SUMMARY

Apart from the work of an occasional investigator, comparative religion has not been in contact with the psychology of the unconscious in general, and with the complex or analytical psychology of Jung in particular. In the foregoing study the author has endeavoured to prove that there is no methodological reason whatever to justify this aloofness, and that on the contrary comparative religion, on the strength of its own presumptions, ought to establish this contact. The relation between these two branches of science has been studied especially in the work of the two great pioneers, G. van der Leeuw and C. G. Jung.

A historical introduction emphasizes the fact that comparative religion, which originated as a factor and as a symptom of the conflict between natural religion and revealed religion during the „Aufklärung“, still participates in the process of spiritual fermentation of the twentieth century. As comparative religion sprang from theology, thus psychology originated from philosophy. Both branches of learning have drifted away from their origins, along rational and empirical lines, and as specialisms they attempt to give an objective account of a part of reality. Finally, however, they both end in a doctrine about man trying to find „le sens de la vie“. (P. Diel); for in both of them man is subject as well as object.

Chapter IIA outlines Van der Leeuw’s methodology which is based on the theory of „Verstehen“, as elaborated by Jaspers and Spranger. On these grounds Van der Leeuw criticises psychoanalysis, largely rejecting it, while leaving complex psychology out of consideration. Therefore it must be investigated into whether „Verstehen“ is actually inconsistent with the methods of depth psychology.

To this end Chapter IIB contains a critical examination of Jaspers’s absolute distinction between „Verstehen“ and „Erklären“. Like Roffenstein, Van der Hoop, Walter Schweizer and others, the present author imagines he can see a direct connection between the dualism of his „Philosophie des Geistes“ and the dualism of his „Philosophie des Lebens“. „Verstehen“ tries to establish this connection and therefore also abstracts man as well as intuition. Then the authors of structuralism, especially Jaspers, are found to lead to a method of „Verstehen“ in cases where it is impossible to „erklären“ „Sinn“, however, implies the subject and the known object. Van der Leeuw calls „l’insertion du sujet“ in „Verstehen“ but never completely „erklären“. It gradually changes into „Verstehen“ from one psychic layer into the other as „demonstration of causal connection Spranger’s thesis, that „Verstehen“ is described as being inserted into one’s own life, is found to lead to a method of „Erklären“ on the other hand, imagines he cannot gain its object by means of „Erklären“. Man can never objectify himself, never completely „erklären“. Then „Verstehen“ also in connection with the consequences of carrying in the „Verstehen“ field, culminating in an „objektive Konstitution einer begrifflichen Idee“ Seins einer begrifflichen Idee „Religion besteht“, is emphatically found to lead to a method of „Verstehen“.
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present author imagines he can demonstrate the essential similarity
of the two methods, which differ only relatively, and points out the
direct connection between Jaspers's methodological dualism and
the dualism of his ,,Philosophie". Like the ,,Erklären", the ,,Ver-
stehen" tries to establish the unity and regularity of phenomena,
and therefore also abstracts those phenomena, and needs induction
as well as intuition. Then the concept ,,Sinn" is discussed, which
Jaspers, but especially Spranger and Anna Tumarkin consider to be
constuitive. However, the element of finality implied in this
concept does not in itself constitute any difference between
,,Verstehen" and ,,Erklären": final relations also occur in biology,
in cases where it is impossible to speak of ,,Verstehen". The concept
,,Sinn", however, implies the ,,inner contact" between the knowing
subject and the known object, which is a result of what Van der
Leeuw calls ,,l'insertion du phénomène dans notre vie propre".
Man can never objectify himself completely, and therefore he can
never completely ,,erklären" himself. Therefore the ,,Erklären"
gradually changes into ,,Verstehen" when one passes upwards
from one psychic layer into the other. ,,Erklären" is finally defined
as ,,demonstration of causal and final relations in phenomena";
,,Verstehen" is described as ,,the demonstration of final relations,
inserted into one's own life, in human phenomena".

In Chapter IIC the author criticises Spranger for repeatedly
disregarding ,,l'insertion du phénomène dans notre vie propre"
in order to be able, for the sake of objectivity, to speak of
,,Verstehen" also in connection with e.g. a machine. The
consequences of carrying in this way teleology into the metaphysical
field, culminating in an ,,objektiver Geist", are rejected as untenable
Platonic and neo-Kantian postulates: ,,die Metaphysik des Quasi-
Seins einer begrifflichen Ideenwelt" (Paul Hofmann). In this
connection Spranger's thesis, that psychology of religion is possible
only when it has been established ,,worin der ewige Sinn der
Religion besteht", is emphatically rejected. Spranger's philosophy
is found to lead to a methodological Eleatism. The author, on
the other hand, imagines he can prove that the ,,Verstehen" does
not gain its object by means of metaphysical abstractions, but
through the concrete human phenomena which become part of the
individual life before one starts abstracting. The phenomenological
object lies in between the pure subject and the pure object. By means of the concept „phenomenological distance” (both in space and in time) the author then endeavours to demonstrate that „Verstehen” means „realisation” : bringing into consciousness. In this way the point of contact between phenomenology of religion and psychology of the unconscious becomes obvious. This thesis is illustrated by examples from the history of religion. From them it appears that the Western investigator must descend to the common foundation of the human psyche: the unconscious, and from there follow the course of development taken by e.g. the Buddhist (as distinct from the Christian). Finally there is a digression on the importance of the stratification theory in biology, as elaborated especially by Nicolai Hartmann, for psychology. „Einer Stufung der Prinzipien nach Sinngebieten stehen keine prinzipiellen Schwierigkeiten entgegen.” (Magdalena Aebi).

Chapter III discusses the relation between Freud’s psychoanalysis and the study of religion. The main objection to Freud — without whom, indeed, all psychology of the unconscious is inconceivable — is that with him phenomena have to yield to theory, as Freud has no eye for the stratification of the psyche and the autonomy of the different layers. Freud „does not explain the world, he explains it away”. After generally comparing the psychological systems of Freud and Jung and opposing Carl Clemen’s „Die Anwendung der Psychoanalyse auf Mythologie und Religionsgeschichte”, the author views the methods of phenomenology of religion (Van der Leeuw) side by side with those of psychoanalysis (Ernest Jones) and complex psychology (Jung), with the help of a concrete example from the study of religion, viz., rebirth. Finally, in order to avoid any possibility of misunderstanding, the distinction between psychoanalysis as a negative Jewish psychology, and complex psychology as a positive, „Aryan” psychology — a distinction of which several representatives of complex psychology have been guilty — is unconditionally rejected.

A lady love will be found to possess certain categories which will be looked for in vain in a Protozoon. Nobody has the right to call a castration complex real, as against the unreal character of a rebirth, as the Freudians do, just as little as it is permissible to call the former organism unreal as compared with the latter. This is the line taken in Chapter III between complex psychology and a phenomenological respect for stratification. For this reason study of religion. The intrinsic psychotherapy and certain for this connection Jung’s dream not determined by the unconscious original expression of the psyche latent Gedanke” (P. R. Hof that Jung does justice to religi objective reality. In this context unconscious, which, for that i as the only hypothesis in ps religious phenomena, and yet rel relation. Further, it is shown Otto’s famous study, the an shows to full advantage in co that this ambivalence lies un contest. In the third place only do Jung’s ideas about rephenomenology, but they also the great variety of myths wh problem in the study of religious archetypes are discussed. In do fact that again and again Jung t because there are facts comp Freudianism cannot account for eis allo genos and with respe phenomena, Jung’s doctrine of be studied more closely, is a w numerous phenomena a comp Herbert Silberer’s investigation functional symbolism have been background to Jung’s phenomen mention is made of such conce finality, i.a. in connection w Bin swanger, Baynes and Jung.
The subject and the pure object. By phenomenological distance (both in space and time) endeavours to demonstrate that "phenomenon": bringing into consciousness.

Between phenomenology of religion and psychology becomes obvious. This thesis is not new: it has been a theme of the history of religion. From them the investigator must descend to the psyche: the unconscious, and from the unconscious to the development taken by e.g. the student of the Christian. Finally there is a need for a method which permits the stratification theory in biology, psychology, and religious studies, i.e. the comparison of psychical phenomena and their structure. According to Carl Clemen's "Die Methode auf Mythologie und Religionsgeschichte," the methods of phenomenology of religion and opposing Carl Clemen's "Die Methode auf Mythologie und Religionsgeschichte" are still debatable, as they are upheld as the only hypothesis in psychology which does not denature religious phenomena, and yet places them in a comprehensible relation. Further, it is shown that in connection with Rudolf Otto's famous study, the ambivalent character of "das Heilige" shows to full advantage in complex psychology. Eliade's opinion that this ambivalence lies outside the reach of psychology is contested. In the third place it is demonstrated that not only do Jung's ideas about myth comply with all conditions of phenomenology, but they also offer an opportunity to understand the great variety of myths which so far had remained an unsolved problem in the study of religion. With a view to this question the archetypes are discussed. In doing this the author emphasizes the fact that again and again Jung tackles the problem of the archetypes because there are facts compelling him to do so. As long as Freudianism cannot account for those facts without a metamorphosis of eis allo genos and with respect for the autonomy of religious phenomena, Jung's doctrine of archetypes, which certainly should be studied more closely, is a valuable working hypothesis, giving numerous phenomena a comprehensible relation.

Herbert Silberer's investigations with regard to material and functional symbolism have been used to provide the theoretical background to Jung's phenomenological attitude; in this connection mention is made of such concepts as introversion, sublimation and finality, i.e. in connection with the investigations of Dalbiez, Binswanger, Baynes and Jung. They are discussed against the backdrop of Jung's ideas about myth.
background of the stratification theory: „In stepping up from one level to the other we always gain in qualities, because the whole is always more than its parts ... We must know where we are, which level we are talking about, and not draw unwarranted conclusions either upwards or downwards.” (Szent-Györgi). Ernest Jones' and Otto Hoffmann's objections against Silberer's work are critically discussed.

In doing this we are faced with the question whether the transition from material to functional symbolism occurs only with consciously directed introversions — as might be concluded from Silberer's investigations and is therefore a late cultural phenomenon, or if this transition also occurs unconsciously in more recent stages of development. It appears from a study of primitive thought and religions, for which the work of Van der Leeuw, Lévy-Bruhl and John Layard had been used, that functional symbolism may also be observed in early stages of the human race. In this connection much attention has been paid to Erich Neumann's important work, „Ursprungsgeschichte des Bewusstseins”. Meanwhile a closer study of the correlation between ontogeny and phylogeny from a psychological point of view appears to be most desirable.

Mircea Eliade's criticism of the psychology of the unconscious is opposed in a separate part; his arguments are metaphysical, and have no connection with psychology. After surveying the work done by „complex psychologists” in the field of the history of religion, the author endeavours to prove that complex psychology, as a synthetic psychology, creates the possibility of a synthesis in the well-known controversies and tensions of the history of religion: animism—manism, history of religion and phenomenology of religion (referring to Neumann's archetypical „sequence-dating”), objective religion and subjective religiosity, rite and myth.

Finally, Chapter V deals with some marginal questions between psychology and anthropology (as logos of man about man). The author distinguishes between descriptive and designating anthropology, and emphasizes the fact that psychology only provides one aspect of descriptive anthropology. For this reason biology, ethnology, medical anthropology, etc. must not be neglected. Philosophy can summarize these aspects as much as possible, and in this summary it may summarize human. An important step in the Organischen und der Mensch archetypes are important for anthropology. There is a current concept of human „Positona Jung's „Selbst”, which opens...

Meanwhile all descriptive attempt for the description of any aspect of incomplete being. As no one all aspects of anthropology, it is a matter of the future, all professors literature. Anthropologists are a skeleton where true poets are...

Two anthropological concepts discussed. A consciousness of possibilities, „Verstehen” appears undeveloped possibilities, to consciousness. This brings us back to our state now been explained. In the... West tries to cure itself of... human completeness.

It would seem as if this total... which uses not only the ratio... emperils the scientific characteristic... the psyche is not rational. Psychic facts are experiences, as is experience, and all science is to have to subordinate ratio to...
theory: „In stepping up from one rung in qualities, because the whole is increased. We must know where we are, what we are, and not draw unwarranted conclusions.” (Szent-Györgi). Ernesto de Fries, objections against Silberer’s work with the question whether the rational symbolism occurs only with reason — as might be concluded from Fries — is therefore a late cultural phenomenon. It also occurs unconsciously in more general terms as it appears from a study of primitive peoples, with the work of Van der Leeuw, and it had been used, that functional symbols were used in early stages of the human race. Attention has been paid to Erich von Däniken’s „Die Ursprungsgeschichte des Bewusstseins”, where the correlation between ontogeny and phylogeny appears to be essential.

The psychology of the unconscious is a field of study for the historian of science. After surveying the work of N. T. R. in the field of the history of science, the author proves that complex symbols are not only the result of rational thought, but are also the product of a synthesis of the two. The author mentions the history of science and the history of religion and phenomenology of religion, archetypal “sequence-dating”), in which the psyche is not rational per se, but “vieldentig”. Secondly, psychic facts are experiences, and as all knowledge is derived from experience, all science is based on experience. Science must subordinate ratio to experience in stead of vice versa.

Meanwhile all descriptive anthropology passes into a project, for the description of any aspect of humanity shows man to be an incomplete being. As no one can scientifically survey and master all aspects of anthropology, and as, moreover, the project is a matter of the future, all projectional anthropology is in essence literature. Anthropologists are often unsuccessful poets, who build a skeleton where true poets created a “flesh and blood image”.

Two anthropological concepts, „play” and „freedom”, are next discussed. A consciousness of freedom means a consciousness of possibilities, „Verstehen” appears to be an attempt by man to realise undeveloped possibilities, to complete himself, directly or indirectly. This brings us back to our starting point of Chapter I, which has now been explained. In the „verstehende Religionswissenschaft” the West tries to cure itself of its onesidedness, in order to attain human completeness.

It would seem as if this totalitarian character of the „Verstehen”, which uses not only the ratio but all human cognitive qualities, emperils the scientific character of science. In the first place, however, the psyche is not rational per se, but „vieldeutig”. Secondly, psychic facts are experiences, and as all knowledge is derived from experience, science must have to subordinate ratio to experience in stead of vice versa.