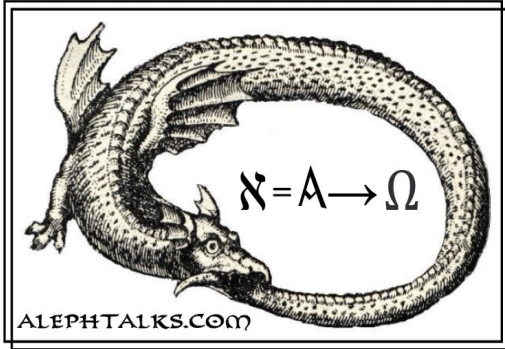


# Is Mysticism Where Science, Art, and Religion Intersect?



**Subject Five**  
**Carl Gustav Jung**

# C G Jung Overview

- [https://en.wikipedia.org/wiki/Carl\\_Jung](https://en.wikipedia.org/wiki/Carl_Jung)
- Complex, Extraversion and Introversion
- Archetypes, archetypal images, mythology
- Persona, Shadow, Ego, Collective Unconscious
- Anima/Animus, Self Individuation
- Gnosticism and Jung: the Nag Hammadi Library
- Joseph Campbell: The Hero and Mythology
- Readings:
  - ***Liber Novus (The Red Book)***; and
  - ***Aion, Researches into the Phenomenology of the Self***



# C G Jung Biography



Carl Gustav Jung, originally Karl Gustav Jung; (26 July 1875 – 6 June 1961), was a Swiss psychiatrist and psychoanalyst who founded analytical psychology. Jung's work has been influential in the fields of psychiatry, anthropology, archaeology, literature, philosophy, and religious studies. Jung worked as a research scientist at the famous Burghölzli hospital, under Eugen Bleuler. During this time, he came to the attention of Sigmund Freud, the founder of psychoanalysis. The two men conducted a lengthy correspondence and collaborated, for a while, on a joint vision of human psychology.

# C G Jung Biography



Freud saw the younger Jung as the heir he had been seeking to take forward his "new science" of psychoanalysis and to this end secured his appointment as President of his newly founded International Psychoanalytical Association. Jung's research and personal vision, however, made it impossible for him to follow his older colleague's doctrine, and a schism became inevitable.

This division was personally painful for Jung and resulted in the establishment of Jung's analytical psychology as a comprehensive system separate from psychoanalysis.

# C G Jung Biography



Among the central concepts of analytical psychology is individuation—the lifelong psychological process of differentiation of the self out of each individual's conscious and unconscious elements. Jung considered it to be the main task of human development. He created some of the best known psychological concepts, including synchronicity, archetypal phenomena, the collective unconscious, the psychological complex, and extraversion and introversion.

Jung was also an artist, craftsman and builder as well as a prolific writer. Many of his works were not published until after his death and some are still awaiting publication.

# C G Jung Biography



A number of childhood memories made lifelong impressions on him. As a boy, he carved a tiny mannequin into the end of the wooden ruler from his pencil case and placed it inside the case. He added a stone, which he had painted into upper and lower halves, and hid the case in the attic. Periodically, he would return to the mannequin, often bringing tiny sheets of paper with messages inscribed on them in his own secret language. He later reflected that this ceremonial act brought him a feeling of inner peace and security

# C G Jung Biography



Years later, he discovered similarities between his personal experience and the practices associated with totems in indigenous cultures, such as the collection of soul-stones near Arlesheim or the tjurungas of Australia. He concluded that his intuitive ceremonial act was an unconscious ritual, which he had practiced in a way that was strikingly similar to those in distant locations which he, as a young boy, knew nothing about. His observations about symbols, archetypes, and the collective unconscious were inspired, in part, by these early experiences combined with his later research.



# C G Jung Biography

At the age of 12, shortly before the end of his first year at the Humanistisches Gymnasium in Basel, Jung was pushed to the ground by another boy so hard that he momentarily lost consciousness. (Jung later recognized that the incident was indirectly his fault.) A thought then came to him—"now you won't have to go to school anymore." From then on, whenever he walked to school or began homework, he fainted.





# C G Jung Biography

He remained at home for the next six months until he overheard his father speaking hurriedly to a visitor about the boy's future ability to support himself. They suspected he had epilepsy. Confronted with the reality of his family's poverty, he realized the need for academic excellence. He went into his father's study and began poring over Latin grammar. He fainted three more times but eventually overcame the urge and did not faint again. This event, Jung later recalled, "was when I learned what a neurosis is."



# C G Jung Biography

Initially, Jung had aspirations of becoming a preacher or minister in his early life. There was a strong moral sense in his household and several of his family members were clergymen as well. For a time, Jung had wanted to study archaeology, but his family could not afford to send him further than the University of Basel, which did not teach archaeology. After studying philosophy in his teens, Jung decided against the path of religious traditionalism and decided instead to pursue psychiatry and medicine.



# C G Jung Biography

His interest was immediately captured—it combined the biological and the spiritual, exactly what he was searching for. In 1895 Jung began to study medicine at the University of Basel. Barely a year later in 1896, his father Paul died and left the family near destitute. They were helped out by relatives who also contributed to Jung's studies. During his student days, he entertained his contemporaries with the family legend, that his paternal grandfather was the illegitimate son of Goethe and his German great-grandmother, Sophie Ziegler. In later life, he pulled back from this tale, saying only that Sophie was a friend of Goethe's niece.



# C G Jung Biography

In 1900, Jung moved to Zürich and began working at the Burghölzli psychiatric hospital under Eugen Bleuler. Bleuler was already in communication with the Austrian neurologist Sigmund Freud. Jung's dissertation, published in 1903, was titled **On the Psychology and Pathology of So-Called Occult Phenomena**. It was based in the analysis of the supposed mediumship of Jung's cousin Hélène Preiswerk, under the influence of Freud's contemporary Théodore Flournoy.



# C G Jung Biography



Jung also studied with Pierre Janet in Paris in 1902 and later equated his view of the complex with Janet's *idée fixe subconsciente*. In 1905, Jung was appointed as a permanent 'senior' doctor at the hospital and also became a lecturer Privatdozent in the medical faculty of Zurich University. In 1904, he published with Franz Riklin their Diagnostic Association Studies, of which Freud obtained a copy. In 1909, Jung left the psychiatric hospital and began a private practice in his home in Küsnacht.

# C G Jung Biography

Eventually a close friendship and a strong professional association developed between the elder Freud and Jung, which left a sizeable correspondence. For six years they cooperated in their work. In 1910 Freud proposed Jung, "his adopted eldest son, his crown prince and successor," for the position of life-time President of the newly formed International Psychoanalytical Association. However, after forceful objections from his Viennese colleagues, it was agreed Jung would be elected to serve a two-year term of office. In 1912, however, Jung published **Psychology of the Unconscious**, which made manifest the developing theoretical divergence between the two



# C G Jung Biography

Freud and Jung held differing concepts of the unconscious. Jung saw Freud's theory of the unconscious as incomplete and unnecessarily negative and inelastic. According to Jung, Freud conceived the unconscious solely as a repository of repressed emotions and desires. Jung's observations overlap to an extent with Freud's model of the unconscious, what Jung called the "personal unconscious", but his hypothesis is more about a process than a static model and he also proposed the existence of a second, overarching form of the unconscious beyond the personal, that he named the psychoid—a term borrowed from Driesch, but with a somewhat altered meaning. The collective unconscious is not so much a 'geographical location', but a deduction from the alleged ubiquity of archetypes over space and time.





# C G Jung Biography



- Consequently, their personal and professional relationship fractured —each stating that the other was unable to admit he could possibly be wrong. After the culminating break in 1913, Jung went through a difficult and pivotal psychological transformation, exacerbated by the outbreak of the First World War. Henri Ellenberger called Jung's intense experience a "creative illness" and compared it favorably to Freud's own period of what he called “neurasthenia and hysteria.”

# C G Jung Biography: The Red Book

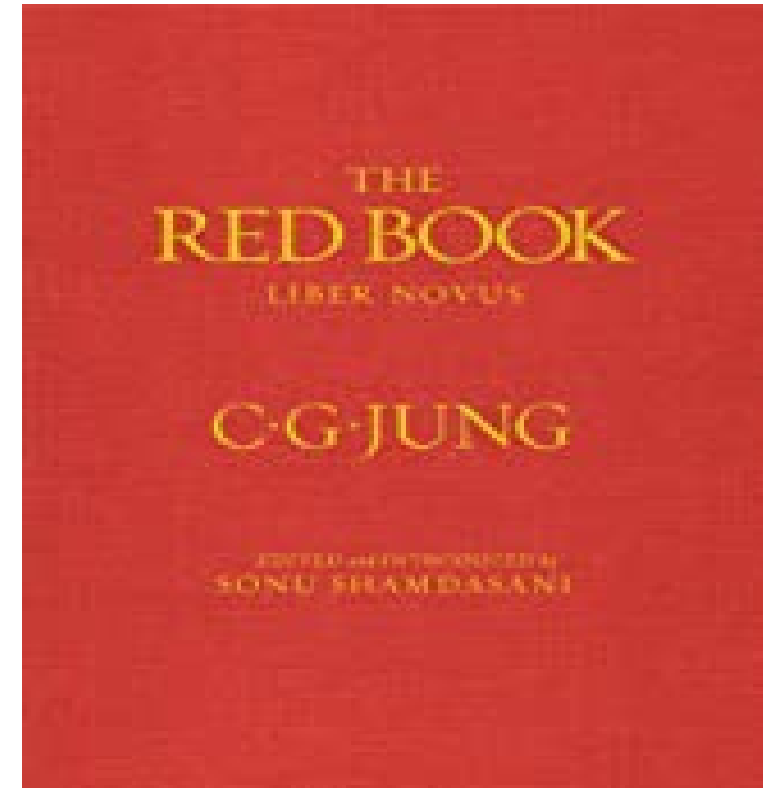


- In 1913, at the age of thirty-eight, Jung experienced a horrible "confrontation with the unconscious". He saw visions and heard voices. He worried at times that he was "menaced by a psychosis" or was "doing a schizophrenia". He decided that it was valuable experience and, in private, he induced hallucinations or, in his words, a process of "active imagination". He recorded everything he experienced in small journals, known as the Black Books although, of the seven volumes, two have brown covers. Jung began to transcribe his notes into a large red leather-bound book, on which he worked intermittently for sixteen years

# C G Jung Biography: The Red Book



Jung left no posthumous instructions about the final disposition of what he called the Liber Novus or the Red Book. Sonu Shamdasani, a historian of psychology from London, tried for three years to persuade Jung's resistant heirs to have it published. Up to mid-September 2008, fewer than two dozen people had ever seen it. Ulrich Hoerni, Jung's grandson who manages the Jung archives, decided to publish it when the necessary additional funds needed were raised through the Philemon Foundation



# C G Jung Biography: The Red Book

In 2007, two technicians for DigitalFusion, working with New York City publishers W. W. Norton & Company, scanned the manuscript with a 10,200-pixel scanner. It was published on 7 October 2009, in German with a "separate English translation along with Shamdasani's introduction and footnotes" at the back of the book. According to Sara Corbett, reviewing the text for The New York Times, "The book is bombastic, baroque and like so much else about Carl Jung, a willful oddity, synched with an antediluvian and mystical reality."



# C G Jung Biography: The Red Book

The Rubin Museum of Art in New York City displayed the original Red Book journal, as well as some of Jung's original "Black Book" journals, from 7 October 2009 to 15 February 2010. According to them, "During the period in which he worked on this book Jung developed his principal theories of archetypes, collective unconscious, and the process of individuation." Two-thirds of the pages bear Jung's illuminations and illustrations to the text.



# C G Jung Thought



- Jung's thought was formed by early family influences, which on the maternal side were a blend of interest in the occult and in solid reformed academic theology.
- On his father's side were two important figures, his grandfather the physician and academic scientist, Karl Gustav Jung and the family's actual connection with Lotte Kestner, the niece of the German polymath, Johann Wolfgang Goethe's "Löttchen".
- Although he was a practicing clinician and writer and as such founded analytical psychology, much of his life's work was spent exploring related areas such as physics, vitalism, Eastern and Western philosophy, alchemy, astrology, and sociology, as well as literature and the arts. Jung's interest in philosophy and spiritual subjects led many to view him as a mystic, although his preference was to be seen as a man of science.

# C G Jung: Concepts of Analytical Psychology



**Archetype** – a concept "borrowed" from anthropology to denote supposedly universal and recurring mental images or themes. Jung's definitions of archetypes varied over time and have been the subject of debate as to their usefulness.

- **Archetypal images** – universal symbols that can mediate opposites in the psyche, often found in religious art, mythology and fairy tales across cultures
- **Complex** – the repressed organisation of images and experiences that governs perception and behaviour



# C G Jung: Concepts of Analytical Psychology



- **Extraversion and introversion** – personality traits of degrees of openness or reserve contributing to psychological type.
- **Persona** - element of the personality that arises "for reasons of adaptation or personal convenience" - the "masks" one puts on in various situations.
- **Shadow** – the repressed, therefore unknown, aspects of the personality including those often considered to be negative

# C G Jung: Concepts of Analytical Psychology



**Ego** - the center of the field of consciousness, the part of the psyche where our conscious sense of identity and existence resides.

- **Collective unconscious** – aspects of unconsciousness experienced by all people in different cultures
- **Anima** – the contrasexual aspect of a man's psyche, his inner personal feminine conceived both as a complex and an archetypal image
- **Animus** – the contrasexual aspect of a woman's psyche, her inner personal masculine conceived both as a complex and an archetypal image

# C G Jung: Concepts of Analytical Psychology



**Self** – the central overarching concept governing the individuation process, as symbolised by mandalas, the union of male and female, totality, unity. Jung viewed it as the psyche's central archetype

- **Individuation** – the process of fulfilment of each individual "which negates neither the conscious or unconscious position but does justice to them both".

**Synchronicity** – an acausal principle as a basis for the apparently random simultaneous occurrence of phenomena.

# C G Jung: Introversion and Extraversion

Jung was one of the first people to define introversion and extraversion in a psychological context. In Jung's **Psychological Types**, he theorizes that each person falls into one of two categories, the introvert and the extravert. These two psychological types Jung compares to ancient archetypes, Apollo and Dionysus. The introvert is likened with Apollo, who shines light on understanding. The introvert is focused on the internal world of reflection, dreaming and vision. Thoughtful and insightful, the introvert can sometimes be uninterested in joining the activities of others. The extravert is associated with Dionysus, interested in joining the activities of the world.



# C G Jung: Introversion and Extraversion

The extravert is focused on the outside world of objects, sensory perception and action. Energetic and lively, the extravert may lose their sense of self in the intoxication of Dionysian pursuits. Jungian introversion and extraversion is quite different from the modern idea of introversion and extraversion. Modern theories often stay true to behaviourist means of describing such a trait (sociability, talkativeness, assertiveness etc.) whereas Jungian introversion and extraversion is expressed as a perspective: introverts interpret the world subjectively, whereas extraverts interpret the world objectively.



# C G Jung: Persona

In his psychological theory – which is not necessarily linked to a particular theory of social structure – the persona appears as a consciously created personality or identity, fashioned out of part of the collective psyche through socialization, acculturation and experience. Jung applied the term persona, explicitly because, in Latin, it means both personality and the masks worn by Roman actors of the classical period, expressive of the individual roles played.



# C G Jung: Persona

The persona, he argues, is a mask for the "collective psyche", a mask that 'pretends' individuality, so that both self and others believe in that identity, even if it is really no more than a well-played role through which the collective psyche is expressed. Jung regarded the "persona-mask" as a complicated system which mediates between individual consciousness and the social community





# C G Jung: Persona

it is "a compromise between the individual and society as to what a man should appear to be". But he also makes it quite explicit that it is, in substance, a character mask in the classical sense known to theatre, with its double function: both intended to make a certain impression on others, and to hide (part of) the true nature of the individual. The therapist then aims to assist the individuation process through which the client (re)gains their "own self" – by liberating the self, both from the deceptive cover of the persona, and from the power of unconscious impulses.



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# C G Jung: Shadow

The shadow exists as part of the unconscious mind and is composed of the traits individuals dislike/would rather ignore: repressed ideas, weaknesses, desires, instincts, and shortcomings. The shadow is the result of an individual's attempt to adapt to cultural norms and expectations. Thus, this archetype not only consists of all the things deemed unacceptable by society, but also those that are not aligned with one's own personal morals and values



# C G Jung: Shadow

Jung argues that the shadow plays an important role in balancing one's overall psyche - "where there is light, there must also be shadow". Without a well-developed shadow, an individual can become shallow and extremely preoccupied with the opinions of others - i.e., a walking persona. Not wanting to look at their shadow's directly, Jung argues, causes many individuals to project them onto others. Basically, the qualities an individual may hate in another, are actually also present in that individual, who wishes not to see them. In order to truly grow as an individual, Jung believed that both the persona and shadow should be balanced.

The shadow can appear in dreams or visions, often taking the form of a dark, wild, exotic figure.



# C G Jung: Spirituality

Jung's work on himself and his patients convinced him that life has a spiritual purpose beyond material goals. Our main task, he believed, is to discover and fulfill our deep, innate potential. Based on his study of Christianity, Hinduism, Buddhism, Gnosticism, Taoism, and other traditions, Jung believed that this journey of transformation, which he called individuation, is at the mystical heart of all religions. It is a journey to meet the self and at the same time to meet the Divine. Unlike Freud's objectivist worldview, Jung's pantheism may have led him to believe that spiritual experience was essential to our well-being, as he specifically identifies individual human life with the universe as a whole





# C G Jung: Spirituality

In 1959, Jung was asked by host John Freeman on the BBC interview program **Face to Face** whether he believed in God, to which Jung answered,

**"I do not need to believe. I know."**

Jung's ideas on religion counterbalance Freudian skepticism. Jung's idea of religion as a practical road to individuation is still treated in modern textbooks on the psychology of religion, though his ideas have also been criticized.





# C G Jung: Spirituality

Jung recommended spirituality as a cure for alcoholism, and he is considered to have had an indirect role in establishing Alcoholics Anonymous. Jung once treated an American patient (Rowland Hazard III), suffering from chronic alcoholism. After working with the patient for some time and achieving no significant progress, Jung told the man that his alcoholic condition was near to hopeless, save only the possibility of a spiritual experience. Jung noted that, occasionally, such experiences had been known to reform alcoholics when all other options had failed



# C G Jung: Spirituality

- Hazard took Jung's advice seriously and set about seeking a personal, spiritual experience. He returned home to the United States and joined a Christian evangelical movement known as the Oxford Group (later known as Moral Re-Armament). He also told other alcoholics what Jung had told him about the importance of a spiritual experience. One of the alcoholics he brought into the Oxford Group was Ebby Thacher, a long-time friend and drinking buddy of Bill Wilson, later co-founder of Alcoholics Anonymous (AA). Thacher told Wilson about the Oxford Group and, through them, Wilson became aware of Hazard's experience with Jung. The influence of Jung thus indirectly found its way into the formation of Alcoholics Anonymous, the original twelve-step program..



# C G Jung: Spirituality



·These claims are documented in the letters of Jung and Bill Wilson, excerpts of which can be found in **Pass It On**, published by Alcoholics Anonymous. Although the detail of this story is disputed by some historians, Jung himself discussed an Oxford Group member, who may have been the same person, in talks given around 1940. The remarks were distributed privately in transcript form, from shorthand taken by an attender (Jung reportedly approved the transcript), and later recorded in Volume 18 of his Collected Works, **The Symbolic Life**,

For instance, when a member of the Oxford Group comes to me in order to get treatment, I say, 'You are in the Oxford Group; so long as you are there, you settle your affair with the Oxford Group. I can't do it better than Jesus.

Jung goes on to state that he has seen similar cures among Roman Catholics. The 12 step program of Alcoholics Anonymous has an intense psychological backdrop, involving the human ego and dichotomy between the conscious and unconscious mind.

# C G Jung: Collective Unconscious



*Collective unconscious (kollektives Unbewusstes) refers to structures of the unconscious mind which are shared among beings of the same species. It is a term coined by Carl Jung. According to Jung, the human collective unconscious is populated by instincts, as well as by archetypes: universal symbols such as The Great Mother, the Wise Old Man, the Shadow, the Tower, Water, and the Tree of Life. Jung considered the collective unconscious to underpin and surround the unconscious mind, distinguishing it from the personal unconscious of Freudian psychoanalysis. He argued that the collective unconscious had profound influence on the lives of individuals, who lived out its symbols and clothed them in meaning through their experiences. The psychotherapeutic practice of analytical psychology revolves around examining the patient's relationship to the collective unconscious.*

# C G Jung: Collective Unconscious



Psychiatrist and Jungian analyst Lionel Corbett argues that the contemporary terms "autonomous psyche" or "objective psyche" are more commonly used today in the practice of depth psychology rather than the traditional term of the "collective unconscious."

Critics of the collective unconscious concept have called it unscientific and fatalistic, or otherwise very difficult to test scientifically (due to the mystical aspect of the collective unconscious).

Proponents suggest that it is borne out by findings of psychology, neuroscience, and anthropology.

# C G Jung: Paranormal



Jung had an apparent interest in the paranormal and occult. For decades he attended seances and claimed to have witnessed "parapsychic phenomena". Initially he attributed these to psychological causes, even delivering a 1919 lecture in England for the Society for Psychical Research on "The Psychological Foundations for the belief in spirits". However, he began to "doubt whether an exclusively psychological approach can do justice to the phenomena in question" and stated that "the spirit hypothesis yields better results". Showing his own skepticism toward this postulation, as he could not find material evidence of the existence of spirits



# C G Jung: Paranormal

Jung's ideas about the paranormal culminated in "synchronicity", his idea that meaningful connections in the world manifest through coincidence with no apparent causal link. What he referred to as "acausal connecting principle". Despite his own experiments failing to confirm the phenomenon he held on to the idea as an explanation for apparent ESP. As well as proposing it as a functional explanation for how the I-Ching worked, although he was never clear about how synchronicity worked.





# C G Jung: Quantum Mechanics

Jung influenced one philosophical interpretation (not the science) of quantum physics with the concept of synchronicity regarding some events as non-causal.

That idea influenced the physicist Wolfgang Pauli (with whom, via a letter correspondence, he developed the notion of unus mundus in connection with the notion of nonlocality) and some other physicists.



# C G Jung: Alchemy

The work and writings of Jung from the 1940s onwards focused on alchemy.

In 1944 Jung published **Psychology and Alchemy**, in which he analyzed the alchemical symbols and came to the conclusion that there is a direct relationship between them and the psychoanalytical process. He argued that the alchemical process was the transformation of the impure soul (lead) to perfected soul (gold), and a metaphor for the individuation process.

In 1963 **Mysterium Coniunctionis** first appeared in English as part of The Collected Works of C. G. Jung. **Mysterium Coniunctionis** was Jung's last book and focused on the "**Mysterium Coniunctionis**" archetype, known as the sacred marriage between sun and moon. Jung argued that the stages of the alchemists, the blackening, the whitening, the reddening and the yellowing, could be taken as symbolic of individuation—his favourite term for personal growth



# C G Jung: Art and Dance Therapy

Jung proposed that art can be used to alleviate or contain feelings of trauma, fear, or anxiety and also to repair, restore and heal. In his work with patients and in his own personal explorations, Jung wrote that art expression and images found in dreams could be helpful in recovering from trauma and emotional distress. At times of emotional distress, he often drew, painted, or made objects and constructions which he recognized as more than recreational



# C G Jung: Art and Dance Therapy

Dance/movement therapy as an active imagination was created by Carl Gustav Jung and Toni Wolff in 1916 and was practiced by Tina Keller-Jenny and other analysts, but remained largely unknown until the 1950s when it was rediscovered by Marian Chace and therapist Mary Whitehouse. Whitehouse, after studying with Martha Graham and Mary Wigman, became herself a dancer and teacher of modern dance, as well as Swiss Dancer Trudy Schoop in 1963, who is considered one of the founders of the dance/movement therapy in the United States.



# C G Jung: Legacy



The Myers-Briggs Type Indicator (MBTI), a popular psychometric instrument, and the concepts of socionics were developed from Jung's theory of psychological types. Jung saw the human psyche as "by nature religious" and made this religiousness the focus of his explorations. Jung is one of the best known contemporary contributors to dream analysis and symbolization. His influence on popular psychology, the "psychologization of religion", spirituality and the New Age movement has been immense. **A Review of General Psychology** survey, published in 2002, ranked Jung as the 23rd most cited psychologist of the 20th century.

# C G Jung: The Mythological Stages in The Evolution of Consciousness



## The Creation Myth

- The Uroboros
- The Great Mother
- The Separation of the World Parents: The Principle of Opposites

## The Hero Myth

- The Birth of the Hero
- The Slaying of the Mother
- The Slaying of the Father

## The Transformation Myth

- The Captive and the Treasure
- Transformation or Osiris

# C G Jung: The Mythological Stages in The Evolution of Consciousness



## The Psychological Stages in the Development of Personality

- The Original Unity
- Centroversion and Ego Formation
- Development of the Ego out of the Uroboros
- Centroversion, Ego and Consciousness
- Further Phases of Ego Development

## The Separation of the Systems

- Centroversion and Differentiation
- The Fragmentation of Archetypes
- Exhaustion of Emotional Components: Rationalization
- Secondary Personality
- The Transformation of Pleasure Pain Components
- The Formation of Authorities within the Personality
- The Synthetic Function of the Ego



# C G Jung: The Mythological Stages in The Evolution of Consciousness



## The Balance and Crisis of Consciousness

- Compensation of the Separated Systems: Culture in Balance
- The Schism of the Systems: Culture in Crisis

## Centroverson and the Stages of Life

- Prolongation of Childhood and Differentiation of Consciousness
- Activation of Collective Unsciousnes and Ego Changes in Puberty
- Self-Realization of Centroverson in the Second Half of Life
  
- The Group and the Great Individual
- Mass man and the Phenomenona of Recollectivation