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1. THE AUTONOMY OF THE UNCONSCIOUS

As it seems to be the intention of the founder of the Terry Lectures to enable representatives of science, as well as of philosophy and other spheres of human knowledge, to contribute to the discussion of the eternal problem of religion, and since Yale University has bestowed upon me the great honour of delivering the Terry Lectures for 1937, I assume that it will be my task to show what psychology, or rather that special branch of medical psychology which I represent, has to do with or to say about religion. Since religion is incontestably one of the earliest and most universal expressions of the human mind, it is obvious that any psychology which touches upon the psychological structure of human personality cannot avoid taking note of the fact that religion is not only a sociological and historical phenomenon, but also something of considerable personal concern to a great number of individuals.

Although I have often been called a philosopher, I am an empiricist and adhere as such to the phenomenological standpoint. I trust that it does not conflict with the principles of scientific empiricism if one occasionally makes certain reflections which go beyond a mere accumulation and classification of experience. As a matter of fact I believe that experience is not even possible without reflection, because “experience” is a process of assimilation without which there could be no under-
standing. As this statement indicates, I approach psychological matters from a scientific and not from a philosophical standpoint. Inasmuch as religion has a very important psychological aspect, I deal with it from a purely empirical point of view, that is, I restrict myself to the observation of phenomena and I eschew any metaphysical or philosophical considerations. I do not deny the validity of these other considerations, but I cannot claim to be competent to apply them correctly.

3 I am aware that most people believe they know all there is to be known about psychology, because they think that psychology is nothing but what they know of themselves. But I am afraid psychology is a good deal more than that. While having little to do with philosophy, it has much to do with empirical facts, many of which are not easily accessible to the experience of the average man. It is my intention to give you a few glimpses of the way in which practical psychology comes up against the problem of religion. It is self-evident that the vastness of the problem requires far more than three lectures, as the necessary elaboration of concrete detail takes a great deal of time and explanation. My first lecture will be a sort of introduction to the problem of practical psychology and religion. The second is concerned with facts which demonstrate the existence of an authentic religious function in the unconscious. The third deals with the religious symbolism of unconscious processes.

4 Since I am going to present a rather unusual argument, I cannot assume that my audience will be fully acquainted with the methodological standpoint of the branch of psychology I represent. This standpoint is exclusively phenomenological, that is, it is concerned with occurrences, events, experiences—in a word, with facts. Its truth is a fact and not a judgment. When psychology speaks, for instance, of the motif of the virgin birth, it is only concerned with the fact that there is such an idea, but it is not concerned with the question whether such an idea is true or false in any other sense. The idea is psychologically true inasmuch as it exists. Psychological existence is subjective in so far as an idea occurs in only one individual. But it is objective in so far as that idea is shared by a society—by a consensus gentium.

5 This point of view is the same as that of natural science. Psychology deals with ideas and other mental contents as zool-
ogy, for instance, deals with the different species of animals. An elephant is "true" because it exists. The elephant is neither an inference nor a statement nor the subjective judgment of a creator. It is a phenomenon. But we are so used to the idea that psychic events are wilful and arbitrary products, or even the inventions of a human creator, that we can hardly rid ourselves of the prejudiced view that the psyche and its contents are nothing but our own arbitrary invention or the more or less illusory product of supposition and judgment. The fact is that certain ideas exist almost everywhere and at all times and can even spontaneously create themselves quite independently of migration and tradition. They are not made by the individual, they just happen to him—they even force themselves on his consciousness. This is not Platonic philosophy but empirical psychology.  

In speaking of religion I must make clear from the start what I mean by that term. Religion, as the Latin word denotes, is a careful and scrupulous observation of what Rudolf Otto aptly termed the numinosum, that is, a dynamic agency or effect not caused by an arbitrary act of will. On the contrary, it seizes and controls the human subject, who is always rather its victim than its creator. The numinosum—whatever its cause may be—is an experience of the subject independent of his will. At all events, religious teaching as well as the consensus gentium always and everywhere explain this experience as being due to a cause external to the individual. The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. This is, at any rate, the general rule.  

There are, however, certain exceptions when it comes to the question of religious practice or ritual. A great many ritualistic performances are carried out for the sole purpose of producing at will the effect of the numinosum by means of certain devices of a magical nature, such as invocation, incantation, sacrifice, meditation and other yoga practices, self-inflicted tortures of various descriptions, and so forth. But a religious belief in an external and objective divine cause is always prior to any such performance. The Catholic Church, for instance, administers the sacraments for the purpose of bestowing their spiritual blessings upon the believer; but since this act would amount to

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1 The Idea of the Holy.
enforcing the presence of divine grace by an indubitably mag-
ical procedure, it is logically argued that nobody can compel
divine grace to be present in the sacramental act, but that it is
nevertheless inevitably present since the sacrament is a divine
institution which God would not have caused to be if he had
not intended to lend it his support.²

Religion appears to me to be a peculiar attitude of mind
which could be formulated in accordance with the original use
of the word religio, which means a careful consideration and
observation of certain dynamic factors that are conceived as
“powers”: spirits, daemons, gods, laws, ideas, ideals, or whatever
name man has given to such factors in his world as he has found
powerful, dangerous, or helpful enough to be taken into careful
consideration, or grand, beautiful, and meaningful enough to be
devoutly worshipped and loved. In colloquial speech one
often says of somebody who is enthusiastically interested in a
certain pursuit that he is almost “religiously devoted” to his
cause; William James, for instance, remarks that a scientist often
has no creed, but his “temper is devout.”³

I want to make clear that by the term “religion”⁴ I do not
mean a creed. It is, however, true that every creed is originally
based on the one hand upon the experience of the numinosum
and on the other hand upon πιστις, that is to say, trust or loyalty,
faith and confidence in a certain experience of a numinous na-
ture and in the change of consciousness that ensues. The con-
version of Paul is a striking example of this. We might say, then,
that the term “religion” designates the attitude peculiar to a
consciousness which has been changed by experience of the
numinosum.

² Gratia adiuvans and gratia sanctificans are the effects of the sacramentum ex
opere operato. The sacrament owes its undoubted efficacy to the fact that it is
directly instituted by Christ himself. The Church is powerless to connect the rite
with grace in such a way that the sacramental act would produce the presence
and effect of grace. Consequently the rite performed by the priest is not a causa
instrumentalis, but merely a causa ministerialis.
³ “But our esteem for facts has not neutralized in us all religiousness. It is itself
⁴ “Religion is that which gives reverence and worship to some higher nature
[which is called divine].” Cicero, De inventione rhetorica, II, 53, 161. For “testi-
mony given under the sanction of religion on the faith of an oath” cf. Cicero,
Pro Coelio, 55.
Creeds are codified and dogmatized forms of original religious experience. The contents of the experience have become sanctified and are usually concealed in a rigid, often elaborate, structure of ideas. The practice and repetition of the original experience have become a ritual and an unchangeable institution. This does not necessarily mean lifeless petrifaction. On the contrary, it may prove to be a valid form of religious experience for millions of people for thousands of years, without there arising any vital necessity to alter it. Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Even the number of dogmas is not limited and can be multiplied in the course of time. The same holds true of the ritual. Yet all changes and developments are determined within the framework of the facts as originally experienced, and this sets up a special kind of dogmatic content and emotional value. Even Protestantism, which has abandoned itself apparently to an almost unlimited emancipation from dogmatic tradition and codified ritual and has thus split into more than four hundred denominations— even Protestantism is bound at least to be Christian and to express itself within the framework of the belief that God revealed himself in Christ, who suffered for mankind. This is a definite framework with definite contents which cannot be combined with or supplemented by Buddhist or Islamic ideas and feelings. Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. The psychologist, if he takes up a scientific attitude, has to disregard the claim of every creed to be the unique and eternal truth. He must keep his eye on the human side of the religious problem, since he is concerned with the original religious experience quite apart from what the creeds have made of it.

As I am a doctor and a specialist in nervous and mental diseases, my point of departure is not a creed but the psychology of the homo religiosus, that is, of the man who takes into account and carefully observes certain factors which influence him and

6 Heinrich Scholz (Die Religionsphilosophie des Als-Ob) insists on a similar standpoint. Cf. also Pearce, A Vindication of Paul.
his general condition. It is easy to designate and define these factors in accordance with historical tradition or ethnological knowledge, but to do the same thing from the standpoint of psychology is an uncommonly difficult task. What I can contribute to the question of religion is derived entirely from my practical experience, both with my patients and with so-called normal persons. As our experience with people depends to a large extent upon what we do with them, I can see no other way of proceeding than to give you at least a general idea of the line I take in my professional work.

Since every neurosis is connected with man's most intimate life, there will always be some hesitation when a patient has to give a complete account of all the circumstances and complications which originally led him into a morbid condition. But why shouldn't he be able to talk freely? Why should he be afraid or shy or prudish? The reason is that he is "carefully observing" certain external factors which together constitute what one calls public opinion or respectability or reputation. And even if he trusts his doctor and is no longer shy of him, he will be reluctant or even afraid to admit certain things to himself, as if it were dangerous to become conscious of himself. One is usually afraid of things that seem to be overpowering. But is there anything in man that is stronger than himself? We should not forget that every neurosis entails a corresponding amount of demoralization. If a man is neurotic, he has lost confidence in himself. A neurosis is a humiliating defeat and is felt as such by people who are not entirely unconscious of their own psychology. And one is defeated by something "unreal." Doctors may have assured the patient, long ago, that there is nothing the matter with him, that he does not suffer from a real heart-disease or from a real cancer. His symptoms are quite imaginary. The more he believes that he is a malade imaginaire, the more a feeling of inferiority permeates his whole personality. "If my symptoms are imaginary," he will say, "where have I picked up this confounded imagination and why should I put up with such a perfect nuisance?" It is indeed pathetic to have an intelligent man almost imploringly assure you that he is suffering from an intestinal cancer and declare at the same time in a despondent voice that of course he knows his cancer is a purely imaginary affair.

Our usual materialistic conception of the psyche is, I am
afraid, not particularly helpful in cases of neurosis. If only the soul were endowed with a subtle body, then one could at least say that this breath- or vapour-body was suffering from a real though somewhat ethereal cancer, in the same way as the gross material body can succumb to a cancerous disease. That, at least, would be something real. Medicine therefore feels a strong aversion for anything of a psychic nature—either the body is ill or there is nothing the matter. And if you cannot prove that the body is really ill, that is only because our present techniques do not enable the doctor to discover the true nature of the undoubtedly organic trouble.

But what, actually, is the psyche? Materialistic prejudice explains it as a mere epiphenomenal by-product of organic processes in the brain. Any psychic disturbance must therefore be an organic or physical disorder which is undiscoverable only because of the inadequacy of our present methods of diagnosis. The undeniable connection between psyche and brain gives this point of view a certain weight, but not enough to make it an unshakable truth. We do not know whether there is a real disturbance of the organic processes in the brain in a case of neurosis, and if there are disorders of an endocrine nature it is impossible to say whether they might not be effects rather than causes.

On the other hand, it cannot be doubted that the real causes of neurosis are psychological. Not so long ago it was very difficult to imagine how an organic or physical disorder could be relieved by quite simple psychological means. Yet in recent years medical science has recognized a whole class of diseases, the psychosomatic disorders, in which the patient's psychology plays the essential part. Since my readers may not be familiar with these medical facts I may instance a case of hysterical fever, with a temperature of 102°, which was cured in a few minutes through confession of the psychological cause. A patient with psoriasis extending over practically the whole body was told that I did not feel competent to treat his skin trouble, but that I should concentrate on his psychological conflicts, which were numerous. After six weeks of intense analysis and discussion of his purely psychological difficulties, there came about as an unexpected by-product the almost complete disappearance of the skin disease. In another case, the patient had recently undergone an
operation for distention of the colon. Forty centimetres of it had been removed, but this was followed by another extraordinary distention. The patient was desperate and refused to permit a second operation, though the surgeon thought it vital. As soon as certain intimate psychological facts were discovered, the colon began to function normally again.

Such experiences make it exceedingly difficult to believe that the psyche is nothing, or that an imaginary fact is unreal. Only, it is not there where a near-sighted mind seeks it. It exists, but not in physical form. It is an almost absurd prejudice to suppose that existence can only be physical. As a matter of fact, the only form of existence of which we have immediate knowledge is psychic. We might well say, on the contrary, that physical existence is a mere inference, since we know of matter only in so far as we perceive psychic images mediated by the senses.

We are surely making a great mistake when we forget this simple yet fundamental truth. Even if a neurosis had no cause at all other than imagination, it would, none the less, be a very real thing. If a man imagined that I was his arch-enemy and killed me, I should be dead on account of mere imagination. Imaginary conditions do exist and they may be just as real and just as harmful or dangerous as physical conditions. I even believe that psychic disturbances are far more dangerous than epidemics or earthquakes. Not even the medieval epidemics of bubonic plague or smallpox killed as many people as certain differences of opinion in 1914 or certain political "ideals" in Russia.

Although the mind cannot apprehend its own form of existence, owing to the lack of an Archimedean point outside, it nevertheless exists. Not only does the psyche exist, it is existence itself.

What, then, shall we say to our patient with the imaginary cancer? I would tell him: "Yes, my friend, you are really suffering from a cancer-like thing, you really do harbour in yourself a deadly evil. However, it will not kill your body, because it is imaginary. But it will eventually kill your soul. It has already spoilt and even poisoned your human relations and your personal happiness and it will go on growing until it has swallowed your whole psychic existence. So that in the end you will not be a human being any more, but an evil destructive tumour."
It is obvious to our patient that he is not the author of his morbid imagination, although his theoretical turn of mind will certainly suggest that he is the owner and maker of his own imaginings. If a man is suffering from a real cancer, he never believes himself to be responsible for such an evil, despite the fact that the cancer is in his own body. But when it comes to the psyche we instantly feel a kind of responsibility, as if we were the makers of our psychic conditions. This prejudice is of relatively recent date. Not so very long ago even highly civilized people believed that psychic agencies could influence our minds and feelings. There were ghosts, wizards, and witches, daemons and angels, and even gods, who could produce certain psychological changes in human beings. In former times the man with the idea that he had cancer might have felt quite differently about his idea. He would probably have assumed that somebody had worked witchcraft against him or that he was possessed. He never would have thought of himself as the originator of such a fantasy.

As a matter of fact, I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous formation intruding upon consciousness. Of consciousness one might say that it is our own psychic existence, but the cancer has its own psychic existence, independent of ourselves. This statement seems to formulate the observable facts completely. If we submit such a case to an association experiment, we soon discover that he is not master in his own house. His reactions will be delayed, altered, suppressed, or replaced by autonomous intruders. There will be a number of stimulus-words which cannot be answered by his conscious intention. They will be answered by certain autonomous contents, which are very often unconscious even to himself. In our case we shall certainly discover answers that come from the psychic complex at the root of the cancer idea. Whenever a stimulus-word touches something connected with the hidden complex, the reaction of the conscious ego will be disturbed, or even replaced, by an answer coming from the complex. It is just as if the complex were an autonomous being capable of interfering with the intentions of

Cf. my "Studies in Word Association."
the ego. Complexes do indeed behave like secondary or partial personalities possessing a mental life of their own.

Many complexes are split off from consciousness because the latter preferred to get rid of them by repression. But there are others that have never been in consciousness before and therefore could never have been arbitrarily repressed. They grow out of the unconscious and invade the conscious mind with their weird and unassailable convictions and impulses. Our patient belonged to the latter category. Despite his culture and intelligence, he was a helpless victim of something that obsessed and possessed him. He was unable to help himself in any way against the demonic power of his morbid idea. It proliferated in him like a carcinoma. One day the idea appeared and from then on it remained unshakable; there were only short intervals when he was free from it.

The existence of such cases does something to explain why people are afraid of becoming conscious of themselves. There might really be something behind the screen—one never knows—and so people prefer "to consider and observe carefully" the factors external to their consciousness. In most people there is a sort of primitive ἰδεαμονία with regard to the possible contents of the unconscious. Beneath all natural shyness, shame, and tact, there is a secret fear of the unknown "perils of the soul." Of course one is reluctant to admit such a ridiculous fear. But one should realize that this fear is by no means unjustified; on the contrary, it is only too well founded. We can never be sure that a new idea will not seize either upon ourselves or upon our neighbours. We know from modern as well as from ancient history that such ideas are often so strange, indeed so bizarre, that they fly in the face of reason. The fascination which is almost invariably connected with ideas of this sort produces a fanatical obsession, with the result that all dissenters, no matter how well meaning or reasonable they are, get burnt alive or have their heads cut off or are disposed of in masses by the more modern machine-gun. We cannot even console ourselves with the thought that such things belong to the remote past. Unfortunately they seem to belong not only to the present, but, quite particularly, to the future. "Homo homini lupus" is a sad yet eternal truism. There is indeed reason enough for man to be afraid of the impersonal forces lurking in his unconscious. We
are blissfully unconscious of these forces because they never, or almost never, appear in our personal relations or under ordinary circumstances. But if people crowd together and form a mob, then the dynamisms of the collective man are let loose—beasts or demons that lie dormant in every person until he is part of a mob. Man in the mass sinks unconsciously to an inferior moral and intellectual level, to that level which is always there, below the threshold of consciousness, ready to break forth as soon as it is activated by the formation of a mass.

24 It is, to my mind, a fatal mistake to regard the human psyche as a purely personal affair and to explain it exclusively from a personal point of view. Such a mode of explanation is only applicable to the individual in his ordinary everyday occupations and relationships. If, however, some slight trouble occurs, perhaps in the form of an unforeseen and somewhat unusual event, instantly instinctual forces are called up, forces which appear to be wholly unexpected, new, and strange. They can no longer be explained in terms of personal motives, being comparable rather to certain primitive occurrences like panics at solar eclipses and the like. To explain the murderous outbreak of Bolshevism, for instance, as a personal father-complex appears to me singularly inadequate.

25 The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces.

26 As a matter of fact, it only needs a neurosis to conjure up a force that cannot be dealt with by rational means. Our cancer case shows clearly how impotent man’s reason and intellect are against the most palpable nonsense. I always advise my patients to take such obvious but invincible nonsense as the manifesta-
tion of a power and a meaning they have not yet understood. Experience has taught me that it is much more effective to take these things seriously and then look for a suitable explanation. But an explanation is suitable only when it produces a hypothesis equal to the morbid effect. Our patient is confronted with a power of will and suggestion more than equal to anything his consciousness can put against it. In this precarious situation it would be bad strategy to convince him that in some incomprehensible way he is at the back of his own symptom, secretly inventing and supporting it. Such a suggestion would instantly paralyse his fighting spirit, and he would get demoralized. It is far better for him to understand that his complex is an autonomous power directed against his conscious personality. Moreover, such an explanation fits the actual facts much better than a reduction to personal motives. An apparently personal motivation does exist, but it is not made by his will, it just happens to him.

When in the Babylonian epic Gilgamesh’s arrogance and hybris defy the gods, they create a man equal in strength to Gilgamesh in order to check the hero’s unlawful ambition. The very same thing has happened to our patient: he is a thinker who has settled, or is always going to settle, the world by the power of his intellect and reason. His ambition has at least succeeded in forging his own personal fate. He has forced everything under the inexorable law of his reason, but somewhere nature escaped and came back with a vengeance in the form of an unassailable bit of nonsense, the cancer idea. This was the clever device of the unconscious to keep him on a merciless and cruel leash. It was the worst blow that could be dealt to all his rational ideals and especially to his belief in the all-powerful human will. Such an obsession can occur only in a person who makes habitual misuse of reason and intellect for egotistical power purposes.

Gilgamesh, however, escaped the vengeance of the gods. He had warning dreams to which he paid attention. They showed him how he could overcome his enemy. Our patient, living in an age when the gods have become extinct and have fallen into bad repute, also had such dreams, but he did not listen to them. How could an intelligent man be so superstitious as to take dreams seriously! The very common prejudice against dreams is
but one symptom of a far more serious undervaluation of the
human psyche in general. The marvellous development of sci-
ence and technics is counterbalanced by an appalling lack of
wisdom and introspection. It is true that our religion speaks of
an immortal soul; but it has very few kind words to say for the
human psyche as such, which would go straight to eternal
damnation were it not for a special act of Divine Grace. These
two important factors are largely responsible for the general
undervaluation of the psyche, but not entirely so. Older by far
than these relatively recent developments are the primitive fear
of and aversion to everything that borders on the unconscious.

Consciousness must have been a very precarious thing in its
beginnings. In relatively primitive societies we can still observe
how easily consciousness gets lost. One of the “perils of the
soul,” for instance, is the loss of a soul. This is what happens
when part of the psyche becomes unconscious again. Another ex-
ample is “running amok,” the equivalent of “going berserk” in
Germanic saga. This is a more or less complete trance-state, often
accompanied by devastating social effects. Even a quite ordinary
emotion can cause considerable loss of consciousness. Primitives
therefore cultivate elaborate forms of politeness, speaking in a
hushed voice, laying down their weapons, crawling on all fours,
bowing the head, showing the palms. Even our own forms of
politeness still exhibit a “religious” consideration of possible
psychic dangers. We propitiate fate by magically wishing one
another a good day. It is not good form to keep the left hand in
your pocket or behind your back when shaking hands. If you
want to be particularly ingratiating you use both hands. Before
people of great authority we bow with uncovered head, i.e., we
offer our head unprotected in order to propitiate the powerful
one, who might quite easily fall sudden prey to a fit of uncon-
trollable violence. In war-dances primitives can become so
excited that they may even shed blood.

The life of the primitive is filled with constant regard for the
ever-lurking possibility of psychic danger, and the procedures
employed to diminish the risks are very numerous. The setting
up of tabooed areas is an outward expression of this fact. The

7 Frazer, *Taboo and the Perils of the Soul*, pp. 30ff.; Crawley, *The Idea of the
Soul*, pp. 82ff.; Lévy-Bruhl, *Primitive Mentality.*
8 Fenn, *Running Amok.*
9 Ninck, *Wodan und germanischer Schicksalsglaube.*
innumerable taboos are delimited psychic areas which are meticulously and fearfully observed. I once made a terrific mistake when I was with a tribe on the southern slopes of Mount Elgon, in East Africa. I wanted to inquire about the ghost-houses I frequently found in the woods, and during a palaver I mentioned the word *selelteni*, meaning ‘ghost.’ Instantly everybody was silent and painfully embarrassed. They all looked away from me because I had spoken aloud a carefully hushed-up word, and had thus invited most dangerous consequences. I had to change the subject in order to be able to continue the meeting. The same men assured me that they never had dreams; they were the prerogative of the chief and of the medicine man. The medicine man then confessed to me that he no longer had any dreams either, they had the District Commissioner instead. “Since the English are in the country we have no dreams any more,” he said. “The District Commissioner knows everything about war and diseases, and about where we have got to live.” This strange statement is based on the fact that dreams were formerly the supreme political guide, the voice of *Mungu*, ‘God.’ Therefore it would have been unwise for an ordinary man to suggest that he had dreams.

Dreams are the voice of the Unknown, ever threatening new schemes, new dangers, sacrifices, warfare, and other troublesome things. An African Negro once dreamt that his enemies had taken him prisoner and burnt him alive. The next day he called his relatives together and implored them to burn him. They consented so far as to bind his feet together and put them in the fire. He was of course badly crippled but had escaped his foes.10

There are any amount of magical rites that exist for the sole purpose of erecting a defence against the unexpected, dangerous tendencies of the unconscious. The peculiar fact that the dream is a divine voice and messenger and yet an unending source of trouble does not disturb the primitive mind in the least. We find obvious remnants of this primitive thinking in the psychology of the Hebrew prophets.11 Often enough they hesitate to listen to the voice. And it was, we must admit, rather hard on a pious man like Hosea to marry a harlot in order to obey the

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Lord's command. Since the dawn of humanity there has been a marked tendency to limit this unruly and arbitrary “supernatural” influence by means of definite forms and laws. And this process has continued throughout history in the form of a multiplication of rites, institutions, and beliefs. During the last two thousand years we find the institution of the Christian Church taking over a mediating and protective function between these influences and man. It is not denied in medieval ecclesiastical writings that a divine influx may occur in dreams, but this view is not exactly encouraged, and the Church reserves the right to decide whether a revelation is to be considered authentic or not.12 In spite of the Church’s recognition that

12 In his excellent treatise on dreams and their functions, Benedictus Pererius, S.J. (De Magia; De Observatione Somniarum et de Divinatione Astrologica libri tres, 1598) says: “For God is not constrained by such laws of time, nor does he await opportune moments for his operation; for he inspires dreams where he will, when he will, and in whosoever he will” (p. 147). The following passage throws an interesting light on the relation of the Church to the problem of dreams: “For we read in Cassian’s 22nd Collation, that the old governors and directors of the monks were well versed in seeking out and testing the causes of certain dreams” (p. 142). Pererius classifies dreams as follows: “Many [dreams] are natural, some are of human origin, and some are even divine” (p. 145). There are four causes of dreams: (1) An affection of the body. (2) An affect or vehement commotion of the mind caused by love, hope, fear, or hatred (pp. 126ff.). (3) The power and cunning of the demon, i.e. of a heathen god or the Christian devil. (“For the devil is able to know natural effects which will needs come about at some future time from fixed causes; he can know those things which he himself is going to bring about at a later time; he can know things, both present and past, which are hidden from men, and make them known to men in dreams” [p. 129]. Concerning the diagnosis of demonic dreams, the author says: “It can be surmised that dreams are sent by the devil, firstly if dreams often occur which signify future or hidden events, knowledge whereof is advantageous not to any useful end whether for oneself or for others, but only for the vain display of curious information, or even for the doing of some evil act . . .” [p. 150].) (4) Dreams sent by God. Concerning the signs indicating the divine nature of a dream, the author says: “. . . from the importance of the matters made known by the dream, especially if, in the dream, those things are made known to a man of which certain knowledge can come to him only by God's leave and bounty. Of such sort are those things which in the schools of the theologians are called contingent future events; further, the secrets of the heart which are wholly hidden from all men's understanding; and lastly, those highest mysteries of our faith which are known to no man unless he be taught them by God [1] . . . That this [is divine] is especially declared by a certain enlightenment and moving of the spirits, whereby God so illumines the mind, so acts upon the will, and so assures the dreamer of the
certain dreams are sent by God, she is disinclined, and even averse, to any serious concern with dreams, while admitting that some might conceivably contain an immediate revelation. Thus the change of mental attitude that has taken place in recent centuries is, from this point of view at least, not wholly unwelcome to the Church, because it effectively discouraged the earlier introspective attitude which favoured a serious consideration of dreams and inner experiences.

credibility and authority of his dream that he so clearly recognizes and so certainly judges God to be its author that he not only desires to believe it, but must believe it without any doubt whatsoever” (pp. 131ff.). Since the demon, as stated above, is also capable of producing dreams accurately predicting future events, the author adds a quotation from Gregory the Great (Dialogorum Libri IV, cap. 48, in Migne, P.L., vol. 77, col. 418): “Holy men discern between illusions and revelations, the very words and images of visions, by a certain inward sensibility, so that they know what they receive from the good spirit and what they endure from the deceiver. For if a man’s mind were not careful in this regard, it would plunge itself into many vanities through the deceiving spirit, who is sometimes wont to foretell many true things, in order that he may entirely prevail to ensnare the soul by some one single falsity” (p. 155). It seemed to be a welcome safeguard against this uncertainty if dreams were concerned with the “highest mysteries of our faith.” Athanasius, in his biography of St. Anthony, gives us some idea of how clever the devils are in foretelling future events. (Cf. Budge, The Book of Paradise, I, pp. 37ff.) The same author says they sometimes appear even in the shape of monks, singing psalms, reading the Bible aloud, and making disturbing remarks about the moral conduct of the brethren (pp. 88ff. and 47).

Pererius, however, seems to trust his own criterion, for he continues: “As therefore the natural light of our minds enables us clearly to discern the truth of first principles, so that they are embraced by our assent immediately and without any argument; so in dreams sent by God the divine light shining upon our minds brings it about that we understand and believe with certainty that those dreams are true and of God.” He does not touch on the delicate question of whether every unshakable conviction derived from a dream necessarily proves the divine origin of the dream. He merely takes it for granted that a dream of this sort would naturally exhibit a character consistent with the “highest mysteries of our faith,” and not perchance with those of another one. The humanist Kaspar Peucer (in his Commentarius de praecipuis generibus divinationum, 1560) is far more definite and restrictive in this respect. He says (p. 270): “Those dreams are of God which the sacred scriptures affirm to be sent from on high, not to every one promiscuously, nor to those who strive after and expect revelations of their own opinion, but to the Holy Patriarchs and Prophets by the will and judgment of God. [Such dreams are concerned] not with light matters, or with trifles and ephemeral things, but with Christ, the governance of the Church, with empires and their well ordering, and other remarkable events; and to these God always adds sure testimonies, such as the gift of interpretation and other things, by
Protestantism, having pulled down so many walls carefully erected by the Church, immediately began to experience the disintegrating and schismatic effect of individual revelation. As soon as the dogmatic fence was broken down and the ritual lost its authority, man had to face his inner experience without the protection and guidance of dogma and ritual, which are the very quintessence of Christian as well as of pagan religious experience. Protestantism has, in the main, lost all the finer shades of traditional Christianity: the mass, confession, the greater part of the liturgy, and the vicarious function of priesthood.

I must emphasize that this statement is not a value-judgment and is not intended to be one. I merely state the facts. Protestantism has, however, intensified the authority of the Bible as a substitute for the lost authority of the Church. But as history has shown, one can interpret certain biblical texts in many ways. Nor has scientific criticism of the New Testament been very helpful in enhancing belief in the divine character of the holy scriptures. It is also a fact that under the influence of a so-called

which it is clear that they are not rashly to be objectted to, nor are they of natural origio, but are divinely inspired.” His crypto-Calvinism is palpably manifest in his words, particularly when one compares them with the natural theology of his Catholic contemporaries. It is probable that Peucer’s hint about “revelations” refers to certain heretical innovations. At any rate, in the next paragraph, where he deals with dreams of diabolical origin, he says these are the dreams “which the devil shows nowadays to Anabaptists, and at all times to Enthusiasts and suchlike fanatics.” Pererius with more perspicacity and human understanding devotes one chapter to the question “Whether it be lawful for a Christian man to observe dreams?” (pp. 142ff.) and another to the question “To what kind of man does it belong to interpret dreams aright?” (pp. 245ff.). In the first he reaches the conclusion that important dreams should be considered. I quote his words: “Finally, to consider whether the dreams which ofttimes disturb us and move us to evil courses are put before us by the devil, as likewise on the other hand to ponder whether those by which we are aroused and incited to good, as for example to celibacy, almsgiving, and entering the religious life, are sent us by God, is the part not of a superstitious mind, but of one that is religious, prudent, and careful and solicitous for its salvation.” Only stupid people would observe all the other futile dreams. In the second chapter, he answers that nobody should or could interpret dreams “unless he be divinely inspired and instructed.”

“Even so,” he adds, “the things of God knoweth no man, but the Spirit of God” (1 Cor. 2:11). This statement, eminently true in itself, reserves the art of interpretation to such persons as are endowed by their office with the gift of the Holy Spirit. It is obvious, however, that a Jesuit author could not envisage a descent of the Holy Spirit outside the Church.
scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it. If they were all dull rationalists or neurotic intellectuals the loss would not be regrettable. But many of them are religious people, only incapable of agreeing with the existing forms of belief. Otherwise, one could hardly explain the remarkable effect of the Buchman movement on the more-or-less educated Protestant classes. The Catholic who has turned his back on the Church usually develops a secret or manifest leaning towards atheism, whereas the Protestant follows, if possible, a sectarian movement. The absolutism of the Catholic Church seems to demand an equally absolute negation, whereas Protestant relativism permits of variations.

It may perhaps be thought that I have gone a bit too far into the history of Christianity, and for no other purpose than to explain the prejudice against dreams and inner experiences. But what I have just said might have been part of my conversation with our cancer patient. I told him that it would be better to take his obsession seriously instead of reviling it as pathological nonsense. But to take it seriously would mean acknowledging it as a sort of diagnostic statement of the fact that, in a psyche which really existed, trouble had arisen in the form of a cancer-like growth. "But," he will certainly ask, "what could that growth be?" And I shall answer: "I do not know," as indeed I do not. Although, as I mentioned before, it is surely a compensatory or complementary unconscious formation, nothing is yet known about its specific nature or about its content. It is a spontaneous manifestation of the unconscious, based on contents which are not to be found in consciousness.

My patient is now very curious how I shall set about getting at the contents that form the root of the obsession. I then inform him, at the risk of shocking him severely, that his dreams will provide us with all the necessary information. We will take them as if they issued from an intelligent, purposive, and, as it were, personal source. This is of course a bold hypothesis and at the same time an adventure, because we are going to give extraordinary credit to a discredited entity—the psyche—whose very existence is still denied by not a few contemporary psychologists as well as by philosophers. A famous anthropologist, when I showed him my way of proceeding, made the typical remark:
“That's all very interesting indeed, but dangerous.” Yes, I admit it is dangerous, just as dangerous as a neurosis. If you want to cure a neurosis you have to risk something. To do something without taking a risk is merely ineffectual, as we know only too well. A surgical operation for cancer is a risk too, and yet it has to be done. For the sake of better understanding I have often felt tempted to advise my patients to think of the psyche as a subtle body in which subtle tumours can grow. The prejudiced belief that the psyche is unimaginable and consequently less than air, or that it is a more or less intellectual system of logical concepts, is so great that when people are not conscious of certain contents they assume these do not exist. They have no confidence and no belief in a reliable psychic functioning outside consciousness, and dreams are thought to be only ridiculous. Under such conditions my proposal arouses the worst suspicions. And indeed I have heard every argument under the sun used against the vague spectres of dreams.

Yet in dreams we find, without any profound analysis, the same conflicts and complexes whose existence can also be demonstrated by the association test. Moreover, these complexes form an integral part of the existing neurosis. We have, therefore, reason to believe that dreams can give us at least as much information as the association test can about the content of a neurosis. As a matter of fact, they give very much more. The symptom is like the shoot above ground, yet the main plant is an extended rhizome underground. The rhizome represents the content of a neurosis; it is the matrix of complexes, of symptoms, and of dreams. We have every reason to believe that dreams mirror exactly the underground processes of the psyche. And if we get there, we literally get at the "roots" of the disease.

As it is not my intention to go any further into the psychopathology of neuroses, I propose to choose another case as an example of how dreams reveal the unknown inner facts of the psyche and of what these facts consist. The dreamer was another intellectual, of remarkable intelligence and learning. He was neurotic and was seeking my help because he felt that his neurosis had become overpowering and was slowly but surely undermining his morale. Fortunately his intellectual integrity had not yet suffered and he had the free use of his fine intelligence. For this reason I set him the task of observing and recording his
dreams himself. The dreams were not analysed or explained to him and it was only very much later that we began their analysis. Thus the dreams I am going to relate have not been tampered with at all. They represent an entirely uninfluenced natural sequence of events. The patient had never read any psychology, much less any analytical psychology.

Since the series consists of over four hundred dreams, I could not possibly convey an impression of the whole material; but I have published elsewhere a selection of seventy-four dreams containing motifs of special religious interest. The dreamer, it should be said, was a Catholic by education, but no longer a practising one, nor was he interested in religious problems. He was one of those scientifically minded intellectuals who would be simply amazed if anybody should saddle them with religious views of any kind. If one holds that the unconscious has a psychic existence independent of consciousness, a case such as that of our dreamer might be of particular interest, provided we are not mistaken in our conception of the religious character of certain dreams. And if one lays stress on the conscious mind alone and does not credit the unconscious with an independent existence, it will be interesting to find out whether or not the dreams really derive their material from conscious contents. Should the facts favour the hypothesis of the unconscious, one could then use dreams as possible sources of information about the religious tendencies of the unconscious.

One cannot expect dreams to speak of religion as we know it. There are, however, two dreams among the four hundred that obviously deal with religion. I will now give the text which the dreamer himself had taken down:

All the houses have something theatrical about them, with stage scenery and decorations. The name of Bernard Shaw is mentioned. The play is supposed to take place in the distant future. There is a notice in English and German on one of the sets:

13 "Dream Symbols of the Individuation Process." [Orig. in Eranos-Jahrbuch 1935. A revised and expanded version of this appears in Psychology and Alchemy, as Part II.—Errors.] Although the dreams cited here are mentioned in the above publication, they are examined there from a different standpoint. Since dreams have many aspects they can be studied from various angles.
This is the universal Catholic Church.
It is the Church of the Lord.
All those who feel that they are the instruments of the Lord may enter.

Under this is printed in smaller letters: "The Church was founded by Jesus and Paul"—like a firm advertising its long standing.

I say to my friend, "Come on, let's have a look at this." He replies, "I do not see why a lot of people have to get together when they're feeling religious." I answer, "As a Protestant you will never understand." A woman nods emphatic approval. Then I see a sort of proclamation on the wall of the church. It runs:

Soldiers!

When you feel you are under the power of the Lord, do not address him directly. The Lord cannot be reached by words. We also strongly advise you not to indulge in any discussions among yourselves concerning the attributes of the Lord. It is futile, for everything valuable and important is ineffable.

(Signed) Pope . . . (Name illegible)

Now we go in. The interior resembles a mosque, more particularly the Hagia Sophia: no seats—wonderful effect of space; no images, only framed texts decorating the walls (like the Koran texts in the Hagia Sophia). One of the texts reads "Do not flatter your benefactor." The woman who had nodded approval bursts into tears and cries, "Then there's nothing left!" I reply, "I find it quite right!" but she vanishes. At first I stand with a pillar in front of me and can see nothing. Then I change my position and see a crowd of people. I do not belong to them and stand alone. But they are quite clear, so that I can see their faces. They all say in unison, "We confess that we are under the power of the Lord. The Kingdom of Heaven is within us." They repeat this three times with great solemnity. Then the organ starts to play and they sing a Bach fugue with chorale. But the original text is omitted; sometimes there is only a sort of coloratura singing, then the words are repeated: "Everything else is paper" (meaning that it does not make a living impression on
me). When the chorale has faded away the gemütlich part of the ceremony begins; it is almost like a students’ party. The people are all cheerful and equable. We move about, converse, and greet one another, and wine (from an episcopal seminary) is served with other refreshments. The health of the Church is drunk and, as if to express everybody's pleasure at the increase in membership, a loudspeaker blares a ragtime melody with the refrain, “Charles is also with us now.” A priest explains to me: “These somewhat trivial amusements are officially approved and permitted. We must adapt a little to American methods. With a large crowd such as we have here this is inevitable. But we differ in principle from the American churches by our decidedly anti-ascetic tendency.” Thereupon I awake with a feeling of great relief.

There are, as you know, numerous works on the phenomenology of dreams, but very few that deal with their psychology. This for the obvious reason that a psychological interpretation of dreams is an exceedingly ticklish and risky business. Freud has made a courageous attempt to elucidate the intricacies of dream psychology with the help of views which he gathered in the field of psychopathology. 14 Much as I admire the boldness of his attempt, I cannot agree either with his method or with its results. He explains the dream as a mere façade behind which something has been carefully hidden. There is no doubt that neurotics hide disagreeable things, probably just as much as normal people do. But it is a serious question whether this category can be applied to such a normal and world-wide phenomenon as the dream. I doubt whether we can assume that a dream is something other than it appears to be. I am rather inclined to quote another Jewish authority, the Talmud, which says: “The dream is its own interpretation.” In other words I take the dream for what it is. The dream is such a difficult and complicated thing that I do not dare to make any assump-

14 Freud, The Interpretation of Dreams. Silberer (Der Traum, 1919) presents a more cautious and more balanced point of view. As to the difference between Freud's and my own views, I would refer the reader to my little essay on this subject, “Freud and Jung: Contrasts.” Further material in Two Essays on Analytical Psychology, pars. 16ff.; Kranefeldt, Secret Ways of the Mind; Gerhard Adler, Entdeckung der Seele; and Toni Wolff, “Einführung in die Grundlagen der komplexen Psychologie,” in Die kulturelle Bedeutung der komplexen Psychologie.
tions about its possible cunning or its tendency to deceive. The dream is a natural occurrence, and there is no earthly reason why we should assume that it is a crafty device to lead us astray. It occurs when consciousness and will are to a large extent extinguished. It seems to be a natural product which is also found in people who are not neurotic. Moreover, we know so little about the psychology of the dream process that we must be more than careful when we introduce into its explanation elements that are foreign to the dream itself.

For all these reasons I hold that our dream really is speaking of religion and that it intends to do so. Since the dream has a coherent and well-designed structure, it suggests a certain logic and a certain intention, that is, it has a meaningful motivation which finds direct expression in the dream-content.

The first part of the dream is a serious statement in favour of the Catholic Church. A certain Protestant point of view—that religion is just an individual experience—is discouraged by the dreamer. The second, more grotesque part is the Church's adaptation to a decidedly worldly standpoint, and the end is a statement in favour of an anti-ascetic tendency which would not and could not be backed up by the real Church. Nevertheless the dreamer's anti-ascetic priest makes it a matter of principle. Spiritualization and sublimation are essentially Christian principles, and any insistence upon the contrary would amount to blasphemous paganism. Christianity has never been worldly nor has it ever looked with favour on good food and wine, and it is more than doubtful whether the introduction of jazz into the cult would be a particular asset. The "cheerful and equable" people who peripatetically converse with each other in more or less Epicurean style remind one much more of an ancient philosophical ideal which is rather distasteful to the contemporary Christian. In the first and second part the importance of masses or crowds of people is emphasized.

Thus the Catholic Church, though highly recommended, appears coupled with a strange pagan point of view which is irreconcilable with a fundamentally Christian attitude. The actual irreconcilability does not appear in the dream. It is hushed up as it were by a cosy ("gemütlich") atmosphere in which dangerous contrasts are blurred and blended. The Protestant conception of an individual relationship to God is swamped by mass organiza-
tion and a correspondingly collective religious feeling. The insistence on crowds and the insinuation of a pagan ideal are remarkable parallels to things that are actually happening in Europe today. Everybody was astonished at the pagan tendencies of modern Germany because nobody knew how to interpret Nietzsche's Dionysian experience. Nietzsche was but one of the thousands and millions of Germans yet unborn in whose unconscious the Teutonic cousin of Dionysus—Wotan—came to birth during the Great War.\(^{15}\) In the dreams of the Germans whom I treated then I could clearly see the Wotanistic revolution coming on, and in 1918 I published an article in which I pointed out the peculiar kind of new development to be expected in Germany.\(^{16}\) Those Germans were by no means people who had studied Thus Spake Zarathustra, and certainly the young people who resurrected the pagan sacrifices of sheep knew nothing of Nietzsche's experience.\(^{17}\) That is why they called their god Wotan and not Dionysus. In Nietzsche's biography you will find irrefutable proof that the god he originally meant was really Wotan, but, being a philologist and living in the seventies and eighties of the nineteenth century, he called him Dionysus. Looked at from a comparative point of view, the two gods have much in common.

There is apparently no opposition to collective feeling, mass religion, and paganism anywhere in the dream of my patient, except for the Protestant friend who is soon reduced to silence. One curious incident merits our attention, and that is the unknown woman who at first backs up the eulogy of Catholicism and then suddenly bursts into tears, saying: "Then there's nothing left," and vanishes without returning.

\(^{15}\) Cf. the relation of Odin as the god of poets, seers, and raving enthusiasts, and of Mimir, the Wise One, to Dionysus and Silenus. The word Odin has a root-connection with Gall. obāres, Ir. fāith, L. vates, similar to μάνις and μανίομαι. Ninck, Wodan und germanischer Schicksalsglaube, pp. 30ff.

\(^{16}\) "The Role of the Unconscious."

Who is this woman? To the dreamer she is a vague and unknown person, but when he had that dream he was already well acquainted with her as the “unknown woman” who had frequently appeared in previous dreams.

As this figure plays a great role in men’s dreams, it bears the technical name of the “anima,” with reference to the fact that, from time immemorial, man in his myths has expressed the idea of a male and female coexisting in the same body. Such psychological intuitions were usually projected in the form of the divine syzygy, the divine pair, or in the idea of the hermaphrodite nature of the creator. Edward Maitland, the biographer of Anna Kingsford, relates in our own day an inner experience of the bisexual nature of the Deity. Then there is Hermetic philosophy with its hermaphrodite and its androgynous inner man, the homo Adamicus, who, “although he appears in

18 Cf. my Two Essays, pars. 29ff.; Psychological Types, Defs. 48, 49; “Archetypes of the Collective Unconscious,” pars. 52ff.; and “Concerning the Archetypes.”
19 Cf. my “Concerning the Archetypes,” pars. 120ff.
20 Maitland, Anna Kingsford, I, pp. 129ff. [Cf. “Comm. on Golden Flower,” par. 40.] The statement about the hermaphrodite nature of the Deity in Corpus Hermeticum, Lib. I (ed. Scott, Hermetica, I, p. 118): “For the first Mind was bisexual,” is probably taken from Plato, Symposium, XIV. It is questionable whether the later medieval representations of the hermaphrodite stem from “Poimandres” (Hermetica, I), since the hermaphrodite figure was practically unknown in the West before the Poimandres was printed by Marsilio Ficino in 1471.

It is possible, however, that one of the few scholars of those days who understood Greek got the idea from one of the Greek codices then extant, as for instance the Codex Laurentianus 71, 93, the Codex Parisinus Graecus 1220, or the Codices Vaticanius Graecus 237 and 951, all from the 14th century. There are no older codices. The first Latin translation by Marsilio Ficino had a sensational effect. But before that date we have the hermaphrodite symbols from the Codex Germanicus Monacensis 508, dated 1417. It seems to me more probable that the hermaphrodite symbol derives from Arabic or Syriac MSS. translated in the 11th or 12th century. In the old Latin “Tractatus Avicennae,” which is strongly influenced by Arabic tradition, we find: “[The elixir] is a voluptuous serpent impregnating itself” (Artis auriferae, I, 1593, p. 406). Although the author was a Pseudo-Avicenna and not the authentic Ibn Sina (970–1037), he is one of the Arabic-Latin sources for medieval Hermetic literature. We find the same passage in “Rosinus ad Sarratantam” (Artis aurif., I, p. 303). “Rosinus” is an Arabic-Latin corruption of “Zosimos,” a Greek neo-Platonic philosopher of the 3rd century. His treatise “Ad Sarratantam” belongs to the same class of literature, and since the history of these texts is still shrouded in darkness, nobody can say who copied from whom. The Turba philosophorum, Sermo LXV, a Latin text of Arabic
masculine form, always carries about with him Eve, or his wife, hidden in his body,” as a medieval commentator on the *Hermetis Tractatus aureus* says.\(^{22}\)

The anima is presumably a psychic representation of the minority of female genes in a man’s body. This is all the more probable since the same figure is not to be found in the imagery of a woman’s unconscious. There is a corresponding figure, however, that plays an equivalent role, yet it is not a woman’s image but a man’s. This masculine figure in a woman’s psychology has been termed the “animus.” \(^{23}\) One of the most typical manifestations of both figures is what has long been called “animosity.” The anima causes illogical moods, and the animus produces irritating platitudes and unreasonable opinions. Both are frequent dream-figures. As a rule they personify the unconscious and give it its peculiarly disagreeable or irritating character. The unconscious in itself has no such negative qualities. They appear only when it is personified by these figures and when they begin to influence consciousness. Being only partial personalities, they have the character either of an inferior woman or of an inferior man—hence their irritating effect. A man experiencing this influence will be subject to unaccountable

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\(^{22}\) The “Tractatus aureus Hermetis” is of Arabic origin and does not belong to the *Corpus Hermeticum*. Its history is unknown (first printed in *Ars chemica*, 1568). Dominicus Gnosius wrote a commentary on the text in his *Hermetis Trismegisti Tractatus vere Aureus de Lapide philosophici secreto* (1610). On p. 101 he says: “As a shadow continually follows the body of one who walks in the sun... so our Adamic hermaphrodite, though he appears in masculine form, nevertheless always carries about with him Eve, or his feminine part, hidden in his body.” This commentary, together with the text, is reproduced in Manget, *Bibliotheca chemica curiosa*, I (1702), pp. 401ff.

\(^{23}\) There is a description of both these figures in *Two Essays, Part II*, pars. 296ff. See also *Psychological Types*, Def. 48, and Emma Jung, “On the Nature of the Animus.” [Cf. also *Aion*, ch. III.]
moods, and a woman will be argumentative and produce opinions that are beside the mark.  

The negative reaction of the anima to the church dream indicates that the dreamer's feminine side, his unconscious, disagrees with his conscious attitude. The disagreement started with the text on the wall: "Do not flatter your benefactor," which the dreamer agreed with. The meaning of the text seems sound enough, so that one does not understand why the woman should feel so desperate about it. Without delving further into this mystery, we must content ourselves for the time being with the statement that there is a contradiction in the dream and that a very important minority has left the stage under vivid protest and pays no more attention to the proceedings.

We gather, then, from the dream that the unconscious functioning of the dreamer's mind has produced a pretty flat compromise between Catholicism and pagan joie de vivre. The product of the unconscious is manifestly not expressing a fixed point of view or a definite opinion, rather it is a dramatic exposition of an act of reflection. It could be formulated perhaps as follows: "Now what about this religious business? You are a Catholic, are you not? Is that not good enough? But asceticism—well, well, even the church has to adapt a little—movies, radio, spiritual five o'clock tea and all that—why not some ecclesiastical wine and gay acquaintances?" But for some secret reason this awkward mystery woman, well known from many former dreams, seems to be deeply disappointed and quits.

I must confess that I find myself in sympathy with the anima. Obviously the compromise is too cheap and too superficial, but it is characteristic of the dreamer as well as of many other people to whom religion does not matter very much. Religion was of no concern to my patient and he certainly never expected that it would concern him in any way. But he had come to me because of a very alarming experience. Being highly rationalistic and intellectual he had found that his attitude of mind and his philosophy forsook him completely in the face of his neurosis and its demoralizing forces. He found nothing in his whole

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24 Anima and animus do not only occur in negative form. They may sometimes appear as a source of enlightenment, as messengers (αγγέλοι), and as mystagogues. [Cf. Jung, Aion (Coll. Works, Vol. 9, pt. 1), p. 16; "Psychology of the Transference," par. 504.—E D I T O R S.]
Weltanschauung that would help him to gain sufficient control of himself. He was therefore very much in the situation of a man deserted by his hitherto cherished convictions and ideals. It is by no means extraordinary that under such conditions a man should return to the religion of his childhood in the hope of finding something helpful there. It was, however, not a conscious attempt or decision to revivify his earlier religious beliefs. He merely dreamed it; that is, his unconscious produced a peculiar statement about his religion. It is just as if the spirit and the flesh, the eternal enemies in a Christian consciousness, had made peace with each other in the form of a curious mitigation of their contradictory nature. Spirituality and worldliness come together in unexpected amity. The effect is slightly grotesque and comical. The inexorable severity of the spirit seems to be undermined by an almost antique gaiety perfumed with wine and roses. At all events the dream describes a spiritual and worldly atmosphere that dulls the sharpness of a moral conflict and swallows up in oblivion all mental pain and distress.

52 If this was a wish-fulfilment it was surely a conscious one, for it was precisely what the patient had already done to excess. And he was not unconscious of this either, since wine was one of his most dangerous enemies. The dream, on the other hand, is an impartial statement of the patient’s spiritual condition. It gives a picture of a degenerate religion corrupted by worldliness and mob instincts. There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. It is readily understandable that such a religion is incapable of giving help or of having any other moral effect.

53 The over-all aspect of the dream is definitely unfavourable, although certain other aspects of a more positive nature are dimly visible. It rarely happens that dreams are either exclusively positive or exclusively negative. As a rule one finds both aspects, but usually one is stronger than the other. It is obvious that such a dream provides the psychologist with enough material to raise the problem of a religious attitude. If our dream were the only one we possess we could hardly hope to unlock its innermost meaning, but we have quite a number of dreams in our series which point to a remarkable religious problem. I never, if I can help it, interpret one dream by itself. As a rule a
dream belongs in a series. Since there is a continuity of consciousness despite the fact that it is regularly interrupted by sleep, there is probably also a continuity of unconscious processes—perhaps even more than with the events of consciousness. In any case my experience is in favour of the probability that dreams are the visible links in a chain of unconscious events. If we want to shed any light on the deeper reasons for the dream, we must go back to the series and find out where it is located in the long chain of four hundred dreams.

We find our dream wedged in between two important dreams of an uncanny quality. The dream before reports that there is a gathering of many people and that a peculiar ceremony is taking place, apparently of magical character, for the purpose of "reconstructing the gibbon." The dream after is concerned with a similar theme—the magical transformation of animals into human beings.25

Both dreams are intensely disagreeable and very alarming to the patient. Whereas the church dream manifestly moves on the surface and expresses opinions which in other circumstances could just as well have been thought consciously, these two dreams are strange and remote in character and their emotional effect is such that the dreamer would avoid them if possible. As a matter of fact, the text of the second dream says: "If one runs away, all is lost." Curiously enough, this remark coincides with that of the unknown woman: "Then there's nothing left." The inference to be drawn from these remarks is that the church dream was an attempt to escape from other dream ideas of a much deeper significance. These ideas appear in the dreams occurring immediately before and after it.

25 [Cf. Psychology and Alchemy, pars. 164ff., 183ff.—EDITORS.]
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