

TO: Miissing Socrates
FROM: Hal Baillie
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RE: Jung, Chapter 6

Self-Knowledge

[This chapter begins with a question posed at the end of the previous chapter:

Have I any religious experience and immediate relation to God, and hence that certainty that will keep me, as an individual, from dissolving into the crowd?(p.62)

“To this question there is a positive answer only when the individual is willing to fulfill the demands of rigorous self-examination and self-knowledge...He will have set his hand , as it were, to a declaration of his own human dignity and taken the first step toward the foundation of his conscious – that is, toward the unconscious, the only accessible source of religious experience”(P.63).

“I put the word “God” in quotes in order to indicate that we are dealing with an anthropomorphic idea whose dynamism and symbolism are filtered through the medium of the unconscious psyche”(p.64).

“Despite all the differences [in the variety of ideological opinions] , the unity of mankind will assert itself irresistibly. On this card Marxist doctrine has staked its life, while the West hopes to get by with technology and economic aid. ..For the present...self-knowledge, as well as being highly unpopular, seems to be an unpleasantly idealistic goal, reeks of morality, and it preoccupied with the psychological shadow...The task that faces our age is indeed almost insuperably difficult. (p.66).

“that state of chronic woolly-mindedness returns which we describe as “normality.” In shocking contrast to this is the fact that nothing has finally disappeared and nothing has been made good. The evil, the guilt, the profound unease of conscience, the obscure misgiving are there before our eyes, if only we would see. Man has done these things; I am a man, who has his share of of human nature; therefore I am guilty with the rest...”*(p.68).

“But if one can no longer avoid the realization that evil, without man’s ever having chosen it, is lodged in human nature itself, then it bestrides the psychological stage as the equal and opposite partner of good”(p.69).