斑斓阅读 · 外研社英汉双语百科书系

简析荣格

Jung

A Very Short Introduction

Anthony Stevens 著
杨韶刚 译

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前言

要在这样一本 165 页的小书里，对荣格及其心理学（通常被称为**分析心理学** [analytical psychology]，以便与弗洛伊德的**精神分析** [psychoanalysis] 以及**实验心理学** [experimental psychology] 这种学院派的纯科学区分开来）进行全面的描述绝非易事。荣格既是一个博学的人，又是一个多产作家：除了心理学、精神病学和医学之外，他对神话学、宗教、哲学、诺斯替教[1]和炼金术也拥有百科全书般的知识；他懂英语、法语、拉丁语和希腊语，以及他的母语德语，而且对每种语言的文学如数家珍。尽管他毫不浮夸，他的博学多识仍在他的一切著述中显而易见，而由于他不擅长组织材料，即使是对并非初学的读者，洋洋 20 卷的《荣格全集》也令人心生怯意。

荣格认识到他不是一个好的交流者（他说："没有人读我的书，我要费很大的劲才能使人们明白我说的是什么意思"），但是，这种认识并没有促使他像弗洛伊德那样系统地修订自己的著作。因此，需要花费很多时间和心力才能通过荣格的论著来理解他。如果一个人希望分享到一部分荣格丰富的思想遗产，虽然这不可能毫不费力地实现，但通过阅读这本旨在提供这种简要介绍的小书，至少可以使这项任务不那么艰难。

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[1] 诺斯替教（gnosticism），一种融合多种信仰、把神学和哲学结合在一起的秘传宗教，强调只有领悟神秘的"诺斯"，即真知，才能使灵魂得救，公元 1 至 3 世纪流行于地中海东部各地。——译注

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The man and his Psychology

Jung was a man of paradox. In one sense he was an individualist, a great eccentric. In another he was the living embodiment of the universal man. He strove to realize in his own life his full human potential; but he was determined, at the same time, to live in an uncompromisingly unique way. If this meant upsetting people, as was often the case, he did not, on the whole, seem to mind. 'To be normal', he said, 'is the ideal aim of the unsuccessful.'

Although considering himself a rational scientist, he was willing to give his attention to matters conventionally regarded as irrational or esoteric, and he was not unduly perturbed on those occasions when such interests put him beyond the scientific pale. In his view, to adopt an exclusively rational attitude to human psychology was not only inadequate but, in the light of history, preposterous. He had to keep faith with the truth as he saw it, and it was not his fault if this led him into realms of theory and experience which were deeply at variance with the prejudices and preoccupations of his time. 'I feel it is the duty of one who goes his own way to inform society of what he finds on his voyage of discovery,' he wrote.

> Not the criticism of individual contemporaries will decide the truth or falsity of these discoveries, but future generations. There are things that are not yet true today, perhaps we dare not find them true, but

> tomorrow they may be. So every man whose fate it is to go his individual way must proceed with hopefulness and watchfulness, ever conscious of his loneliness and its dangers. (*CW* VII, para. 201)

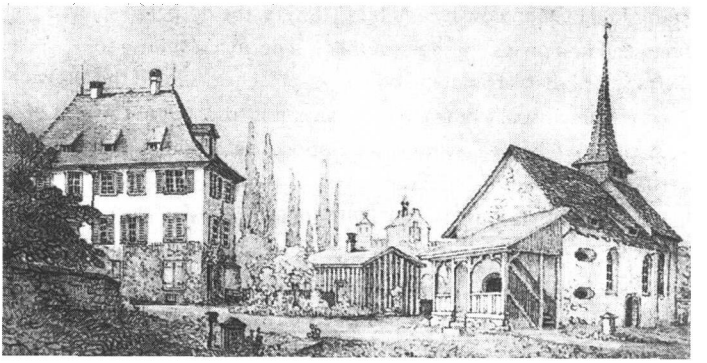
This sense of being drawn by destiny to swim against the prevailing tide makes him a richly intriguing character. And it means that any book on Jungian psychology has to take full account of the life and personality of its founder, for, more than that of any other psychologist, Jung's understanding of humanity grew directly out of his understanding of himself.

Throughout his long life, Jung remained a deeply introverted man, more interested in the inner world of dreams and images than in the outer world of people and events. From childhood he possessed a genius for introspection which enabled him to attend closely to experiences proceeding on or below the threshold of consciousness – experiences of which the great majority of us remain almost completely unaware. This gift was derived, at least in part, from the peculiar circumstances of his birth and upbringing.

Background

Born in the hamlet of Kesswil on the Swiss shore of Lake Constance on 26 July 1875, Jung was the only son of the village pastor, the Reverend Paul Achilles Jung, and Emilie Jung, née Preiswerk. His grandfather, Carl Gustav Jung (1794–1864), after whom he was christened, was a much respected physician, who became Rector of Basel University and Grand Master of the Swiss Lodge of Freemasons. He was rumoured to be the illegitimate son of Goethe. Though he bore a strong physical resemblance to the great poet, this is probably a legend and not fact.

Jung's mother was the youngest daughter of Samuel Preiswerk (1799–1871), a well-known but eccentric theologian, who devoted his life to studying Hebrew in the belief that it was the language spoken in heaven. He was an early advocate of Zionism, had visions, and held



2. The church and rectory at Laufen

conversations with the dead. Right up to the time of her marriage, Emilie was obliged to sit behind him as he composed his sermons in order to stop the devil peering over his shoulder. Most male members of the large Preiswerk family were clergymen, who shared Samuel's preoccupation with the occult. This Jung-Preiswerk mixture of medicine, theology, and spiritualism was to have its influence on Carl's intellectual development.

The family moved twice during Jung's childhood, first to Laufen, near the Falls of the Rhine, when he was six months old, and then to Klein-Hüningen, just outside Basel, when he was 4. Neither of the large vicarages which they inhabited provided a happy environment for a growing child. In his autobiography, *Memories, Dreams, Reflections*, Jung describes the home atmosphere as 'unbreathable': he says he was oppressed with a pervasive sense of death, melancholy, and unease, and with 'dim intimations of trouble' between his parents. He tells us that they did not share the same bedroom and that he, Carl, slept with his father. When he was 3, his mother had a breakdown for which she had to spend several months in hospital, and this enforced separation at a critical stage in his development seems to have affected Jung for the rest of his life. This is not an unlikely consequence, for, as has been well

established by John Bowlby and his followers, the despair displayed by young children on loss of their mother is a normal response to frustration of their absolute need for her presence. Should this disaster occur, children usually manage to survive, it is true, but at the cost of developing a defensive attitude of emotional detachment, and by becoming self-absorbed and self-reliant to an unusual degree. Typically, they are left with lasting doubts about their capacity to elicit care and affection. They also tend to become odd and aloof in manner, which does not endear them to others. Although Carl was cared for by an aunt and a maid while his mother was away, he recalled being 'deeply troubled' by her absence: he suffered from nervous eczema and had terrifying dreams. 'From then on,' he says, 'I always felt mistrustful when the word "love" was spoken. The feeling I associated with "woman" was for a long time that of innate unreliability' (*MDR* 23).

Jung's father was a kind, tolerant man, but his son experienced him as powerless, and emotionally immature. Quite early in his ministry, Paul Jung seems to have lost his faith, but, lacking any alternative source of income, felt compelled to persevere with his parish duties. The strain of keeping up the appearance of piety while lacking all religious conviction helped to turn him into a querulous hypochondriac whom it was difficult for his wife and son to love or respect.

An only child until his sister Gertrud was born in 1884, Carl was unhappy at school, feeling alienated both from his companions and from his inner self: his rather schizoid (i.e. withdrawn, aloof, and self-absorbed) manner made him unpopular, and the school environment was one in which he just could not flourish. A sense of personal singularity was aggravated by traumatic incidents, as when a master accused him of plagiarizing an essay which he had composed with immense care. When he protested his innocence, his schoolmates sided with the master. Such experiences made him feel 'branded' and utterly alone. For a long period he dropped out altogether, having developed a proneness to fainting attacks after a blow on the head when knocked over by another

3. Jung's parents in 1876

boy. (As he lay on the ground, much longer than necessary, he thought to himself, 'Now you won't have to go to school any more.') He spent as much time as he could on his own. 'I remained alone with my thoughts. On the whole I liked that best. I played alone, daydreamed or strolled in the woods alone, and had a secret world of my own' (*MDR* 58).

This secret world compensated for his isolation. The fantasies and rituals common to childhood assumed a heightened intensity for him, and they influenced the rest of his life. For example, his adult delight in studying alone in a tower he built for himself at Bollingen on the upper lake of Zürich was anticipated by a childhood ritual in which he kept a carved manikin in a pencil box hidden away on a beam in the vicarage attic. From time to time, he visited the manikin and presented him with scrolls written in a secret language to provide him with a library in the fastness of his attic retreat. This gave Carl a feeling of 'newly won security' which sustained him through his father's irritable moods, his mother's depressive invalidism, and his 'alienation' at school. 'No one could discover my secret and destroy it. I felt safe, and the tormenting sense of being at odds with myself was gone' (*MDR* 34).

Another childhood ritual prepared him for his later insights into the importance of *projection* in psychology. It was an imaginative game which he played as he sat on a large stone in the garden. He would intone, 'I am sitting on top of this stone and it is underneath.' Immediately, the stone would reply, 'I am lying here on this slope and he is sitting on top of me.' Then he would ask himself, 'Am I the one who is sitting on the stone, or am I the stone on which *he* is sitting?' This left him with 'a feeling of curious and fascinating darkness', but he knew that his secret relationship with the stone held some unfathomable significance (*MDR* 33). In this game we can trace the origins of Jung's mature insight into the mysteries of alchemy – that the alchemists had *projected* the contents of their own psyches into the materials on which they worked in their laboratories.