

VOLUME 11: PSYCHOLOGY AND RELIGION: WEST AND EAST  
Abstracts of the Collected Works of C. G. Jung

Volume 11: Psychology and Religion: West and East

Psychology and religion. 1. The autonomy of the unconscious.

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 3-33).

In the Terry Lectures given at Yale University in 1937, a demonstration is proposed of the perspective from which medical psychology views religion. Religion must be taken into account by psychologists, since it represents one of the most ancient and universal expressions of the human mind; but it is felt that the approach of psychology must be scientific, empirical and phenomenological rather than philosophical or metaphysical. Religion is defined for the purposes of this study as the belief in an external dynamic force which controls the human subject, and as the ritual acts carried out by men to produce the effect of this dynamic force, the numinosum. Religion is seen as an attitude of mind rather than any creed, although the creed is a codified form of the original religious experience. In the story of a patient who was convinced he had cancer, but whose real difficulty lay in obsessive drives he did not want to recognize, the desire of men in general to avoid revelatory contact with the unconscious is stressed; from primitive times to the present, man is seen to construct ritual and taboo to protect him from the voices of his dreams and the content of his unconscious. The definite forms and laws of the Church are seen in this light. Two dreams with specifically religious manifestations are briefly analyzed to demonstrate the existence of these inner voices and experiences, particularly the two figures of the anima and animus. Each is seen as a psychic representation of the minority of genes in the body; the anima, or female figure, appears in the imagery of the male's unconscious, and vice versa. It is felt that the processes of the unconscious are just as continuously active as those of the conscious mind, and that dreams are manifestations of this chain of events that can be experienced in the conscious. I reference.

Psychology and religion. 2. Dogma and natural symbols.

In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 3-41).

The importance of dream analysis as a means of contacting the unconscious is stressed in an account of the therapy of a particular patient, a scientist who had numerous dreams of a religious or mystical character. The unconscious is seen as the completion and enrichment of the personality, having a superior insight and knowledge lacking in the conscious self. The integration of all parts of the mind is considered the ideal goal of

therapy. The Catholic defenses against immediate experience and its ambiguity in the particular case cited are similar to other religious dogma and pagan ritual which represent the formalized acting-out of psychic material so that the individual need not confront that material directly, immediately, in his own unconscious. It is observed that Protestantism, having divested itself of much of the ritual and codes of the Catholic Church, leaves the individual to confront his sins alone; this development has led to the uneasiness and anxiety, but also to the alertness and analytic nature of modern society. The dreams reported in the case study are examined for their archetypal material, those primordial ideas or tendencies of thought which are common to all human psychic experience. The significance of the number four, represented in one dream by a pyramidal shape, is discussed in its many manifestations in other dreams and in the history of myth and religious thought. Other alchemical symbols associated with the number four are the circle and the Philosopher's Stone. The latter symbol of the perfect living being is found to be an allegory of the Deity repeated by a number of early theorists. The Christian representation of God and the Trinity is compared to other systems in which the Deity is represented by the unity of four elements; the missing fourth element in religious doctrine is seen as the Devil. Although this fourth element is suppressed in the Christian religion in an expression of certain moral and mental attitudes of the practitioners, the unconscious supplies the fourth element in its various manifestations. 7 references.

Psychology and religion. 3. The history and psychology of a natural symbol. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 64-105).

Some of the archetypal symbols which have correlates in religion are discussed. A circle divided into four parts, the Philosopher's Stone, is a symbol that seems to recur throughout history. Four elements, four colors, and quaternity of gods correspond to the four parts of the circle, - in the Western tradition the fourth part of these systems is earth, blue, and Mary respectively. The fourth part is slow in being accepted as it is part of the eternal duality of heaven and hell, air and earth, male and female; it is symbolized in dreams by the anima, that part of the unconscious suppressed by the male. The unconscious and the conscious striving for unity, are symbolized by the mandala and the squaring of the circle, collective symbols found in dreams. In modern times, no deity is observed to be symbolized in the center, but there is some representation of the center as the self. A self that has merged conscious and unconscious has come to terms with its shadow. It is through knowing the dark side of of psyche -the shadow -- that we find salvation, for the repressed or suppressed shadow fights to the surface in even more frightening forms. Gods are not created, they are taken on. There is no freedom of choice; if one has an unconscious desire, it is really the desire that possesses him.

Part of accepting one's psyche as one's self is realizing what is there and reconciling it with one's consciousness. There is the symbolic circle holding together the four parts of the stone, or the realization of the wholeness of man. These symbols of wholeness and unity recur throughout history in dreams and other psychic manifestations seemingly without the influence of tradition or knowledge of religion of any type. Such a continuity can only exist if one assumes certain unconscious thought forms or archetypes to be an inherited a priori process. Accordingly, an archetype is a structural quality or condition peculiar to the psyche, but somehow connected with the brain. The mandala symbolizes belief, and neurosis a lack of faith. The choice between mandala and neurosis is deeply personal and subjective, but the continual choice of the mandala throughout history is seen as an objective fact. 7 references.

A psychological approach to the dogma of the Trinity. Introduction.  
In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 107-111).

It is contended that in a psychological study of Christian symbolism, which involves a dissection of the dogma of the Trinity, neither the validity nor the sacredness of the symbols examined is in question; they are studied in terms of their psychic function. This study, far from degrading the value of these symbols, is considered to be a confirmation of their essential nature as part of the human psyche.

Psychological approach to the dogma of the Trinity. 1. Pre-Christian parallels. 1. Babylonia.  
In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 112-115).

Primitive pre-Christian antecedents to the Trinity are explored. There have been many primitive symbolic triads, one of the most important being the Babylonian triad of Anu, Bel, and Ea. Anu was the lord of heaven; Bel was the lord of the lower realm, earth; and Ea was the god of the lower realm of the watery depths. In most of these primitive triads there were some family relationships, mostly father-son although there were others. Another theme involves one member of the triad being part man and part god. Analogies between Babylonian and alchemical symbols are mentioned.

A psychological approach to the dogma of the Trinity. 1. Pre-Christian parallels. 11. Egypt.  
In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 3-41).

An ancient Egyptian, archetypal, pre-Christian antecedent of the Trinity is described, in which three gods -- the homoousia of Father and Son, and ka,

the procreative power of the deity -- form a triunity not unlike the Christian symbolic configuration. The passing of these ideas into the Hellenic Osir-is/Horus/Isis myth is noted, as is its influence on Christian dogma. 1 reference.

A psychological approach to the dogma of the Trinity. 1. Pre-Christian parallels. III. Greece.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 117-128).

The mathematical speculations of the Greek philosophers are discussed as important pre-Christian antecedents of the number symbolism of the Trinity. One is the number from which all others have sprung and is perfect, being neither male or female, odd or even. Two or the "other" as it is called in some languages, divided the qualities into good and bad, male and female, heaven and hell. Both one and two are necessary because as a single element one would be shapeless and two nonexistent. On the second day of creation evil was made, making two a sinister number. The number three is the first uneven number and is a masculine number. Three defines form, whereas two only designates a two dimensional plane. The three points are combined into an equilateral triangle to symbolize the trinity. The number four is left out of Greek number symbolism and denied because it is a female number, and is not well understood. Plato tried to explain the creation in terms of mixing the divisible and the indivisible, and in terms of the mixing of the same with the different. It is the combination of these two pairs that gives us the combination mean and the third form. The description of this combination encircled is the sign for city and corresponds with the mandala. 2 references.

A psychological approach to the dogma of the Trinity. 2. Father, Son and Spirit.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 129-137).

The archetypal model for the Trinity (Father, Son, and Holy Spirit) is discussed as it manifests itself in Greek philosophy. The three Persons conceived by Plato are noted to be related by opposition, while the Christian Trinity is based on unity. It is concluded that the Christian symbol did not derive from the Greek, but rather that both were derived and conceptualized from more ancient archetypal elements. The relationship of the Holy Ghost in the Trinity, that of a life force proceeding from both Father and Son, is observed to resemble Egyptian kingship theology more than Greek. In both these symbolic systems the feminine element is excluded. The figure of the Son as the revealed God is seen also in the Persian symbol of Gayornart, the Original Man, and later in the Gnostic redeemer figures; but the archetype's actual origin is unknown,

prehistorical. The other figures in the Trinity are considered to have the same eternal nature. It is noted that only recently has Christianity become aware of and accepted to some extent the similarities of their dogma with the dogma and ritual of other cults.

A psychological approach to the dogma of the Trinity. 3. The symbola. I. The Symbolum Apostolicum.

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 138-141).

The unfolding of the archetype of the Trinity in Christian dogma is examined, and the various textual formulations of the Trinity relationship are mentioned as successive attempts to give rational symbolic expression to a primordial archetype. The first attempt to summarize these preconscious beliefs is the Apostle's Creed; in it the Trinity is latent, and its members are interchangeable in name and function. 1 reference.

A psychological approach to the dogma of the Trinity. 3. The symbola. H. The symbolum of Gregory Thaumaturgus.

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 142-143).

The trinitarian philosophy of Gregory Thaumaturgus, revealed to him in a dream, held the figures of the Trinity to be equal to each other. According to his former teacher Origen, however, the Father had more power than the Son, who in turn was more powerful than the Holy Ghost.

A psychological approach to the dogma of the Trinity. 3. The symbola. III. The Nicaenum.

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 143-144).

The text of the Nicene Creed is given as an example of one of the attempts to explain the relationship between the figures of the Trinity. It is noted that in this creed the Father and the Son have a homoousian relationship; that is, they are from the same substance. The Holy Ghost is not included in the creed. 1 reference.

A psychological approach to the dogma of the Trinity. 3. The symbola. IV. The Nicaeno-Constantinopolitanum, the Athanasianum, and the Lateranense.

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 144-147).

Three explanations of the Trinity are represented by the Nicaeno-Constantinopolitanum, the Athanasianum, and the Lateranense creeds. The

Holy Ghost is seen in the first as equal with the Father and the Son, but he proceeds from the Father only. The Athanasian creed insisted on the equality and eternality of the three persons. In the Creed of the Lateran Council, the three are declared equal but the Son is begotten by the Father, and the Holy Ghost comes from both the Father and the Son.

A psychological approach to the dogma of the Trinity. 4. The three persons in the light of psychology. 1. The hypothesis of the archetype.  
In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 148-152).

According to the archetype hypothesis, which states that some tendencies of mind predate the conscious development of man, all religious theory and creed surrounding the Trinity has grown up around the archetypal idea of a triad. The statement that dogmas are inspired by the Holy Ghost indicates that they are not the product of conscious cogitation and speculation but are engendered by sources outside consciousness and possibly even outside man. The history of the Trinity is seen as the gradual crystallization of one of these archetypes.

A psychological approach to the dogma of the Trinity. 4. The three persons in the light of psychology. 11. Christ as archetype.  
In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 152-157).

Christ is seen as a major manifestation of the collective unconscious that is forced into a rational/religious structure. Christ, the God man, has little personal history; instead, history has forced itself on him. He is the archetypal hero, showing all the signs: improbable origin, divine father, hazardous birth, precocious development, conquest of the mother and of death, miraculous deeds, a tragic, early end, a symbolically significant manner of death, a wide range of consequences of his death. The symbol of self and the God image are indistinguishable. The self is thus synonymous with the inner Christ; it is the god within the psychic totality of the individual. Anything man postulates as being a greater totality than himself becomes a symbol of the self. The Christ figure itself is incomplete because it lacks evil, a necessary part of nature. It is through a blending of good and evil that self-realization is reached. The self embraces the inconceivable unconsciousness in the form of symbols, as the archetypal life of Christ is described in symbolic images.

A psychological approach to the dogma of the Trinity. 4. The three persons in the light of psychology. III. The Holy Ghost.  
In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 157-163).

The Holy Ghost holds a unique position in the Trinity in that it is his function to propagate faith in man. It is through this faith engendering function, similar to the life engendering relationship between the Father and the Son that we are children of God. The Holy Ghost did not arise from the natural situation; rather he is a product of human reflection added on to the natural sequence of father and son. To try to understand the Holy Ghost as a feminine archetype would be to ignore the qualities of a life common to the Father and the Son and the Holy Ghost's role of procreating in man and bringing forth the works of the divine parentage. The forces that motivate trinitarian thinking are impersonal, arising from the collective psyche; they express an unconscious far surpassing all personal needs -- that of the integration of the unconscious with the conscious, which makes man a psychic whole.

A psychological approach to the dogma of the Trinity. 5. The problem of the fourth. 1. The concept of quaternity.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. It. 2nd ed., Princeton University Press, 1969. 699 p. (p. 164-180).

The power of the dogma of the Trinity is readily acknowledged, but there seems to be a part that is missing. It is the fourth function of the conscious psyche, the feeling function, that does not cooperate. The other three: thinking, sensation, and intuition follow rational thought, but the fourth, feeling, is a regressive state allied with the unconscious. It can be suppressed but only at the expense of the conscious function. From this archetypal structure come other natural quaternities into which the world seems to be divided according to various philosophies~ others are the four elements, four prime qualities, four colors, four castes, etc. Already in the Trinity there are three parts to the quaternity: Father, Son, and Holy Ghost. The fourth part must be the devil or Lucifer, since in the basic duality of the structure of nature, good must have evil to have substance. The relationship among the elements of the Trinity and the fourth element is explored. It is from the Father that Satan sprang, for he is called the first Son, and Christ the second Son, This places Christ, who stands for all that is good, in opposition to Satan, who is evil. Christ cannot overcome Satan on his own, instead he requires the ministrations of the Holy Ghost, a reconciliation of opposites and hence the answer to the human suffering that Christ personifies. In the diagram of the quaternity, man's salvation is shown in the form of the cross, itself a quaternity. It is contended that there can be no such thing as "beyond good and evil," that the notion only encourages self-deification, and that what is needed to reconcile the two is the holy and unifying spirit and comfort of the Holy Ghost. 1 reference.

A psychological approach to the dogma of the Trinity. 5. The problem of the fourth. 11. The psychology of the quaternity.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 180-187).

To interpret the Trinity symbol psychologically it is considered important to begin at the individual level and to regard the symbol as an expression of the psyche, It is possible to do this because the collective ideas represented in religious dogma are derived from the individual consciousness. The Father represents the early state of development of consciousness. This consciousness is a passive unreflecting state of awareness without any intellectual or moral judgment. In a second transformation, the Son usurps the Father's role by forming a violent identification with the father and by subsequently killing the father. This is not in itself an advancement, but it does force the isolated individual to discriminate and reflect rather than to simply act out of necessity or ignorance. The third transformation is the recognition of the unconscious and subordination to it through the union of psychic opposites with no personal designation.

A psychological approach to the dogma of the Trinity. 5. The problem of the fourth. 111. General remarks on symbolism.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11 - 2nd ed., Princeton University Press, 1969. 699 p. (p. 187-192)

The fourth element of the archetype of unity and redemption, missing in the Christian concept of Trinity, is characterized as the element of oppositon, which alone can give the triad reality. No other formulation will satisfy the needs of the unconscious. This, then, is the function of all symbols; they are allegorical representations of the unconscious processes, accepted universally because they are recognized by the unconscious. The quaternity symbol as one of these archetypal manifestations is seen to occur in dreams as well as the consciously constructed dogmas and rituals; some typical appearances of four figures in dreams are reviewed. Since the unity of the four is completion of the religious and psychic experience, the imago Dei aspect of the quaternity may be identified with the self. The implications of these archetypal symbol structures for the psychotherapist are considered; it is felt that neurotic dissociations cannot be repaired by intellectual or purely practical methods, but rather by the integration of symbolic dream images into the patient's consciousness.

A psychological approach to the dogma of the Trinity. 6. Conclusion.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 193-200).

The Trinity expresses man's need for spiritual development and independent thinking, but this is not the only activity of the psyche. It is through the essential unity of the three part process (Father, Son, and Holy Ghost)



that unconscious maturation occurs in the form of instinctive, psychic, and regularly timed occurrences. The symbolic expression of the trinity is seen as a continuing conscious realization that has occurred over the centuries. The three forms of God differ in that the Son proceeds from the Father, and the Holy Ghost comes from both the Father and the Son; the Son is understood as the symbol of self and the Holy Ghost as the self's actualization in man where man enters in unity with the substance of God. A fourth and largely ignored symbol is the first Son or the fallen angel; he is eternal and autonomous. He is the Antichrist; it is the opposition between the trinity and the first Son that makes a whole. This symbol is the realization of evil that completes the self. Individuation requires the realization of the shadow as a part of one's personality and the integration of it into one's consciousness. Religion is the revealed or dogmatic way to individuation; it is a formalization of preconscious knowledge valid for the unconscious even if our intellect does not grasp it. 1 reference.

Transformation symbolism in the Mass. 1. Introduction.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 201-207).

In the introduction to the topic of sources of the Mass, several references to transformation in the Bible are cited, particularly in I Corinthians. Two distinct ideas are seen to be blended in the Mass: the first idea is *thysia*, from the word to slaughter or sacrifice, means the flaring of the sacrificial fire when the gift offered to the Gods is consumed; the second is *deipnon*, meaning a meal at which sacrificial food is eaten. Hebrews 13:10-15 is also considered a possible source for the Mass. In it are the ideas of perpetual sacrifice and eternal priesthood, both essential in the Mass. However, it is the transformation that is the miracle of the Mass. Its ritual amplifies this transformation step by step until the climax is reached -- the consecration. It is at this moment that Christ is present in time and space as the revelation of something existing in eternity. The rite is necessarily and in each of its parts a symbol seeking to describe the mystery of the human psyche.

Transformation symbolism in the Mass. 2. The sequence of the transformation rite. 1. Oblation of the bread.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 208).

In a discussion of the symbolic value of the Mass, the lifting up of the Host is seen as a sacrifice which is made sacred by exaltation. Analogies are mentioned between this ritual, the account in Justin of the cleansed lepers in the Temple, and the later alchemical idea of the naturally imperfect substance made perfect by alchemical art.

Transformation symbolism in the Mass. 2. The sequence of the transformation rite. 11. Preparation of the chalice.

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 209-211).

The symbolic value of that part of the Mass in which water and wine are mixed in the chalice is examined. It is noted that in many early rituals the chalice contained only water; this fact is taken to indicate that the interest of the Mass lies in the symbolism rather than in the strict observation of the sacrament.

Transformation symbolism in the Mass. 2. The sequence of the transformation rite. 111. Elevation of the chalice. IV. Censing of the substances and the altar.

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 212-213).

Religious acts of the Christian Mass are explained psychologically and symbolically. After the lifting of the chalice in the Mass, the Holy Spirit is considered to be infused in the wine; the priest then makes the sign of the cross three times. It is noted that he signs twice from right to left, in a counterclockwise movement which corresponds psychologically to a movement downwards toward the realm of the unconscious; he then signs once left to right, or upward in the direction of the conscious. The censing is the last act in the preparation of priest and congregation for the transubstantiation.

Transformation symbolism of the Mass. 2. The sequence of the transformation rite. V. The Eucharist.

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 213).

The Eucharist, final act in the Christian Mass, is described as it was practiced in different times and by different peoples. At the end of the Mass ritual everything has been prepared for the appearance of the Lord, and the invocation is said naming or summoning the Lord. The actual manifestation of the Lord was the culminating point of the Mass.

Transformation symbolism of the Mass. 2. The sequence of the transformation rite. VI. The consecration.

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 214-216).

The significance and symbolism of the Consecration, the climax of the Roman Mass in which the transubstantiation of bread and wine into the body and

blood of Christ is believed to occur, are examined. Particular attention is given to the words of Consecration showing that, since they represent the actual words of Christ speaking in the first person, Christ becomes both the gift and giver in this ritual act. References to the explanations of the Consecration provided by John of Damascus, Duns Scotus and the Council of Trent reveal the belief that, at this moment, Christ renews, in a bloodless fashion, His sacrificial death on the cross. The sacramental words are examined as a metaphor for the sacrificial sword or knife by which this death was accomplished. It is concluded that several of the ritual acts of the Roman Mass, as well as the Consecration rite of the Greek Orthodox Church, are symbols of the death of Christ.

Transformation symbolism of the Mass. 2. The sequence of the transformation rite. VII. The greater elevation. VIII. The post-consecration.  
In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 216-218).

The symbolism of the greater elevation and the post-consecration prayers in the Roman Mass is examined. The elevation of the consecrated substances and the prayers that follow this portion of the mass are seen as symbolic representation of Christ's sacrificing himself to God. The prayer itself is cited and the Scriptural allusion to the sacrifices of Abel, Abraham and Melchisedec, contained therein, are explained.

Transformation symbolism of the Mass. 2. The sequence of the transformation rite. IX. End of the Canon. X. Breaking of the Host ("fractio").  
In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 218-219).

The ritual acts of the Roman Mass that occur at the end of the Canon and after the recitation of the Our Father are examined. The sign of the cross made with the Host over the chalice is seen as an affirmation of the unity of all parts of the sacrifice; the fractio or breaking of the Host over the chalice is considered to be symbolic of Christ's death. Differences in the Byzantine and Mozarabic rituals of fractio are described in terms of the symbolic significance of the number of parts into which the Host is broken.

Transformation symbolism of the Mass. 2. The sequence of the transformation rite. XI. Consignatio. XII. Commixtio.  
In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 219-220).

The symbolism of the consignatio and commixtio portions of the Roman Mass is discussed. After making the sign of the cross with a fragment of the Host over the chalice, the particula is dropped into the wine, symbolizing the reunion of soul and body. Earlier rites involving the use of water or

honey and milk instead of wine are mentioned and the interpretation of commixtio in the "Leorrine Sacramentary" is described. 'The relationship of the commixtio and the baptism rituals is discussed showing that the former reverses the symbolism of the latter and becomes a symbol of the resurrection.

Transformation symbolism in the Mass. 2. The sequence of the transformation rite. XIII. Conclusion.

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 220-221).

The Christian religious Mass as a whole is described as a codification of the life and sufferings of Christ: the prefiguration, the incarnation, the passion and death on the cross, the descent into hell, and the resurrection. The archetypal symbol of unity is found in the mingling of wine and bread, as is the symbol of the androgynous character of Christ (the wine and bread are seen as masculine and feminine, respectively). Thus the essential symbol of the Mass is that of transformation of the imperfect parts into the perfect whole.

Transformation symbolism in the Mass. 3. Parallels to the transformation mystery. I. The Aztec "tcoqualo."

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 222-225).

Antecedents and parallels are found for the ritual of the Christian religious Mass in Aztec, Mithraic and pagan religious practices. 'The Aztecs make a dough figure of the god Huitzilopochtli, which is then symbolically killed, divided and consumed. In the Mithraic ritual of sacrificing a bull, which represents Mithras himself, symbols of transformation and resurrection are noted. All these symbolic structures featuring young gods who die and rise again are seen as manifestations of preconscious archetypes; the commonly held conception that they were invented and somehow passed from one cult to the other is rejected.

Transformation symbolism in the Mass. 3. Parallels to the transformation mystery. 11. The vision of Zosimos.

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 225-246).

Examples of pre-Christian antecedents of the symbolism of the Christian religious Mass are found in the dream visions of the alchemist Zosimos. Numerous allusions to sacrificial rites are found in the visions of the priest Hierous and the sacrificer Hierourgon, in which the priest submits voluntarily to various types of torture, ritual dismemberment (deipnon), and burning on the altar (thysis). Through these sacrifices the priest is

transformed. Similar sacrificial transformations are noted in the Scythian flaying and scalping rituals, and the custom of head shaving among ancient and contemporary religious sects; the shaving of the head is associated with a return to the newborn state, a rebirth into purity. Throughout the vision it is observed that sacrificer and sacrificed are identical; this unity is one of the basic themes of alchemical thought, and is found symbolized in different ways in different alchemical traditions. This symbolic division, transformation and reunion of a new and more perfect substance are found in the sacrificial sword of alchemical and Christian tradition which both kills and brings to life, and in the dismemberment and decapitation formulae of ancient pagan ritual. The decapitated head as oracle (transformation into higher knowledge) appears in Greek as well as ancient pagan and modern Bantu symbolism. The unconscious origin of these dream visions and of alchemical and religious symbolic structure in general is stressed. However, in ancient times the idea of an unconscious psychic process had not yet been formulated; the visions were considered by ancient theorists to spring from natural forces and spirits outside of them rather from their own psyches. It is only in man's recent history that science has demystified nature, compelling men to look into themselves for the origins of universal symbols. 2 references.

Archetypes of the collective unconscious.

Transformation symbolism in the Mass. 4. The psychology of the Mass. I. General remarks on the sacrifice. In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 247-252).

The psychological and the metaphysical or religious interpretations of the Roman Mass are discussed and compared. It is the view of the Church that human consciousness, represented by the priest and congregation, is confronted in the Mass with an autonomous force that transcends and transforms it. The psychological view of the Mass as the psyche's symbolic self-transformation through an acting-out of unconscious drives on the conscious level is seen as complementary rather than contradictory to Christian dogma. The mystery of transubstantiation is considered no less miraculous for being human as well as divine. The belief in the dual nature of God and the God-man, well substantiated in Scripture and Christian tradition, itself supports this dual interpretation of the Mass.

Transformation symbolism in the Mass. 4. The psychology of the Mass. II The psychological meaning of sacrifice. In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 252-273).

Through the sacrifice in the Mass Christ is eternally redeemed and man can reach salvation. In the Mass the sacrificial offering is bread and wine,

symbolizing male and female, spiritual and earthly elements. As the raw substances of grain and grapes are transformed by special processes into bread and wine, so too are the participants in the Mass refined and transformed by its ritual. It is in identifying a person's property as a projection of himself that the giving of a gift (a sacrifice) is giving of part of that person. Thus in sacrificing an object one sacrifices oneself. This act of giving part of oneself reflects the knowledge that one does have some control and understanding of the self. Thus by giving up the self one comes to truly possess it. Man is forced to make this effort of sacrificing himself by the power of the unconscious, which constantly drives for union with the conscious. It is through self-awareness, self-reflection and individuation that all psychic parts are integrated. The immature ego nature is abolished by the widening of the circle of consciousness, making psychic paradoxes conscious and resolving sources of psychic conflict. The comparison between the vision of Zosimos and the Mass seem superficially unrelated, though in the deeper symbolism of the Mass as a sacrifice they are very similar. The basic difference in the two is that Zosimos took his vision literally rather than symbolically.

Transformation symbolism in the Mass. 4. The psychology of the Mass. 111. The Mass and the individuation process.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 273-296).

Manifestations are found in Christian literature and tradition of Christ as the total man symbolizing the total personality, or the self. The round dance alluded to in the Acts of John is an example of the symbolic individuation process seen in the Mass. It is through the circle in the round dance that the relationship in nature of the parts to the whole is symbolized. Here the world is not an antithetical dichotomy of good and evil, but is much more appropriately understood as conscious trying to comprehend unconscious. The circle again is in the form of mandala, the center symbolizing the idea of totality and finality. In the hymn that accompanies the dance the dual nature of Christ is revealed in a series of paradoxes; each paradox is explicated as a symbol of Christ's role as man and God, and of the ideal reunion between the two. The nature of the cross as instrument of torture and as divine symbol further support this identity/duality. The cross is the center, but it also represents division; it is a counterpart of the mandala symbolizing the division of the world into a polarity of right and left. The cross is one of the prime symbols of order where opposing sides meet and a third force is found. This force has the nature of both of the opposing sides but is itself free of opposition. In like manner the unconscious contains both the nature of unity and multiplicity at once; without the psyche man could not establish the existence of the world, let alone know it. It is through selfhood that man finds relief from the chaotic conditions in the world. The tremendous

polarities in man can only be overcome by the terrifying psychic process of understanding the unconscious, an act whereof man is the object and the subject. It is the act of becoming aware of the unconscious and the preconscious that is symbolized in the Mass by the crucifixion and redemption. 1 reference.

Foreword to White's "God and the unconscious."

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 299-310).

In the foreword to White's work, "God and the Unconscious," the relationship between the theological and the psychological concern for sick and suffering human beings is analyzed with emphasis on the need for cooperation and understanding between the two approaches. That an idea is not liked and that its implications falsify some basic idea underlying society is not considered to negate the idea; nor should the discoverer be criticized for the content of the discovery. The archetype *privatio boni* does not give man the choice between good and evil, instead the evil works upon man without his permission, making him the object of the deed rather than the subject. White is seen as a theologian seeking to define God in terms of empirical fact. This procedure is one of the tenets of therapy: examination of the spiritual side of the patient is recommended as a means of cure. It is also suggested that each patient be treated individually, as many have the spiritual maturity of the early Christians or primitives and their cures will be found in those terms.

Foreword to Werblowsky's "Lucifer and Prometheus."

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p 311-315).

Although Werblowsky's "Lucifer and Prometheus" is primarily a work of literary criticism, this introduction to it examines the poetic, religious and artistic significance of the Satan image and traces the numerous changes in the interpretations of this symbolic figure. Satan first emerged as the shadow, the symbol of the opposite of good; the Catholic Church made him the left hand of God and the first Son; in medieval times the Cathars believed Satan to be the creator of all things; and in modern times he is seen as a personification of all that is evil. It is a psychological rule that when an archetype such as Satan has lost its metaphysical hypostasis it becomes operative in the conscious mind of the individual. As it still contains some numinosity, it generally produces an inflation of the subject leading to moral irresponsibility.

Brother Klaus.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 316-323).

The visions of Brother Klaus, recorded by Father Stoeckli, Heinrich, Wolffin and Karl Bouthis, are analyzed as examples of a genuine primordial experience expressed in an archetypal symbol. Brother Klaus, a 15th century Swiss hermit, renounced his family and withdrew into solitude as a result of the overpowering force of his visions which he interpreted to be a representation of God himself, the Absolute Good. The predominance of light in both the adult vision of the Trinity and in the vision of a star that Brother Klaus believed to have had while he was still in his mother's womb are taken as indications of an irrupting illumination, a primordial religious experience of God that can neither be assimilated nor denied. The whirl symbol used by Brother Klaus to elucidate his vision is interpreted as a mandala symbol, whereas his vision of the woman is considered to be a reflection of the androgynous nature of mystic experience and a parallel to the Tantric philosophy of Shiva and Shakti.

Psychotherapists or the clergy.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 327-347).

A brief overview of the development of theories of neurosis is provided and the relationship between psychotherapeutic treatment and man's spiritual suffering is examined. Freudian, Adlerian and purely neurological theories of neurosis are rejected in favor of the view that psychoneurosis must be understood as the suffering of a soul that has not yet discovered its meaning. By defining neurosis in these terms, the religious nature of the problem becomes apparent. The inability of the clergy to deal with the psychological dimensions of the suffering person is analyzed as in modern man's unwillingness to seek help from the clergy. Thus it is the doctor who is confronted with the questions concerning ultimate meaning -questions formerly answered by theologians and philosophers. In order to liberate the sufferer from the interior conflict he is experiencing, the doctor is urged to recognize that he is dealing with the fundamental problem of good and evil. To deal effectively with this problem certain basic attitudes are required: unprejudiced objectivity, a willingness to allow the patient to experience his capacity for evil, a recognition of his own shadows on the part of the doctor. Healing is defined as a reconciliation of the conflicting forces and the patient's egoism; a symptom of neurosis is viewed as useful in allowing the neurotic to experience his own loneliness and isolation. When the archetypes of the unconscious are awakened and take over the guidance of the psychic personality, replacing the futile striving and will of the ego, the cure begins. In religious terms, the patient may describe the experience as guidance from God; in psychotherapeutic language, it may be described as the psyche's awakening to its own spontaneous activity. It is concluded that the cure involves a true, primordial experience of the spirit.



Psychoanalysis and the cure of souls.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 348-354).

The approaches to the cure of souls employed by Catholic and Protestant clergy are examined and compared to the work of the psychoanalyst. It is the job of the psychoanalyst to lay bare the unconscious and integrate it with the conscious mind, while the clergyman's cure is based on the Christian confession of faith. The methods of Adler and Freud are analyzed in the light of their usefulness in the pastoral cure of souls and rejected as inadequate. Rather than to treat the conscious mind, Freudian psychoanalysis seeks to lead the contents of the unconscious over into the conscious mind, whereas Adlerian pedagogics are seen to aim at the normalization and adaptation of the individual, neglecting the unconscious. The advantages of the Catholic confession as a means of understanding unconscious control are pointed out. The Protestant minister, not having the confessional, has turned to analytical psychology: the cure of souls, through the soul of the minister working on the soul of the troubled person. Objections to this analytical method are raised much faster than to the confessional method because the former is more formalized and dogmatic. Further, the Protestant minister, who lacks the ritual forms for channelling clients' psychic conflicts, runs a greater risk of personal involvement in these conflicts, to the detriment of his professional and family situation. However, the intimate contact with the world this curing of souls provides is seen as a challenge and an adventure as well as a danger for the Protestant minister.

Answer to Job. Prefatory note.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 355-358).

In the preface of "Answer to Job," the sources and motives that fashioned this work are stated. It is, in part, an answer to the problems raised by the Christ/Antichrist antagonism found in the "Aion" as well as a examination of the religious question concerning the origin of evil. The aim of this book is to trace historically the evolution of the idea that God is a consortium of opposites from the time of Job through the centuries to its most recent symbolic manifestations. The work itself is not a definitive statement of eternal truth but rather an expression of the questions of a single individual, based on personal experience and subjective emotions.

Answer to Job. Lectori benevolo.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 359-363).

The "physical" as the only criterion of truth is compared with "psychic" truths. That which we consider real in physical terms ignores the half of the world that is psychically real. The archetypes found throughout history are part of our unconscious and are unknowable in a physical sense; rather they are founded in psychic fact. These psychic facts are not constructed by deduction; instead they enter the conscious as complete thoughts in the form of symbols from the unconscious.

Answer to Job.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 365-470).

The representation of the god Yahweh in the Book of Job is examined in terms of the amorality of Yahweh's dealings with humanity. In this text Yahweh appears as much more human than divine; he is unjust, selfish, irrational, and capable of much less moral consciousness than Job. The fact that Job asks God to defend against God himself is taken as a symbol of the dual nature of God as protector and persecutor, as good and evil simultaneously. The character of God is clearly an antinomy, a unity of opposites, and it is from this inner conflict that the dynamism, the omniscience and the omnipotence of God are seen to derive. This view of God is seen as a reflection of the realization on the part of the author of the Book of Job in particular, and of metaphysical theorists in general, that the concept of God is a relative one, dependent not upon facts but upon interpretations. However, this suspicion did not lead to the devaluation of the God figure until the modern age, when the dual nature of God and its implication for the mind of man is being seriously analyzed. The state of religious thought and tradition at the time of the writing of the Book of Job is examined in terms of the dual nature of God. The figure of Sophia, a feminine force coeternal with God, is seen as a derivation of Greek symbolic tradition and a parallel of Indian mythology; she is the gentle and wise counterpart to the ruthlessness of Yahweh. The assimilation of Sophia and Yahweh is observed to take place at the moment when man's rationality and sense of justice had matured beyond the point of accepting an unjust God. A further humanization of God is His coming to earth in the form of man, prefigured in the Cain and Abel story where the one pleasing to God's eye is slain. The Son of God is seen as a quality desired by both man and God. The inclusion of the feminine with the masculine as a part of the concept of God unites conflicting entities; a similar unification is seen in the awareness of the unconscious by the conscious through symbols. It is through an analysis of his unconscious that man becomes aware of the God archetype. God is not identified with the unconscious; rather it is an archetypal image that arises from the unconscious and aids in man's search for wholeness. 2 references.

Psychological commentary on "The Tibetan Book of the Great Liberation." 1. The difference between Eastern and Western thinking.

In: Jung, C., Collected works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 475-493).

A comparison is made between Eastern and Western views of psychic reality in a psychological interpretation of the "Tibetan Book of the Great Liberation." The former is considered to be basically introverted; the latter, extraverted. In his objective attitude towards experience Western man finds meaning in his everyday world and his life. Western man bombards himself with facts, the meaning of which is unintelligible, yet it is through the accumulation of countless facts that he hopes to find meaning. He then looks outward to Christianity for meaning and purpose. The psyche is considered by modern man as an untrustworthy part of the mind that must be suppressed as completely as possible. Partial expressions of his incompletely suppressed psyche are perceived by the ego centered Western man as sinful. Eastern man finds his religion in his subjectivity. He looks inward and becomes totally aware of his unconscious, and thus of his successes and failings. In so doing the conscious becomes identical with the unconscious, and every unconscious thought can be controlled. Both Eastern and Western religions fail by refusing to take the other's facts as evidence; psychic events, which are not considered facts by Western man, constitute the basic facts of existence for Eastern man. 1 reference.

Psychological commentary on "The Tibetan Book of the Great Liberation." 2. Comments on the text.

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 494-508).

A commentary on the text of "The Tibetan Book of the Great Liberation" is provided in order to show the parallels between Eastern metaphysical thought and the discoveries of modern psychology. The universal mind of Tibetan lore and the collective unconscious are seen as the same; they are the root of the experience of validity oneness, the interrelation of all archetypes, and the validity of the phenomenal world. Here gods exist as thought forms, as the one and the opposite, yin and yang. By exploring the unconscious, man finds oneness, indefiniteness, and timelessness. Knowledge of the One Mind is necessary in order to know one's self and to compensate for a onesided adjustment to the world. Man cannot compel unconscious compensation for his onesidedness; instead he must wait for it with a contemplative attitude that is in itself healing. The transcendental "At-one-ment" is attained by withdrawing into the undifferentiated unconscious where nothing is distinct enough to cause conflict. It is felt that Western man must carefully explore his unconscious before attempting to experience the subjectivity of Eastern religions; it will do him little good to attempt yoga if he is unconsciously a medieval Christian. He must be able

to put aside his history to accept this introspective Eastern outlook, part of which involves existing and not existing at the same time. 1 reference.

Psychological commentary on "The Tibetan Book of the Dead."

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 509-526).

The tripartite division of "The Tibetan Book of the Dead" is presented and a psychological commentary on its contents is provided with comparisons made between the Eastern and Western views of the psyche or soul. It is through the Bardo Thodol in "The Tibetan Book of the Dead" that the dead are guided through the 49 days' transition. The instant of death is the highest, most glorious moment; it is from this point that the soul descends until it reaches physical rebirth 49 days later. At the moment of death one is part of the mind of Buddha; this state is called Chikhai, of which a major symbol is the mandala with Buddha in the middle. The second state is the Chonyid, or the Bardo of the experiencing of reality. It is in this state that man finds out what is good and evil, precious and worthless, subject and object, and that the ego is sacrificed and the soul enters a form of psychosis and torment. The third state is Sidpa, or the Bardo of seeking rebirth. In this state sexual fantasies occur, and the soul is drawn toward mating couples until it focuses on one and is drawn toward rebirth in that couple. It is possible for the soul to reach the Dharmakaya by transcending the four face Mount Meru, providing it does not follow its reason and dim the guiding lights. There is no similar symbolism in the West, only Catholicism has named a place for souls to go after death; for this reason Freud could not have patients regress back farther than the intrauterine stage.

Yoga and the West.

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 529-537).

In a comparative study on Eastern and Western mentality, the basic duality of the Western mind is seen to negate the value of yoga. Western man has divided his world into two distinct natures, the scientific and the religious; the two are separate entities, but neither makes any sense without the other. Western man divested yoga of its religious implications, making it just another system to be followed -- for physical rather than psychic hygiene. Western man does not have the same history as Eastern man, and the implications of these differing histories have not carried over in the use of yoga, in that western man cannot understand the concept of prana and therefore cannot unite the psychological with the physiological.

Foreword to Suzuki's "Introduction to Zen Buddhism."

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton

University Press, 1969. 699 p. (p. 538-557).

The satori, the original religious experience of the East, is described as a natural occurrence that cannot be communicated verbally. It is through the enlightenment of satori that man sees the nature of the self and frees himself from its illusions. Having once had this experience, man can begin to see things in terms of nonego. He does not see new ideas or things; instead, he sees them differently. Satori is found through the Koan, an ambiguous question with no formulated answer; it is through studying the many koans that the answer breaks through. The answer is not formulated by the conscious mind, but is found in nature and in the unconscious. This belief, the satori experience, is similar to that of Western thought in terms of the transformation of unconscious processes into conscious thought. This also means that man is not born in a state of tabula rasa, but with preconscious or innate ideas. In man's search for wholeness he bursts through to his unconscious, the recognition of which enables him to comprehend the uncomprehensible unconscious. In the modern West, it is the psychotherapist who smooths the path for those seeking wholeness. 2 references.

The psychology of Eastern meditation.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 558-575).

The Indian religious practice of yoga is examined as an expression of the Indian view of the mind and as an instrument for attaining a certain state of being with attention given to the subtle differences between Indians and Western mandala symbols. Buddhism arose from yoga, a form of meditation, which existed long before Buddha, who merely followed the path of meditation. Certain meditations are listed through which Indians find themselves in Buddha; the meditations begin with looking at the setting sun, a circular symbol of life, God, and unity, a symbol found in both Western and Eastern cultures. The second object of meditation is water, the symbol of life, knowledge, and grace. The water solidifies and becomes ice, and then lapis lazuli: the stone then becomes transparent and visible, under which the Buddha is sitting on a lotus with the eight demarcations of direction around him. It is at the point of solidification that Western man cannot follow the symbolism any longer; it is here that the unconscious becomes real and concrete, and more importantly, known by the conscious. Western man finds his peace in rising above the unconscious, while Eastern man delves into the unconscious to find enlightenment. Western man cannot reach beyond his personal unconscious to the collective unconscious and his enlightenment. In Eastern culture Buddha is found in man, whereas in the West, man is found in Christ. Even though the West cannot find enlightenment in Eastern meditation, the symbolism behind both religions is seen to be the same. It is here that the collective unconscious is seen in

the archetypal symbols.

The holy men of India.

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 576-586).

The thought of the Indian holy man, Shri Romana and Rama Krishna, is examined as an expression of the conflict between ego and self. The Indian problem of self and ego parallels the Western man's God/man dichotomy. The Indian problem appears merely psychological in comparison to the Western metaphysical problem. Yet the goal of both is to shift the center of being from the ego or man to the self or God. For the Indian this is accomplished by submerging the ego in the self, and for Western man, the submerging of his self in God. The goal of psychic development is for the self to encompass the conscious and unconscious, a goal attainable in Indian culture. But this idea is seen to be threatened in India because of the westernization that comes with statehood. It is felt that Western man's ways of concerning himself with only the conscious and not the unconscious will take its toll spiritually in India. 1 reference.

Foreword to the "I-Ching."

In: Jung, C., Collected Works of C. G. Jung, Vol. 11. 2nd ed., Princeton University Press, 1969. 699 p. (p. 589-608).

In the foreword to the English edition of the "I-Ching" (Book of Changes), a demonstration of how the I-Ching functions in the Chinese mind is presented instead of a psychological commentary on the whole book. The goal of this demonstration is to help the reader to form a tentative judgment on the operation of the I-Ching. In order to understand the use of the I-Ching, it is considered important to distinguish between the Chinese synchronistic approach to events and the Western causal approach: the former interprets events in terms of coincidence and chance. Consequently the 64 hexagrams of the IChing indicate the essential situation that prevailed at the moment of the origin of each hexagram. These hexagrams, in turn, are the instruments by which 64 different yet typical situations can be determined. Two experiments are described which illustrate the workings of the I-Ching. The book was personified; i.e., considered as a speaking subject, and certain questions were addressed to it. In keeping with Chinese tradition ' three coins were tossed and the pattern that they formed was used as a guide to the hexameters to be consulted. An analysis of the hexameters is provided and the methods used in interpreting their significance are discussed with attention given to the importance of lines designated by the numbers 6 and 9. It is concluded from this experiment that the I-Ching, as if speaking for itself, faced its future on the American book market calmly and optimistically. A second experiment is described that demonstrates how the I-Ching can elucidate the subjective

attitude of the user. Although it is acknowledged that the Western mind has great difficulty in accepting the psychological phenomenology of the I-Ching, the discussions and prophecies of this work are felt to have a wisdom and knowledge that can be attributed to more than chance.