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MODERN MAN IN SEARCH OF A SOUL

C.G. JUNG

*C. G. Jung*

**MODERN MAN  
IN SEARCH OF A SOUL**

Translated by W. S. Dell and Cary F. Baynes

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## CONTENTS

1. Dream Analysis in Its Practical Application	x
2. Problems of Modern Psychotherapy	28
3. The Aims of Psychotherapy	55
4. A Psychological Theory of Types	74
5. The Stages of Life	95
6. Freud and Jung—Contrasts	115
7. Archaic Man	125
8. Psychology and Literature	152
9. The Basic Postulates of Analytical Psychology	173
10. The Spiritual Problem of Modern Man	196
11. Psychotherapists or the Clergy	221

Carl Gustav Jung was born in Basel, Switzerland, in 1875, nineteen years after the birth of Freud. He took his medical degree at the University of Basel and, upon graduation in 1900, devoted himself wholly to psychiatry, taking up further studies at the University of Zurich under Bleuler. From then until his death in 1961, he had devoted most of his time to the private practice of psychotherapy and to writing.

His published works translated into English include: *Collected Papers on Analytical Psychology*, 1916; *Psychology of the Unconscious*, 1916; *Psychological Types*, 1923; *Two Essays on Analytical Psychology*, 1928; *Modern Man in Search of a Soul*, 1933; *Psychology and Religion*, 1938; *Essays on a Science of Mythology*, in collaboration with C. Kerényi, 1949; *Psychology and Alchemy*, 1953; and *Flying Saucers*, 1959.

## TRANSLATORS' PREFACE

Within the last decade there have been many references from varied sources to the fact that the western world stands on the verge of a spiritual rebirth, that is, a fundamental change of attitude toward the values of life. After a long period of outward expansion, we are beginning to look within ourselves once more. There is very general agreement as to the phenomena surrounding this increasing shift of interest from facts as such to their meaning and value to us as individuals, but as soon as we begin to analyse the anticipations nursed by the various groups in our world with respect to the change that is to be hoped for, agreement is at an end and a sharp conflict of forces makes itself felt.

By those who uphold revealed religion, the rebirth that seems imminent is thought of as a renaissance of Catholicism or Protestantism, as the case may be. They see mankind streaming by the million back to the bosom of the Church, there to be comforted for the disillusionments and disasters of our post-war world, there to be taught the paths that will lead out of chaos. Renewal of faith in Christianity, they say, will bring us back to a sure way of life and restore the inspiration the world has lost.

Another great group of people think that the new attitude is to be attained by the total destruction of religion as it has up to now been understood. Religion is, they say, a relic of superstitious barbarism, and in its place must come a new and lasting period of "en-

lightenment." Let man but apply his knowledge in the right way, especially his knowledge of economics and technology, and all the great bogies of poverty, ignorance, greed, etc., will vanish into thin air and man will be restored to his lost paradise. To them the rebirth is to be in the realm of reason alone, and the intellect becomes the arbiter of man's fate.

Between these two extremes of traditional faith and militant rationalism, every conceivable shade of opinion about this great problem of humanity's next step in psychic evolution is to be found. It may be said that the middle position is held by those people who know that they have outgrown the Church as exemplified in Christianity, but who have not therefore been brought to deny the fact that a religious attitude to life is as essential to them as a belief in the authenticity of science. These people have experienced the soul as vividly as the body, the body as vividly as the soul. And the soul has manifested itself to them in ways not to be explained in terms either of traditional theology or of materialism. They do not wish to sever the real piety they feel within themselves from the body of scientific fact to which reason gives its sanction. They are convinced that if they can attain to more knowledge of the inner workings of their own minds, more information about the subtle but none the less perfectly definite laws that govern the psyche, they can achieve the new attitude that is demanded without having on the one hand to regress to what is but a thinly veiled mediæval theology, or on the other, to fall victims to the illusions of nineteenth-century ideology.

It is to this last group of people that Jung speaks in convincing terms. He does not evade the difficult task of synthesizing his knowledge of the soul, gained in his many years of practice as psychiatrist and analyst, into a fund of information available and applicable to everyone. He gives those clues to the nature and functioning of the psyche for which the modern man is painfully groping. The point of view he lays before us is a chal-

## TRANSLATOR'S PREFACE

lence to the spirit, and evokes an active response in everyone who has felt within himself an urge to grow beyond his inheritance.

. . . . .

With one exception,<sup>1</sup> all the essays which make up this volume have been delivered as lectures. The German texts of four of them have been brought out in separate publications<sup>2</sup> and the others are to be found in a volume<sup>3</sup> together with several other essays which have already appeared in English.

We are indebted to Mrs. Violet de Laszlo for many helpful suggestions in regard to the essay, *Psychotherapists or the Clergy*. Both Dr. Jung and Mrs. Jung have been kind enough to read and criticize the translations in part.

CARY F. BAYNES

Zürich, March 1933

<sup>1</sup> *Freud and Jung—Contrasts*, was written at the special request of a German editor.

<sup>2</sup> (a) For the German text of *Psychology and Literature* (*Psychologie und die Literaturwissenschaft*) see *Die Philosophie der Literaturwissenschaft*, by Professor Emil Ermatinger, Junker und Dünnhaut, Berlin, 1929. An English translation by Eugene Jolas appeared in *transition*, 1930.

(b) *Psychotherapists or the Clergy—A Dilemma* is in German entitled: *Die Beziehungen der Psychotherapie zur Seelsorge*, Rascher & Cie, Zürich, 1932.

(c) *The Basic Postulates of Analytical Psychology* appeared in the *Europäische Revue* for July 1931, under the title, *Die Entschleierung der Seele*.

(d) *Dream Analysis In Its Practical Application* appears in the *Bericht über den VI Allgemeinen ärztlichen Kongress für Psychotherapie*, Dresden, April 1930.

<sup>3</sup> *Seelenprobleme der Gegenwart*, Rascher & Cie, Zürich, 1931.

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*Dream-Analysis in Its Practical  
Application*

The use of dream-analysis in psychotherapy is still a much-debated question. Many practitioners find it indispensable in the treatment of neuroses, and ascribe as much importance to the psychic activity manifested in dreams as to consciousness itself. Others, on the contrary, dispute the value of dream-analysis, and regard dreams as a negligible by-product of the psyche.

Obviously, if a person holds the view that the unconscious plays a leading rôle in the formation of neuroses, he will attribute practical significance to dreams as direct expressions of the unconscious. If, on the other hand, he denies the unconscious or thinks that it has no part in the development of neuroses, he will minimize the importance of dream-analysis. It is regrettable that in this year of grace 1931, more than half a century since Carus formulated the concept of the unconscious, over a century since Kant spoke of the "immeasurable . . . field of obscure ideas," and nearly two hundred years since Leibniz postulated an unconscious psychic activity, not to mention the achievements of Janet, Flournoy and Freud—that after all this, the actuality of the unconscious should still be a matter for controversy. Since it is my intention to deal exclusively with questions of practical treatment, I will not attempt in this place a defence of the hypothesis of the unconscious, though it is obvious enough that dream-analysis stands or falls with this hypothesis. Without it the dream appears to be merely a freak of nature, a mean-