



**C.G. JUNG**

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**PSYCHOLOGY AND RELIGION**

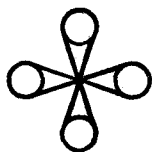
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**II**

# PSYCHOLOGY AND RELIGION: WEST AND EAST

*C. G. JUNG*

SECOND EDITION



*TRANSLATED BY R. F. C. HULL*

BOLLINGEN SERIES XX

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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-

formation Symbolism in the Mass," which presents alchemical and Aztec parallels to the Christian ritual. Part One ends with the provocative essay "Answer to Job." These three works, all original researches of distinctive importance, are especially significant because they penetrate to the heart of Christian symbolism and shed new light on its psychological meaning. Part One also contains two forewords, of particular interest because the books they introduce both illustrate the relevance of Jung's work for religious thinking; a short essay on the Swiss saint, Brother Klaus; and two essays on the relation between psychotherapy and religious healing.

It is worthy of note that most of the works on Eastern religion in Part Two are commentaries or forewords, in contrast with the authoritative tone of Jung's writings on Christianity and alchemy. This fact confirms what should be clear from all his work: that his main interest has been in the psychology of Western man and so in his religious life and development.

It may be a matter for surprise that the foreword to the *I Ching*, which closes the volume, is included here; it is a document that would scarcely be termed religious, in the common usage of that word. If, however, Jung's definition cited above be kept in mind, and if it be remembered that the earlier interpretations of what is now known as synchronicity were essentially religious in Jung's sense and that the *I Ching* was studied by the most illustrious of the Eastern sages, the intention of the Editors will be apparent. Jung's commentary on *The Secret of the Golden Flower* might equally well have come into the second part of this volume, but because of the many analogies between this Taoist text and alchemy, the Editors have placed it in Volume 13, *Alchemical Studies*.

\*

Grateful acknowledgment is made to the School of American Research, Santa Fe, New Mexico, for a quotation from the Anderson and Dibble translation of Sahagún; to the Clarendon Press, Oxford, for passages from M. R. James, *The Apocryphal New Testament*; the Oxford University Press, for Professor Jung's commentary on *The Tibetan Book of the Great Libera-*

tion; and the Harvill Press and the Henry Regnery Company for Professor Jung's foreword to *God and the Unconscious*.

The frontispiece is from a photograph by Giraudon, Paris, of an illustration in the Book of Hours of Etienne Chevalier, Condé Museum, Chantilly.

## TRANSLATOR'S NOTE

I wish to make grateful acknowledgment to the following persons, whose various translations have been consulted to a greater or less degree during the preparation of this volume; Miss Monica Curtis, for help derived from her perceptive translation of extensive portions of "Transformation Symbolism in the Mass," published as Guild Lecture No. 69 by the Guild of Pastoral Psychology, London, and of which certain passages are incorporated here almost verbatim; Father Victor White, O.P., for the use of his translation of the foreword to his book *God and the Unconscious*; Dr. Horace Gray, for reference to his translation of "Brother Klaus" in the *Journal of Nervous and Mental Diseases*; Mr. W. S. Dell and Mrs. Cary F. Baynes, for reference to their translation of "Psychotherapists or the Clergy" in *Modern Man in Search of a Soul*; Dr. James Kirsch, for making available to me his private translation of "Answer to Job," prepared for members of a seminar he conducted at Los Angeles, 1952-53, and also for his helpful criticism during personal discussions; Mrs. Cary F. Baynes, for reference to her translation of "Yoga and the West" in *Prabuddha Bharata* and for the use with only minor alterations of her translation of the foreword to the *I Ching*; Miss Constance Rolfe, for reference to her translation of the foreword to Suzuki's *Introduction to Zen Buddhism*; and Mrs. Carol Baumann, for reference to her translation of "The Psychology of Eastern Meditation" in *Art and Thought*. Acknowledgment is also made to Mr. A. S. B. Glover for his translations of many Latin passages throughout as well as for the index.

## EDITORIAL NOTE TO THE SECOND EDITION

Bibliographical citations and entries have been revised in the light of subsequent publications in the *Collected Works*; some revisions have been made in the translation as the consequence of continued study of Jung's work particularly in alchemy; other revisions and minor additions of a reference nature arose as the result of the publication of *Zur Psychologie Westlicher und Östlicher Religion*, Band 11 in the *Gesammelte Werke* (Zurich: Rascher, 1963), which was mostly edited before Jung's death.

The paragraph numbers of the Swiss and English editions of Volume 11 correspond through par. 963. Thereafter, the "Foreword to the 'I Ching'" varies somewhat in the original German manuscript, which is reproduced in the Swiss edition. Finally, the Swiss edition contains an appendix of short articles, which are disposed as follows in the English edition:

"Answer to Martin Buber" (1952): Vol. 18.

"Good and Evil in Analytical Psychology" (1959): Vol. 10, pars. 858 ff.

"On *Die Reden Gotamo Buddhos*, by K. E. Neumann" (1955): Vol. 18.

Four extracts from letters to theologians: to be published in a separate edition of Jung's Letters under the editorship of Gerhard Adler.

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PART ONE

WESTERN RELIGION



# I

## PSYCHOLOGY AND RELIGION

[Originally written in English and delivered in 1937, at Yale University, New Haven, Connecticut, as the fifteenth series of "Lectures on Religion in the Light of Science and Philosophy" under the auspices of the Dwight Harrington Terry Foundation. The lectures were published for the Terry Foundation by the Yale University Press (and by Oxford University Press, London) in 1938. They were then translated into German by Felicia Froboese, and the translation, revised by Toni Wolff and augmented by Professor Jung, was published at Zurich, 1940, as *Psychologie und Religion*. The present version is based on both the original English and the German versions and contains the revisions and additions of the latter.—EDITORS.]





## 1. THE AUTONOMY OF THE UNCONSCIOUS

<sup>1</sup> As it seems to be the intention of the founder of the Terry Lectures to enable representatives of science, as well as of philosophy and other spheres of human knowledge, to contribute to the discussion of the eternal problem of religion, and since Yale University has bestowed upon me the great honour of delivering the Terry Lectures for 1937, I assume that it will be my task to show what psychology, or rather that special branch of medical psychology which I represent, has to do with or to say about religion. Since religion is incontestably one of the earliest and most universal expressions of the human mind, it is obvious that any psychology which touches upon the psychological structure of human personality cannot avoid taking note of the fact that religion is not only a sociological and historical phenomenon, but also something of considerable personal concern to a great number of individuals.

<sup>2</sup> Although I have often been called a philosopher, I am an empiricist and adhere as such to the phenomenological standpoint. I trust that it does not conflict with the principles of scientific empiricism if one occasionally makes certain reflections which go beyond a mere accumulation and classification of experience. As a matter of fact I believe that experience is not even possible without reflection, because "experience" is a process of assimilation without which there could be no under-