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Carl Gustav Jung's Perception of the Chinese Religious Thought in His Works

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요약

체 게 융은 현대 정신분석학을 확립시킨 지그문트 프로이트와 결별한 이후에 독자적으로 인간의 심층적인 내면을 다양하게 탐구하였다. 융은 자신의 심층적인 내면을 직접 분석하였을 뿐만 아니라 자신의 임상적인 연구가 보편적인 현상인가를 직접 경험하기 위해서 인간의 심층적인 내면을 아직도 깊게 경험하면서 살고 있는 아프리카, 인도, 그리고 북미의 인디안들의 삶의 현장을 찾기도 하였다. 그 결과 융은 인간의 심층에는 프로이트가 약간 언급은 하였지만 깊게 연구해 들어가지 않았던 집단적인 무의식이 인간의 삶 속에서 작용해 왔음을 다시 한 번 더 확신하게 되었다. 더 나아가 융은 프로이트가 생각하듯이 심층적인 내면의 에너지는 성욕(sexuality)이 아니라 그 에너지보다 더 근원적인 종교성임을 더욱 강력하게 주장하였다. 바로 이러한 측면이 본질적으로 인간의 본성을 종교적인 것으로 파악하는 종교학의 기본적인 논의와 같은 맥락이라고 할 수 있다.

본 논문에서는 융이 중국의 종교사상을 바라본 인식과정을 집중적으로 살펴보았다. 먼저 동양종교 사상을 바라본 당시 서구인들의 관점에 대한 융의 논의를 간단히 정리하였다. 그런 다음 융이 중국사상을 이해하기 위한 해석학적인 틀을 세 가지, 즉 동시성 원리, 반대의 합일, 그리고 궁극적 심층 이미지인 자기(Self)로 나누어서 살펴보았다. 마지막으로 융이 중국을 비롯한 동양사상의 맹목적인 선호내지 그 전통 안으로의 개종현상과 현대 중국사상에 대한 비판을 다시 검토 지적하였다.

핵심주제어: 종교성, 자아, 리차드 빌헬름, 동시성(synchronicity), 종교경험

1. Introduction

Human being has grown through various meetings with others: nature, neighbors, religion, friends, teachers, society, ideas and so on. Human being could not exist without the external others surrounding him or her. They have been the most necessary component for all beings. Due to this aspect, many contemporary academic fields have understood the external others as the most important part of the comprehensive human understanding. Until the 20th century, most studies of others in relation to human being had focused on the analysis of the external others.

However, after Sigmund Freud discovered the internal other, the unconscious realm of human psyche, the studies of the other has proceeded to develop the psychological aspect beyond the external dimension of other. Through Freud's analysis of the internal other as the unconscious, modern academic fields came to realize that, unlike Rene Descartes, ultimately the root of human being is not the conscious but the unconscious. It does not mean that Freud is the first discoverer of the unconscious. Before Freud's discussion of the unconscious, many thinkers have indicated the unconscious dimension of the human psyche in the West and the East. Especially religious scriptures and thinkers have shown this dimension variously. But discussions of the unconscious dimension prior to Freud proceeded philosophically without concrete empirical materials. In this sense Freud's discussion is different from the previous discussions. Most of his discussions were developed on the basis of the psychoanalytic meetings with his patients.

In comparison to the ancient or the non-cultured human beings, relatively, modern human beings do not have much understanding of the internal other. Rather modern human beings have repressed the internal other as if not to be the root of psyche. They have tried to avoid the internal other as possible as they could. To them the conscious dimension is everything and so the unconscious is not related to the modern normal human beings. It should be eradicated in the modern human life.

However, as to be shown in human history, the internal other could not be repressed or avoided permanently. It always stays in the deep level of human psyche and frequently explodes itself individually or collectively- without human

being's will and rational judgment. As a result, in human history, it has functioned creatively or destructively. In this sense, the internal other is not only the source of creative activities but also that of destructive activities in human life. Due to this reason, for a deep comprehensive human understanding, above all the consideration of human being's external relationship with others, the internal other should be understood. If the internal other is not considered, the understanding of human being would be fragmented to be very partial.

Carl Gustav Jung is one of the modern key figures to examine into the internal other beyond Freud's research. He elaborated that the deep unconscious as the internal other had existed in human psyche. According to him, the unconscious as a genuine other in human life created all kinds of cultures, civilizations, philosophies, religions, myths and so on. Thus, Jung understood human being as a positive and creative being. To Jung, unlike Freud, human psyche or spirit was not simply the cumulative containment of personal experiences. It was far beyond the level. Ultimately, he thought that the deeper realm itself of human psyche was not sexual but very religious.

Jung had much experience of the internal other since his childhood. In his childhood, he could not identify his experiences as those of the deeper internal other in terms of modern academic language. However, since he began to observe and study his cousin's medium experiences for his medical doctorate degree, he began to see the tremendous internal other of the human psyche. Afterwards, Jung's reading of Freud's historical book, *The Interpretation of Dreams* made him to think that the study of the internal other was the key to understand human being. As the result, for the first several years, Jung became Freud's most favorite disciple. However, after the periods, Jung also knew that Freud's human understanding was so limited to the personal unconscious that his experiences of the internal other, the collective unconscious could not properly be understood. Also he came to know that Freud's interpretation of the psychic energy was too sexual to understand the religious energy of the deeper human psyche, *numinosum*. Due to these fundamental differences, Jung could not follow Freud's human understanding.

After Jung was separated from Freud, he should give up his privilege as Freud's favorite disciple and begin to study the deeper internal other independently, through self-analysis of his own dreams and fantasies for several

years. At the same time, he began to study the deeper stratum of human psyche in other cultures, Africa, India, and America. He, personally, visited those countries and observed indigenous peoples to show the dynamic activities of the internal other in their life. Through his analysis of the indigenous people's life and his own patient's psychic state, he came to realize that the collective unconscious was a universal foundation of human psyche irrespective of the differences of religion, race, education, culture, age, and so on.

Like the above visits, Jung had also an opportunity to visit China¹⁾) and had a dream of a Chinese man.²⁾) But Jung directly did not visit China and observe the Chinese way of life through the meetings of the Chinese people. Nevertheless, he could understand the Chinese thought very deeply in relation to the collective unconscious. He, mainly, understood it through the reading of the Chinese classical texts, I Ching(周易), Tao Tae Ching(道德經) and Chinese alchemy texts. Especially he focused on the analysis of Taoism rather than Chinese Confucianism. He did not mention much about Confucius and Confucian texts.

The purpose of this paper does not focus on articulating Jung's analysis of the Classical Chinese thought. That would demand another paper. In this paper, I will identify Jung's attitude towards classical Chinese thought and his psychological interpretive precursors to understand it. Specifically I would like to develop Jung's perception in relation to the Chinese thought, focusing on three points. First, I would like to articulate Jung's attitude or perspective to understand the Chinese thought in relation to the current perspectives. Second, I will describe what kind of psychological precursors could be found in his study of the Chinese thought. Finally, I will point out Jung's limitation and contribution to understand other cultures or religious traditions.

II. Perspective

When Jung studied Chinese thought, he was very cautious of being misunderstood in general academic fields. In the discussion of his perspective toward Chinese thought, he clearly pointed out the difference from the current

1) Frank McLynn, *Carl Gustav Jung* (New York: St. Martin's Press, 1996), P.368.

2) *Ibid.*, 320.

perspectives. In that time, the main perspectives to study other cultures or religions including the Chinese thought were the Christian missionary, the materialistic, and the theosophical or the new age oriented.

Jung criticized the three perspectives very severely. He criticized them in *The Spiritual Problem of Modern Man* (1928). The first perspective was the Christian missionary's point of view. He pointed out that the one-sided Christian perspective did not concern the perspective of the Chinese thought. This sort of perspective doggedly insisted on its own perspective as if the absolute Christian truth belonged only to the Western historical Christianity, and the white Christ was the only redeemer.³³⁾ In the current times, unfortunately, this sort of perspective was still easily found more in the Eastern or the African Christian's life than the Westerner's. Jung indicated the problem of this perspective and ridiculed the missionary perspective as a naive comedy.⁴⁴⁾ The second perspective was the theosophical or new age oriented view. After the extreme rationalism or the scientism came to expel the traditional source of life/religion in the West, many Westerners were wondering for the fulfillment of their spiritual starvation. Even though they were knocking their traditional spiritual doors, mainly Christianity, they could not be satisfied. Thus, many Westerners tried recently to find out the alternative spiritual traditions, especially from the Eastern religious traditions.

Such Westerners had an association for developing several alternative traditions of Christianity in the West. One of them was a theosophical society. In reality many Westerners became to know the Eastern traditions through the society. However, their learning and understanding of the Eastern traditions, including the Chinese thought, was very partial and superficial. The problem of their understanding was in their attitudes toward the Eastern traditions. In other words, they did not learn and understand the Eastern traditions through their genuine experience of conversion or sincere mental anguish. They naively understood the alternative tradition as an interesting hobby for their instant religious satisfaction.

Jung criticized this trend of the current Western theosophy or the naive followers of the Eastern tradition. He sharply ridiculed that Western theosophy is

3) C. G. Jung *The Spiritual Problem of Modern Man*(1928) in CW. 10, Par. 185.

4) *Ibid.*

an amateurish, indeed barbarous imitation of the East.⁵⁾⁾ He, in a memorial writing, Richard Wilhelm(1930), more stoutly criticized such Western followers as spiritual beggars.⁶⁾⁾

The third perspective was the materialistic view. The above two perspectives were mainly related to the specific religious traditions or the followers of them. The materialistic perspective was related to Jung's medical colleagues or the modern sciences including medical science. In fact, due to the different opinion from the current medical view concerning human being, Jung was misunderstood in many ways. The current materialistic view was playing a role like an ideology not only in the field of medicine but also in that of other sciences. This perspective was also applied to understand other religious traditions. It interpreted the Eastern religious traditions as superstitions. The materialistic followers, in extreme case, regarded even the spiritual desire as to be derived from the material conditions of life. Thus, they seem to think that the spiritual desire naturally would disappear if the conditions would be fulfilled.

Unfortunately, in the East, the last perspective was not sufficiently criticized in comparison to the other views. Meanwhile, the Christian view has still been perceived and criticized as the most problematic perspective. Because of this tendency, the Christian view has been understood to be criticized in the East. In contrast, the theosophical view has softly been accepted In the East.

Jung thought that the three perspectives were not proper tool to understand other traditions. He suggested a new, different perspective in terms of a depth psychology. He tried to understand the Chinese thought in the light of the universal human psychic foundation, the collective unconscious. He had an effort to understand the Chinese thought, focusing on the common humanity. He, in several places, described his perspective to approach the Eastern traditions including the Chinese thought. He, especially, stressed his perspective in the interview of a radio program. Jung had a radio talk in Munich, 19th of January 1930. He clearly said his view and why he had much interest in the Chinese or the Indian religious traditions. The main reason that Jung had an interest in the Chinese thought was due to his discovery of the collective unconscious in human

5) *Ibid.*, Par.188

6) C. G. Jung, *Richard Wilhelm: In Memoriam*(1930), in CW. 15, Par.88.

psyche. Jung thought that the Chinese classical texts were good examples to reveal and show the realm of the collective unconscious in human psyche.⁷⁷⁾

While Jung was struggling to show the universality of human psyche irrespective of age, race, religion, education, social status and so on, the discussion of universality in human psyche and its expressions in religion, myth, culture were dominated by the theorists of migration.⁸⁸⁾ According to them, myths, belief systems, sacred images, and cultures were very similar or identical because of the reproductions to be migrated from the original places of ideas. Such migration theory from one place to another place presupposed the thought of the semination of an original idea or image all over the world.

Jung did not agree with the migration theory. Instead, he argued that the constituents of the collective unconscious, archetypes were the main source to express the similar or the same mythological symbols. In the realm of consciousness or the personal unconscious, all cultures, myths and races seem to be very different, but, in the deeper level of human psyche, they are similar. The consciousness or the personal unconscious differences disappear in the collective unconscious. Jung articulated this point in one of his important lectures. Let's listen to his *The Tavistock Lectures*(1935).

If you live with the yellow man you get yellow under the skin. You can not prevent it, because somewhere you are the same as the Negro or the Chinese or whoever you live with, you are all just human beings. In the collective unconscious you are the same as a man of another race, you have the same archetypes just as you have, like him, eyes, a heart, a liver, and so on. It does not matter that his skin is black. It matters to a certain extent, sure enough he has probably a whole historical layer less than you. The different strata of the mind correspond to the history of races.⁹⁹⁾

As the above quotation shows, Jung understood the other cultures including the Chinese thought as the different archetypal expressions of the universal collective

7) C. G. Jung, *A Radio Talk In Munich*(1930) in CW. 18, Par. 1286.

8) Ibid.,1287.

9) C. G. Jung, *The Tavistock Lectures*(1935) in CW. 9 Par. 93.

unconscious. Due to this reason, like theosophists or followers of the new age movement in the West, he did not envy for the Eastern thought blindly. In contrast to Christian missionaries or scientific materialists, Jung did not criticize or eradicate the Chinese thought as a lower form of human thought. To the Western followers of the Chinese thought, Jung advised them not to follow it blindly or sentimentally. Further he wanted them to understand their own traditions more deeply. And to the negative missionaries or the destructive materialists concerning on the Chinese thought, Jung urged to understand the alien Chinese thought more sympathetically.

Furthermore, Jung did not think that the psychological meaning of Chinese thought was only limited to China or the Eastern countries geographically. Jung thought that a similar thought to the Chinese thought could be found in the Western minor traditions such as mysticism, alchemy, and Gnosticism. The only difference between the Chinese thought and the Western thought, to Jung, was in the fact that the main traditions of the West were similar to the minor traditions in China, and in reverse, the minor traditions in the West were similar to the major traditions in the East. In this sense, the Western situation was perceived as the opposite of the Eastern to Jung. Thus Chinese thought was seen as a grand symbol system to make Jung to reflect upon the missing part of the main Western traditions critically. Namely, Chinese thought was perceived as an indicator to show the problems and the therapeutic directions of the present Western traditions. In Jung's study, Chinese thought was no more than this perception.

III. Psychological precursor to interpret the Classical Chinese Thought

Since 1916 Jung had been collecting and reading the Gnostic materials to prove the existence of the collective unconscious. During that time, Jung also extended his study into the Eastern thought. In that time, Jung happened to study one of the Chinese classical texts, the I Ching(周易). He spent a lot of time to master the meaning of the hexagrams of the I Ching and to apply it to the real life problems. Nevertheless, he did not have the chance to penetrate into the heart of the I Ching

However, he had an opportunity to study the I Ching more deeply. Especially,

when he met the greatest living European expert on the I Ching ¹⁰⁾ in the meetings of school of Wisdom at Darmstadt, 1922, he quickened his interest in the I Ching more passionately. In that time, Richard Wilhelm was an ex-Christian missionary and finished translating the I Ching into German. Jung discussed the thought of I Ching satisfactorily with Richard Wilhelm. After one year, 1923, he invited Richard Wilhelm for a lecture in the Psychology Club in Zurich.¹¹⁾ Since that time, to Jung, Richard Wilhelm became a closed friendly mediator to guide and introduce Chinese thought and texts. Perhaps, without Richard Wilhelm's exact guidance of the text, Jung's understanding of the Chinese thought could not develop. After discussions with Richard Wilhelm about the Chinese thought, Jung's thought became more mature and creatively extended into many other fields, folklore, mysticism, religion, anthropology, mythology, Eastern thoughts and so on beyond the medicine.

At the same time, through discussions with Richard Wilhelm, Jung also came to realize that the goal of Western psychological development as self realization was the same as to be shown in the Chinese mandalas. In fact, during that time, Jung himself painted several mandalas according to the images that he saw in his dreams.

Jung had another opportunity to study the Chinese thought due to Richard Wilhelm's guidance. In 1927, Jung received a letter with a Taoist alchemical text, The Secret of the Golden Flower(太乙金華宗旨). In the letter, Richard Wilhelm suggested to Jung to write a commentary about the text that he finished translating it into German.¹²⁾ This was another opportunity to study the Chinese thought, especially, Chinese alchemy and Taoism. After Jung read the text precisely, he was very surprised that his psychological understanding of human being was the same as the process that the text showed the Chinese human understanding. He realized that his way to understand human being more deeply was paralleling with that of the Chinese alchemy. Because of his writing a commentary on The Secret of the Golden Flower, Jung understood the deeper

10) Frank McLynn, *Carl Gustav Jung*(New York: St. Martin's Press, 1996), P.268.

11) Ibid., 269.

12) C. G. Jung, *Memories, Dreams, Reflections, Recorded and Edited by Aniela Jaffe*(Fontana Press, 1961), P. 222-23.

dimension of human psyche, more concretely. This was a stimulus to let Jung study the Western alchemy passionately.¹³⁾³⁾

Jung also studied one of the oldest Chinese classical texts, Tao Te Ching(道德經) in collaboration with the above texts. However, strangely, he did not have much research on the classical Confucian texts, even generally, not to mention the thought of Confucius and Confucianism. He did not analyze the psychological meaning of Confucianism in contrast to his concern on the I Ching, Taoism and the Chinese alchemy.

After Jung understood precisely the Chinese thought with Richard Wilhelm's guidance, he indicated the psychological meaning of the Chinese thought. Jung tried to articulate three main psychological principles in the Chinese thought.

First, as to be known, Jung did not develop the principle of synchronicity in terms of a speculative philosophical analysis but did it through various personal experiences and dream analyses. Thus, his study of the principle proceeded empirically. Jung had many experiences that the causality principle could not explain thoroughly. Like Jung's experiences, many mysterious experiences have always happened in human history. Nevertheless in the West, a general presupposition in human life suggested that all experiences of human life should happen on the basis of the relationship between cause and effect. It insisted that the pure causality or chance could not happen. Jung had much difficulty with the absolute principle of causality as the only way to explain experiences. For example, identical thoughts between two (or more) persons, identical symbols between cultures could not be explained only by the principle of causality. If we tried to find out many cases of synchronistic experiences, we could do them. Many cases could be easily recollected in our personal life.

Jung, in contrast to the consciousness (reason or ego), thought that the collective unconscious had produced many cases of acausality. Later, he collected many cases and understood them according to the principle of synchronicity. He emphasized on this principle to understand human psyche more deeply. After he had many personal experiences and interpreted synchronistic dreams, he extended his research to the various literary texts, especially, I Ching which was a Chinese

13) C. G. Jung, *Foreword of 'Commentary on The Secret of The Golden Flower'*(1929) in CW. 13.

standard science textbook¹⁴⁾⁴⁾ founded on the principle of synchronicity.¹⁵⁾⁵⁾

Second, Jung understood human psyche in terms of a dualistic topographic perspective. He divided it into the consciousness and the unconscious. More specifically, he articulated the dualistic aspects of human psyche. For example, he divided human personality into two parts, the external personality, persona, and the internal personality, anima or animus. Also regarding personality types, he divided the two types and four psychological functions. In the case of the personality type, he contrasted the introversion type to the extroversion type, and in the case of the function, he separated thinking function from sensation function and emotion function from intuition function. And he interpreted many religious or philosophical opposite ideas, for instances, evil and good, male and female, matter and spirit, mother and father, or heaven and earth.

Jung thought that the Chinese thought had developed such contrary psychological principles as the fundamental components of the Chinese thought. He indicated them, Yang(陽) and Yin(陰). According to his interpretation of the principles, Yang represented the light, warm, day, masculine principle and Yin the dark, cold, moist, feminine principle. However, it does not mean that the former principle does not have any aspect of the latter principle, and vice versa. Even though Yang has its own properties, it also contains the seed of Yin within its own principle. The case of the Yin would be the same. ¹⁶⁾⁶⁾

This contrary principle has played a fundamental role in the Chinese thought. The Chinese thought did not insist on the only one principle against the opposite principle. Traditionally, Chinese thought regarded the other principle as the compensation principle for the fulfillment of wholeness. Due to this inclination of the Chinese thought, Jung identified the Chinese thought psychologically as all-inclusive consciousness.¹⁷⁾⁷⁾

Even though Jung discovered dualistic principles in human psyche, he never thought that they were completely separated and fragmented. He always thought that they were linked as oneness originally, but, in the process of differentiation,

14) C. G. Jung, *Richard Wilhelm: In Memoriam*(1930) in CW. 15. Par. 80.

15) Ibid., 81.

16) C. G. Jung, *Psychological Aspects of the Mother Archetype*(1938) in CW. 9, Par. 197.

17) C. G. Jung, *Commentary on The Secret of the Golden Flower*(1929) in CW. 13, Par. 15.

they were separated positively for some time. In fact, they needed each other for its wholeness. Because of this aspect, the Chinese thought does not regard the contrary principle as an evil or an element to be excluded forever. It is a necessary part for the fulfillment of wholeness. In this sense, the Chinese thought emphasizes on the balance of the two principles. Jung understood this aspect deeply from the study of the Chinese thought. Let's hear Jung's thought in his critic on the modern civilization regarding the two principles.

Whatever a civilization reaches its highest point, sooner or later a period of decay sets in, but the apparently meaningless and hopeless collapse into a disorder without aim or purpose, which fills the onlooker with disgust and despair, nevertheless contains within its darkness the germ of a new light.

118)

Third, Jung thought that the consciousness or the ego in human psyche was not the center of personality. Rather, the ego was a part of whole human psyche and an expression of the psyche. Nevertheless, in the West, since the Enlightenment, the consciousness or the ego has functioned as the fundamental center and condition of human existence. As the result, the extreme rationality has been the absolute criterion of human life. Without corresponding to the rationality, human life has not been understood as a normal life. Due to this tendency, the realm of religion has been reduced or excluded in modern human life.

Jung tackled such modern human understanding as a parochial perspective. He wished the modern academic scholarship to see the other dimension of human life which could not to be identified in the perspective of rationality. He showed many materialists that the consciousness was a part of human psyche through his individual dream analyses and literary researches. According to him, the center of human personality should function as the mediating symbol to unite the consciousness with the unconscious. To fulfill the human personality, unlike the modern understanding of human beings as a fragmented, the unconscious should not be excluded or repressed but unified in human consciousness. Jung thought that the new center of human personality as Self would function to unite them.

18) C. G. Jung, *The Meaning of Psychology for Modern Man*(1933) in CW. 10, Par. 295.

The unity is not fulfilled in a moment but in the continuing process of human life. Jung identified the process as that of individuation.

Jung elaborated the Self in the Chinese thought. The name was different, but had the same meaning or function. Jung indicated it as Tao(道). According to him, Tao was the most important idea of the Chinese thought and functioned as the unifying symbol in human life. Especially Jung showed that Tao was a middle way between the opposites, Yang and Yin. Yang and Yin could be unified by the middle way. Tao was realized through the process of the continuing unity of Yang and Yin. Thus, Tao is not only the cause of unity but also the result of the unity. In other words, Tao is ultimately the beginning and the end of world.

The realization of Tao was psychologically the extension process of the consciousness through the complements of the unconscious. The consciousness should be always renewed through the restoration of the link with the unconscious. In this sense, the realization of Tao is a kind of creative process of human personality. In other words, the process is that of conscious realization of interiorly hidden personality in the unconscious. The following quotation would show this point.

The undiscovered vein within us is a living part of the psyche; classical Chinese philosophy names this interior way Tao, and likens it to a flow of water that moves irresistibly towards its goal. To rest in Tao means fulfillment, wholeness, one's destination reached, one's mission done; the beginning, end, and perfect realization of the meaning of existence innate in all things. Personality is Tao.¹⁹⁾

IV. Conclusion

Until now, I have developed this paper focusing on Jung's perception of the Chinese thought. Especially, I tried to articulate Jung's attitude or perspective towards the classical Chinese thought and his psychological interpretive precursor of it. As it has been known, Jung's perception of the Chinese thought was not a dogmatic like the missionary and the materialist and a blind follower like the naive

19) C. G. Jung, *The Development of Personality*(1934) in CW. 17, Par. 323.

theosophist. His perspective was far beyond the current perspectives. Also Jung articulated three precursors to interpret the classical Chinese thought. I do not find any problem in his interpretive precursors but I came to realize that his perspective has revealed some problems. First of all, his perspective could not have the room to understand a genuine or sincere conversion from a particular tradition to the Chinese thought. He could not understand the genuine followers of the Chinese thought. Of course, as he criticized, there have been many spiritual beggars to adopt the Chinese thought blindly. Secondly, his perspective was not to understand the genuine missionary's work in China. There have been the destructive missionary and the materialist in China, but also the respectful missionary and the humane materialist not to prevent the Chinese persons to fulfill their wishes in their life. Unfortunately, this point was not considered sufficiently in Jung's understanding in relation to the Chinese thought.

Furthermore, when we began to understand his perception of the Chinese thought including the Eastern thought, he did not consider sufficiently the present Chinese life or thought. He mainly considered the ideal Chinese thought in the classical Chinese texts. In terms of the ideal Chinese life, he criticized the modern Chinese way of life. According to Jung's view, the modern Chinese life was fragmented from the traditional, spiritual life source, Tao, because of the one sided emphasis on the materialistic rationalism²⁰⁾ Fortunately, the recent reevaluation of the Chinese classical texts and their meaning in contemporary China would water down Jung's worry about the modern Chinese way of life. For example, the research materials of Sichuan University(四川大學) and its Institute of Taoism and Religious Culture(道教與 宗教文化 研究所) would show the effort to materialize the ideal Chinese way of life in the contemporary China.

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〈A Comparative Study of C. G. Jung's and A. N. Whitehead's
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