

## 11. Psychology and Religion: West and East

Editorial Note: read 9.2 and 12 before this volume; East and West have different conceptions of religion; alchemy as continuation of original Christian mysticism, discussed in 12; Jung's work on Eastern religion are more of a supplement, knows more about Western religion;

Editorial Not to Second Edition: updated bibliography, a few translation changes, a few other minor changes;

### **PART I: PSYCHOLOGY AND RELIGION (Terry Lectures, 1937)**

#### **1. The Autonomy of the Unconscious**

1: we cannot discuss psychology without its context in religion;

2: it's possible to be empirical with religion, let's observe it like we would any natural phenomenon;

3: more to psychology than most people think; uses philosophy as abstract synonym here; first problem of psychology and religion, then existence of unconscious, then symbolism in unconscious;

4: psychic facts vs physical facts; religion is a psychic fact;

5: ideas are automatic, auto-chthonic; empiricism not idealism; it's empiricism about idealism;

6: religion is study of the numinous, that which seems outside of willpower; that which causes alteration to consciousness;

7: religious practices cause this numinous experience; we cannot guarantee this experience but we can massage it along;

8: we can become religious about something seemingly non-religious, like science;

9: religion isn't a creed, but a creed indicates presence of religion;

10: creeds as codified religion, we find this numinous experience and want to replicate it; though even Catholicism admits dogma is flexible;

11: what is the religion of religion, or let's abstract from religion, which of course is itself an abstraction;

12: the nature of denial; how it aggravates a situation when we learn our symptoms are in our head;

13: materialism unhelpful for psychological issues, since it provides no mechanism for them;

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14: psyche too complicated to be the mere outcrop of material brain;

15: examples of psychological causes of the physical;

16-19: psychic reality matters; and from a certain perspective it's the only reality that matters;

20: we blame ourselves for our psychological disorder yet not our physical disorder;

21: trigger words as complex indicators, how complexes are autonomous;

22-23: complexes can overcome consciousness, which indicates why we're afraid of consciousness; we form masses to abdicate responsibility for these complexes;

24: Bolshevism as a father complex, a collective one;

25-27: calls for reason only go so far, which indicates power of psyche and importance of psychology; psychological issues as outside willpower; what happens when we place reason over regulation is same thing that happened to Gilgamesh;

28: Gilgamesh conquers gods through dream analysis ie depth and regulation; how religion contributes to devaluation of psyche;

29: loss of soul is when part of consciousness becomes unconscious; symptoms that arise from this unconsciousness; an analysis of manners stems from psychological truths;

30-31: Elgon tribe no longer has dreams since reason leadership from on high; no longer a need for them;

32: dreams and the church, a tepid relationship with them; note 12 on what constitutes causes of dreams and their legitimacy;

33-34: protestants broke down dogma of church, and so had more revelations;

35-37: the neurotics imagination is like the dream, may not be real but must be taken seriously; awareness of unconscious is a risk but it's necessary to work through neurosis; psychological issue as it presents is only the symptom;

38-39: another dream example, the same dreams from volume 12, but here analyzed from a different perspective; dreamer is an intellectual, lapsed catholic; two dreams in particular that deal with religion;

40: the first dream;

41-42: disagreements with Freud on dream interpretation, on whether the dream can be taken at face value, or whether it hides something latent; so Jung thinks this dream speaks of religion;

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43-50: analysis of dream is Catholicism is represented via pagan lens; references role of unconscious essay in volume 10; notes the anima figure who laments the disappearance of something numinous about the church; how anima and animus present, men become moody, women become opinionated; the dreamer may not need the church but his anima does;

51-55: dreamer came to Jung desperate, inability to hold reins of his willpower; Jung prefers to interpret dreams in a series, the one before is about a congregation, the one after is the transformation of animal into a human, which is in volume 12; the dreams before and after contain ideas the dreamer runs away from;

### **2. Dogma and Natural Symbols**

56: to the dream that preceded the church dream, the one with the reconstruction of a gibbon, which is the dreamer's instincts; dreamer resisted mystical thoughts because they contradicted his conscious attitude;

57: first let's turn to the other dream;

58: the other dream, comes after the church dream; original text of this proceeding dream

59-71: clearly parallel to church dream, symbolism deconstructed re the number four, especially the quaternity; the question of whether the unconscious is really our own mind, a part of us; this demarcation is more clear if you're read the ten preceding volumes; tons of direct evidence we have a part of our mind outside ego-consciousness, intuition as one bit of evidence; the church as a representation of the anima, woman, the womb, a place of healthy regression;

72-77: dreamer failed to get his emotional needs met, rationalized them away; problem solved when we admit the necessity of this irrational fire; catholics more in-tune with psychology, dogma and ritual as emotional hygiene;

78-84: whether we need to believe the ritual or dogma for it to work, whether god accepts counterfeit currency; whether we believe it is immaterial as it only matters what's psychologically true; how dogma is more relevant than science; Germanic peoples have a warrior spirit that doesn't jive well with church authority, perhaps they are not civilized enough is the speculation; unconscious as a volcano mere reason cannot propitiate;

85-91: modern war and tragedy as unconscious; fear as more dangerous than rage or hatred; guilt is useful in that its pain compels us to be more aware; dogma as the result of a mimetic natural selection, as we witness archetypes; arrangement of candles in dream as the mandala;

92-100: to see what's unconscious now, we need to go back a few hundred years, many references to hints of mandala; philosopher's stone as symbol for mandala, the Self, that which turns lead into gold; much of this is elaborated on in volume 12; we only projected psychic contents onto chemistry in middle ages because we knew little about chemistry at the time, so now we project psychic contents on present mysterious phenomenon; other examples of mandala manifestation, as in Ezekiel's vision;

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101-102: quaternary formation indicates god is a psychic truth, which renders him more vital than if he were a mere physical truth;

103-107: though what's with the trinity if quaternary is the archetype; answer is trinity is incomplete because it lacks the evil/feminine element, which leads to mind-body dichotomy and repression inherent in Christianity;

### 3. The History and Psychology of a Natural Symbol

108: religious symbols arise in therapy though therapy isn't the intention of this lecture;

109: recurrence of a circle;

110: this symbol for the dreamer was impactful;

111: the dreamer's vision/dream;

112-123: this sums up allusions in previous dreams, the allusion to quaternary I guess; various examples of the quaternary in history, zodiac, Timaeus; the writings of de Digulleville indicate the trinity and what it may lack; blue as the color of water, of the earth, of the unconscious, is the color absent; important to note this was written two decades before the assumption of Mary; the East gets the quaternary, however, as the lotus or mandala;

124-133: the subject's dream indicates he needs feminine integration, as the medieval scholastic felt he needed; quaternary does appear in Christian iconography, but more as an accident; quaternary as a revelation, re what that word literally means; fourth part of trinity also anima; we repress anima for no other reason perhaps than it's unknown; repression as unconscious suppression; integrate your shadow dawg; cool Carpratian interpretation of the gospel verse, parable of unjust steward, also mentioned in ATJ; shadow is "bad" to the extent it's repressed;

134-139: group change flows only from individual change; to legislate morality is to give someone an art collection at the price of gouging out their eyes; mandala is expressed as Christ on the cross, or the God in man, but Christianity never came to terms with or integrated it as did Gnosticism; mandala vision occurs at a time of self acceptance in which the deity is the wholeness of the man himself;

140: what do we mean by man, Jung means Self; Upanishads indicates relativity of Gods, which isn't atheism, rather a take back of the projections as indicated by Mandala; to work on your shadow is to work on the world, we cannot see reality otherwise;

141-142: the tyrant denies god so by his shadow he thinks himself a god; as Nietzsche smashes the tablets yet revives Zarathustra; god as metaphor is exaltation of the psyche;

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143-147: will is free but limited; we don't have complexes, complexes have us; same with God as in we all have one; Nietzsche says God is dead, as psychologically true as when Plutarch said Pan is dead; life of Christ as archetypal, an eternal story yet embodied in one man, it's both;

148-149: death and rebirth are archetypal, show up many places not only Christianity, because there's symbolism in this;

150-154: via alchemy, savior comes from the earth, not from Heaven; mercury as symbolic of this spirit matter, philosopher stone or the self transforms this matter into spirit, reveals them to be the same substance;

155-161: mandala as unconscious content of this self, represented in many ways, but all in similar contexts, yet from various cultures; alchemy as the archetypal continuation of Gnosticism; it matters that the spirit comes from the chaos as opposed to imposed on the chaos; former is psychological health, the latter is repression; alchemy symbolism similar to Christian ritual at parts;

162-164: dream from woman indicates criticism of religion yet the need for it, similar to Jung's first dreamer, indicates a spiritual malaise;

165: this similarity used to mention archetypes, what they are; mandala vision more prevalent than we would think; autochthonous psychic contents essential for a future religion, to bring us out of this spiritual malaise;

## **PART II: A PSYCHOLOGICAL APPROACH TO THE DOGMA OF THE TRINITY (1942-48)**

### **Introduction**

169-171: render of Christian symbols as unconscious contents makes the more valuable, deifies them rather than relegates them; religion and psychology not mutually exclusive;

### **Pre-Christian Parallels**

172-176: Babylonia: most people don't take the trinity seriously; triads appear early and often in belief systems; Babylonian triad of Anu, Bel, and Ea; Ea of the earth; then there's Sin, Shamash, and Adad; Adad the son of Anu; Marduk as the son of Ea; Marduk as a Christ figure, the mediator between God and mankind; aeon worship with Hammurabi; Marduk has dual nature, chaos and order, feminine and masculine; possible quaternity symbolism with Marduk and his four dogs;

177-178: Egypt: father, son, and their unity, greater than the sum would be the holy ghost, or ka to the Egyptians; psychologically this is reality, our conduit to reality, and the feeling of numinosity from their connection; clear Christian influence here especially via Osiris, Horus, Isis; note how chaos and savior are separate;

179-195: Greece: gets into Pythagoreans and number symbolism of the trinity; two is first number because it can be split; three as first odd number, therefore masculine; clear Pythagoreans took the archetypal ideas, like how Eskimos would use snow to express these ideas; three relates to one via the equilateral triangle, from which we get an inspiration for the trinity; Timaeus as link from Pythagoreans; certain ratios and 3d planes taken to be inherently beautiful in that there's a balance to them, like a golden ratio; Plato archetypically intuitively let's say creation comes from order combined with disorder, but he cannot explicate it well; Plato as mythologist in 188; it is interesting how we use crosses to represent what we believe to be the fundamental psychic mechanisms and how they relate with each other; at bottom of 190 says Plato indicated capital of Atlantis as mandala in Critias (will check on this); still the trinity in lieu of quaternity shows an inability to incorporate feminine unconscious;

### **2. Father, Son, and Spirit**

194-196: as JAW says, we are the intellectual progeny of the Greeks but spiritual progeny of the Egyptians; homoousian could express a unity; hints at the beginning of Christianity of the worship of feminine via Mary but didn't take hold; clearly, whether trinity or quaternity, represents an important psychological process;

197-201: holy ghost as the numinosity, a  $1 + 1 = 11$  concept; numinous as spirit, an I know not what of life; manifestations of mind-body/masculine-feminine dichotomy, like a celibate priesthood; tribe at Elgon and their representation of this dichotomy; masculine hegemony cannot grapple well with evil;

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202-206: son who sacrificed by father for redemption is old, mysteriously so; Gayomart as Persian conception of original man, redeemer; holy ghost appears when we connect with a realm seemingly beyond the material one; trinity as an evolved discernment of the unity;

### 3. The Symbola

207-210: no instances of the comprehension of trinity, or few, in old testament; only inspiration of it in new testament; the official doctrine father and son are the same; it must therefore represent a transcendent fact about our psychology;

211-212: The Symbolum Apostolicum: implies the trinity, it's subtle; in that Lord, Christ, God are interchangeable;

213-214: The Symbolum of Gregory Thaumaturgus: this guy was student of Origen; his vision indicates trinity, though all three symbols don't have the same power;

215-216: The Nicaenum: aka Nicene creed; homoousia between father son, but no holy ghost;

217-221: The Nicaeno-Constantinopolitanum, The Athanasianum, and the Lateranense: first from 381, holy ghost equal to father and son, but only comes from father; the second indicates equality and infinite nature of all three; the third, son comes from father and ghost comes from father and son in unison;

### 4. The Three Persons in the Light of Psychology

222-225: Hypothesis of the Archetype: trinity as gradual formation, clarification of an archetype; archetypes based on what we are as humans from note 2; my belief it represents object (father), subject (son), and holy ghost is numinous experience of connection;

226-233: Christ as Archetype: Christ as the archetypal hero, shows us what we need to do to develop a self: immaterial origin, great father or expectations, precociousness; conquest of mother, conquest of death (anxiety); the Self is the God image ie the inner Christ; what man postulates to be greater than the Self is a symbol of the self; nothing is greater than the self; but Christ is incomplete because he lacks proper engagement with evil; and it's only through the integration of evil that Individualism is recognized; we use symbols to make sense of unconscious;

234-242: The Holy Ghost: the numinous, faith aspect of trinity; the product of relationship between father and son; this speaks to the integration of unconscious with conscious situation, which leads to psychic wholeness; the feeling we get from this is the holy ghost; holy ghost as feminine, that which springs forth acausal is often feminine; clarification it doesn't relegate god to make him psychological;

### 5. The Problem of the Fourth

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243-267: The Concept of the Quaternity: we have thought, sensation, and intuition covered in the trinity, but not feeling or the unconscious; good like repressing it, like the repression of woman; also seen in the four elements, four qualities, four colors, four castes; but question remains how trinity relates with the fourth part; Christ needs numinous holy ghost to overcome Satan, the fourth part; man's salvation is this reconciliation of the supposed opposites; holy ghost as a sort of lubrication that gets Christ and Satan to work together to connect with the father; note 19 Christ and Satan as hostile brothers;

268-279: Psychology of the Quaternity: trinity and quaternity as expressions of the psyche; father represents early stage of development of consciousness, then son usurps the father, this isolation of the individual, which forces him to discriminate and think for himself; the third stage is the unification of conscious and unconscious; sort of a thesis, antithesis, synthesis;

280-285: General Remarks on Symbolism: symbols as allegories for the unconscious process, accepted but not understood but works because they are recognized by the unconscious; we know this because quaternity occurs in dreams and means a lot to people via dogma and rituals; the imago Dei aspect of the quaternity is the Self; this means neurosis cannot be repaired via intellectual or practical methods, rather through the integration of symbolism from dreams or mass or from wherever into our consciousness;

### **6. Conclusion**

286-295: trinity is necessary for growth, for continual realization of unconscious and its integration with the conscious; Father is reality, Son is the Self, and the holy ghost is the numinous feeling that occurs when the self connects with the substance of reality ie God; but we need the fourth part, the antichrist, the unconscious, the feminine, to help develop the self so we can connect with the substance of God; religion as the dogmatized version of the individuation process; our intellect doesn't grasp it yet we still get it;



### **PART III: Transformation Symbolism in the Mass (1940/54)**

#### **1. Introduction**

296-308: two main ideas are combined in the Mass (1) *thysia* ie slaughter or sacrifice, the increase of the sacrificial fire when the gift for God is consumed by it and (2) *deipnon*, a meal in which sacrificial food is eaten; also in Hebrews there is the idea of perpetual sacrifice and eternal communion with God, both essential in the Mass; though Mass is ultimately about transformation until consecration is reached, which is how Christ can be present with us now; Mass is a rite that implicitly describes the mystery of the psyche and how it transforms;

#### **2. The Sequence of the Transformation Rite**

309: Offertory, an antiphon recited at sacrificial gifts; some kind of recitation, spoken or sung;

310: Oblation of the Bread: it's presented to God as a Christ-like sacrifice, an act of spiritualization, alchemical reference here with the perfection of the imperfect, to make it so;

311-316: Preparation of the Chalice: water and wine are mixed in the chalice; symbolizes the rejuvenation of mind and body; used to only be water;

317: Elevation of the Chalice: preps spiritualization of the wine, infuses it with spirit or infuses spirit world with wine, either way I guess;

318-320: Censing of the Substances and the Altar: sign of cross to the left symbolizes downward to unconscious, like a swastika to the left; to the right symbolizes to upward to conscious, like a swastika to the right;

321: The Epiclesis: invocation of the Lord, Mass is a preparation for the Lord's appearance, and the epiclesis is the invocation; the culmination of the mass;

322-325: The Consecration: so epiclesis is culmination, Consecration is climax, the transubstantiation of bread and wine into the body and blood of Christ; words spoke at consecration are repentance of Christ, as he is both the gift and the giver; it's a renewal of the original sacrifice;

326: The Greater Elevation: the elevation that comes after death of sacrifice, perhaps the holy ghost;

327-329: The Post-Consecration: the prayers that follow the elevation are symbolic of Christ's sacrifice, like Abel and Abraham, also this guy Melchisedec from Hebrews;

330: End of the Canon: priest makes sign of cross three times, indicates unity of the sacrifice;

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331-332: Breaking of the Host, Fractio: the fractio or breaking of the Host over the chalice is symbolic of Christ's death; various iterations of this ritual mean different things, but same overall meaning;

333: Consignatio: priest makes another sign with piece of bread, drops it into wine/water; obvs indicates union of soul and body;

334-335: Commixtio: this co-mixing has several different interpretations, depends on who you talk to, but overall it's the union of soul and body of course;

336-338: Conclusion: sure, Mass is codification of life and transformation of Christ, but Christ's life is a process of individuation, so that's why it ultimately matters; the prefiguration, the incarnation, the passion, death on quaternity symbol, descent into hell, and resurrection are vital stages to individuation; wine and bread represent masculinity and femininity, respectively, indicates an integration of the two; the imperfect parts become the perfect whole;

### 3. Parallels to the Transformation

339-343: The Aztec Teoqualo: Aztecs make a dough figure of the god Huitzilopochtli, which is then symbolically killed, divided, and eaten; this god is first slayer was Quetzalcoatl; then the Mithraic ritual of bull sacrifice, the bull represents Mithras; similarity of young gods who die and rise again;

344-375: The Vision of Zosimos: this guy, an alchemist, Egyptian, 4th century, so concomitant with rise of Christianity; a priest Hierus endures dismemberment and burning on the alter, through which he is transformed; similar with the head shave among various sects, symbolizes return to newborn state; sacrificer is the sacrifice, it must be instigated by the self otherwise transformation lacks; sacrificial sword in Christianity, what it does is dismembers, an iteration of the bone ceremony, the disunion then reunion creates a more-perfect whole; decapitation in pagan rituals symbolize the attainment of higher knowledge or spiritual realm; we find such symbols in rituals as well as dreams; naturally, these dreams were originally interpreted to be spirits from outside the individual, when in fact it comes from the psyche itself; this is one of the accidental benefits of science's demystification of nature, now we must finally learn the origins of spirits and gods are really us;

### 4. The Psychology of the Mass

379-380: General Remarks on the Sacrifice: human consciousness is represented in the priest and congregation, both together; thus the mass manifests unconscious drives on a conscious level; transubstantiation is an acknowledgement we are one with Christ, his attainment of selfhood is within us; yes, we believe something because it's absurd, but there must be a reason behind the reason, because it represents a vital psychological truth;

381-386: Mass represents sacrifice in which Christ is redeemed, and since Christ is the individual, man can attain salvation; bread and wine represent feminine and masculine, earth and heaven, body and mind;

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387-402: mass participants likened to the raw material of bread and wine, transformed; represents how we sacrifice part of the self to attain the self, Uroboros; it's a form of participation mystique; turn ourselves over to the unconscious, is what's symbolized in the sacrifice; the rite of confession is vital to this process, because we need awareness prior to sacrifice if the sacrifice is us, a lower part for a greater part;

397-413: it's the nature of the unconscious to become conscious, the archetype of the self is to move towards a union with conscious; first awareness, then reflection, then individuation leads to integration; basic symbolism of mass is the self-sacrifice, to eat away old, outdated, immature parts to attain greater consciousness;

414-448: Mass and the Individuation Process: round dance in acts of John is symbol of individuation, the process we see at mass; the world is not good an evil, rather symbol of how the unconscious wants to become conscious; and the conscious wants to understand the unconscious; circle of course represents the mandala; Christ's life is seen as a number of paradoxes and how to resolve prima facie conflict between conscious and unconscious; when opposite sides meet, a third force the holy spirit is found; the son side of the opposite sides requires the aid of the unconscious; cross symbolizes this process because it may feel like a crucifixion at times; unconscious has within it this drive for individuation, which is able to unify the multiplicity, so the attainment of selfhood is the only way to manage the prima facie chaos of the material world; when we understand the unconscious, we are both the object and the subject; again, mass indicates the process of individuation, or the act of awareness of the unconscious with the conscious mind; Christ as the total man who symbolizes the total, integrated personality, or the self; individuation is relationship between subject and object, part of that object is our own psyche; unconscious seen a recognition of world in the subject, which seems evil when it's unconscious; at the root of it is a mystery we cannot fully ostend, the miracle shrinks, but it's still there;

## **PART IV**

### **Forward to White's "God and the Unconscious" (1952)**

449-467: theology and psychology, to use both to help people who suffer; ultimately they complement each other; this is a heterodox idea but tough titties; meet the patient where they are spiritually; Whites aim here is to define God as an empirical fact, which is true in the sense it is a psychic fact, and psychic nature of it is empirical; myths as a bridge between the empirical and the spiritual or theological; unify the empirical with the spiritual through the objectification of the spiritual; empiricist may be euphemism here for Marxist; privatio boni, or evil is the absence of good, a belief that would cause someone to disengage from evil/feminine/unconscious, thus a deprivation of the Son's ability to confront reality of Father, so it's an avoidance move that breeds inferiority; Jung deems himself to be an empiricist, and only a consequential Gnostic, which is true; Jung must insist and archetype isn't an idea as we would typically think; a medieval Christian as someone who thinks the metaphors of the faith are facts, doe modern rational man the inverse and both commit the same fundamental error, which is to get facts and psychic facts or metaphors mixed up, like that Campbell quotation;

### **Forward to Werblowsky's "Lucifer and Prometheus" (1952)**

468-473: it's a literary criticism, but Jung wants to get psychological; Satan first shadow, ultimately he's a part of the psyche; again privatio boni leads to repression; in medieval times, Satan as creator of all things, in modern times he's evil. believed Satan to be the creator of all things; and in modern times he is seen as a personification of all that is evil; in psychology, when a projection no longer becomes real, it arises in the mind of individual; filius philosophorum likened to satan symbolism, as dark, complex, obscure, ambiguous; causes inflation because of numinous nature of archetype;

### **Brother Klaus (1933)**

474-487: book about the visions of Brother Klaus, recorded by Father Stoeckli, Heinrich, Wolffin and Karl Bouithis, Klaus was a 15th century Swiss hermit, he renounced family, went into solitude when he believed to have visions from God; Jung only interested in the analysis of this guy's visions, not his psychology; notable is his trinity vision, which he allegedly had while in the womb as well, example of irrupt of illumination; the concentric circle floaters caused by this are mandala; vision of woman indicates androgynous nature of mystic experiences, also of Christ, the feminine bread and masculine wine;

## **PART V**

### **Psychotherapists or the Clergy (1932)**

488-493: how psychotherapy can help with spiritual suffering, a realm previously left to the clergy; there is something over and above the materialism of the brain, which would be the psyche; Freud and Adler both incorrect but not totally wrong, instinct too vague but still materialistic only, it's psychology without the psyche;

494-505: argument against materialism: no physical source of neurosis, and therapy cures them while organic methods do not; psyche affect biology of course; neurosis is a soul in conflict with itself, one that has yet to discover identity, boundary, meaning, direction; this makes the religious nature of psychology obvious; both psychology and theology need to find common ground here; therapists need to understand the problem they deal with in patients is ultimately good and evil;

506-518: the treatment needs to be more than admonishments and tasks (these help but aren't what we need); a new reformation, from the protestant church to psychology; people have lost trust in the church, a belief the church has the wherewithal to help them; the ultimate problem is the question of the meaning of life; Freud only looked at the symptoms, the surface, not the cause of the symptoms; though the symptoms can be helpful, they are a certain kind of expression of the more fundamental neurosis; the cause of the symptom, how it formed, is almost as irrelevant as the symptom itself;

519-536: the solution is to be objective about what the psyche is; the patient is the problem vs the patient has the problem, he has stepped into the problem; it's this kind of acceptance that Jung means by objectivity; the most simple is the most difficult; fundamental neurosis is conflict within the psyche, the irreconciliation, the clash, between the conscious and the unconscious; what we want to do, ultimately, is to live our own life, a life we feel is ours and has meaning, to do this we must live out our archetypes, so not only do we make the shadow in our awareness, but we make use of the shadow, Freud stopped halfway; individuation happens on its own, when we allow symptoms to transform into healthy adaptation, this process massaged with awareness; we're more likely to suffer the conflict when we know there's an inherent solution;

537-538: trust there is a spirit within that has the answers, we need to listen to it, and let it work on us and through us, listen to it and act on it; it's the same process for every religion, only the concepts change names; be sure to live a big life so that your sins are more likely to be forgiven;

### **Psychoanalysis and the Cure of Souls (1928)**

539-352: Freud only focuses on unconscious, while Adlerian approach is too focused on conscious; Freud thinks unconscious is incompatible fundamentally with conscious, Jung thinks it is; Catholicism offers way for people to understand unconscious contents through the catholic symbols, as in the Mass; plus Catholicism has confession; Protestant ministers use a more CBT approach it's implied, which is of course less helpful; there's less resistance in the confession method, plus since the protestant minister lacks proper symbols in his church, he cannot channel

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the patient's psychic content as well; Protestant cannot make the human experience objective like the catholic can, due to the lack of symbolism; growth comes from courage, not enthusiasm;

**PART VI: ANSWER TO JOB (1952)**

**Prefatory Note:** the point here is to answer the problem of the Christ/unconscious antagonism raised in Aion; also, let's answer the origins of evil, as we would call it; a look at the history of god, his many iterations, how we can see god as a combination of opposites;

**Lectori Benevolo**

553-559: psychic truths matter as well as physical truths; an idea, like the archetypes, may not be physical nevertheless are quite real; we experience the archetypes immediately through symbols; he gives away the ending here;

**Answer to Job**

560-563: let's come to terms with a contradictory image of Yahweh; there is an amoral nature to God;

I 564-574: these quotations in them we could replace God with nature or reality and it makes more sense; god is both good and evil; God needs to be portrayed as just, symbol of importance of acceptance; Yahweh is unconscious, like nature duh;

II 575-608: Yahweh needs man's consciousness, like nature needs our consciousness, symbolizes the symbiotic nature between reality and man; God didn't punish Job, Job punished himself through lack of awareness of his unconscious; the bet symbolizes Yahweh's amoral/nature aspect; Satan as a doubtful eye; for god to explain his behavior would be an unconscious that explains itself, rather it's for us to decode; Yahweh is a phenomenon; refers to privation boni as nonsensical (burn);

III 609-624: history of book of Job uncertain, unconnected from the bible; Sapientia Dei as divine wisdom, or chaos was there before the order; a decision without the feminine is rationalization, ie the feminine was part of god prior to the masculine; wisdom as a gift, like with Solomon; God Abel, Satan Cain similarities; Sophia as the mistress, Israel as the wife; Lilith as the mistress, Eve as the wife; men strive for perfection, women completeness; the point is for Job to see the unconscious nature of God ie the unconscious nature of the projection of God;

IV 625-627: Mary as Sophia in the old testament; as Mary is perfect, less feminine, she loses her ability to compensate for the masculine;

V 628-631: the divine in man and the evil (nature, unconscious, feminine) in god; when both are recognized, we're more able to achieve a symbiosis with God;

VI 632-642: man can surpass god when we see god as nature, reality; Cain and Abel like Set and Horus;

VII 643-648: Christ follows the hero myth, as such, he is both man and God; even if Christ is a myth, this would make him more true than if he was a real man;

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VIII 649-654: man as consciousness throughout Job and this essay;

IX 655-658: references to humans and believers as god; numinous holy ghost, the result of the object/subject connection, is what deifies man; Job proves he is up to the challenge of an unconscious possession, that he can work through it;

X 659-661: salvation to save man from consequences of sin, not the sin itself;

XI 662-687: fear of god is to be evermore conscious of reality, an antidote to self-satisfaction; Ezekiel's visions as archetypal ie quaternities; Gautamana the Buddha gave consciousness superordinate to god; Ezekiel thought his visions brought him closer to god, or really the god/quaternity within; Enoch and time of the giants, these are symbolic giants or the literal Atlanteans; Enoch's mandala symbolism; Christianity was prepped as a worldview in the psyche long before Christ;

XII 688-697: Job as a warning what happens when we don't recognize our own irrationality; Jung lays out how the story of Christ and god and the sacrifice makes no sense unless we view it as an allegory, symbolic story; Paraclete re holy ghost, the spirit of truth, which can continually dwell in us, what we would call the divinity within;

XIII 698-717: John dost protests too much about the darkness in God; Apocalypse as a revelation; here we see darkness in Christ; open of the book of seven seals, the Lamb of god does this, though it's more like a ram; all indicates dark side symbolism in bible, this is an irruption of the unconscious, the dark side of God and Christianity; man is ego as Christ is the self; the unconscious was ready for Christianity, otherwise, it would have never spread; more of we see the dark side of god in revelations; we become better abstract thinkers as we age, why John was able to write revelations;

XIV 718-728: more revelation breakdown; male virgins belong to the cult of the great mother; could Christ ride a white horse to signify Aquarius; antichrist as the water of Aquarius; the end of the reconciliation of opposites

XV 729-733: again, revelation was an unconscious compensation of an early Christian; this love and god-ness is diabetes; revelation is an irruption from such a diabetes conscious attitude; also indicates the irruption of a limited, non-emotional view of reason;

XVI 734-735: we need both reason and numinous objects (archetypes);

XVII 736-744: evangelical Christianity only sees the good in god, hence it's limited; psychological insights from this; Christ as the lapis; God wants to become man, which means he is inert and only we can improve upon nature ie god; god works in conjunction with man, not in opposition to him;

XVII 745-747: this view of god gives man more power, more efficacy; he is now the activator of God and so the holy ghost; only man can unite good and evil; god only bestows both upon us;



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XIX 748-757: assumption of Mary, no one discusses the psychology of it, so that's what Jung does; to be explained is not to be explained away; this only comes from a denigrated view of man; psyche is real, you guys; god = unconscious; Christ = self; incarnation = integration; salvation/redemption = individuation; sacrifice = utilize an unconscious function; Protestantism as a symbolic Mithraism; symbol of the child is joy of infancy regained in hero's journey, an integration of man, of his totality; individuation as an archetype, an innate strive within man;

XX 758: what comes first in investigation, the archetype or conscious; maybe it's both, depends; maybe it doesn't matter;

**PART VII: PSYCHOLOGICAL COMMENTARIES ON “THE TIBETAN BOOK OF THE GREAT LIBERATION” AND “THE TIBETAN BOOK OF THE DEAD”**

**Psychological Commentary on “The Tibetan Book of the Great Liberation” (1939)**

759-787: The Difference Between Eastern and Western Thinking: what’s metaphysical in the east is psychic function in the west, as Jung calls it; a universal mind is psychic truth, which matters in its own right, as if we haven’t just read ATJ; yet the west hangs onto god for some reason; do not remain as children, rather become as children; both matter and consciousness must exist, science has become a rigid, limited religion in its own right; east takes the middle road with religious cognition and cognitive religion; east more focused on subject, subjective, introversion, more IN, while west is more ES; the repression of the psyche as legitimate in western man makes his grasp of the fact of Christianity evermore zealous; questions whether we can find meaning from facts, well not without the acknowledgement of the psyche; conversely, the east bases its reality on the psyche, on the subjective; both sides need to learn from each other, west needs to learn of the psyche, and the east need to learn of material reality; the west has an intellectual defense of the self but not an emotion, value-based defense, or the bill of rights means nothing without a religion of the self, without an acknowledgment that Christ is the Self; we cannot have a bill of rights without a dominant religion that preaches we can redeem ourselves; the east seeks integration without reality, the west seeks reality without integration; we cannot have proper awareness of reality without awareness of the subject who is supposedly aware of reality, we need both; subject doesn’t mean subjective, rather the reality of the psyche; what we need to bridge this chasm from east to west is a psychologically apt transcendent function;

788-789: he doesn’t want to emotionally desecrate the text; aim here is to put this book in psychological terms;

790: The Obeisance: eastern thought more deductive, western thought inductive;

791-792: The Forward: enantiodromia, not antimony; not god vs devil, rather god and the devil;

793: Salutation to the One Mind: one mind as the unconscious; active imagination as the focus on the unconscious archetypes to energize them;

794-795: The Result of Not knowing the One Mind: big difference between knowledge of conscious mind and knowledge of unconscious mind; difficult to do the latter;

796-797: The Results of Desires: desire here re external fulfillment; mind-body dichotomy with this admonishment; though gains made through contemplation of unconscious, but not at expense of relationship with objective reality;

798-801: The Transcendent Atonement: is attained when we withdraw into the undifferentiated unconscious where nothing is distinct enough to cause conflict; easterner has no problem with god identity;

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802-803: The Great Self-Liberation: yoga unhelpful in the westerner when they have a difficult time with divinity within concept;

804-805: The Nature of Mind: the concept of intuition here, disregard of facts for possibilities;

806-815: The Names Given to the Mind: when a concept is nebulous yet vital, like mind or philosopher's stone, it receives many names, and we can learn a lot about the concept via its names; mind as the mental self, so relation here with the self, not the ego; mind linked with attainment, a transformer of energy, also potentiality and seed;

814-815: The Timelessness of the Mind: we notice this phenomenon in our dreams, the restoration of the past, the indication of the future;

816-818: Mind in Its True State: detachment as some ideal mind state; re note 28, Bruhl recanted a bit on participation mystique;

819: Mind is Non-Created: we need a more clear definition of mind here, one place east could get help from west;

820-821: The Yoga of Introspection: the one mind is the unconscious;

822-823: The Dharma Within: dharma as individuation, the path is pre-present;

824-826: The Wondrousness of These Teachings: unsure whether westerners will detach themselves in an appropriate way;

827: The Fourfold Great Path: eastern concentration is more of a fugue;

828: The Great Light: reconciliation of opposites occurs in the dark, then we come into the light;

829-830: Yoga of the Nirvana Path: to perform the action is to be the action, "Be the ball, Danny"

### **Psychological Commentary on "The Tibetan Book of the Dead" (1935)**

831-: more comparison between east and west views of the psyche; ie the Bardo Thodol, meant as a guide through 49 days transition from death to rebirth; first stage is the Chikhai, the moment of death, a great exaltation with mandala symbolism and Buddha at the center;

845-847: second state is Chonyid, or the Bardo or reality (sounds like contact with reality), where man finds out what's good and evil, what matters and what doesn't, distinguish between subject and object, the sacrifice of the ego or the conscious self, soul is in torment; Karma as archetypal patterns of behavior; Dharma as individuation; please distinguish between innate ideas and innate patterns of behavior; Dharmakaya as a cosmic seed or origin, ready to be reborn;

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848-858: the third state is Sidpa, the Bardo of rebirth, full of sexual fantasies; Freud never able to go beyond Sidpa; we're not sure what ascendance of the four faces of mt Meru means; then a regression occurs back to Chikhai, akin to Dharmakaya; the entire book is psychic truth of course, a work whose author is ultimately the collective unconscious;

## **PART VIII**

### **Yoga and the West (1936)**

859-876: western dualism negates the value of yoga, which is mind-body unison; the scientific and religious distinction is a manifestation of the mind-body dichotomy; yet we need both to make sense of each other; prana as the union of the psychological and the physical, which western man cannot do because of his innate nature;

### **Forward to Suzuki's "Introduction to Zen Buddhism" (1939)**

877-882: difficult to translate eastern terms to west fully, but Satori is enlightenment; ultimately it's to lose your illusions; once we have satori, we can view reality without our insecurities getting in the way; tao is similar to God, though I would say; Zen as a breadth of spirituality to Christianity's depth of spirituality;

883-889: Koan, an ambiguous question with no answer, meant to dissolve the ego to get at unconscious, like Lisa instructs Bart in Dead Putting Society; Koan is the eastern version of unconscious integration; auto-suggestion as a white elephant, burn;

890-899: more western versions of satori, like the freedom from biases, management of insecurities; or what we would call a religious conversion, an irruption of the unconscious; sounds like satori occurs at each initiation, the dissolve of the insecurities re ego of the old self; also describes the process by which we master a craft, or learn and then unlearn;

900-907: ultimately, though the closest practice we have to satori is therapy; auto-suggestion is self-protection;

### **The Psychology of Eastern Meditation (1943, lecture)**

908-932: yoga as an act of introversion, indicates what's important in the east, inside-out not outside-in; east becomes one with the universe, the west we want exaltation; yoga is a yoking of instinctual forces in the psyche; looks at text, originally written in Chinese; meditation begins with a withdrawal; then focus so to speak on a lotus/mandala with Buddha at the center, or Buddha arose from yoga;

933-941: again, we have the general difference of west looks outside to rise above, the east looks inside to immerse itself in unconscious; what matters is because of this, Buddha is found within man while man is found within Christ; which makes sense because separation from unconscious renders us more dogmatic; though there is similar archetypal imagery of course in Christianity as there is in Buddhism; we need to manage ie be aware of personal unconscious before we can tap into collective unconscious, so to practice yoga for a European would be to skip a step;

942-949: similar mandala symbolism; the east has their own lapis; archetypes between various religions is similar, almost like we have some kind of collective unconscious; our boy Flue; if

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you don't think cross-cultural symbolism isn't empiricism then you don't know what empiricism means;

The Holy Men of India (1944)

950-957: two holy men we'll discuss, one is Shri Romana, who Jung met accidentally; he's unassuming, has status of schoolteacher; self : ego :: god : man;

958-963: the other holy man is Ramakrishna, an elder contemporary of Shri Romana but less tolerant of material world; European occupation has blunted the eastern gift for selfhood; without the unconscious integration we will continue to get more world wars;

## **PART IX**

### **Forward to the I Ching (1950)**

964-973: I Ching is book of changes, sinologue is someone who studies Chinese philosophy; this will be Jung's views on how the text functions in the Chinese mind; Wilhelm translation gets the symbolism; China doesn't have the scientific method, while we had an enlightenment, they had a devolution with the Qing, a barbaric takeover; china more occupied with chance, and two experiments demonstrate this; causality to synchronicity is physics to psyches;

974-1001: yarrow sticks and coins used as a makeshift way to think conceptually, abstractly; would be good to check out both methods on youtube to get an idea of how they work, though in a sense it's a way to find meaning in random events, and Jung got 50 points or Ting; also matters what the points are for each coin toss, esp if points are six or nine; more acceptable to use I Ching methods if you're reflective, because then you'll consider the answers, and not only respond to them; Jung is old now and doesn't care so much what people think, and it sounds like he needs to believe in something;

1002-1018: I Ching answers illuminate the subjective view of the user, which is another way in which it can be used to aid self-reflection;