

UDK 159.9Jung, C. G.

27-185.5:159.9

<https://doi.org/10.53745/bs.93.5.8>

Received: 31. 10. 2023

Accepted: 22. 1. 2024

Original scientific paper

CARL GUSTAV JUNG: SALVATION IN PSYCHOLOGICAL CONTEXT

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Abstract

In this paper, through three chapters, we try to deal with the idea of salvation in the psychological context of the Swiss psychologist and psychiatrist Carl Gustav Jung. The first chapter will discuss Jung's approach to religious issues, his basic assumptions, and the similarities and differences between theology and psychology. The topic of the second chapter is the trinitarian and quaternary aspects of Jung's doctrine, where the reality of the cross as a central symbol of human individuation but also of the entire cosmic totality comes to the fore. In the third chapter, we will talk about the development of consciousness in God and man, with a special focus on Jung's apparently most dramatic work – »Answer to Job«. The ultimate goal of this work is to present Jung as an original and courageous thinker and author who managed to bring religion and psychology closer together.

Key words: Jung, psychology, religion, cross, redemption.

Introduction

Originally, with this presentation, I intended to talk about the figure of the savior in the works of the Swiss psychologist and psychiatrist Carl Gustav Jung (1875-1961). However, during the preparation of this work, I matured a bit in the realization that the indicated topic in Jung is very difficult to separate from his doctrine of the Trinity, similarly to the Trinity itself being difficult to separate from Jung's doctrine of *quaternity*. And all three are also difficult to separate from the fundamental features of Jung's understanding of the task and role of religion as such. Therefore, I finally decided on the title: »Carl Gus-

tav Jung: Salvation in a psychological context«. Although apparently somewhat too general, for this title it seemed to me that it solidly covers the eclectic, and many today would even say syncretistic, Jung's thought, which rarely rushes to hasty conclusions, but rather represents a long, but at the same time exciting journey through numerous and colorful sources. It is also specific for Jung as an author that he returns to certain thoughts from work to work, sometimes expanding them, sometimes deepening them, and sometimes with a significant change in previous viewpoints and conclusions, which ultimately makes it challenging for subsequent research and systematization.

In his research, in addition to psychiatric literature and practice, he also likes to delve into philosophy and theology. Sometimes the orthodox one, from the catholic point of view, and sometimes the gnostic one, with the fact that Jung does not want to see any essential difference between gnosis and Christianity. The root of both, according to him, should be sought in the criticism of ancient man towards the world, that is, within the framework of the »God-redeemer« archetype. This refers to a certain phase of pre-Christian spiritual awakening, during which the world ceases to be viewed with adoration and admiration. Even, what's more, in one way or another, however, there is an awakening of awareness that something is definitely wrong with this world. Nevertheless, to this vision of »universal gnosis« that is close to him, Jung opposes the term »Gnosticism«, which for him already takes on some negative connotations, with the fact that for Jung this is not exclusively a Gnostic problem as such, but also a Christian problem in general, i.e., a problem of certain historical periods of Christianity in which too much abstraction was made, and while it was beginning to be believed that the role of light is not to dispel the darkness of this world, but to shine sublimely only for itself.¹

In addition to what has been indicated, Jung thoroughly engages in ancient myths, then medieval mysticism, and even in alchemical and astrological texts, also in Eastern religions. Nevertheless, this unusual researcher is ultimately proud to point out that from Pope Pius XII. received a blessing during a private audience because he brings Catholics back into the embrace of the Church.² Namely, in the time of booming modernism, when many Catho-

¹ Cf. Carl Gustav JUNG, *The Collected Works, Volume XI: Psychology and Religion: West and East*, (→ CW 11), Herbert READ – Michael FORDHAM – Gerhard ADLER (Ed.), R. F. C. HULL (Transl. from German), London – New York, 2014, §438. 442.

² Cf. Carl Gustav JUNG, *The Collected Works, Volume XVIII: The Symbolic Life: Miscellaneous Writings*, Gerhard ADLER (Ed.), R. F. C. HULL (Transl. from German), London – New York, 2014, §618.

lics remained only nominal Catholics, and when they eventually became acquainted with neurosis, as well as with their own therapist Jung, he would first encourage them to make a thorough confession. This interesting biographical fact allows us to get closer to Jung's general understanding of religion, because Jung was not a Catholic at all, but a Protestant, and given all those colorful sources and inspirations, it is safe to say – a kind of heterodox Protestant. Then what would he have to do with the confessional and the sacraments of the Church? Namely, Jung viewed psychology and religion in general as related disciplines, whereby he identified the healing of psychological suffering as the »realistic task of religion«³. And therefore he considered himself as a psychologist a faithful collaborator of the Church. In this sense, he says that he definitely stands within Christianity, and that he sees himself as an important link on the direct line of historical development as someone who psychologically interprets Christian symbols.⁴

For the sake of orientation, in this presentation we will focus mainly on the eleventh volume of Jung's Collected Works, entitled »Psychology and Religion: East and West«. The indicated eleventh volume contains nearly 700 pages of text and consists of a number of Jung's previously published public lectures and works. The first part of the book is titled »Western Religion« and includes the following chapters: »Psychology and Religion«⁵, »A Psychological Approach to the Dogma of the Trinity«⁶, »Transformation Symbolism in the Mass«⁷, »Foreword to White's *God and the Unconscious*«⁸, »Foreword to Werblowsky's *Lucifer and Prometheus*«⁹, »Brother Klaus«¹⁰, »Psychotherapists or the Clergy«¹¹,

³ Cf. Carl Gustav JUNG – Gerhard ADLER (Ed.), *C. G. Jung Letters, Volume 2: 1951-1961*, Princeton, 1976, §133.

⁴ Cf. Carl Gustav JUNG – Gerhard ADLER (Ed.), *C. G. Jung Letters, Volume 2: 1951-1961*, §334.

⁵ Originally published in English, in: *The Terry Lectures of 1937*, New Haven – London, 1938.

⁶ Translated from *Versuch zu einer psychologischen Deutung des Trinitätsdogmas*, in: Carl Gustav JUNG, *Symbolik des Geistes*, Zurich, 1948.

⁷ Translated from *Das Wandlungssymbol in der Messe*, in: Carl Gustav JUNG, *Von den Wurzeln des Bewusstseins*, Zurich, 1954.

⁸ Originally translated from a manuscript and published in English in: Victor WHITE, *God and the Unconscious*, London, 1953.

⁹ Originally translated from a manuscript and published in English in: R. J. Zwi WERBLOWSKY, *Lucifer and Prometheus*, London, 1952.

¹⁰ Translated from a book review in the *Neue Schweizer Rundschau*, Zurich, new series, I (1933).

¹¹ Translated from: Carl Gustav JUNG, *Die Beziehungen der Psychotherapie zur Seelsorge*, Zurich, 1932.

»Psychoanalysis and the Cure of Souls«¹² and »Answer to Job«¹³. The second part of the book is entitled »Eastern religion«, and contains seven different titles, but we do not deal with that in this work.

1. Jung's approach to religious issues

Considering the rich psychological potential of religion, Jung approaches it with great interest, but approaches it as a psychologist. For him, this means primarily that he approaches religion »empirically and phenomenologically«, and not as a metaphysician or philosopher, because he does not feel at all competent for the latter. So what would that mean concretely in relation to some specific Christian ideas? Let's say, when psychology talks about the motive of the divine virgin birth, it -according to Jung- only deals with the fact that such an idea exists but is not interested in the question of whether such an idea is true or false in any other sense. The idea is as psychologically true as it is. Psychological existence is *subjective* insofar as the idea occurs only in one individual. But it is *objective* to the extent that this idea is shared by society – consensus gentium.¹⁴ This also explains quite well Jung's flexible approach to numerous and varied sources. For him, an idea is true simply because it exists. And every idea that exists is at the same time true as existing, and as such it communicates something to man or from man to another man.¹⁵ For Jung, to declare something to be an empty feeling is very dangerous, because the un-

¹² Translated from: Carl Gustav JUNG, »*Psychoanalyse und Seelsorg*«, *Ethik: Sexual- und Gesellschafts-Ethik* (Halle), V, 1928.

¹³ Translated from: Carl Gustav JUNG, *Antwort auf Hiob*, Zurich, 1952.

¹⁴ Cf. CW, 11:3.

¹⁵ For Carl G. Jung could rightly be said to belong to the legacy of German idealism, if in his research he strongly leans towards the conclusion that ultimately »everything is the psyche« which at one stage of its existence submitted to space and time, and not the other way around. With this, the Swiss researcher took a somewhat opposite position against the contemporary paradigm that sees the psyche only as a superstructure, emerging from the material infrastructure [Cf. Nicole Anne de BAVELAERE, How Jungian Psychology, Brain Research, Quantum Physics, and Systems Science Lead to Pansystemology and Depth Psychology, in: *Depth Insights*, Issue 10, Summer 2017, 21-26, here 21]. However, it should be noted here that Jung reaches these conclusions primarily empirically. From the experience of working with his patients, but also through countless conversations with everyone else, he knew very well how persistently the human psyche often keeps completely separate and neutral in relation to material reality. It simply looked as if a person was leading two completely different lives: the biological one and the inner – psychological one. Among others, in this sense he gives the following example: »If, for instance, a general belief existed that the river Rhine had at one time flowed backwards from its mouth to its source, then this belief would in itself be a fact even though such an assertion, physically understood, would be deemed utterly

conscious contents of consciousness against a person appear fatally like fate. Precisely because they are neglected, over time they become destructive and less or more autonomous, and this means toxic neurosis for a person in the mildest case.¹⁶

Or another example: If Jung talks about the Trinity as an archetype, that is, as a pre-conscious primordial idea that practically eternally breaks through in a symbolic way from the periphery of human consciousness to its surface, he himself strongly emphasizes that this should not be taken as irrefutable evidence for the existence of the Trinity, but only in the sense that the archetypal image of the Trinity inevitably exists, and that it plays an extremely important role in the development of human consciousness. And whether this image in itself is a projection of man's unconscious or perhaps even arrives from somewhere completely beyond the limits of human consciousness, Jung does not want to specify because, as already said, he strongly emphasizes that he is neither a metaphysician nor a philosopher, but an empiricist.¹⁷

1.1. *Numinosum in Catholicism and Protestantism*

Here we will talk about something very important about the origin as well as the common destiny of psychology and religion according to Jung. Based on the legacy of Rudolf Otto, he defines religion as:

»... A careful and scrupulous observation of what Rudolf ... 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

incredible. Beliefs of this kind are psychic facts which cannot be contested and need no proof« [CW, 11:553].

¹⁶ Cf. CW, 11:20-32. Rebellious unconscious contents according to Jung, although in themselves frightening and horrifying to the conscious level of the patient, ultimately have a healing potential. In §27, Jung elaborates on this: »When in the Babylonian epic Gilgamesh's arrogance and hybris defy the gods, they create a man equal in strength (Enkidu) to Gilgamesh in order to check the hero's unlawful ambition. The very same thing has happened to our patient(which was discussed here in the previous paragraphs): 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.

¹⁷ Cf. CW, 11:102.

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.«¹⁸

Numinosum, as Otto notes, manifests itself in two ways, i.e., controversially; sometimes through sublime religious ecstasies and prophecies, and sometimes through terrifying crises, screams and convulsions. Therefore, it was important for the community quite early on to establish certain filters that would clearly separate this kind of manifestation. For example, already in the Babylonian pantheon, we come across an effort to associate the positive aspects of the numinosum primarily with male gods. They were also the gods of the sky, reason and preservation of order. On the other hand, the irrational, threatening, but again creatively fruitful in its own way, was associated mainly with female deities who were deities of water, earth and fertility – as we can see – all good things, but also, with some negative aspects.¹⁹

Jung further notes that at the root of dogma is always the numinosum, which is to say a real religious experience, with the fact that beyond that point the dogma also represents a safety framework that tries to protect the individual believer from the horror and unpredictability of the individual experience of the numinosum. And not only dogma, but also sacraments. As we ourselves probably know, a solid confessor can very quickly and easily free penitents from numerous fears and insecurities arising from their human and religious experience. Similarly, the experience of Eucharistic communion, as well as other Catholic liturgical rites. Therefore, Jung, in the indicated sense of preserving believers from life's dangers and fears, as well as religious ones, gives Catholicism an obvious advantage over Protestantism:

»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

¹⁸ CW, 11:6, refers to *The Idea of the Holy*, without providing more detailed information about the source.

¹⁹ Cf. Mario BERNADIĆ, *Bog, jezik i vjera. Mali ogleđi iz sistematske teologije*, Sarajevo, 2022, 200-201; refers to: Beth E. MCDONALD, *In Possession of the Night: Lilith as Goddess, Demon, Vampire*, in: Roberta STERMAN SABBATH (ur.), *Sacred Tropes: Tanakh, New Testament, and Qur'an as Literature and Culture*, Leiden – Boston: 2009, 173-182, here 174.

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.«²⁰

Jung continues in paragraph 86:

»The Protestant is left to God alone. For him there is no confession, no absolution, no possibility of an expiatory opus divinum of any kind. He has to digest his sins by himself; and, because the absence of a suitable ritual has put it beyond his reach, he is none too sure of divine grace. Hence the present alertness of the Protestant conscience—and this bad conscience has all the disagreeable characteristics of a lingering illness which makes people chronically uncomfortable. But, for this very reason, the Protestant has a unique chance to make himself conscious of sin to a degree that is hardly possible for a Catholic mentality, as confession and absolution are always at hand to ease excess of tension. The Protestant, however, is left to his tensions, which can go on sharpening his conscience. Conscience, and particularly a bad conscience, can be a gift from heaven, a veritable grace if used in the interests of the higher self-criticism.«

With that, as Jung further notes at the end of the same paragraph, the Protestant has this opportunity to »sharpen his conscience«, literally, on the condition that he first survives »the complete loss of his Church and still remains a Protestant, that is, a man who is helpless before God and no longer protected by walls or communities«. With the fact that from Jung's efforts regarding the integrity of the point of view it clearly follows that there are no simple solutions, and that everything has its price. If Protestantism displaced religion by striving for faith, Catholicism did the exact opposite: With the security of religion, living faith was relegated to the background.

1.2. Psychology and religion: points of contact and inevitable differences

In his work, »Psychotherapists or Clerics«, Jung begins his reflection by highlighting the issue of »psychogenic neuroses« which in their own way created a true split between neurology and psychotherapy in the 20th century. Neurology, for its part, does not recognize the psyche as a mental substance, assum-

²⁰ CW, 11:33.

ing it only as a »conglomerate of instincts«, while it was believed that neurosis could be cured by »treating the glands«. ²¹ The indicated split was inevitable, because neurology, strictly speaking, is the science of organic nervous diseases, while psychogenic neuroses are not organic diseases in the usual sense of the word. Nor do they belong to the field of psychiatry, whose special field of study is psychosis or mental illness. ²² Unlike Freud, who tried to understand neuroses through the disturbance of instincts, and Adler, who instead of instincts spoke very similarly about drives, Jung prefers to understand neurosis as the suffering of a soul that has not discovered its meaning, where it is valid that every creativity in the realm of the spirit, as well as every psychological progress of man, stems from the suffering of the soul, and the cause of the suffering is »spiritual stagnation«, i.e. »psychological sterility«. ²³

With this realization, according to Jung, the doctor steps into the territory he enters with the greatest caution. »He is now confronted with the necessity of conveying to his patient the healing fiction, the meaning that quickens-for it is this that the sick person longs for, over and above everything that reason and science can give him. He is looking for something that will take possession of him and give meaning and form to the confusion of his neurotic soul.« ²⁴ According to Jung, it is also quite natural that doctors do not feel »at home« in the face of such a challenge, and that many of them prefer to send such patients to a priest or a philosopher. With the fact that many patients in the 20th century were not ready for something like this, because in the meantime they had completely alienated themselves from the Church, and possibly even more from philosophy. However, at the same time, this task is not at all easy for priests, especially not rational philosophers, which in itself opens the way to possible and necessary joint cooperation. What a psychogenic neurotic really needs, according to Jung, are actually the four great gifts of grace where he places *faith, hope, love* and *understanding*. ²⁵ However, this is not easily or quickly achieved – by any shortcut. Conversion implies an adequate experience, and with that one reaches the realm of merciless paradoxes, as well as the very secret of good and evil. For Saul's conversion, Jung points out: »Saul owed his conversion neither to true love, nor to true faith, nor to any other truth. It was solely his hatred of the Christians that set him

²¹ Cf. CW, 11:488-491.

²² Cf. CW, 11:489.

²³ Cf. CW, 11:497.

²⁴ CW, 11:498.

²⁵ Cf. CW, 11:500.

on the road to Damascus, and to that decisive experience which was to alter the whole course of his life. He was brought to this experience by following out, with conviction, his own worst mistake.«²⁶

1.2.1. »Archdemon of egoism« and »split in the soul« as diagnoses of contemporary psychoneurosis

According to Jung, every neurosis ultimately has to do with not finding an adequate religious outlook on life:

»Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost what the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. This of course has nothing whatever to do with a particular creed or membership of a church.«²⁷

The change in the state of the human spirit in the 20th century will lead both theology and medicine to a certain form of dead end. Therefore, it is not surprising that in the end both of them found themselves in a situation where they often send the same patients to each other, back and forth, like unwanted »hot potatoes«. At the same time, it seems that the rationalism of science could no longer cope with the rebellious mass of unconscious contents in man. And the Churches – for their part – no longer knew that either, with Jung particularly highlighting the Protestant one.²⁸ Even if he seemed still religious, the modern man no longer seemed to find comfort in the traditional creed of his Church. Something seemed to be persistently missing...

Jung generally defines neurosis here as a split – a state of war with oneself:

»What drives people to war with themselves is the suspicion or the knowledge that they consist of two persons in opposition to one another.

²⁶ CW, 11:503. Cardinal Kasper's effort to establish the relationship between faith and experience testifies to the fact that Jung is on the apparently good track of thinking here: Traditionally, exactly Paul's, the point of view would point out that faith is reached by listening (Romans 10:17). A more recent, modernist point of view would rather assert that faith is an expression of religious experience. As, then, nowadays there is a change in this experience, the question remains as to whether traditional religions today are able to express this changed experience [Cf. Walter KASPER, *Bog Isusa Krista. Tajna Trojedinog Boga*, Đakovo, 1994, 133].

²⁷ CW, 11:509.

²⁸ Cf. CW, 11:511.

er. The conflict may be between the sensual and the spiritual man, or between the ego and the shadow. It is what Faust means when he says: 'Two souls, alas, are housed within my breast.' A neurosis is a splitting of personality.«²⁹

Although the indicated »splitting« is a psychological category in itself, according to Jung it basically requires a religious solution. It is necessary to accept that unwanted side of yourself with the same attitude of gracious acceptance with which faith encourages us to accept other people. It may sound paradoxical, but today's man finds it much easier to accept other people's flaws than his own. Why, then, is there so much mention of self-love today? Well, self-love is nothing but false self-love by which a person accepts and elevates what is acceptable in himself, while he readily closes his eyes to the unacceptable or even shrugs it off in fear. It is easy to love the despised in another, it is terribly difficult to love the despised in oneself, the little thief, the poor beggar. When we discover it, we usually do not have enough grace for ourselves; then we deny that we have ever met him, we hide him, but it is he who will have to be accepted.³⁰

But the latter form, still, of subtle egoism is nothing compared to the »archdemon« or as Jung also calls it – »sacred egoism«, and what it carries with it is an extremely pejorative meaning.³¹ Modern man does not want to follow Christ but is interested in how to authentically live his own little life, however meager and uninteresting it may be. And that is actually egoism over egoisms – which should mean – to experience one's own existence as an aspect of God's indisputable will that must be carried out in spite of everything. Anyone who challenges him will be immediately dismissed because he is pushing the egoist into an even deeper crisis. Therefore, to the egoist, no matter how paradoxical and counterproductive it sounds, his life should be recognized literally as an expression of God's will, because -in some indirect way- it is. This is exactly the kind of life that will lead him through such valleys of tears and death that he will unwittingly have to learn how precious the love of his neighbors is. This is actually where a kind of enantiodromy occurs – a paradoxical state of reversal where any tendency at its peak begins to grow into its own opposite.³² Therefore, Jung defines neurosis in another place also as a »substitute for legitimate suffering«. Neurotic suffering also affects man when he tries to avoid

²⁹ CW, 11:522.

³⁰ Cf. CW, 11:520.

³¹ Cf. CW, 11:526.

³² Cf. CW, 11:524.

the legitimate suffering of self-reproach, truthfulness and brotherly acceptance, with the aim of finally accepting what is legitimate.³³

1.2.2. Two types of following of Christ

It logically follows from the above that even today, man should dare to follow Christ, and according to Jung, this can take place in two completely different directions. The first direction implies a literal following of Christ's words and life. The other way is to live truthfully as Christ lived truthfully. At the same time, Jung believes that the first path is more suitable for some monks, while for the second it remains to be seen, because that path is extremely difficult.:

»Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would none the less be misjudged, derided, tortured, and crucified. He would be a kind of crazy Bolshevik who deserved the cross. We therefore prefer the historically sanctioned and sanctified imitation of Christ. I would never disturb a monk in the practice of this identification, for he deserves our respect. But neither I nor my patients are monks, and it is my duty as a physician to show my patients how they can live their lives without becoming neurotic.«³⁴

This would ultimately mean that Jung still prefers a certain combined or adaptive path of following Christ, which includes both literal following and following in the truth of living, and which cannot be completely predefined in advance, but will depend on a case-by-case basis. However, with this, according to him, it is necessary to arrive at some necessary divergences between psychology and theology.

1.2.3. Three important differences between theologians and psychologists

First of all Jung notes that theologians sometimes argue for centuries over some subtle theological disagreements, but that he, as an empiricist, cannot afford such a luxury, because when a patient is brought to him in a desperate psychological state, he must act quickly and reach for everything that proves to be useful and effective, without worrying too much about the orthodoxy of the medicine. But only sometime later, when the patient begins to show

³³ Cf. *CW*, 11:129.

³⁴ *CW*, 11:522.

signs of true recovery, then it will help him to incorporate his newly acquired knowledge into his existing religious frameworks.³⁵

Another difference would concern the fact that a theologian and an empirical psychologist often speak the same language, but to which completely different associations are attached. For the theologian, God is the metaphysical »*Ens Absolutum*«. On the other hand, the psychologist does not dare to go so far. He observes God from the point of view of a kind of »statement«, that is, a psychological fact or, again, an archetype that predetermines such statements and facts.³⁶

The third difference could be said to bear primarily Jung's personal signature. Namely, it is obvious that the Christian, that is, Augustine's teaching on »*privatio boni*« did not »sit« well to him, both on a logical and practical level. He points out that if it is taken as reliable that evil is only the lack of good, then it could also be asserted – only the other way around – that »good is the necessary lack of evil«. But, on top of this little logical quirk, Jung primarily had some practical reasons in mind, as well as moral consequences. As he points out here, he had experience with one patient, otherwise a Protestant believer and a highly educated person, but despite that, without any doubt, an extremely corrupt man who often tried to justify himself with »*privatio boni*«. He spoke about his heinous flaws and grave sins with such ease and nonchalance as if they were just small human imperfections and trifles – as he claimed after all. In contrast, Jung considered evil to be very real, but not as a separate ontological reality. The permanent presence of evil in the world, as well as in the consciousness of man, was something that really worried and intrigued him, and therefore he boldly tried to penetrate into the role and place of evil in relation to the whole of reality.³⁷

2. Trinitarian and »quaternary« aspects of Jung's teaching

Jung makes considerable efforts to prove the archetypal presence of the idea of the Trinity long before the appearance of Christianity itself. In addition to numerous examples of triads from primitive and polytheistic religions, it particularly points to the ancient Egyptian concept of »*Ka-mutef*«: God – the Son of the King – and the Spirit. This triad is very similar to the Christian Trinity, and what particularly intrigues Jung is the exclusion of the female element.

³⁵ Cf. CW, 11:452.

³⁶ Cf. CW, 11:454.

³⁷ Cf. CW, 11:457.

Because otherwise, by the nature of things, it would be logical to talk about some kind of triad of father, mother and son. However, for Jung, this is a sign that this concept has nothing to do with natural human experiences, but that it comes from somewhere else. Thus, Jung discerns the outlines of the indicated archetype already in primitive indigenous initiations, where young male members of the tribe would be ritually separated from their mothers and, according to their established belief, were reborn as spirits.³⁸

1.1. Duality problem, quaternary problem

According to Jung, the controversy of the original numinosum is something related to man's experience of the separation of the »world of the Father« and the transition to the »world of the Son«. And that will be precisely that world eager for redemption and a redeemer. The natives of Mount Elgon³⁹ explained to Jung how God created the world beautiful and good, and the natives themselves really behaved accordingly, but only until the sun went down. At that time, according to their belief, the dark world of »Ayika« appeared, and the natives would frantically indulge in various fables and ritual activities in order to drive away evil from their village. However, according to Jung, these would be only the beginnings of that specific human alienation from the »world of the Father« and the transition to the »world of the Son«. ⁴⁰ With the higher development of consciousness, the human world begins to look more and more terrible, and the deity seems to become capricious and unpredictable. According

³⁸ Cf. CW, 11:197. Patristic writers were already looking for traces of the Holy Trinity (Vestigia Trinitatis) in the Old Testament, while Augustine goes one step further. In the XI. book of »De Trinitate«, Augustine presents as many as twenty-two different examples of triads in the cosmos and within man, which are analogous to the divine Trinity. The most important of them, in the human realm, is »Mind, Knowledge and Love«. Therefore, Peter Benson considers Augustine to be a sort of forerunner of Hegel, whose entire philosophical system will actually be trinitarianly conceived. In his philosophy, there is talk of a three-part, or rather – three-phase, structure of the ascent of the spirit (subjective, objective, absolute spirit), as well as the three parts/phases of the dialectical process: thesis, negation, and negation of negation – which are only after it, reinterpreted by his interpreters as what is much better known today: thesis, antithesis and synthesis. Also, with Hegel there are three parts of his entire comprehensive system: Logic – Nature – Spirit, which in themselves are nothing but an unorthodox reinterpretation of the Christian God who is Father, Son and Holy Spirit [Cf. Peter BENSON, *Hegel and the Trinity* (2003), in: https://philosophynow.org/issues/42/Hegel_and_the_Trinity (3/10/2023)]. But Jung would eventually go one step further, finding traces of the Trinity even in ancient indigenous rites as well as in pagan myths and religions.

³⁹ The border area between Uganda and Kenya.

⁴⁰ Cf. CW, 11:203.

to Jung, the heavenly drama from the beginning of the »Book of Job« dances on the very edge of Persian dualism, because, as is known, Satan is portrayed here as a close member of Yahweh's heavenly entourage, a kind of heavenly prosecutor.⁴¹ Although he is not identical with God, it seems that God listens to him quite a bit and reckons with him. In this sense, biblical scholars sometimes speak of »primitive pansacral«⁴² within which God is understood as the beginning of both good and evil at the same time, and which in itself corresponds to the original controversial experience of the numinosum. According to Jung, the stratification of the original indistinguishability of good and evil takes place in the Son, where Satan becomes someone definitely outside of God. This happens through the Holy Spirit who completes the work of the Son and puts an end to the duality and thereby removes the doubt from the Son. However, as Jung notes, on the cross Satan was defeated but not destroyed, and the shadow of evil proves capable of corrupting everything in this world and even the liberating action of the Spirit, which in the modern world is transformed into a pure godless apotheosis of man.⁴³ Therefore, for Jung, the problem of the »fourth« remains crucial, and that as an explicit problem of the overall whole. Sometimes, as the fourth, Jung points to the Blessed Virgin Mary, and sometimes quite the opposite to Satan.⁴⁴ However, considerable controversy is associated with the term »matter« in its hyperrealistic meaning, that is, in the encounter with the world as it is.⁴⁵

⁴¹ Cf. CW, 11:279.

⁴² Cf. Peter TRUMMER, Rat, sveti, in: Anton GRABNER-HAIDER (Ed.), *Praktični biblijski leksikon*, Božo LUJIĆ – Ladislav FIŠIĆ (Transl.), Zagreb, 1997, 345.

⁴³ Cf. CW, 11:290.

⁴⁴ Cf. CW, 11:251.

⁴⁵ »The Assumptio Mariae paves the way not only for the divinity of the Theotokos (i.e., her ultimate recognition as a goddess), but also for the quaternity. At the same time, matter is included in the metaphysical realm, together with the corrupting principle of the cosmos, evil. One can explain that matter was originally pure, or at least capable of purity, but this does not do away with the fact that matter represents the concreteness of God's thoughts and is, therefore, the very thing that makes individuation possible, with all its consequences« [CW, 11:252]. As a small comment on the indicated number, Jung definitely saw the Blessed Virgin Mary as someone greater than a mere woman, just as he also saw Satan as someone definitely greater than a mere creature, but this does not mean that he ipse facto divinizes them in the literal sense of the word, because then here there would be no talk of a quaternity but of a full-fledged divine quintet, which Jung absolutely never mentions. In addition to the divine Trinity, there is room here for only one more, so that the incomplete »three« would reach the number of the whole – »four«, and this then simply assumes the factor of matter, and that as a factor of divine embodiment, whereby matter definitely becomes a component of the inner divine life. And the traditional forms of the Credo themselves confess that the Risen One has returned to his Father in Heaven in body and soul.

In this sense, Jung also wonders what kind of philosophy the philosopher Plato would have created if he had by some chance been born a slave, or what would Rabbi Jesus have taught if he had to support his wife and children? Here, therefore, we encounter the threat of »Platonism« in the broadest sense of the word, ie in the sense of creating some kind of theoretical categories through separation from the real world. Similarly, according to Jung, modern man sometimes really manages to be pure and sinless, but only thanks to the progress of civilization that allowed him to become independent from his family and relatives, who otherwise would have constantly led him to some kind of anger or sin. This is some kind of achievement of freedom, but not of the whole. According to Jung, intellectuals are mostly quite fragmented people because they skillfully find various substitutes for themselves, however, it is still not a whole. The path to wholeness implies an encounter with the real world and man, without losing one's own humanity and dignity, which according to Jung is an extremely difficult task. Even more, it is literally the »cross« and »divine suffering«.⁴⁶ Therefore, humanization, both divine and human, cannot be thought of in some purely intellectual way. Without accepting the cross and passion, we only deceive ourselves and end up in neurosis, because, as already pointed out, neurosis in itself is nothing but a substitute for the legitimate suffering of humanization, which implies a conscious and free interaction with the world and man, and that as they are.⁴⁷

2.2. The cross as the central symbol of human individuation and the cosmic whole

According to Jung, the power of Christian symbols and rituals comes from the identical requirement of totality and wholeness. In the human world, archetypes cannot be mediated in any other way than through symbols. A symbol in itself is such a reality that it captures both reason and emotions at the same time. That's why it has a healing effect on the whole of humanity. Even more, when we are talking about Christian symbols, for Jung, the cross is in itself a much stronger symbol than the Trinity, because it is quaternary and as such an archetype of the whole. According to Jung, the cross also represents Christ himself with much more totality than a dogma that lacks the aspect of darkness was able to do by itself. The cross is the one that unites and gathers together the totality of cosmic and psychological processes. Given that it

⁴⁶ Cf. CW, 11:264.

⁴⁷ Cf. CW, 11:129.

includes what is both left and right; lightness and darkness, the sky and the »lower root«; the cross is therefore the »omnium genetrix« – the mother of everything.⁴⁸ In its own way, the cross establishes the true identity of Christ. In this sense, Jung talks about two completely different visions of Christ from the perspective of believers. One is the »imaginary« Christ as experienced by every believer in his interior and imagination. And it is very dangerous if someone completely attaches himself to his imaginary Christ because opposite him as the only true Christ appears the one who gave his wholeness to humanity in order to integrate it. The true Christ is the principle of integration and as such always transcends the individual in his selfish demand. This is the truly incarnated and crucified Christ, because without this profound act of integration with the world as it is, he could not even become the universal principle of integration. Therefore, it is practically impossible to experience the Crucified One completely humanly independently, without the community of believers, the sacraments and the help of the Paraclete – the Spirit.⁴⁹

With this, one could rightly say that the cross plays a central role in Jung's psychological and religious endeavors. In the eleventh volume of his *Collected Works*, the cross is mentioned as many as eighty times. And that the cross could be all that, both the center of the material universe and the center of the psychic activities of man, and not just the cruel means of execution, Jung believed that the Christ's cross was not only material and historical, but primarily a metaphysical event. Because without it, the cruel wooden means of execution could never become a famous symbol or the eternal antithesis of the formless multitude.⁵⁰

3. Development of consciousness in God and man

According to Jung, the Trinity is the revelation not only of God, but at the same time also of man. The progress of revelation is the same as the progress of consciousness. Jung then refers in this sense to »*Liber de Spiritu et Anima*« – a book very popular in the Middle Ages. Wrongly attributed to St. Augustine, this book represents what appears to be the first attempt at a psychological interpretation of the Trinity. In short, the mentioned book points out that people first started using the intellect, which corresponds to the level of the Father.

⁴⁸ Cf. *CW*, 11:435.

⁴⁹ Cf. *CW*, 11:260. 446.

⁵⁰ Cf. *CW*, 11:431-432.

Then they realized wisdom, which corresponds to the level of the Son. In the end, they just realized love, which corresponds to the level of the Spirit.⁵¹

Therefore, we assume that the indicated quote can represent a solid introduction to the somewhat more complex problem of the development of consciousness, which could be discussed here from two different angles. The divine one, as well as the human one.

3.1. Development of consciousness in God or development of consciousness within oneself?

Evoking any kind of development, and therefore change, within the divine being and being anywhere can be quite irritating for a Christian audience, especially a theological one. However, that is why we would like to remind here that Jung nowhere approaches God's reality as the theological »Ens Absolutum«, but as a kind of statement, psychological fact or archetype which, for its part, precisely predetermines the aforementioned statements and facts.⁵² So, here it is never about God as such, but about how he manifests himself in human consciousness. And not only in that exemplary, but also sometimes pathological human consciousness. Therefore, here we are right on the trail of the original experience of the numinosum, which in itself can be very controversial and devastating, especially if the person does not have any control filters and developed defense mechanisms.

According to Jung, in one epoch, people, ascending towards the Logos, paid a rather high price in the form of separation from unconscious impulses and stimuli within their own consciousness.⁵³ This has also led to the development of that specific contemporary, »hybrid« and »hypertrophied« consciousness, although today's man wrongly perceives it as more developed than ever before, and at the same time feeling hostile to any unconscious stimuli and identifying them simply as a lack of consciousness.⁵⁴

Saving instincts come from the unconscious, but this does not mean that they should be taken for granted or even more disastrously identified with the fullness of truth. Because fullness implies embodiment as well as the cross: Connecting material and spiritual, conscious and unconscious; the connection

⁵¹ Cf. CW, 11:221, refers to *Liber de Spiritu et Anima*, 1194B. 1195D.

⁵² Cf. here note 37.

⁵³ Cf. CW, 11:442.

⁵⁴ Cf. CW, 11:141.

of light, which in itself is used to illuminate the darkness, and that is exactly why it needs darkness.⁵⁵

Man's task is therefore not an easy one. He should be open to both the inside and the outside, trying to bring all these different and often conflicting incentives and impulses into a harmonious whole that is pleasant for life. Therefore, a person should be careful even about those inner promptings that he feels as if they come from God himself, also about those that others tell him came to them, again, from God himself.⁵⁶

Some of these warnings seem to be already contained in the Holy Scriptures themselves. The writer of the Epistle to the Hebrews seems to imply that not everything that had been brought up to that point was of the same level of quality and authority (1:1-2). Paul, on the other hand, warns the disciple Timothy not to admit new converts to episcopal and deacon ordination, and specifically – lest they become conceited (1 Timothy 3:6). This in itself is a very intriguing warning, because new converts are generally regarded as very zealous and inspired in their faith, but then sometimes an almost inexplicable decline occurs with them. Or what can we say about Jesus' warning from the Gospel of John: »They will put you out of the synagogues. In fact, a time is coming when anyone who kills you will think he is offering a service to God.« (16:2). Does this mean that man is a being who sometimes firmly believes and feels that God requires him to kill another man?

In this sense, one could also problematize Abraham's attempt to sacrifice his son Isaac. The classic response of faith is traced already with the opening (1st) line of the »controversial« 22nd chapter of the Book of Genesis, with which it is ordered that God »put Abraham to the test«. However, some of the left-wing thinkers of the 20th century tried to shed light on that event in a completely different, sarcastic way: After all that, they returned home and lived happily ever after. However, there was one small problem: Whenever Isaac saw his dad, he would faint!

It is true that this is sarcasm, but at the same time it is difficult not to admit that the indicated sarcasm does not move in a much more rational and meaningful framework than the aforementioned biblical story, because what would we say today about a neighbor who would stand threateningly over his son's head with a raised knife, because »God ordered« him like that? Shouldn't we say that pure pathology is at work here, and the more conservative among

⁵⁵ Cf. *CW*, 11:446.

⁵⁶ Cf. *ibid.*

us – that this is undoubtedly the work of evil forces? However, if we were to remember that God once ordered something like this to his friend Abraham, some would certainly be taken aback. But that is why those more educated in religion would readily answer: Already the Old Testament temple cult stopped any human sacrifices, and then with the unique sacrifice of Christ on the cross, the legitimate Old Testament animal sacrifice was also stopped. But Jung had exactly that in mind with all of this. Religious awareness of God has its dark and unconscious starting point, but then also its necessary development. Even for Christianity itself, Jung tries to assert that it was originally irrational, but in order to survive its external as well as internal enemies, it had to be rationalized already in ancient times. Over time, the intellect will try to conquer the psyche and achieve emancipation. But that turned out to be dangerous in at least two different ways. On the one hand, the »forces of darkness« were now successfully hiding behind the intellect. On the other hand, in the name of freedom and his own nature, man still had the right to be irrational. Therefore, in the end, the only just solution seemed to be the achievement of a certain balance and synthesis both on the individual and social level.⁵⁷ With that in mind, we will try to go a little deeper into Jung's apparently most dramatic work – »The Answer to Job«⁵⁸.

3.1.1. *Answer to Job*: From the »Complexio oppositorum« to the »Summum bonum« of the divine being

If Karl Rahner answers the question »Why does God allow our suffering?« that pain and suffering, despite all the existing philosophical and theological answers, are ultimately a secret, and that as a piece (Stück) of that unattainable secret of God, to the extent that Jung in his *Answer to Job* approximately it says the same thing, but with countless more dramatic and terrifying details.⁵⁹

The Answer to Job is a mature work of Jung. He completed it at the age of 77, and already in the »Prefatory Note« he points out that this is a »more honest and complete« review of what he previously presented in *Aion*⁶⁰, which in itself would mostly concern the problem of Christ as a symbolic figure and of the »Christ-Antichrist« antagonism, represented in the traditional zodiacal

⁵⁷ Cf. CW, 11:444.

⁵⁸ CW, 11:553-754.

⁵⁹ Cf. Karl RAHNER, *Bilanz des Glaubens. Antworten des Theologen auf Fragen unserer Zeit*, 1985, 318-319.

⁶⁰ Carl Gustav JUNG, *Aion: Researches into the Phenomenology of the Self*, 1969.

symbolism of two fish. Jung also points out here that he deliberately delayed this work, knowing that it would cause violent reactions. So what is so controversial here? Christianity, according to Jung, separates one half of the total opposites, personified in Satan, and he is eternal in his damnation. Does that mean that reality is ultimately dual? The answer to this question is negative because official Christianity has definitely distanced itself from any dualism of battle quite early on. The question *πόθεν τό κακόν* (where does evil come from?), which forms the starting point for the Christian theory of redemption, is therefore of primary importance.

»If Christianity claims to be a monotheism, it becomes unavoidable to assume the opposites as being contained in God. But then we are confronted with a major religious problem: the problem of Job. It is the aim of my book to point out its historical evolution since the time of Job down through the centuries to the most recent symbolic phenomena, such as the Assumptio Mariae, etc.«⁶¹

We wonder what drives Jung to such a radical thesis about God as »Complexio oppositorum«. The answer would be the biblical text itself, the fable itself, which tells about the completely strange situation of Job, in which he expects God to help him against God.⁶²

However, after the dramatic Prefatory Note, there follow several introductory numbers where Jung explains at length that this is about »psychic facts«, so whatever readers read in this work does not concern God as such but those psychic facts about God or again those other facts that man believes come directly from God himself. In this sense, Jung strongly emphasizes: »If, therefore, in what follows I concern myself with these 'metaphysical' objects, I am quite conscious that I am moving in a world of images and that none of my reflections touches the essence of the Unknowable.«⁶³

The Fable of the Book of Job is well known. Job from the land of Uz, who could be assumed to have lived sometime in the time of the patriarchs, was the greatest man in the East. Rich, righteous and God-fearing. He enjoyed numerous treasures, had seven sons and three daughters, and many servants. One day, almost out of nowhere, one accident after another befalls him. Children die, servants die, the Chaldeans rob him of everything he has, and Job is soon left alone, sick and abandoned. Hearing about his misfortune, Job's close

⁶¹ Carl Gustav JUNG, *Answer to Job*, Prefatory Note.

⁶² Cf. *ibid.*

⁶³ CW, 11:556.

friends come to him. They are convinced that such a thing cannot happen to a man without his fault. Therefore, they advise him to repent and confess his sins. They even help him remember them. But Job is completely convinced of his righteousness. Meanwhile, a new character, Elihu, appears. And he offers his solution without success. Even at the beginning, Job's angry wife appears and advises him to curse God and die! Thus, not a single character from the book has any real knowledge about the causes of Job's misfortune. This is known only to the holy writer, who already in the first chapter gives us an insight into a kind of heavenly drama (1:6-2:7): One day the sons of God came before the face of God, and Satan was among them. Yahweh brags in front of Satan about the righteousness and innocence of his servant Job, but Satan is very skeptical. He believes that Job is so afraid of Yahweh only because he has endowed him with too many good things. But if he touches it, he will surely curse Yahweh to his face. Yahweh then allows Satan to strike at all of Job's possessions, but not to touch him himself. After Job lost everything, he still did not utter a single bad word against Yahweh. Satan then decides to raise the stakes. He believes that Job will curse Jehovah if he himself is touched. Yahweh again gives permission to Satan, who strikes Job from head to toe. But Job still does not say a word against Yahweh...

Jung's psychological exegesis starts here from the relationship between Yahweh and Satan and considers that Satan appears here as a kind of personified doubt of Yahweh. The question is, why does Yahweh doubt the faithfulness of the completely devoted Job? Jung speculates that this is about Yahweh's projection, which actually projects Yahweh's own tendency to unfaithfulness onto Job's pure, like a movie screen, soul.⁶⁴ And why, that is, in what way is Jehovah unfaithful to his creation? In this sense, Jung points at Yahweh's first speech about the praise of his own creative wisdom from the 38th chapter (Job 38:1 – 39:30): »For seventy-one verses he proclaims his world-creating power to his miserable victim, who sits in ashes and scratches his sores with potsherds, and who by now has had more than enough of superhuman violence.«⁶⁵ This should mean that Yahweh is simply mesmerized by his own creative power, and power in itself is always something that wants to impose itself above justice. Job's religious and human right was simply rejected so that Satan (Doubt) would not be disturbed in his game.⁶⁶

⁶⁴ Cf. CW, 11:616.

⁶⁵ CW, 11:587.

⁶⁶ Cf. CW, 11:580.

According to Jung, Yahweh shows himself here not as a split but as an antinomy. Job cannot stop trusting in Yahweh's justice, even though he clearly sees that Yahweh himself is causing him harm. One would not hope for justice from an evil man, but one can hope for it from God. Despite everything, Job does not doubt the ultimate unity in God.⁶⁷

Jung speculates here about another type of doubt in Yahweh, in the form of a question: »Could a suspicion have grown up in God that man possesses an infinitely small yet more concentrated light than he, Yahweh, possesses?«⁶⁸ Namely, Jung generally notes that Yahweh in the Old Testament never punishes the unconscious nature, but only the conscious one. At the same time, it must not be forgotten that Jung sees Yahweh as a kind of statement, psychic fact or archetype that presupposes this, and that the archetype is an unconscious psychic content with a tendency for autonomous behavior and action. Such a »psychic Yahweh« cannot even be at a high level of consciousness. On the other hand, man in his fragility is constantly encouraged to grow in consciousness, while the untouchable Yahweh does not have this need.⁶⁹

But luckily for the miserable creation of Yahweh he also had a completely different aspect – Sophia or Sapiientia Dei, which is the eternal and less or more hypostatized pneuma of the female nature that existed before creation.⁷⁰ Here the question could be asked, where does Sophia come from in this whole story about Job? Well, if the cross as a symbol is the center of all psychic activities, as well as the universe itself, to that extent the Book of Job is for Jung a sort of hermeneutic center of the entire Holy Scriptures, but also of the redemption event itself. Around the same time, a few centuries before Christ, man became conscious.⁷¹ It was as if Yahweh himself had remembered to push a dear being to the stage, his colleague and friend from the very beginning. If Job becomes conscious of the antinomian nature of God, then so must Yahweh. Self-reflection becomes an urgent priority, and there is no self-reflection without Wisdom.⁷²

Jung, moreover, sees in all this a certain renewal of the divine drama on earth. Adam, as the image of God, creates his companion Eve, just as Yahweh

⁶⁷ Cf. *CW*, 11:567.

⁶⁸ *CW*, 11:579.

⁶⁹ Cf. *ibid.*

⁷⁰ Cf. *CW*, 11:609.

⁷¹ Consciousness in the context of the Answer to Job should not be seen through the possession of minimal knowledge about oneself, but rather through conscientiousness, responsibility and consistency of thought, word and deed.

⁷² Cf. *CW*, 11:617.

created Sophia for himself in the beginning, then we have the first-born Cain as the image of Satan, and then the second righteous son Abel as Christ. The Book of Wisdom (10) portrays Wisdom as the good motherly aspect of Yahweh who has watched over the righteous and God's chosen from the very beginning.⁷³

Although such parallelisms may seem completely unjustified from the point of view of the biblical linear concept of time and history, Jung also had in mind numerous empirical experiences from the psychiatric clinic. The parallel between the »bad and the good« son is often repeated even today in quite ordinary families, thereby introducing them to unprecedented tragedy and drama, which as such often need the help of both a therapist and a clergyman.⁷⁴

In any case, the New Adam will not be born of the Father but of a human woman. According to Jung, this time it is not nature that changes, but God himself clearly needs transformation. The Son of God is born of a most pure virgin, who appears here as an incarnated Sophia, God's Wisdom who has been favorable to humanity from the very beginning.⁷⁵ According to Jung, furthermore, the very idea of monotheism as such already presupposes the indicated idea of divine transformation, because in the mythos new gods replaced the old ones, while monotheism could not afford such a luxury. There was no substitute left for the One and Only. On the contrary, he could only transform himself.⁷⁶

According to Jung, the parallelism of the Blessed Virgin Mary and Sophia is additionally confirmed in her preservation from original sin. It's as if Yahweh is giving her special creative attention, keeping her completely free from satanic »tricks«.⁷⁷

After the Creation, God was visible in nature, after the incarnation of the Son he became visible in man himself. With the fact that it is not a one-time process, but a situation that has historically developed in a self-renewing way. Because God becomes visible already in Adam, who is the image of God, but not in every other man, considering that some people obviously existed before Adam. The whole world is God's and God is in everything in the world from the very beginning. Why then this »tour de force« of Incarnation – as Jung calls it? God is already in everything, and yet something must be missing

⁷³ Cf. CW, 11:618–619.

⁷⁴ Cf. CW, 11:629.

⁷⁵ Cf. CW, 11:625.

⁷⁶ Cf. CW, 11:409.

⁷⁷ Cf. CW, 11:626.

if some kind of second entry into Creation must now be carried out with so much care and caution. Since Creation is universal, reaching to the most distant star galaxies, and since it has also made organic life infinitely variable and capable of infinite differentiation, we can hardly see where the deficiency lies. The fact that Satan has infiltrated his corrupting influence everywhere is undoubtedly regrettable for many reasons, but in principle, according to Jung, it does not make a crucial difference. This question is not easy to answer, except that Christ obviously had to appear in order to rid the world of evil.⁷⁸

But, returning again to Job's case, Jung presents the radical thesis that in fact God himself was in need of redemption. Yahweh must become incarnate in order primarily to redeem himself for the evil done to creation. Job's moral superiority affects Yahweh something like »déjà vu«, and in this way he begins to remember his omniscience with the help of Sophia. »He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself.«⁷⁹

3.1.2. *Answer to Job* and Christological consequences

Furthermore, Jung deals somewhat with the problem of the »historical Christ«, where a challenge arises in the form of the fact of the lack of a single source that would be written according to contemporary historiographical guidelines. In contrast, there is only the Gospel, where the divine overshadows the human, and the human being of Christ becomes barely perceptible as an empirical personality.⁸⁰

The fact that divine attributes are added to Christ in the gospels is enough for some researchers that he ultimately did not even exist. However, Jung seems to follow a completely different logic here: The fact that we do not

⁷⁸ Cf. CW, 11:631.

⁷⁹ CW, 11:640.

⁸⁰ »Not a single text is extant which would fulfil even the minimum modern requirements for writing a history. The historically verifiable facts are extremely scanty, and the little biographically valid material that exists is not sufficient for us to create out of it a consistent career or an even remotely probable character. Certain theologians have discovered the main reason for this in the fact that Christ's biography and psychology cannot be separated from eschatology. Eschatology means in effect that Christ is God and man at the same time and that he therefore suffers a divine as well as a human fate. The two natures interpenetrate so thoroughly that any attempt to separate them mutilates both. The divine overshadows the human, and the human being is scarcely graspable as an empirical personality« [CW, 11:645].

fully know about Christ whether he really existed suggests that he is a God-man: »The life of Christ is just what it had to be if it is the life of a god and a man at the same time. It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality. Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering.«⁸¹

In accordance with the latter, according to Jung, Christ seems to show something of that old impulsive nature of Yahweh during his public mission, as well as a lack of self-reflection. But only till the tree of the cross:

»There is no evidence that Christ ever wondered about himself, or that he ever confronted himself. To this rule there is only one significant exception—the despairing cry from the Cross: 'My God, my God, why hast thou forsaken me?' Here his human nature attains divinity; at that moment God experiences what it means to be a mortal man and drinks to the dregs what he made his faithful servant Job suffer. Here is given the answer to Job, and, clearly, this supreme moment is as divine as it is human, as 'eschatological' as it is 'psychological'.«⁸²

3.1.3. Soteriological consequences of the *Answer to Job*

Despite Satan's ousting from heaven, Christ adds in his prayer: »Lead us not into temptation but deliver us from evil!« As it was already said earlier, Satan was defeated on the cross, but not destroyed, while the shadow of evil proves capable of corrupting everything in this world and even the liberating action of the Spirit, which in the modern world is transformed into a pure godless apotheosis of man.⁸³ According to Jung, this would mean that the drama of salvation was not ended with the cross, but only changed its perspective and direction. Even more, the Holy Scriptures testify that the final destruction will be the work of God, which in itself obviously presupposes the previously unsuspected momentum of evil in this world.⁸⁴ However, the most difficult question still seems to be: »Lead us not into temptation, but deliver us from evil« – addressed to God? Does this mean that even after the cross, that evil doubt remains in the immediate vicinity of God or even in Him Himself, at least not as a reality anymore, but only as a certain possibility?

⁸¹ CW, 11:648.

⁸² CW, 11:647.

⁸³ Cf. here note 45.

⁸⁴ Cf. CW, 11:653.

According to Jung, the answer to this question would move in several possible directions. The first would be that redemption is not a one-time but a permanent event, just as the cross itself is a metaphysical and not just a historical and material event. The work of redemption continues through repentance and the Eucharist. The ongoing action of the Holy Spirit on those who are called to be God's children implies an ever-widening process of incarnation. Christ, the Son of God, the Firstborn is the one who is inherited by an increasing number of »younger brothers and sisters«.⁸⁵

Another suitable direction would be the one that reckons with the very specific moral consequences of Christ's redemptive work: Christian duties, according to Jung, seem to be in a certain collision with themselves. On the one hand, the Christian is called to confidently believe in the good Father who sent his beloved Son in the fullness of time, in order to overcome even the last traces of the influence of the Old Testament Jehovah. However, to stay only on that would mean not having a »sacrificium intellectus«. In addition, Christ called us to be *alert, critical* and *aware*. In addition, we are also cunning and profitable, which means that we »usuriously« use the talents entrusted to us. This kind of Christian morality, as we said, seems to be in conflict with itself. He exudes an antinomy, but according to Jung it is no less than a divine antinomy now embodied in us. Therefore, redemption is necessarily a painful process. A Christian must allow himself to be crucified on the cross, or in other words – to be split in half by the sword of »Christ the Divider«.⁸⁶

But wasn't the antinomy of the Old Testament Yahweh in itself something negative and fatal for creation, and does that mean that Christians now represent this danger to the world? From the wider context of Jung's teaching, it follows that antinomies are bad only if they are unconscious. On the other hand, conscious antinomies are a prerequisite for quality moral and life changes: Without opposites, there is no energy. Human attempts to eradicate evil in society have usually only resulted in more evil. Evil in man cannot be eradicated, but it can be made conscious of it. Only in this way can it be brought under control.⁸⁷ Or, paraphrasing Matthew 5:25 – Jung says elsewhere: »Agree with thyself quickly, whiles thou art in the way with thyself; lest at any time thou deliverest thyself to the judge ... Mere suppression of the shadow is as little of a remedy as beheading would be for headache.«⁸⁸ The awareness of

⁸⁵ Cf. CW, 11:658.

⁸⁶ Cf. CW, 11:659.

⁸⁷ Cf. CW, 11:291.

⁸⁸ CW, 11:133.

antinomies in a person is nothing else than a completely sincere confession and repentance for sin. And in order for this to be possible to a satisfactory extent, it is necessary to understand that all the evils that we notice around the world already exist within ourselves. According to Jung, man is in fact a rather closed psychological system. We never love or hate something beyond ourselves, but we only love or hate a part of ourselves that we manage to project onto people and the world around us.⁸⁹

And finally, the third direction of the answer would move in the direction of rounding off the image of God. According to Jung, the God of love should not completely supplant the Old Testament Yahweh, but complement him, and he uses a broad analysis of the seer John from the Book of Revelation. Assuming that this is the same person as the author of John's epistles, Jung wonders why so many violent and vengeful visions befall a man who claimed all his life that there is no darkness in God?⁹⁰ Is this perhaps a neurotic rebellion of unconscious content, which can happen to infinitely good and obedient people who at one point in their lives then become completely aggressive and vicious? In this sense, Jung talks about »chronic virtue« whose symptoms are irritability, bad mood and affective outbursts.⁹¹ Through a deeper analysis of John's visions, Jung finally concludes that the seer John apparently did not have any psychological problems, but that these are still powerful stimuli from the unconscious with the aim of rounding off his own image of God.⁹² His visions were simply not confused enough to be attributed any pathological character.

According to Jung, this is rather a situation where God allows his loved ones to know his terrible side:

»The purpose of the apocalyptic visions is not to tell John, as an ordinary human being, how much shadow he hides beneath his luminous nature, but to open the seer's eye to the immensity of God, for he who loves God will know God. We can say that just because John loved God and did his best to love his fellows also, this »gnosis,« this knowledge of God, struck him. Like Job, he saw the fierce and terrible side of Yahweh. For this reason he felt his gospel of love to be one-sided, and he supplemented it with the gospel of fear: God can be loved but must be feared.«⁹³

⁸⁹ Cf. CW, 11:134. 140.

⁹⁰ Cf. CW, 11:708.

⁹¹ Cf. CW, 11:729.

⁹² Cf. CW, 11:731.

⁹³ CW, 11:732.

3.2. *Development of consciousness in man*

Although we practically talked about this topic in the previous issue, here the emphasis is placed more on the specific correlation of the whole and the process of individuation. We could say that here we are talking about exactly the same thing as in the previous issue, but from a slightly different point of view. In particular, individuation is discussed here as a specific process of the development of consciousness in five stages, the outlines of which Jung finds in the Holy Scriptures:

- 1) The person initially feels part of a wider whole and does not find that he is significantly different in relation to it. He is busy trying to follow the rhythm and rules of the whole. According to Jung, this sense of wholeness is universal regardless of which social or metaphysical whole it is;
- 2) At this stage, the person begins to separate from the whole, and this is usually a very tiring and painful process. A person begins to question his own identity and this most often takes place »through a dialectic with different aspects of the other«;
- 3) Differentiation of moral properties: According to Jung, this is a key stage in the individuation process. A person tries to establish his own moral or ethical code by testing the collective morality of his society. This process usually takes place through the mediation of the Shadow. In Jung's system, it is a disturbing archetype, but one that nevertheless plays an indispensable role in the process of individuation. In Adam and Eve, the Shadow is symbolized by the Snake, which initiates the questioning of the rules established by God. So, Jung is not talking about sin in the classical sense here, but that is why he is talking about a crisis that can be extremely difficult and with big consequences for a person.
- 4) The person slowly begins to realize that the flaws he attributed to the social whole are actually his own projection. Here, the person begins to observe the world realistically, but feels alienated and withdraws into himself. »I have had enough, Lord,' he said. 'Take my life; I am no better than my ancestors'« (1 Kings 19:4b);
- 5) This stage represents the final realization of individual identity. According to Jung, it is quite normal for a person to temporarily feel like a lonely rebel during his development. However, this should not be the ultimate goal of personal development. The ultimate goal is for the

person to reintegrate into the original whole, but this time as a self-realized individual, aware of his flaws, but also of all those good peculiarities and possibilities. And precisely because the person is now profiled, he will no longer have any reason to confront that original impersonal whole.⁹⁴

This would ultimately mean that the source of true conflicts is not differences, but quite the contrary, sameness. And here Jung is very similar to Heidegger as he talks about the necessity of confronting the impersonal »Sich«⁹⁵ or Girard – when he talks about mimesis as the cause of all individual and social rivalries. So, where two or more of them strive for an identical goal.⁹⁶ In contrast, individuation implies a specific and original specification of a person, in the sense that he can no longer be a threatening imitation or copy, but an inspiring and collaborative original.

Conclusion

Today, some would say that Jung is the author who raised psychology to the level of the spirit, and some would say quite the opposite, that Jung managed to restore religion's relevance in the 20th century.⁹⁷

In any case, he managed to bring these different worlds closer to each other, which, according to Jung's internal logic, is actually one of the aspects of redemption.

⁹⁴ Cf. Mario BERNADIĆ, *Bog, jezik i vjera. Mali ogleđi iz sistematske teologije*, 210-211; refers to: Helen EFTHIMIADIS-KEITH, The Memory of Original Wholeness and Conscious Differentiation in Genesis 1:1-2:4a, in: *Old Testament Essays*, 30/2 (2017), 283-299, ovdje 285-287.

⁹⁵ »Mi uživamo i zabavljamo Se kao što se uživa; čitamo, gledamo i sudimo o književnosti i umjetnosti kao što Se gleda i sudi; plešemo kao što Se pleše, oblačimo se kao što Se oblači, pričamo kao što Se priča i kako se već priča (Gerede – govorkanje). To 'Se', koje nije određeno, a koje su svi, premda ne kao zbroj, propisuje način bitka svakidašnjice«. Although not entirely adequate, the indicated sentence could be translated into English: »We enjoy and amuse ourselves as it is enjoyed; we read, look and judge about literature and art as it is seen and judged; we dance as one dances, we dress as one dresses, we talk as one talks and as one already talks (Gerede – rumor). That 'Sich', which is not determined, and which are all, although not as a sum, prescribes the way of the everyday being« [Mario BERNADIĆ, *Bog, jezik i vjera. Mali ogleđi iz sistematske teologije*, 157; refers to: Jeff COLLINS – Howard SELINA, *Heidegger za početnike*, Zagreb, 2005, 65].

⁹⁶ Cf. Mario BERNADIĆ, *Bog, jezik i vjera. Mali ogleđi iz sistematske teologije*, 66, refers to: René GIRARD, *Das Heilige und die Gewalt*, Zürich, 1987, 215.

⁹⁷ Cf. John P. DOURLEY, *Paul Tillich, Carl Jung and the Recovery of Religion*, London – New York, 2008, Afterword.

Jung added a lot of creative and inspiring layering to the indicated concept of »redemption«, as well as to the related concept of »salvation«. His »salvation« implies growth in consciousness, the realization of an authentic individual existence, the already indicated merging of the incompatible, but also that completely new, deepened insight into one's own sin that we nevertheless best observe in other people, and finally the already indicated overcoming of psychological suffering, which in today's time, it needs both the help of a clergyman and a therapist.

With his contribution, Jung possibly puts some new tasks before the theology of inspiration and revelation. How much God ultimately appears in the history of salvation »gestis et verbis« and how much subliminally through the impulses of the unconscious, and how much such messages are truly from God himself or are equally as much a part of man – we will probably never fully know. But what is possible is to work on new criteria for filtering and recognizing such impulses.

Jung's contribution to theology, while undoubtedly intriguing and inspiring, is ultimately not without problems. Because with him, doesn't it seem that the cross itself becomes even bigger than the Redeemer, and isn't it completely awkward theologically to exalt the Book of Job so much in the midst of all those 46 books of the Old Testament, even if it really was a matter of a very special psychological interest? The indicated Book is by no means to be rejected and despised, and it is particularly relevant today through efforts to revive a theology sensitive to suffering.⁹⁸

However, the Old Testament also knows a lot of other books, topics, perspectives, as well as insights into divine and human reality.

Or, another difficult question would move in the direction: If Jung as an empiricist does not dare to discuss the theological »Ens Absolutum«, then where does he have the courage to come out with the metaphysical assumption that God is the all-encompassing »Complexio oppositorum« of good and evil?

However, for Jung himself, if all this was strictly proven to him, it would probably not be too much of a problem, because he considered even the right to irrationality to be an inalienable human right, as well as an indisputable demand for freedom. And in the end, this apparently remains as his greatest contribution: the image of man centered just like a cross in the middle of his-

⁹⁸ Cf. Johann Baptist METZ (Ed.), *Krajolik od krikova. O dramatici teodicejskog pitanja*, Rijeka, 2011.

tory, the universe and all kinds of movements of consciousness: Man is everything, and everything is in man!

Finally, here we warn you about the extensiveness of Jung's work, which apparently requires a life-long research dedication, in order to be able to be objective and exemplary relevant about all of this. Fifteen thousand pages of his Collected Works open up many insights, provide numerous inspirations, but undoubtedly also many concerns for all those traditional minds as well as completely modern ones. It's as if Jung is relentlessly trying to bring all of them/us to the metaphysical event of the cross and make us realize through intellectual suffering.

Sažetak

CARL GUSTAV JUNG: SPASENJE U PSIHOLOGIJSKOM KONTEKSTU

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U ovom radu se kroz tri poglavlja pokušavamo baviti idejom spasenja u psihološkom kontekstu kod švicarskog psihologa i psihijatra Carla Gustava Junga. U prvom poglavlju bit će riječi o Jungovom pristupu religioznoj problematici, njegovim temeljnim pretpostavkama, te o sličnostima ali i razmimoilaženjima između teologije i psihologije. Tema drugog poglavlja su trinitarni i četvorni aspekti Jungovog nauka, pri čemu osobito do izražaja dolazi stvarnost križa kao središnjeg simbola čovjekove individuacije ali i svekolike kozmičke cjeline. U trećem poglavlju bit će riječi o razvoju svijesti u Bogu i čovjeku, pri čemu se osobito osvrćemo na izgledno najdramatičnije Jungovo djelo – »Odgovor Jobu«. Krajnji cilj ovog rada je prikazati Junga kao originalnog i hrabrog mislioca i autora koji je međusobno uspio približiti religiju i psihologiju.

Ključne riječi: Jung, psihologija, religija, križ, otkupljenje.

Language editor: doc. dr. sc. Oliver Jurišić