

The Red Book : the East and West Issues^{*}

– With Special Reference to Lao Zi, Dao De Jing –

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Abstract

The Red Book contains C.G. Jung's insightful comment on life suggesting the thoughts of the Eastern philosophers, particularly that of Lao Zi. The author reviewed Jung's commentaries in the Red Book in comparison with Lao Zi Dao De Jing. Jung's comments on the image of despised Supreme Being, on the Simplicity, the attitudes of 'the Spirit of the Depth' toward intellectual knowledges and speech, toward the small and the mocked one resemble to what Lao Zi spoke on Dao in his Dao De Jing. The 'good and evil' are regarded by both C.G. Jung and Lao Zi as two poles in one total psyche. The favorite words of Lao Zi : 'emptiness' or 'empty' are frequently mentioned in the Red Book. The investigation in this concern revealed that C.G. Jung, contrary to Lao Zi has applied the word 'emptiness' mostly as the opposite to the fullness.

C.G. Jung's way of encountering with the darkest side of soul in the Hell and his bold confrontation to the authoritative person such as Philemon, above all, the intensity of his experiences in the state of the utmost tension between the opposites are extraordinarily impressive and somehow strange when regarded from traditional eastern way of behavior such as I-You relationship and the patterns of emotional life based on Confucian tradition. Confucius never talked about the prodigies, feasts of strength and disorders or spirits. Lao Zi never

접수일 : 2015년 3월 17일 / 심사완료 : 2015년 4월 22일 / 게재확정일 : 2015년 5월 28일

^{*}Read under the title : 'The Red Book : East and West' at the International Conference on 'Jung, Asia, and Intercultural' in Tai Pei, 2013.

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mentioned infernal cruelty. Noteworthy is however, both have enough experienced the cruelty of life and conflicts in the reality and what they spoke was not a process in search for solution but the final proposals for the solution of human agony.

C.G. Jung was, like great shaman in central and East-Asia forced to go through inferno in his unique way and from these experiences obtained the insight which resembles not only to Lao Zi but also to wisdoms from the western philosophies and also from the Christianity.

KEY WORDS : Red book · East-west · Lao zi · Dao De Jing.

Introduction

When I presented a paper at the International Conference on Red Book in 2010 in San Francisco I frequently noticed in the *Red Book* Jung's insightful comments on life suggesting the views of the Eastern philosophers, particularly that of Lao Zi.¹⁾

Because present conference is held within the global frame of the 'East-West' dialogue among Jungians, I saw it appropriate to present you my impressions in *Red Book* that I had three years ago in more clarified detail. I will illuminate the sites among Jung's commentaries in the *Red Book* that look like 'Eastern wisdom' and compare them with the essential meanings of the Eastern philosophers, primarily Lao Zi.

I will take up further certain characteristics of Jung's experiences in the Red Book and discuss them in regard to 'East-West' issues. I will confine myself to

1) At the International Conference on Red Book by the C.G. Jung Institute of San Francisco in 2010. I was expected to accomplish the task of how the newly published Red Book in English translation could be accepted in the Eastern culture. I tried to demonstrate there the characteristics of 'Eastern culture'-the experiences of the Eastern spirituals parallel to Jung's imagination in Red Book and my personal response to the Red Book. Rhi BY(2014) : *C.G. Jung in Eastern culture and the Red Book-How The Red Book helps make Jung more understandable to the traditions of Asia*. In : Kirsch T, Hogenson G(ed.) (2014) : *The Red Book, Reflections on C.G. Jung's Liber Novus*, Routledge, London, pp54-66. particularly p64.

only a few issues of Lao Zi. The terms ‘the East and the West’ or the ‘East-West issues’ actually cover a wide range of complex cultural phenomena. The application of the term may elicit oversimplification of the complex matter.²⁾ With this awareness I use the term ‘East’ as the East Asian spiritual tradition while the West as the European. I do make a comparison between the East and the West in full recognition of the common ground, primordial oneness beyond the cultural differences between the ‘East and the West’.

I am fully conscious of the fact that the *Red Book* is a monumental product of C.G. Jung in his encounter with the unconscious, absolutely unique to the person Carl Gustav Jung. It can never be displaced nor imitated by others, as Jung repeatedly stressed.³⁾ Certainly, cultural factors may have contributed to the creative imaginations of C.G. Jung in *Red Book*. One can identify such factors through investigation, but I know, cultural factors are no more essential than the contents of Jung’s experience itself and the fruits of his soul that he obtained through his adventures into the unconscious world.

I must also mention that the *Red Book* is not such a thing as a textbook of analytical psychology. It is not the final product of Jung’s psychology, but a process toward the final goal. His commentaries in *Red Book* are like freely expressed monologues with himself without much editing. Therefore, we may not regard his comments as the final words. Because the book reveals incomplete process toward completion, it is more interesting than the final one. For this reason it is worthy to learn the nature of the psyche with the *Red Book*, if we carefully and sincerely approach the meanings of what Jung experienced and reflected on.

Sharing Jung’s experiences in The *Red Book* is like hearing the rehearsal of an orchestra from behind the stage. Sometimes, one learns at the rehearsal more than at the official musical performance on the open stage. And my presentation is also a kind of ‘rehearsal’, a soft touch only to the edge of the profoundly preg-

2) On the psychological problems arising from the ‘East-West’ comparison see my article: Rhi BY(1972) : “East-West communication from the viewpoint of analytical psychology”, *Munhwa Inryu Hak (Cultural Anthropology)*, Vol.5 : pp235-253. Naturally, within the ‘Eastern’ and the ‘Western’ cultures you see many types of varieties.

3) Jung CG(ed. Shamdasani Sonu)(2009) : *Red Book*, W.W.Norton & Co, New York, p231.

nant experiences of C.G. Jung.

Despised God

On the top of *Liber Primus* C.G. Jung has put the citation from Isaiah 53:1-4.⁴⁾ The image of the hateful, despised God reminded me immediately of Chapter 20 of Lao Zi Dao De Jing, the self-pitying voice of Dao in his utmost solitude:

Men of the world are shining, alas so shining-bright ; only I am as if turbid. Men of the world are so clever, alas so clever ; only I am as if locked into myself. ...

俗人昭昭，我獨昏昏；俗人察察，我獨悶悶 – (老子道德經 20章)⁵⁾

The Man of Calling walks in haircloth, but in his bosom he guards a jewel 是以聖人 被褐而懷玉 (Chapter 70).⁶⁾ There is no difference between the East and the West in the image of the hidden despised Supreme Being.

At the beginning of Jung's(Jung's ego) confrontation with the unconscious shown in *Red Book* C.G. Jung had to acknowledge the dark side of God : The lowest and smallest, inferior, therefore rejected, depreciated, mocked ; laughed at by the existing worldly measure of the spirit of this time. And at the same time all the precious looking heritages of the West, which C.G. Jung himself recognized as the merits of the West, the rationalistic judgment, science, the belief in objective fact; and the intellectual discriminative capacity had to be destroyed in order to come nearer to the living soul. C.G. Jung said :

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of

4) Red Book, p229: He hath no form nor comeliness; and when we shall see him. There is no beauty that we should desire him. He is despised and rejected of men; a man of sorrow, and acquainted with grief and we hid as it were our faces from him; he was despised and we esteemed him not.

5) Lao Tzu(transl. Wilhelm R, Ostwald HG)(1989) : *Tao Te Ching*, Penguin Books, Arkana, Chap.20, pp34-35.

6) *ibid.*, p59.

the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things.⁷⁾

Simplicity

“Forced me down to the last and simplest things” is noteworthy, because it indicates exactly the final goal of Eastern meditation, the state in Dao : Bak(樸, po), The Uncarved Wood Block. It is the symbol of simplicity, namely Dao as we see in Chapter 32 :

Dao as the constant is unutterable simplicity

Even though it is small

the world dares not make it its serf⁸⁾

道常無名。樸雖小，天下莫能臣也。

Dao is also expressed in the image of water. The water flows to the lowest place that people dislike. Like the stream of the water Dao prefers to dwell in the lowest place of valleys and flows further without strife(不爭) to the sea.⁹⁾ When the spirit of the depths forced Jung’s ego down to the last and simplest things, one can imagine that Jung’s ego had entered into the gate of enlightenment in the sense of Lao Zi or Buddha, or whatever you name it. But, what horrible things are lying in that lowest place! Jung’s ego seems to pass through darkness assimilating all the disgusting shadows until he reaches the state of liberation. In *Liber Secundus* I found Jung’s writing on his simple, peaceful mind after his journey to the inferno.

Silence and peace come over you if you begin to comprehend the darkness. Only he who does not comprehend the darkness fears the night. Through comprehending the dark, the nocturnal, the abyssal in you be-

7) Red Book, p229.

8) Lao Tzu(transl. Wilhelm R, Ostwald HG)(1989) : op. cit., Chap.32, p41.

9) *ibid.*, Chap.8, p29., Chap.32, p41., Rhi BY(2012) : *Lao Zi and C.G. Jung- An Jungian Interpretation of Lao Zi Dao De Jing*, Hangilsa, Seoul, pp145-146.

comes utterly simple. ... Since the simple is what always was. Peace and blue night spread over you while you dream in the grave of the millennia.¹⁰⁾

Zen masters with few exceptions strive for dreamlessness, that is, an imageless state. For Jung the world of images are fruits of nature. But, what is the difference in this state of peaceful simplicity that came out of the insight into the darkness?

Eon Eo Do dan 言語道斷 : ‘The Words Cut the Dao’

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produce the supreme meaning.¹¹⁾

Jung’s further comment :

My speech is imperfect, not because I want to shine with words, but out of the impossibility of finding those words. I speak in images. With nothing else can I express the words from the depths.¹²⁾

‘Eon-Eo-Do-Dan’, literally ‘The words cut the Dao’(言語道斷) has been used as a common phrase meaning ‘abominable’ by East Asians. Bul-lip-Mun-Ja(不立文字), ‘Without using letters’ is a popular expression of Seon(Zen) Buddhism, the Buddhist criticism of the Bun-Byeol-Ji(分別智), discrimination as well. If one wishes to be enlightened, one should give up all of one’s possessiveness of words, explanation, speech, and hypocritical scholarly knowledge that Jung bitterly criticized in his comments in *Red Book*. In *Dao De Jing* we find rich comments in this regard.

10) Red Book, p270.

11) Red Book, p229.

12) *ibid.*, p230.

In Chapter 56 it was said : “He who knows does not speak, He who speaks does not know.”(知者不言, 言者不知)(Chapter 56)¹³⁾; - “thus also the Man of Calling.-He practices teaching without talking.”¹⁴⁾(處無爲之事 行不言之教), more strongly “Banish learning, and there will be no more grieving.”(Chapter 20)¹⁵⁾(絕學無憂) and Chapter 48 in which the consequence of ‘decreasing’ of the action of learning is illustrated;

Whosoever practices learning increases daily.

Whosoever practices Dao decreases daily.

He decreases and decreases

until at last he arrives at non-action.

In non-action nothing remains not done.¹⁶⁾

為學日益. 為道日損 損之又損. 以至於無為. 無為而無不為.

The interesting thing is Jung’s term ; “the knowledge of the heart” in contrast to scholarly knowledge, which was thought as the means to gain deeper insight into the language of dreams. The following are his words in this regard. It seems to me a typically ‘Jungian’ standpoint. It may rarely be verbalized in the Eastern or the Western religious tradition as convincingly as Jung did.

The knowledge of the heart is in no book and is not to be found in the mouth of any teacher, but grows out of you like the green seed from the dark earth. ...

But, how do I attain the knowledge of the heart? You can attain this knowledge only by living your life to the fullest. You live your life fully if you also live what you have never yet lived. But have left for others to live or to think. ...¹⁷⁾

13) Lao Tzu(transl. Wilhelm R, Ostwald HG)(1989) : op. cit., p52.

14) *ibid.*, p27.

15) Waley A(1958) : *The Way and Its Power A study of the Tao Te Ching and Its Place in Chinese Thought*, Grove Weidenfeld, New York, p168.

16) Lao Tzu(transl. Wilhelm R, Ostwald HG)(1989) : op. cit., p48.

17) Red Book, p233.

The Small One

Dao is infinitely small and great. The weak, soft, small and simple natures are the attributes of Dao. The followings are C.G. Jung's comments :

The supreme meaning is great and small, it is as wide as the space of the starry Heaven and as narrow as the cell of a living body.¹⁸⁾

The spirit of this time in him wanted to recognize the greatness but not the littleness. I had to swallow the small as a means of healing the immortal in himself.

It completely burnt up my innards since it was inglorious and unheroic. It was even ridiculous and revolting. But the pliers of the spirit of the depths held me, and I had to drink the bitterest of all draughts.¹⁹⁾

I often meet in the *Red Book* descriptions about the sense of physical pain and discomfort-the assimilation of a certain complex carried out in the real concrete sensation in the imagination. I would not immediately declare such intense process of assimilation as the way of Western nomadic culture, but somehow it looks strange to someone who is influenced mainly by agricultural culture. Naturally, we meet the same experience in dreams of the East Asians. The increased sensation in dreams and imagination seems to be on the one hand attributed to the unconscious overcompensation of the highly intuitive type of person and on the other hand to the culturally determined attitude.

Anyway, to swallow the small one was so painful, for one was accustomed to the heroic greatness that was fostered by the spirit of that time. Jung's ego finally came to awareness that the small, narrow, and banal is not nonsense, but one of the dual essences of the Godhead.

Lao Zi said in Chapter 14 :

One looks for it and does not see it :

18) *ibid.*, p230.

19) *ibid.*, p230.

its name is 'seed'

One listens for it and does not hear it :

its name is subtle

One reaches for it and does not feel it :

its name is 'small'.

These three cannot be separated,

therefore intermingled they form the One.²⁰⁾

視之不見. 名曰夷. 聽之不聞. 名曰希. 搏之不得. 名曰微. 此三者不可致詰.

故混而為一.

In somewhat different fashion we see in Chapter 63 *Dao De Jing* how carefully the Sage is dealing with the small one.²¹⁾

Laughter, Mockery, Scorn, and Foolishness

On laughter C.G. Jung made in *The Way of What is to Come* the following comments in a more concrete way and with strong affective reaction.

Do you believe, man of this time that laughter is lower than worship? ...

The sum of life in laughter and in worship decides—not your judgment. ...

You will recognize the supreme meaning by the fact that he is laughter and worship, a bloody laughter and a bloody worship. A sacrificial blood binds the poles. Those who know this laugh and worship in the same breath.²²⁾

This comment is difficult to understand. It is also unclear why it must be 'bloody laughter' and 'bloody worship'. Are laughter and worship poles of the opposite? It seems to be connected with sacrificial blood. I only recalled the Chapter 41, *Lao Zi Dao De Jing* from the words laughter, mockery and scorn

20) Lao Tzu(transl. Wilhelm R, Ostwald HG)(1989) : op. cit., p32.

21) Whosoever practices non-action occupies himself with not being occupied. He sees the great in the small and the much in the little. Do the great thing while it is still small!... Everything great on earth begins as something small... Therefore; if the Man of Calling never does anything great, then he can complete his great deed.

為無為, 事無事, 味無味, 大小多少. ... 為大於其細. 天下大事, 必作於細. 是以聖人終不為大. 故能成其大. ...

22) Red Book, p230.

that Jung so frequently expressed in *Red Book*.

If a sage of the lower order hears about Dao, he laughs loudly about it.
If he does not laugh loudly then it was not yet the true Dao. ...

下士聞道，大笑之。不笑不足以為道。²³⁾

Jung continued to insist, not his God, but he himself will be the man of mockery. In '*Experiences in the Desert*' Jung's ego complains to his soul that he suffers from scorn, his own scorn. The soul reprimanded his neglect of her presence and said : "Scorn cannot challenge you if you are not vain to the marrow of your bones."²⁴⁾

On this experience with his soul in the desert Jung comments :

The spirit of this time considers itself extremely clever, like every such spirit of the time. But wisdom is simpleminded, not just simple. Because of this, the clever person mocks wisdom, since mockery is his weapon.-But mockery does not attain simplemindedness. The mockery falls on the mocker, he suffocates from his own scorn.²⁵⁾

C.G. Jung continues his comments :

The cleverer you are, the more foolish your simplemindedness. The totally clever are totally foolish in their simplemindedness. We cannot save ourselves from the cleverness of the spirit of this time through increasing our cleverness, but through accepting what our cleverness hates most, namely simplemindedness. Yet we also do not want to be artificial fools because we have fallen into simplemindedness, rather we will be clever fools.

23) Lao Tzu(transl. Wilhelm R, Ostwald HG)(1989) : op. cit., pp45-46. I cannot elucidate, how far this strophe is related to Jung's comment above. It will be more concerned with the following comments of Jung CG: My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself.

24) Red Book, p236.

25) Red Book, p237.

That leads to the supreme meaning : Cleverness conquers the world, but simplemindedness, the soul.²⁶⁾

That C.G. Jung declared he laughed or mocked himself more than others in order to overcome scorn or mockery is understandable but not agreeable. Mockery and scorn are in my opinion, Jung's old complex derived from his youth, since he was condemned unjustifiably by his teacher as a liar. The spirit of that time in C.G. Jung still interfered with the meeting of ego within his soul. But, finally, he overcome scorn, then he was near to his soul and so he could speak to his soul and the desert became green.

Mockery is something of divine nature, foolishness as well. But, by means of mockery the divine nature should be eliminated from himself :

So accept your self-mockery so that everything divine and heroic falls from you and you become completely human. What is divine and heroic in you is a mockery to the other in you. For the sake of the other in you, set off your admired role which you previously performed for your own self and become who you are.²⁷⁾

And the following words sound like Lao Zi's description of the Sage in Chapter 15.²⁸⁾

When you step into your own Hell, never think that you come like one suffering in beauty, or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table.

Jung's keen eyes grasped the secret of the human soul. But, he had to incessantly confirm and reconfirm the meaning of the secret until he took off all the

26) Red Book, p237.

27) Red Book, p302. (Nox Quanta Cap XVII, H. 116/117)

28) *ibid.*, See also Lao Tzu(transl. Wilhelm R, Ostwald HG)(1989) : *op. cit.*, Chap.15, pp32-33. - Hesitating, like one who fears neighbours on all sides, reluctant, like guest, dissolving like ice that is melting, simple like unworked matter : 古之善爲士者, 微妙玄通, 深不可識.- 豫兮若冬涉川, 猶兮若畏四隣, 儼兮其若容, 渙兮若水之將釋, 敦兮其若樸.-

false veils that covered the truth. I see here not only his unique character as a creative man with enormous passion to seek for the truth but also the European spirit, the strength of ego in search for right and wrong, an attitude which never allows any hypocrisy and deception. Jung's ego's critical encounters with his other ego as observed in his later work of imagination and its bold confrontation to Philemon support this impression.

For example, in *The Red Book* we find Jung's bitter protest to Philemon.²⁹⁾

“I and You” in the East

I and You relationship in the West in modern time is quite clear and unambiguous, whereas in the East it frequently shows uncertainty and ambiguity. The ambiguity in the I and You relationship is manifested in the external behavior. Eye to eye contact is the way of the West. In the tradition of the East it is not polite particularly in conversation with elderly authoritative person to stare directly at the eyes of him or her. The name of a senior or person of authority may not be called directly. One may not express the feeling of affection to one's own children freely in front of grandparents. Such traditional Confucian etiquettes are now largely into decay. As the counter-reaction many 'uncultivated, careless' children are now growing up.

There are many 'I's and 'You' are often seen as an indefinable object. It may be either a fearful or reverend object of the magical world. The object is either too mighty or too negligible - a typically introverted attitude toward the external object.

'I' of the Eastern man is difficult to discern, for it consists of many layers. There is 'I' in polite form to 'You' in service of You. We call such I "Jeo" in Korean which is applied to the elderly, senior, authoritative person. And 'Na' in Korean is 'I' as my personal identity used in relation to colleagues and juniors.

29) *Red Book*, p327 : “You most cunning of all fraudsters! You have deceived me. Philemon damned charlatan, you aped the mysteria for me, ... Deception upon Deception! Terrible devil, trickery!”

I know different names of 'I' in Japanese for example, Watakushi, Boku, Ore, Wagahai etc. But, I know only one name of I in Chinese, Wo.

Usually, however, we don't articulate 'I' and 'You' because it seems to be impolite. Mostly in the Korean case I is hidden behind 'We', Uri. so one uses 'We' in place of 'I'. For example, instead of saying, "this is my home" one says "This is our Home" You may call this phenomena as the identification of ego with the Persona. It is warranted, but, what kind of Persona is 'We'? It is wholeness projected into the community and community behavior, which is closely connected with the order of Heaven and Earth. I used to try not to expose I-ness too much. 'I' seeks after the right place appropriate to him in the order of the universe. The Confucian classic : *The Book of Etiquette* (Li Ki 禮記) gave such principles on how to live and behave in accord with the universe. Asking the *I Ching* also means ultimately an attempt to place oneself adequately in harmony with the wholeness. But, when people identify themselves with the perfect collective norm of behavior, the individual 'I' was repressed or suppressed, which provides the counter power of the unconscious shadow. It may explode and finally seize the 'false we-ego'. These explain the 'revolutionary' movement in East Asia such as the Red Guard movement in China, and the military coup in 1960s in Korea.

According to Neo-Confucianism the interpersonal relationship involves four primordial human natures and seven feelings called Sa Dan Chil Jeong(四端七情 : the Four Beginnings and the Seven Feelings). The Four Beginnings can be regarded from a Jungian viewpoint as the archetypal motivations, for they were regarded as man's innate nature and include the mind of commiseration(惻隱之心), the mind of modesty and deference(辭讓之心), the mind of shame and dislike(羞惡之心), and the mind of approving and disapproving(是非之心). The seven feelings include joy, anger, grief, fear, love, hate, and desire(喜, 怒, 哀, 懼, 愛, 惡, 欲) and these feelings have both positive or negative effects.³⁰⁾

The mind of approving and disapproving played a great role, particularly

30) Michael C, Kalton(transl.)(1988) : *To Become a Sage, The Ten Diagrams on Sage Learning by Yi Toegy*, Columbia Univ Press, New York

among the governing class during the 500-year Chosen dynasty. The bloody debates among the political fractions during Choseon Dynasty are done according to the principle of approving and disapproving (Si-Bi-Ji-Sim).

I think this Si-Bi-Ji-Sim may not be directly equated with the conception of justice, right and wrong principle in the West, but it has also a certain moral implication. The goal of debate was to find adequate deeds from past examples of the sages that matched with the ‘universal order’ documented in the classics. The Neo-Confucian Four Beginnings suggests a balanced construction of psychic motivations which includes principle or mind of ‘the commiseration, and the mind of the modesty’ and deference beside the ‘approving and disapproving’ and ‘shame and dislike’ principles. However, Lao Zi in contrast to Confucius recommends a wiser attitude in regard to ‘good and evil’ and ‘right and wrong’. Jung’s psychological orientation was much more close to Lao Zi than Confucius or Neo-Confucians. Toward authority in *The Red Book*, however, Jung behaved like a typically modern Westerner, who pays no more reverence to the authority. In *Forward to “Introduction to Zen Buddhism”* C.G, Jung said : “Who among us would place such implicit trust in a superior Master and his incomprehensible ways? This respect for the greater human personality is found only in the East.”³¹⁾

Good and Evil

Generally, the opinion was popular that Western Judeo-Christian culture is characterized as a guilt laden culture, whereas Eastern culture is characterized as a shame culture.³²⁾ Somehow the Easterners are not courageous enough to

31) Jung CG(1969) : CW 11, *Psychology of Religion-West and East*, Routledge & Kegan Paul, London, p902.

32) “Put the lid on that smells bad” were well-known words of the Japanese military during World War II. Some Japanese government officials are so reluctant to speak apology for the military abuse of the Korean women during the War, whereas chancellors in Germany repeatedly express the deepest regret about the Nazi’s inhuman deeds and compensate the victims. Does the difference come from the difference between shame and guilt cultures?

make confrontation with injustice and in dealing with the matters of ethical issues except for a few enlightened Christian.

In India C.G. Jung has rightly noticed the ethical values seem not so sharply identified there. He said :

People are able to integrate so-called "evil" without "losing face". In the West we cannot do this. For the Oriental the problem of morality does not appear to take first place as it does for us. To the Oriental, good and evil are meaningfully contained in nature, and are merely varying degrees of the same thing. – The Christian strives for good and succumbs to evil; the Indian feels himself to be outside good and evil, and seeks to realize this state by meditation or yoga.³³⁾

Jung wrote an interesting allegory in *Red Book* :

He sees the tree of life, whose roots reach into Hell and whose top touches Heaven between below and above. ... Hence you free yourself from the old curse of the knowledge of good and evil. Because you separated good from evil according to your best appraisal and aspired only to the good and devised the evil that you committed nevertheless and failed to accept that your roots no longer suckled the dark nourishment of the depths and that your tree become sick and withered. ... But if you return to primal chaos and if you feel and recognize that which hangs stretched between the two unbearable poles of fire, you will notice that you can no longer separate good and evil conclusively, neither through feeling nor through knowledge, but that you can discern the direction of growth only from below to above. ... They are united only in growth.³⁴⁾

The followings sound like words of Lao Zi ; "Great is the power of the way. In it Heaven and Hell grow together, and in it the power of the Below and the

33) Jaffé A(ed.)(1965) : *Memories, Dreams, Reflections by C.G. Jung*, Vintage Book, New York, p276.

34) Red Book, p301.

power of the Above unite.”³⁵⁾

However, Lao Zi did not use the word Hell, he would say the Earth instead of Hell. Jung asks also : If God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman.³⁶⁾

Lao Zi saw the relativity of ‘good’ and ‘evil’, saying in Chapter 2 :

If all on earth acknowledge the good as good, then thereby is the non-good already posited.³⁷⁾

皆知善之爲善，斯不善已。

Lao Zi says in Chapter 8 :

The highest benevolence (good) is like water.

The benevolence of water is

to benefit all beings without strife.

It dwells in places which man despises,

Therefore it stands close to Dao.³⁸⁾

上善若水。水善利萬物而不爭。處衆人之所惡，故機於道。

To Lao Zi the collective moral codex and regulations come from the loss of one’s connection to Dao, the ultimate principle: Thus in Chapter 18 Lao Zi claims :

If the great Dao perishes

there will be morality and duty.

When cleverness and knowledge arise

great lies will flourish.

when relatives fall out with one another

there will be filial duty and love.

35) *ibid.*, p308.

36) *ibid.*, p243.

37) Lao Tzu(transl. Wilhelm R, Ostwald HG)(1989) : *op. cit.*, p27.

38) *ibid.*, p29.

when states are in confusion
there will be faithful servants.³⁹⁾

大道廢有仁義. 智慧出有大偽. 六親不和有孝慈. 國家昏亂有忠信.

And in chapter 38 we find the following words :

Therefore: If Dao is lost, then life.

If love is lost, then justice.

If justice is lost, then morality.

Morality is the penury of faith and trust
and the beginning of confusion.⁴⁰⁾

故失道而後德. 失德而後仁. 失仁而後義. 失義而後禮. 夫禮者,
忠信之薄而亂之首.

Thus, Lao Zi's prescription for the restoration of the state of Dao was to put away all artificial devices as described in Chapter 19 :

Put away holiness, throw away knowledge :

thus the people will profit a hundredfold.

Put away morality, throw away duty:

thus the people will return to filial duty and love.

Put away skillfulness, throw away gain,

and there will no longer be thieves and robbers ...⁴¹⁾

絕聖棄智, 民利百倍. 絕仁棄義, 民復孝慈. 絕巧棄利, 盜賊無有.

C.G. Jung's conception of morality and 'ethos' is close to the Lao Zi's.

In the Psychology of the Conscience C.G. Jung distinguished ethos as a Vox Dei from the moral codex.⁴²⁾ C.G. Jung seems not yet to have explained clearly

39) *ibid.*, p34.

40) *ibid.*, p44.

41) *ibid.*, p34.

42) Jung CG(1958) : *Das Gewissen in psychologischer Sicht*, Studien aus dem C.G. Jung Institut, Zürich, pp185-207. See also Preambles of Ethical Code of the KAJA (Korean Association of Jungian Analysts). Also see : Rhi BY(2012) : *Lao Zi and Jung CG*, Hangilsa, Seoul, pp97-117. Chap.3, Good and Evil.

the difference between morality and ethos in *The Red Book*.

Lao Zi further pointed out that the judgment of good and evil belongs to the ego-transcendent realm (Chapter 74) :

There is a lord of slaughter already ready for this task, and to do it in his stead is like thrusting oneself into the master-carpenter's place.⁴³⁾

常有司殺者殺。夫代司殺者殺。是謂代大匠斲，

Then in Chapter 73 :

The Dao of Heaven does not quarrel and yet has the gifts necessary to be victorious—Heaven's nets are wide-meshed but they lose nothing.⁴⁴⁾

天之道，不爭而善勝。天網恢恢，疏而不失。

Experience in Hell

“Shadows sweep over me.” “Black water, a luminous red stone, muddy water.” ... “The cave is full of the frightful noise of shrieking voices. A bloody head of a man on the dark stream. Wounded, or slain floats there. A large black scarabs floating past on the dark stream.” “In the deepest reach of the stream shines a red sun, radiating through the dark water. Small serpents are on the dark rock walls.” “A thousand serpents crowd around, veiling the sun. Thick red blood springs up.” “I am seized by fear.”⁴⁵⁾ ... “The frightfulness and cruelty of the world lay under wraps and in the depths of our hearts” “If the spirit of the depths seizes you, you will feel the cruelty and cry out in torment. The spirit of the depths is pregnant with ice, fire and death. You are right to fear the spirit of the depths, as he is full of horror.”⁴⁶⁾

Madness was Jung's great and real concern among other things such as misunderstanding, mockery and the scornful laughter of his enemy from which

43) Waley A(1958) : op. cit., p234.

44) Lao Tzu(transl. Wilhelm R, Ostwald HG)(1989) : op. cit., pp60-61.

45) Red Book, p238.

46) *ibid.*, p238.

Jung had suffered long. Still after his death, the opponents of Jungian psychology did not cease to attack Jung unjustifiably as a mad man and morally doubtful person. Jung himself was afraid of being mad, as he was overwhelmed by the vision of floods over Europe before World War One in 1914. He also confessed that he could carry out his confrontation with the dark unconscious world because he could work during the day time at his clinic and care for his family, that is, he had a consistent relationship with outer reality. To the fools who cannot understand the irrational psychic realm and possess no means of symbolic understanding Jung had to advocate himself in *Red Book* mentioning he also saw the thing as ridiculous and mad in accord with the spirit of this time.

European rationalism was at that time still so strong and played as an inspector of every new creative ideas. Not only with the external Western censoring spirit but also ‘the spirit of this time’ within himself that he had to fight first. Therefore, very long debates out of incessant doubt and the clarificatory process were needed. It was also necessary for him and for readers to show that he had full insight into his ‘madness’.

Jung’s experience in the dark lowest world, what he called Hell was, however, really ‘madness’. One cannot imagine that anyone in the Eastern tradition had ever experienced the inferno equivalent to Jung in *Red Book*. Naturally we may observe similar things in dismemberment during initiation, a shaman’s magic flight into the underworld by Central Asian and Siberian shamanism or a certain Korean mudang’s (shamaness) encounter with demons and spirits, Dreams of modern Korean occasionally also reveal such horrible images as hacked, slayed bodies in a bloody flood, beheaded corpses etc. But, I could find in the series of dreams of a Japanese Zen master Myoe studied by Professor Kawai Hayao only few traces of “cruelty and the horrible.”⁴⁷⁾ Buddhism provides terrible images of hell. But, in Korean folk belief the nether world is not under the earth but on the same dimension as earth, in the far remote distance

47) Kawai H(1987) : *Myoe Yumeo Ikiru*, Shokakusha, Kyoto, For example his initial dream in which his dead nanny was seen in dismembered state; the dream of a big snake; shabby house, many poisonous worms. p88, p105, p118.

and living in 'the other side of world' (Jeo-sung) is regarded as not very different from this world.

Particularly in the scenes in *Red Book*, where Jung's ego was forced to grab out the liver from the open belly of a murdered and beheaded girl and to swallow it was unusual and extraordinarily shocking to the Confucian estheticism in myself. Ann Ulanov has in her recent book : *Madness and Creativity* clearly interpreted in this regard; emphasizing particularly that the difficult assimilation by Jung's ego of his neglected feminine was possible only by the assistance of the evil.⁴⁸⁾

The reason why the total 81 chapters of Lao Zi's *Dao De Jing* show no signs of the infernal cruelty, disgusting scenes or actions accompanied with torment is that the *Dao De Jing* was written to the people, and by a person, who had enough suffered from worldly absurdity and gruesome agony : Lao Zi left the book as a guide on how to manage such existing evil and the conflicts between the opposites in life. *Red Book* was a process to gain insight into the evil within one's mind.

Contrary to Lao Zi who embraced irrationality, Confucius refused to speak about prodigies, feats of strength, disorders or spirits (怪, 力, 乱, 神), because for him the present life was the more crucial matter.⁴⁹⁾

Eastern traditional paintings have fostered the atmosphere of nobility and vitality(氣韻生動), therefore, we rarely see the dark side of life in traditional Eastern paintings, except for a few paintings for the purpose of documenting historical events.

Culture modulates the way of expression, not the essence of life. C.G. Jung's way of experience of shadow and light, evil and good in *Red Book* may be understood much better in terms of Christian myth. Jung descends into hell, into the torment of his sacrifice, he becomes darkness itself, and becomes Christ, crucified, died and born as a new God to finally create a new Christian myth.

48) Ulanov A(2013) : *Madness and Creativity*, A&M Univ Press, Texas, p34.

49) Confucius(transl. Cha JH)(2006) : *Book 7*, "The master never talked of prodigies, feats of strength, disorders or spirit", Lun Yü, Wulyu MunhwaSa, Seoul.

And yet the Christ in him had to be destroyed to become human. The Eastern philosophical insights may have influenced him during his imagination, but I suppose he took the wisdom more from Gnostic and Hermetic philosophy.

Emptiness, a Vessel

Lao Zi said :

The Way is like an empty vessel
 That yet may be drawn from
 Without ever needing to be filled.
 It is bottomless; the very progenitor of all things in the world.⁵⁰⁾
 道沖而用之. 或不盈. 淵兮似萬物之宗. …

‘Emptiness’ is an attribute of Dao or Dao itself. emptiness in terms of Lao Zi is Mu(無)(Wu), the Nothingness. The Vessel may be equated with Vas Hermeticum, an alchemical vessel in the sense of a divine spiritual vessel.

In Chapter 29 of Dao De Jing you see :

“The world is a holy vessel that must not be handled.”⁵¹⁾
 天下神器. 不可爲也.

Chapter 11,

Thirty spokes surround the hub :
 In their nothingness consists the carriage’s effectiveness.
 One hollows the clay and shapes it into pots :
 In its nothingness consists the pot’s effectiveness.
 One cuts out doors and windows to make the chamber :
 In their nothingness consists the chamber’s effectiveness.⁵²⁾

50) Walley A(1958) : op. cit., p146.

51) Lao Tzu(transl. Wilhelm R, Ostwald HG)(1989) : op. cit., p39., Waley A(1958) : op. cit., p79.

52) Lao Tzu(transl. Wilhelm R, Ostwald HG)(1989) : op. cit., P39., Waley A(1958) : op. cit., p176.

三十輻共一轂。當其無有車之用。埴埴以爲器。當其無有器之用。鑿戶牖以爲室。
當其無有室之用。

The Daoist sage does not try to fill himself to the brim, therefore he can be modest, avoid what is new and attain completion (Chapter 15).⁵³⁾

古之善者 … 保此道者，不欲盈。夫唯不盈。是以蔽不新成。

And finally in Chapter 16 :

Create emptiness up to the highest!
Guard stillness up to the most complete.
then all things may rise together.
I see how they return.
Things in all their multitude :
each one returns to its root.
致虛極，守靜篤。萬物並作，吾以觀其復。夫物芸芸，各歸其根。

The words ‘emptiness’ and ‘empty’ appear in *Red Book* not infrequently. I looked through in which connection C.G. Jung used the words.

In the *Experience in the Desert* I found the following sentence : “I did not know that I am your vessel, empty without you but brimming over with you.”⁵⁴⁾ In *Conception of God* : “If we are in ourselves, then the space around us is free, but filled by God.”⁵⁵⁾; in *Resolution* : “Whoever is in love is a full and overflowing vessel, and awaits the giving. Whoever is in forethinking is deep and hollow and awaits fulfillment.”⁵⁶⁾ ‘The emptiness’ was used in opposition to ‘fullness’ and no other meaning was suggested.

Jung writes in *Opening of the Egg* as follows :

Man stands between emptiness and fullness.

53) Lao Tzu(transl. Wilhelm R, Ostwald HG)(1989) : op. cit., p33., Waley A(1958) : op. cit., p160.

54) Red Book, p236.

55) ibid., p155.

56) ibid., p253.

If his strength combines with fullness, it becomes fully formative. There is always something good about such formation. If his strength combines with emptiness, it has a dissolving and destructive effect, since emptiness can never be formed, but only strives to satisfy itself at the cost of fullness. Combined thus human force turns emptiness into evil.⁵⁷⁾

Emptiness is regarded as one of the opposites -something very important- as stated in Hell:

“He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other.”⁵⁸⁾

In *The Incantations* (Chapter X) Jung defines his new God: He is the eternal emptiness and the eternal fullness.⁵⁹⁾

It seems difficult for Jung and for Western man to understand that there is ‘absolute emptiness’ in term of Lao Zi from which constantly flows a stream of energy into life because it is empty. The Emptiness of ego, the state of egolessness may also be difficult for Westerners to accept, perhaps due to their strong belief in ego and misunderstanding that egolessness is loss of ego. Not at all, it is giving up of egoness, egocenteredness. The Emptiness of ego also seems related to the physical constitution as seen in grass eating animals.⁶⁰⁾

57) *ibid.*, p287.

58) Red Book, p289.

59) *ibid.*, p284.

60) When I was in Switzerland studying at the C.G. Jung Institute Zürich in the 1960s, I went with my Swiss friend to Ober Engadin. We walked up to the mountain along a beautiful mountain path. After 2-3 hours I wished to take a rest. My friend had still vigor to walk. I laid down on the grass. It was so beautiful and I felt so comfortable. In utmost tranquility. I was looking up at the blue sky and white clouds floating and I was so absorbed in the beauty of nature. I was one with nature. My friend asked me ; “What are you thinking?” I was angry, for it disturbed my tranquil mood and I replied bluntly: “Must you Europeans always think? I am just looking at the sky and floating clouds without any thoughts.” Then, my good friend said immediately : “Oh, so, now I would also ‘think’ something about the sky and the cloud.”

Dimming of Light 微明

To the images of “the East” in *Red Book*, the man from the East, Izdubar, and Jung’s caretaking of him in his active imagination and the cosmogony which resembles the Taoistic view of the universe expressed in *Liber Secundus*, I will not delve into the depth, for it requires another intensive investigation. Instead, I will point out a different approach to the problem of the opposites between C.G. Jung and Lao Zi. We find in the *Red Book* the scene of the enormous tension between two opposing powers and the persistent attempts to unite the opposites: The union between the cold with the hot, light and darkness, marriage between chaos and the devil, and the union of heaven and hell, etc. For C.G. Jung, the most crucial thing was the opposites living up to their utmost extent. That the psychic opposites should be clearly exposed to the consciousness and the extraordinarily painful tension between the opposites is rather a desirable, welcoming opportunity to unite the opposites by means of transcendent function.

Lao Zi declares, Dao is the wholeness, the One embracing two aspects of life. For Lao Zi there are actually no ‘opposites’ which cause tension and conflicts. Our intellectual judgment discriminates between the two and the one-sidedness of ego calls upon the oppositional tension. Therefore Lao Zi said : Be modest like flowing water down to the lower place without strife ; be natural and see that in Dao “sharpness is blunted, all tangles united, and all glare tempered.” (Chapter 4)⁶¹⁾

挫其銳, 解其紛, 和其光

Actually the dimming of light is a direct translation of Mimyeong(微明) in Chapter 36 of *Dao De Jing*.⁶²⁾ R. Wilhelm interprets it as “being clear about the

61) Waley A(1958) : op. cit., p146.

62) Chap.36 ; What you want to compress you must first allow truly to expand - From whom you want to take away to him you must first truly give. This is called dimming one’s light.

Waley A(1958) : op. cit., p187., Lao Tzu(transl. Wilhelm R, Ostwald HG)(1989) : op. cit., pp42-43.

invisible.”⁶³) It may easily be misunderstood as a hidden device to manage the oppositional forces to one’s own benefit. But, I prefer the Waley’s translation of the dimming of light, for then, its relation to the tempering of glare in Chapter 4 becomes clear. Lao Zi, though he appreciated the light, dislikes excessive glare and was cautious, not to expose the inner light of wisdom. Tsuang Tzu’s story⁶⁴) of a man who wished to take off his shadow and run to death is good example for the meaning of the ‘dimming of light’. In *Red Book*, on the one hand we see utmost darkness and all the horrible creatures and extreme solitude and on the other hand, the ecstatic joy in receiving the rising sun, and in the creative transformation of the dark creatures interchangeably. There is extreme antagonism between opposites such as the sun versus thousands of black serpents, the enemies of the sun. It seems as if there is no in-between like moon in the night. Moon was in *Red Book* seen as cold, and as the land of the dead and no implication of motherly compassion, whereas it is worshipped still by Eastern men as a benevolent mediator. But, C.G. Jung didn’t miss the intermediator role, only expressed in another way:

“The poles are united by the intermediate pole in-between Steps lead from above to below…”⁶⁵)

However, it is obvious from the *Red Book*, that C.G. Jung knew the necessity of keeping secrets in the process of the mysterium of God, So, he spoke :

Take your God with you… Bring your God down… secretly carry your God to the hospitable roof. Let no human eye see the much loved terribly splendid one in the state of his illness and lack of power. … so conceal the God that you have taken with you… Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner.⁶⁶)

63) Lao Tzu(transl. Wilhelm R, Ostwald HG)(1989) : op. cit., pp42-43.

64) xTsuang Tzu(transl. Lee WS)(1972) : “莊子 : 漁父”, *Chinese philosophy series*, Daeyang Seo Jeok, Seoul, pp538-539.

65) *Red Book*, pp128-130.(Liber Secundus Cap XIX: The Gift of Magic)

66) *Red Book*, p283.

The ultimate goal seems the same, although the way to the goal is different, when we regard the following words of Jung :

My speech is neither light nor dark, since it is the speech of someone who is growing.⁶⁷⁾

Concluding Remarks

The comparison between C.G. Jung in the *Red Book* and Lao Zi reveals a striking resemblance in one's way to the simplicity and at the same time some difference. What C.G. Jung's ego was compelled to do by his spirit of the depth at his journey to the unconscious world was to give up all the prestigious weapons of the Western tradition: intellectual discriminative capacity, judgment, scientific criticism, rationalism, the belief in objective fact, and scholarly knowledge in order to find his living soul and finally enter into the world of simplicity. It was exactly the same attitude that Lao Zi had recommended in his *Dao De Jing* as the way toward the state in Dao, the utmost simplicity.

On the other hand, I recognized that C.G. Jung did not apply Lao Zi's concept of 'Emptiness' in the *Red Book*, probably due to his difficulty in accepting the concept. In the *Red Book* the term 'Emptiness' called up immediately the 'Fullness' as one pole of the opposites. 'The Fullness of Life' was C.G. Jung's unchangeable presupposition for the union of the opposites and individuation. Here we see the difference in approaching the ultimate goal of life. Lao Zi is looking through 'the primordial Oneness' of the universe and with this insight he recommends people to follow the natural stream of the Dao with the attitude of 'Emptiness'. C.G. Jung is working through the struggles of the opposite forces to individually reach his wholeness. The final goal is the same, but the way of approach is different. As an Asian Jungian analyst I understand both ways of approach with inclination to C.G. Jung, when he emphasizes the fullness of life, to live into that which is not yet lived in one's life.

67) *ibid.*, p301.

I was deeply impressed how resolutely Jung's ego went through the difficult path in his journey to the inferno, bearing torment in the midst of uncertainty, doubt, despair and absolute solitude, until he finally came out of the darkness. So also in the intensity of Jung's experiences in his confrontation with the unconscious images, and his assimilation of them with his whole body. The way of his experience shares naturally with shamanic dismemberment and the shaman's journey to the underworld of Central Asian and Siberian nomadic culture but more with the Christian myth. C.G. Jung's ego's attitude to Philemon in *Red Book* particularly demonstrates the characteristics of the Western spirit who does not allow unconditioned trust in the masters' authority.⁶⁸⁾

The East has been fostered not the destruction of the old for new creation but On-Go-I-Ji-Sin 溫故而知新 : Through learning the classic deeply obtains new knowledge.⁶⁹⁾

Obviously C.G. Jung had read Oriental classics such as Upanishad and Lao Zi's *Dao De Jing* in the translations of Deussen or Legge before 1928 when he discontinued his work on the *Red Book*. He even knew the theories of Li and Ki of Chu-Fui, the Chinese master of Neo-Confucianism around 1920.⁷⁰⁾ He also understood that in the East there are no opposites and regarded it as one of the most fundamental truths of the East.⁷¹⁾

It is not my concern, however, to delve into the historical and philological connection between C.G. Jung's notions in *Red Book* and Lao Zi. I am satisfied,

68) Red Book, p301.

69) Confucius(trans. Lau DC)(1979) : *Lun Yü(The Analects)*, Penguin Books, Middlesex, England, Book 2, 11 : "The Master said", A man is worthy of being a teacher who gets to know what is new by keeping fresh in his mind what he is already familiar with.

70) Jung CG(1971) : CW 6, *Psychological Type*, Routledge&Kegan Paul, London, pp401-420. Here C.G. Jung cited Lao Zi *Dao De Jing* in the translation of Deussen.

71) Jung CG(1969) : CW 11, In his Commentary on the Tibetan Book of Great Liberation, Jung wrote : "It is the same tree above and below." (p798) In the same breath Jung introduced an alchemical text : "What is below is like what is above. And what is above is like what is below, so that the miracle of the One may be accomplished." We find the same example of the tree in Red book. Perhaps, Jung wrote the allegory of the tree before he read the Book of Great Liberation and knew the basic meaning of Non-duality of the East.

to find the gate between the East and the West through which we can communicate. Even if the door of the gate looks closed, it stimulates our curiosity and the will of exploration, and is therefore quite valuable.

After C.G. Jung had discontinued his work with the *Red Book* and devoted himself to the study of alchemy, he wrote many commentaries on Eastern religion and meditation. C.G. Jung highly praised the Eastern tradition with critical reflection on the West. Noteworthy is that C.G. Jung saw a fundamental gap between the East and the West and that he repeatedly warned of the lighthearted imitation of Eastern religious practices by Western man without knowing the long tradition of the East. Today, I would turn what Jung criticized in Western men to my fellow Eastern men who are in danger of up-rootedness from the tradition and who strive one-sidedly and hastily to imitate or compete with the Western technological development.

In closing I would like to remind you the following words of C.G. Jung in *Red Book*:

“The way is within us, but not in God, nor in teachings, nor in laws. Within us is the way, the truth and the life.” and “There is only one the wrong way for you. May each go his own way...”⁷²⁾

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〈국문 초록〉

『붉은 책』-동서(東西)의 문제, 특히 老子 도덕경과 관련하여

李 符 永*

2013년 대만 타이페이에서 열린 국제학술대회(주제 : 융, 아시아, 그리고 횡문화성)에서 'The Red Book : East and West' 제하로 발표한 논문으로 C.G. 융의 '붉은 책'의 〈논평〉 가운데 나타난 노자도덕경의 사상과 유사한 부분을 들어서 노자도덕경의 해당되는 대목과 비교 고찰하였다. 또한 극동아시아(한·일) 문화의 나-너, 권위자 관계와 체험양식의 특징과 서구적 체험방식의 차이가 붉은 책에 기술된 융의 환상속의 자아의 태도(예 : 필레몬에 대한)에 어떻게 반영되었는지를 제시했다. 도덕경과의 비교에서는 '떨시받는 신', '소박함', '언어도단', '작은 것', '조롱', '선과 악', '비움', '미명(微明)'의 주제별로 살펴보았는데 상당한 사상적인 공통점을 발견하였다. 다만 '비움'(emptiness, das Leere)만은 충일(fullness, das Volle)의 대자 격으로 사용하고 비움 본연의 노자적 의미와는 다르게 쓰고 있음을 발견했다. 『붉은 책』 〈논평〉에서의 융과 노자의 유사성이 바로 융이 노자도덕경의 영향을 받은 때문이라고 속단할 수는 없고 오히려 고대그리스 철학, 중세 자연철학자들의 사상에 깊은 통찰을 가진 융 자신의 무의식에서 올라온 관념의 표현이라고 생각해 본다.

중심 단어: 붉은 책 · 동과 서 · 노자 도덕경.

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