Carl Gustav Jung and The Religious Instinct

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Carl Gustav Jung
1875-1961
Collected Works of C. G. Jung
20+ volumes
Princeton/ Bollingen Press

Volume 1 – Psychiatric Studies (1957)
Volume 2 – Experimental Researches (1973)
Volume 3 – Psychogenesis of Mental Disease (1960)
Volume 4 – Freud & Psychoanalysis (1961)
Volume 5 – Symbols of Transformation (1967; a revision of Psychology of the Unconscious, 1912)
Volume 6 – Psychological Types (1971)
Volume 7 – Two Essays on Analytical Psychology (1967)
Volume 8 – Structure & Dynamics of the Psyche (1969)
Volume 9 (Part 1) – Archetypes and the Collective Unconscious (1969)
Volume 9 (Part 2) – Aion: Researches into the Phenomenology of the Self (1969)
Volume 12 – Psychology and Alchemy (1968)
Volume 13 – Alchemical Studies (1968)
Volume 14 – Mysterium Coniunctionis (1970)
Volume 15 – Spirit in Man, Art, and Literature (1966)
Volume 16 – Practice of Psychotherapy (1966)
Volume 17 – Development of Personality (1954)
Volume 18 – The Symbolic Life (1977)
Volume 20 – General Index (1979)

Freud/Jung Letters
C.G. Jung Letters, Volume I & II
Nietzsche’s Zarathustra: Notes on a Seminar
C.G. Jung Speaking: Interviews and Encounters
C. G. Jung: Word and Image
The Essential Jung, selected by Anthony Storr
Dream Analysis
Children’s Dreams
PhilemonFoundation.org
Completing the works of C. G. Jung

The Red Book: Liber Novus (2009)
The Black Books (2020)

- The Jung-White Letters, 2007
- Children’s Dreams, 2007
- Jung Contra Freud, 2012
- Introduction to Jungian psychology, 2012
- Analytical Psychology in Exile, 2015
- The Question of Psychological Types, 2015
- On Psychological and Visionary Art, 2015
- Dream Interpretation Ancient and Modern, 2016
- Dream Symbols of the Individuation Process, 2019
- On Theology and Psychology, 2020
- History of Modern Psychology, 2020
- Psychology of Yoga and Meditation, 2021
- Consciousness and the Unconscious, 2022

- (in progress) The Original Protocols for Memories, Dreams, Reflections
1957 He and Aniela Jaffe started his autobiography, 1959 BBC interviewed him.

1961 He completed *Man and his Symbols* 10 days before he died.
   He refused to write a book for the general public until he had a dream...
Born July 26, 1875
Kessewil, Switzerland
to
Paul & Emilie Jung

1873 1st son Paul died in infancy.
Father was Swiss Reform pastor.
PGF Karl was Professor of Medicine.
MGF Samuel, head of clergy, taught Hebrew at Basel University.
Mother was depressed until moved closer to her family in Basel 1879.
Childhood

- 3yrs old -- mother’s absent for a month hospitalization for depression
- 9yrs old -- Sister Johanna Gertrud “Trudi” born
- “As a boy I was the victim of a sexual assault by a man I once worshipped.”
  --Freud/Jung letters, Oct. 28, 1907, page 95
- Two personalities—#1 a school boy, # 2 dignified adult from another era*
- Dreams, unconscious ritual of mannequin / soul stone like Australian churingas
- Neurotic fainting spells after being pushed by a boy.
- Disappointed with father’s academic approach to faith

* 200,000 year old man? Archaic psychic components.
“Nothing has a stronger influence psychologically and especially on their children than the unlived life of the parent.”

--C. G. Jung

Jung’s father taught confirmation class. Carl, bored, wrote his first Communion “felt hollow.” “All my questions were met with the same old lifeless theological answers, or with a resigned shrug.” - Jung, MDR page 92.

Father died in 1896, Carl’s sophomore year at University of Basel.
EDUCATION

1895-1900 University of Basel
  Medicine and Psychiatry
  (Archaeology too costly)
1900 Burgholzli internship with Eugen Bleuler
1902 Paris with Pierre Janet
1903 Dissertation
  On the Psychology and the Pathology of the So-called Occult Phenomenon
EMMA JUNG

1882-1955

Married 2/14/1903
Heir to IWC (Int’l Watch Co.)
5 children together
Analyst
Author:

The Grail Legend
Animus and Anima
“She was the foundation of my house.”

Carl & Emma Jung with children

Emma died in 1955.
CAREER

1905 Burgholzli Hospital
Senior Doctor, Medical Faculty, Lecturer

1904-1907 Studies in Word Association
1907 The Psychology of Dementia Praecox

1909 Private Practice

1914-1918 WWI Army doctor
Jung met Freud in Vienna
March 3, 1907

- 1907 Spoke for 13 hours when they first met.
- 1908 Bookcase moves during discussion of occult. “catalytic exteriorization phenomenon”
- 1909 Clark Lectures in USA
- 1910 Freud named Jung “my eldest son, his crown prince and my true successor”
- 1910 President of International Psychoanalytic Association
Clark Lectures
Worcester, Massachusetts
1909

Abraham Brill, Ernest Jones, Sandor Ferenczi
Sigmund Freud, G. Stanley Hall, C.G. Jung
Freud & Jung interpreted their dreams.

FREUD
- Manifest Dream
- Latent Dream
- Daytime Residual
- Wish fulfillment

JUNG’ DREAM
- A salon
- Medieval Hall
- Roman Cellar
- Cave with two skulls, broken pottery

“But I cannot risk my authority.”
Jung’s Dream

**TITLE**
“My House”

**THEME**
Cultural history and successive layers of consciousness

**AFFECT**
Wonder, “intense interest”, fascination, astonishment

**QUESTION**
Is there a collective *a priori* beneath the personal psyche?

**ACTION**
“Now I really must explore the whole house.”

*The Symbolism and Mythology of Ancient People by Friedrich Creuzer*
Clark Lectures, 1909
William James, MD  1842 – 1910

*The Varieties of Religious Experience* (1902) have these characteristics:

- Ineffable
- Noetic – *brings new knowledge*
- Transient
- Received *passively, not controlled*
The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness.

Jung, CW11:6
Jung’s dream while writing a controversial book.
MDR page 163

- Swiss-Austrian Border
- Toward Evening
- Old Imperial Austrian Customs Official, stooped, “peevish, rather melancholic and vexed.”
- “He is one of those who couldn’t die properly.” (A Ghost.)
Dream summary

- **TITLE**: The Customs Official
- **THEME**: A vexed ghost
- **AFFECT**: Critical and Sorrowful
- **QUESTION**: Why couldn’t he die properly?

*Inner conflict: Admiration/Dependence vs Criticism/Free Thinking*

- **ACTION**: Clarify the situation.
Second dream on the same night

- Basel, Switzerland or Bergamo, Italy
- Blazing noon sun
- Shops are closing
- Particularly odd:
  - No one notices a regular apparition
  - Jung sees a real knight full of life.
2nd Dream

MDR, page 165

- **TITLE**: The Knight at Noon
- **THEME**: Seeing a live knight in our midst.
- **AFFECT**: “Numinous”
- **QUESTION**: What does the Knight say or mean? Whom does The Grail serve?
- **ACTION**: Seek learning beyond Freud. Publish a book which diverges from Freud’s theories.
1913 Freud & Jung sever their friendship.

Divergent Theories

_The Psychology of the Unconscious, 1912_ (Symbols of Transformation 1952)

_Psychological Types, 1921_
- Jung INFJ or INTJ
- Freud ESTP
- Adler ENFJ

Sabina Spielrein

Russian doctor & psychoanalyst (to Piaget)
Patient, student, colleague of Jung,
Intimate “poetry” 1908-1910
Wrote to and met with Freud.

MOVIE: A Dangerous Method

Amenhotep IV

1912 Freud fainted when Jung told him about peat-bog corpses and this Pharaoh whose son King Tut dismantled the temples.

Freud said Jung had a “father complex” and death wish toward Freud.
12/16/1912 **Freud:** Are you objective enough to consider the following slip without anger, “Even Adler’s cronies do not regard me as one of yours.”

12/18/1912 **Jung:** Your techniques of treating your pupils like patients is a blunder. In that way you produce either slavish sons or impudent puppies.

1/3/1913 **Freud:** “demonstrably untrue”…It is a convention among us analysts that none of us need feel ashamed of his own bit of neurosis. But one who while behaving abnormally keeps shouting that he is normal give grounds for the suspicion that he lacks insight into his illness. **Accordingly, I propose we abandon our personal relations entirely.** I shall lose nothing by it, for my emotional tie with you has long been a thin thread—the lingering effect of past disappointments...

1/3/1913 **Jung:** So if I offer you the unvarnished truth it is meant for your own good, even though it may hurt. I think my honorable intentions are perfectly clear.

1/6/1913 **Jung:** I accede to your wish that we abandon our personal relations, for I never thrust my friendship on anyone. You yourself are the best judge of what this moment means to you. “**The rest is silence.**”*

*Hamlet’s last words.*
Both Freud and Jung agreed:

- Listen to the patient seriously.
- Dreams are a royal road to the unconscious
  “By evaluating dreams as the most important source of information concerning the unconscious processes, he gave back to mankind a tool that had seemed irretrievably lost.”
  --MDR, page 169
- Childhood development
- Transference and the repetition of childhood psychodynamics
- Sexual instinct and aggression instinct
Freud & Jung had different theories.

**FREUD**
- Personal unconscious of repressed desires
- Oedipal Complex
- Libido is sexual energy
- Repetition Compulsion from past
- Instincts: Sex and Aggression
- God is an illusion, a wish for a powerful and protective father-figure.

**JUNG**
- Personal and Collective Unconscious
- Many complexes, archetype in center
- Generalized psychic energy
- Past experience + Future aspirations
- Also a religious instinct for wholeness, creative impulse, and reflection instinct.
- All humans share an inner divinity, a “faculty of relation to God.”
…the religious impulse rests on an instinctive basis and is therefore a specifically human function...

When any natural human function gets lost, i.e. is denied conscious and intentional expression, a general disturbance results.

Jung, CW 10 : 544
Religious Instinct

“Religion is an instinctive attitude peculiar to man, and its manifestations can be followed through human history.” --CW:512

Religion

- Relationship of the person to Sacred
- Attitude after numinous experience.
- Natural reflection
- NOT Creed or Dogma
- Archetype of the Self=“The Light Within”
  - Atman in Upanishads, Namaste
  - Buddha Nature
  - Judaism Adonai Transcendent and Personal
  - Christ in us
  - Islam: The Holy Longing for the Transcendent

Instinct

- An involuntary drive toward certain activities
- Jung identified 5 instincts:
  - Creativity
  - Reflection/Religion/ Seek Meaning
  - Activity
  - Sexuality
  - Hunger
“December 12, 1913. I was sitting at my desk once more, thinking about my fears. Then I let myself drop. Suddenly it was as though the ground literally gave way beneath my feet, and I plunged into dark depths.”

“CONFRONTATION WITH THE UNCONSCIOUS”, MEMORIES, DREAMS, REFLECTIONS (MDR), P 199
The years... when I pursued the inner images were the most important time of my life. Everything else is to be derived from this.

...My entire life consisted in elaborating what had burst forth from the unconscious and flooded me like an enigmatic stream and threatened to break me. That was the stuff and the material for more than only one life.

Everything later was merely the outer classification, scientific elaboration, and the integration into life.

But the numinous beginning, which contained everything, was then.

Liber Novus, vii.
In dark cave, I lift a glowing crystal.

Corpse of a youth with blond hair.

Gigantic black scarab

Red newborn sun.

Blood spurts from the opening for an unendurably long time.
AMPLIFICATION of a symbol

► Direct associations
  Day residue
  The nature of the symbol itself
  Personal

► Collective associations
  mythology, folklore, religions, ethnology, symbology, archaeology
KHEPRI
Scarab-faced god

Egyptian < come into being>

Sun god, sun reborn daily

Life-Death-Rebirth Cycle
ARCHETYPES

Universal innate forms from the collective unconscious

PERSONA

The public masks we wear.
The clothes we choose.

A bridge from ego into world.

SHADOW

Everything one refuses to acknowledge about oneself.

In dreams the shadow figure is the same sex as the dreamer.

Good and/or bad qualities.

Anima / Animus

An image of the opposite sex which may open the door to the images of the collective unconscious.
Persona—a social identity

“A persona is that which in reality one is not, but which oneself and others think one is.”

JUNG, CW 91: 221

**Persona** = public presentation
From Latin *persona* masks worn by Etruscan actors.
"[My] heroic idealism had to be abandoned, for there are higher things than the ego's will, and to these one must bow."
One does not become enlightened by imagining figures of light, but by making the darkness conscious.

The latter procedure, however, is disagreeable, and therefore not popular.

C.G. Jung CW 13 “The Philosopher’s Tree”

“What is not brought to consciousness, comes to us as fate.” Jung, CW 9 : 16
The anima or animus should function as a bridge, or a door, leading to the images of the collective unconscious, as the persona should be a bridge into the world.

Jung, MDR, Page 392

ANIMA / ANIMUS—a figure of the opposite sex who may be a guide or muse to the transpersonal realm.
Elijah, blind Salome, and a black snake

Salome is an ANIMA figure

Salome is blind, and “does not see the meaning of things” – an undeveloped feeling function must rely on sensations.

Because John the Baptist declined her temptations, Salome wanted his head on a silver platter.
The SELF is an archetype of wholeness, and the regulating center of the psyche, a transpersonal power that transcends ego.

DARYL SHARP, CG JUNG LEXICON

The Self or God-Image is depicted in supraordinate personality (king, hero, prophet) or symbol of wholeness (circle, square, union of opposites)
PHILEMON

Wise old man, superior insight

Wings of a kingfisher
   (a dead bird in his garden!)

Guru? A spirit teacher?

“Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. “
“a voyage of discovery”

“The fund of unconscious images ... is also the matrix of a mythopoetic imagination which has vanished from our rational age.”

MDR, p188
"When I began drawing the mandalas, however, I saw that everything, all the paths I had been following, all the steps I had taken, were leading back to a single point—namely, the mid-point. ... It is the path to the center, to individuation."

--Jung, MDR, page 196
The goal is psychic development of the Self.

--MDR, p196

Let myself be carried by the current
Abandon the idea of ego in charge.
Path to center, to individuation
Non-linear, circumambulation of the self.
Artifacts from the unconscious, not art.
The Archetype of the Self confirmed in a dream, 1927
--Jung, MDR pp 197-199

DREAM of Liverpool
Flower in the square

- Liverpool in rain, fog, smoke
- City square on a hill
- Sunlit island in the center of a pool
- A single luminous magnolia tree
- Another Swiss had settled here.
- “I know why he settled here.”

Monument in Liverpool, UK
TITLE: POOL OF LIFE

THEME: The Center is the goal.

AFFECT: From grey to grace, Numinous

QUESTION: Why has a Swiss man settled here?

“I had had a vision of unearthly beauty, and that is why I was able to live at all.”

ACTION: Concluded mandalas

Learn to approach the center
1928 a second mandala of the dream with a golden castle in the center. Why is this so Chinese?
"1928. When I painted this image, which showed the golden well-fortified castle, Richard Wilhelm sent me from Frankfurt the Chinese thousand-year-old text of the golden castle, the embryo of the immortal body."

Alchemy symbolizes an individuation process.
But again and again I note that the individuation process is confused with the coming of the ego into consciousness and that the ego is in consequence identified with the self, which naturally produces a hopeless muddle. Individuation is then nothing but ego-centredness and autoeroticism.

But the self is so much more than a mere ego...

It is as much one’s self, and all other selves, as the ego.

Individuation does not shut one out from the world, but gathers the world to one’s self.

--C.G.JUNG

CW 8:432
Individuation in many cultures.

- Buddhist Meditation, in *The Secret of the Golden Flower*
- Kundalini Yoga
- Alchemy
  - Visions of Zosimos of Panopolis (Alchemist and Gnostic mystic) circa 300 AD
  - Medieval alchemy texts
  - Paracelsus (physician, alchemist, lay theologian) 1493-1541
- Christ as a symbol of the Self (*Aion*)
- The Spiritual Exercises of St. Ignatius of Loyola
  - Vision: Christ on the cross, His body greenish-gold
  - *Vulgi* = not the common gold, *Viriditas* = green life energy
ego–Self Axis

Travels to England, Tunis, and …

Taos, New Mexico 1924
Hopi Elder Mountain Lake told Jung that white man is mad, thinking with his head—not heart.

Kenya & Uganda 1925-26, 5 months
SUNRISE a sacred time of day.
“with the soul from its primordial beginnings there has been a desire for light and an irrepressible urge to rise out of primal darkness.” MDR, p 269

India 1937-38
1938 Yale’s Terry Lecture Psychology and Religion: West & East
In India the primitive aspects of psyche and the civilized aspects co-exist without a dissociative split.
1944 Heart attack
Near Death Experience?

Out of Body Experience: Serenely soaring weightless above the earth next to a meteor.
Life Review: Stripped or emptied of past, but feeling a great fullness.
Encounter: Outside a temple, Hindu man in white gown lotus position was expecting him.
Moving toward the Light: He anticipated entering an illuminated room in the temple.
Reluctance to go back to life: “return to the box system.”
After-effects (souvenir): Premonition that his young doctor will die 4/4/44.

-Memories, Dreams, Reflections, pp 289-293
1944 PSYCHOLOGY
AND ALCHEMY
with a dream series of
Wolfgang Pauli

NIGREDO (black)
Confession
ALBEDO (white)
Illumination
CITRINITAS (yellow)
Education
RUBEDO (red)
Transformation
Only by discovering alchemy have I clearly understood that the Unconscious is a process and the ego’s rapport with the Unconscious and its contents initiate an evolution, more precisely, a real transformation in the psyche.
The Transcendent and Transformation

1) Beyond the rational
2) Beyond addictions
3) Beyond despair
4) Beyond neurotic blocks
5) Beyond ego
6) Beyond death
1. Beyond Rational

SYNCHRONICITY

An Acausal Connecting Principle"

CW 8:845

A meaningful coincidence

"A higher education of the mind beyond the confines of mere rationalism."
Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism.

--C.G. Jung

#2 Beyond Addictions

AA Founder Bill W. wrote to Jung in 1961 to express appreciation for the spiritual aspect of recovery, “A certain conversation you once had with one of your patients, a Mr. Rowland H. back in the early 1930’s did play a critical role in the founding of our Fellowship.”
You see, “alcohol” in Latin is *spiritus*, and you use the same word for the highest religious experience as well as for the most depraving poison. The helpful formula therefore is: *spiritus contra spiritum*.

LETTER FROM C.G. JUNG TO BILL W.

The decisive question for man is:
Is he related to something infinite or not?

...That is the telling question of his life. Only if we know that the thing which truly matters is the infinite can we avoid fixing our interests upon futilities, and upon all kinds of goals which are not real importance.

Thus we demand that the world grant us recognition for qualities which we regard as personal possessions: our talent or our beauty. The more a man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life. He feels limited because he has limited aims, and the result is envy and jealousy. If we understand and feel that here in this life we already have a link with the infinite, desires and attitudes change.
Window Opening Onto Eternity

I had had a vision of unearthly beauty, and that is why I was able to live at all."
The thing that cures a neurosis must be as convincing as the neurosis.

JUNG, PSYCHOLOGY AND RELIGION, PG 114

#4 BEYOND NEUROSIS  mysterium tremendum et fascinans
“[My] heroic idealism had to be abandoned, for there are higher things than the ego’s will, and to these one must bow.”
#6 Beyond Death

1. NDE
2. Dream series of a terminally ill man.
3. What do you believe happens after death?
4. Afterlife Messages
Transformation in the Psyche

1. Beyond the rational
2. Beyond addictions
3. Beyond despair
4. Beyond neurotic blocks
5. Beyond ego
6. Beyond death

1. Synchronicity
2. Pray to Higher Power for guidance.
3. “Window to Eternity”
4. Numinous > neurosis
5. The ego - Self axis allows revelations
6. Dreams during terminal illness, NDE, signs from the deceased. Anticipate afterlife.
Jung’s essay “STAGES OF LIFE”
CW 8: 749-795

- **CHILDHOOD**—develop an individual ego

- **ADULTHOOD**—career, society, marriage, children

- **MIDLIFE**—re-evaluate, reclaim soul, ego aligns to Self

- **LATE-LIFE**—meaning, letting go of life, reflect on immortality

“An aged man is but a paltry thing,
A tattered coat upon a stick, unless
Soul claps its hands and sing, and louder sing,
For every tatter in its mortal dress.” --WB Yeats, Sailing to Byzantium
June 6, 1961 Jung died at home.

EPITAPH

Family tombstone is inscribed:

**VOCATUS ATQUE NON** (top)

**VOCATUS DEUS ADERIT** (bottom)

Called or not called, God is present.

**PRIMUS HOMO DE TERRA TERRENU** (left side)
The first man is from the earth and is earthly.

**PRIMUS HOMO DE CAELO CAELESTIS.** (right side)
The second man is from heaven and is heavenly.

-- I Corinthians 15:47
February 14, 1955

**The Language of the Soul is Symbols**

- Religious instinct for inner reflection, search for meaning, and connection to the Transcendent.
- Numinous experiences are Mysterium tremendum et fascinans in presence/voice, dreams, visions, synchronicity.
- The archetype of Self is an innate God-image.
- The individuation process nurtures an ego-Self axis or connection with the Divine or Higher Power, with continual revelations with symbols from the collective or transpersonal unconscious which contribute to transformation.
The experience of Self brings a feeling of standing on solid ground, inside oneself, on a patch of eternity which even physical death cannot touch.

--Marie-Louise von Franz
“Window Opening Onto Eternity”

What experiences have opened a window of eternity for you?