

## Praise for *The Tao of Jung*

"The secret to entering Jung's remarkable work is to see it as a mystery . . . [*The Tao of Jung*] counters the usual modern tendency to simplify and systematize what should remain eccentric and unique."

—Thomas Moore, author of *Care of the Soul*

"The Tao, that indestructible vessel that embraces yin and yang, serves as a lens through which Dr. Rosen examines the major crises in the life of C. G. Jung. Jung's many interests, including spirituality, African folk wisdom, ancient Gnosticism, medieval alchemy, stone-carving and quantum physics, are all seen as manifestations of the Tao, the order of the universe. In this book followers of the Tao will find inspiration in the life of a man who was profoundly influenced by its wisdom. Those who read it from the standpoint of Jung the psychoanalyst will gain in appreciation of the philosophy that shaped much of his thought."

—June Singer, author of *Boundaries of the Soul: The Practice of Jung's Psychology*

"Rosen writes clearly and meticulously documents all of his references to Jung and the Tao. His work serves as a good introduction to both Taoism and Jungian psychology."

—*Booklist*

"David Rosen . . . not only contributes to the analytic community, but to the lay person interested in following a life path that blends Eastern and Western thought. He 'talks' to the reader, and is not afraid to be vulnerable. *The Tao of Jung* does not confuse or overwhelm the reader, and with a comprehensibility and compassion, we are left with a feeling of completion and understanding that encourages self reflection."

—Sally T. Sherry, Ed.M, Counseling Associates

"This beautiful book links Jung with Lao Tzu in a way that throws new light on Taoism and the psychology of the Self."

—Anthony Stevens, M.D., author of *On Jung*

"An integration of the ancient but contemporary philosophy of Taoism with some of the best of the psychology of C. G. Jung, *The Tao of Jung* deepens our understanding of both, and enriches our self-knowledge. If you've wondered why Taoism was important to Jung or how it can reveal the hidden truths of your own life, this book is for you."

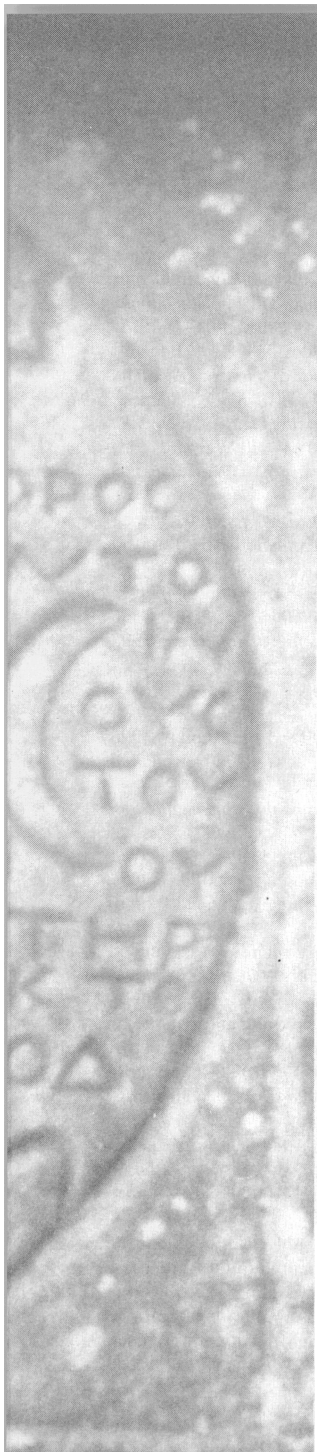
—Polly Young-Eisendrath, Ph.D., Jungian analyst and author of *The Gifts of Suffering: Finding Insight, Compassion, and Renewal*



ARKANA  
THE TAO OF JUNG

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# THE TAO OF JUNG

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*The Way of Integrity*

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*For Sarah  
and her Tao*





East and West  
Can no longer be kept apart.

—GOETHE



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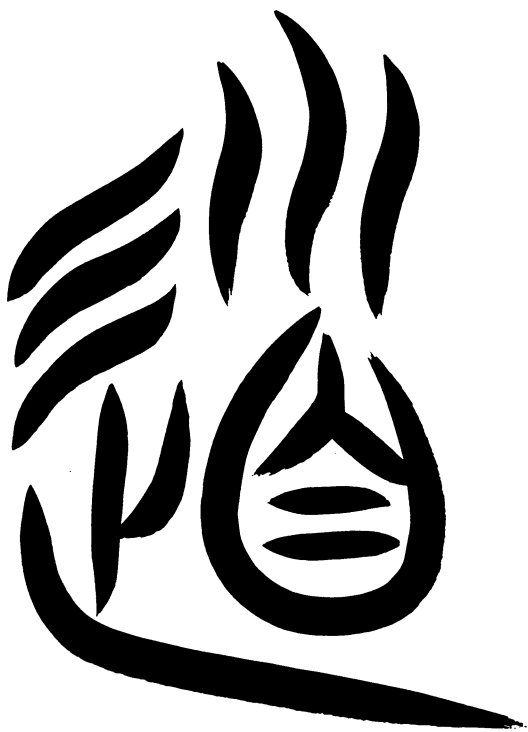
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The Tao



## The Tao

The Tao (the Way) is both fixed and moving at the same time. The Tao governs the individual just as it does visible and invisible nature (earth and heaven). On the left side of the ancient Chinese pictograph, which is linked to the earth, the upper part signifies going step-by-step, but the line underneath connotes standing still. On the right side is a head with hair above, which is associated with heaven, and interpreted as the beginning or source. The original meaning of the whole pictograph is of the Way, which, though fixed itself, leads from beginning to end and back to the beginning.



## Preface

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*Life can only be understood backwards: but it must be lived forwards.*

SÖREN KIERKEGAARD

I was drawn to Taoism long ago, when I first read Lao Tzu. I felt he was writing to me. It was the same experience I had when I first read Carl Jung. Gradually, I noticed that Jung himself, from a very early age, was Taoist in his approach to life. This book was conceived when I brought these two important interests of mine together and realized that they were like streams flowing into the same river.

*The Tao of Jung* is about Jung's way, but it also reflects my way. An undertaking such as this is bound to be personal. After I arrived in Zürich, where I wrote this book, I came across a passage in a letter of Jung's that spoke to me:

. . . be simple and always take the next step. You needn't see it in advance, but you can look back at it afterwards. There is no "how" of life, one just does it. . . . It seems, however, to be terribly difficult for you *not* to be complicated and to do what is simple and closest to hand. . . . So climb down from the mountain of your humility and follow your nose. That is *your* way.<sup>1</sup>

On the eve of my trip to Switzerland, I had had an inspiring dream: I was in a place that looked and felt like the Swiss Alps. I was with a woman, not anyone I knew, but she seemed like a friend. Far below was a mountain village with a river running through it. There was a chute going straight down to the village, but I did not take this shortcut. Rather I walked slowly and descended with the woman.

In the dream, the woman represents my creative muse, *anima*, or soul. The dream is related to the Tao in that it signaled me to move forward and proceed slowly and naturally down the mountain path together with my feminine side.

Jung posited that dreams are messages to us from the ultimate creative source: the Self (or Tao). My dream, therefore, affirmed my decision to go alone to Zürich to write *The Tao of Jung*. Originally, I had wanted my wife to accompany me on the trip, but she chose not to do so. This was understandable, since she had her own profession to attend to. However, my decision and my firmness and resolution to go precipitated a crisis. My wife did not want me to go. She portrayed it as being irresponsible. I felt torn, especially because my three daughters were caught in the middle of such a struggle. I also thought that it would be a passing storm like many we had weathered before. I thought that it would all work out and that the absence would make the heart grow fonder. I knew that a colleague had been to Australia recently, alone, on a sabbatical for the same time period. His wife chose to stay and work at her profession, and their marriage survived and

all seemed well. It came down to this: a deep, mysterious force was guiding me to cross the Atlantic, do the research, and write the book. I've now come to appreciate that research is really *me*-search. Little did I know when I set out on this journey that I was to experience the most significant death and rebirth experience of my life. The Tao had spoken: my journey of "creative quietude" was to be endured alone.

I moved into my new abode near Zürich. It was an electrician's ground-floor apartment in the small village of Bassersdorf. I was astonished when I learned that this place was available because the tenant was taking an extended trip to the East. Half of his living room was Oriental and the other half Swiss. I told this fellow that I would be writing a book about Jung and Taoism and also journeying to the East—in a manner of speaking—while all the time remaining in his apartment. During my first week to ten days in Switzerland, the strangest thing happened. Now I realize that it was prophetic of what was to come. I felt as if I was dying. I thought it was my heart, which ached, and at times the pain was unbearable—especially the pain that radiated down my left arm. Through a friend, I got to a Swiss internist, who examined me and took an electrocardiogram. Everything was normal. The doctor thought it was pain from an old left-sided cervical disk injury. I was reassured that I was not physically dying, but it turned out that I was psychically going through a death experience. At the time, I didn't realize fully how the personal experience of my own crisis would sensitize me to my research and the unfolding crises of Jung's life.

Once I recovered, I visited Marie Louise von Franz and C. A. Meier, two esteemed Jungian analysts and long-term colleagues of Jung's. In a way, one could say that they know Jung and his psychology better than most living Jungians. I asked each of them if they thought Jung was Taoist. Marie Louise von Franz said, "Yes, Jung favored Taoism, and he lived the Taoist philosophy." C. A. Meier agreed: "Yes, he was Taoist, and today people don't realize that his psychology of opposites is virtually the same as Taoism.

People want to make him into something he was not. He was tied to Nature and its contradictions. Yet, he was devoutly spiritual and clearly more Taoist than anything else." Their comments confirmed for me that I was on the right path.

When I first set out to explore Jung's world (his life and psychology) and how it related to Taoism, I did not fully appreciate how closely both reflected my own nature. It came home solidly when I visited Bollingen, which had been an aspiration of mine for thirty years, ever since I had read *Memories, Dreams, Reflections* when I was nineteen. There I could see and feel how Jung had made peace with his psyche and Nature. At Bollingen, I tasted the bliss of solitude. I sensed what tranquillity reigned over this ground, isolated from all things of the world. Bollingen, made of stone, with its many carvings and sculptures, served a transcendent function for Jung. In the original Tower building, he painted a huge mandala above his bed that is of the East, Tibetan-like, and Taoist. White light comes to a center point out of multiple spheres, twelve in the first circular group and twenty-four in the second. Everything radiates out of an azure blue sealike background. The outer four boundaries are red and appear to be flames. This mandala represents the Taoist concept of light (the secret of the golden flower) emanating from the union of water (*yin*/feminine) and fire (*yang*/masculine).

Aniela Jaffé, who knew Jung better than most, maintained that he was in his element at Bollingen.

Here his feeling for Nature showed itself in a way it couldn't do in Küsnacht. . . . it was a genuine rootedness in his own earth, a communion with the whole countryside. . . . But one thing gave Bollingen its special quality: silence. Jung was a great one for silence. . . . It was a vital necessity for him to sink himself in a profound introversion; this was the fountainhead of helpful and vivifying powers. Creative ideas took shape in the inner and outer stillness.<sup>2</sup>

Writing this book has changed me. I am now quieter and more attuned to the natural world. In place of radio and television, which I went without for seven months, I got to know the brook in Bassersdorf. I walked on Wanderwegs. I befriended birds, woods, and stones and I wrote haiku poems as a form of meditation on nature and creativity.

My hope is that this book, besides informing readers of Taoism and Jung's psychology, inspires and leads them toward an integration of the principles and energies of yin (the receptive and feminine) and yang (the active and masculine), facilitating a more harmonious and peaceful way of life. As we all know, this is desperately needed in our increasingly hectic and stressful world. Jung's psychology, like Taoism, involves having the ego and one's personal being in a secondary position to the Self or Tao, which is the Supreme Being, Primary Essence, or Eternal Way.

It wasn't until I fully embarked upon the journey of writing this book that I realized it had to be taken alone. The word "alone" derives from "all one." How else would I come to know that I am one with nature, the river, and the Tao without experiencing it? So in Switzerland I took the long way down with my muse.

Being apart from my family for over half a year was a major sacrifice by all concerned, but sacrifice in its deepest sense means to "make sacred." The project proved to be a turning point. The key was (and is) to take the middle path (as did Lao Tzu and Jung) through the dark valley between the mountain peaks of danger and opportunity and to emerge more whole into the light. Herein lies the mystery and meaning of the Tao: to make the sacrifice and surrender to the Eternal Way of integrity.

—David Rosen  
Bassersdorf,  
Switzerland