for himself how things are. And though this desire opens the door to the most dangerous possibilities, we cannot help seeing it as a courageous enterprise and giving it some measure of sympathy. It is no reckless adventure, but an effort inspired by deep spiritual distress to bring meaning once more into life on the basis of fresh and unprejudiced experience. Caution has its place, no doubt, but we cannot refuse our support to a serious venture which challenges the whole of the personality. If we oppose it, we are trying to suppress what is best in man—his daring and his aspirations. And should we succeed, we should only have stood in the way of that invaluable experience which might have given a meaning to life. What would have happened if Paul had allowed himself to be talked out of his journey to Damascus?

530 The psychotherapist who takes his work seriously must come to grips with this question. He must decide in every single case whether or not he is willing to stand by a human being with counsel and help upon what may be a daring misadventure. He must have no fixed ideas as to what is right, nor must he pretend to know what is right and what not—otherwise he takes something from the richness of the experience. He must keep in view what actually happens—for only that which acts is actual.⁴ If something which seems to me an error shows itself to be more effective than a truth, then I must first follow up the error, for in it lie power and life which I lose if I hold to what seems to me true. Light has need of darkness—otherwise how could it appear as light?

531 It is well known that Freudian psychoanalysis limits itself to the task of making conscious the shadow-side and the evil within

⁴ [A more literal translation, which brings out the meaning more clearly while losing the play on words, would be: "He must keep in view only what is real (for the patient). But a thing is 'real' (*wirklich*) if it 'works' (*wirkt*)."—TRANS.]

us. It simply brings into action the civil war that was latent, and lets it go at that. The patient must deal with it as best he can. Freud has unfortunately overlooked the fact that man has never yet been able single-handed to hold his own against the powers of darkness—that is, of the unconscious. Man has always stood in need of the spiritual help which his particular religion held out to him. The opening up of the unconscious always means the outbreak of intense spiritual suffering; it is as when a flourishing civilization is abandoned to invading hordes of barbarians, or when fertile fields are exposed by the bursting of a dam to a raging torrent. The World War was such an invasion which showed, as nothing else could, how thin are the walls which separate a well-ordered world from lurking chaos. But it is the same with the individual and his rationally ordered world. Seeking revenge for the violence his reason has done to her, outraged Nature only awaits the moment when the partition falls so as to overwhelm the conscious life with destruction. Man has been aware of this danger to the psyche since the earliest times, even in the most primitive stages of culture. It was to arm himself against this threat and to heal the damage done that he developed religious and magical practices. This is why the medicine-man is also the priest; he is the saviour of the soul as well as of the body, and religions are systems of healing for psychic illness. This is especially true of the two greatest religions of humanity, Christianity and Buddhism. Man is never helped in his suffering by what he thinks of for himself; only suprahuman, revealed truth lifts him out of his distress.

532 Today the tide of destruction has already reached us and the psyche has suffered damage. That is why patients force the psychotherapist into the role of the priest and expect and demand of him that he shall free them from their suffering. That is why we psychotherapists must occupy ourselves with problems which, strictly speaking, belong to the theologian. But we cannot leave these questions for theology to answer; challenged by the urgent psychic needs of our patients, we are directly confronted with them every day. Since, as a rule, every concept and every point of view handed down from the past proves futile, we must first tread with the patient the path of his illness—the path of his mistake that sharpens his conflicts and increases his

loneliness till it becomes unbearable—hoping that from the psychic depths which cast up the powers of destruction the rescuing forces will also come.

533 When I first took this path I did not know where it would lead. I did not know what lay hidden in the depths of the psyche—that region which I have since called the “collective unconscious” and whose contents I designate as “archetypes.” Since time immemorial, invasions of the unconscious have occurred, and ever and again they repeat themselves. For consciousness did not exist from the beginning; in every child it has to be built up anew in the first years of life. Consciousness is very weak in this formative period, and the same is true of the psychic history of mankind—the unconscious easily seizes power. These struggles have left their mark. To put it in scientific terms: instinctive defence-mechanisms have been built up which automatically intervene when the danger is greatest, and their coming into action during an emergency is represented in fantasy by helpful images which are ineradicably imprinted on the human psyche. Science can only establish the existence of these psychic factors and attempt a rationalistic explanation by offering an hypothesis as to their source. This, however, only thrusts the problem a stage further back without solving the riddle. We thus come to those ultimate questions: Where does consciousness come from? What is the psyche? At this point all science ends.

534 It is as though, at the climax of the illness, the destructive powers were converted into healing forces. This is brought about by the archetypes awaking to independent life and taking over the guidance of the psychic personality, thus supplanting the ego with its futile willing and striving. As a religious-minded person would say: guidance has come from God. With most of my patients I have to avoid this formulation, apt though it is, for it reminds them too much of what they had to reject in the first place. I must express myself in more modest terms and say that the psyche has awakened to spontaneous activity. And indeed this formulation is better suited to the observable facts, as the transformation takes place at that moment when, in dreams or fantasies, motifs appear whose source in consciousness cannot be demonstrated. To the patient it is nothing less than a revelation when something altogether strange rises up to confront him