

# Funeral Service for Carl Gustav Jung

9<sup>th</sup> June 1961

NOTE: This annotated transcript was found in the archives of the C G Jung Society of Melbourne, and was transcribed in 2013 by Maxwell Ketels, Secretary/Librarian of the Society.

It is possibly an extract from:

*In Memory of Carl Gustav Jung 1875-1961: Funeral Service Transcript, 9<sup>th</sup> June 1961*

originally published by the London Analytical Psychology Club

*Carl Gustav Jung passed away 6<sup>th</sup> June 1961 of heart and circulatory problems, which had presented themselves several weeks before the end.*



- view of the church and cemetery / church interior

**MUSIC:** ORGAN INTRODUCTION - FANTASIA IN C MINOR (*Johann Sebastian Bach*)  
(Organist - Emil Bachtold)

**FUNERAL SERMON:** Pastor Werner Meyer\*

*\*Swiss Reformed pastor, and friend of the family, whom Jung had long liked and trusted, whose mystical tendencies and affinity with Jung is evident in this first eulogy*

*How majestic is your name in all the earth! You have set your glory in the heavens. Children and infants praise you. When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is mankind that you are mindful of them, human beings that you care for them? You have made them a little lower than the angels and crowned them with glory and honour. You made them rulers over the works of your hands; you put everything under their feet: all flocks and herds, and the animals of the wild, the birds in the sky, and the fish in the sea. Lord, how majestic is your name in all the earth! PSALM 8:*

With thanksgiving for abundance of his work and the rich harvest of his mind, we take leave from CARL GUSTAV JUNG, born Kesswil, Switzerland, 1875 - whom it pleased God to call from this world. The great question which urged the departed throughout his life is the question of our Psalm: *'What is mankind?'* We inscribe over this life which has now been completed on earth, a few sentences from the 13<sup>th</sup> chapter of Paul's first letter to the Corinthians:

*'And if I have the gift of prophecy, and understand all mysteries, and all gnosis; and though I have a faith that could move mountains, and have not love, I am nothing... Love never fails. When there are prophecies, they will cease; where there is knowledge, gnosis, it shall pass away. For we know in part and we prophesy in part. When I was a child, I thought like a child; but when I became a man, I put*

*the ways of childhood behind me. Now, we see through a glass, darkly; then, we shall see face to face. Now we know in part; but then shall I know, even as I am fully know.'*

Dear mourners and companions in sorrows! To praise men is not customary among Christians. To One alone the honour is due. To Him, who is the source, the foundation, and the goal of all things. But it is customary among Christians to give thanks for the gifts of God, and most of all; for that gift which He bestows upon us in the form of the talented ones, and of the service which they render from man to man and to the whole of mankind.

*'Ye shall know that a prophet has been among you'*, God, our Lord, told Israel whenever the people had heedlessly passed by men who, in the strength of their spirit, saw to the roots of the prevailing situation and had something to contribute towards its cure. But we, who as yet have gained hardly any distance from the spiritual giant who lived amongst us, wish to speak more cautiously and modestly. *'You shall recognise that a man who knew has been among you, a man endowed with true gnosis, a 'sophos'\*.* Those initiated into the life-work of C G Jung have a number of examples before their eyes which show how he approached the respective situations of his day, diagnostically and therapeutically.

\* The Greek word *sophos*, or *sophia*, has had the meaning "wise" or "wisdom" since the time of Homer and was used to describe anyone with expertise in a specific domain of knowledge or craft.

Now it has been written: *'And if I have the gift of prophecy, and understand all mysteries, and all gnosis;...and have not love, I am nothing...Love never fails.'* Carl Gustav Jung possessed something of both: in his researches he penetrated to the roots of created things, he crossed the threshold to the mysteries of the archetypes; and at the same time he healed. He was and remained a therapist of individuals, and even more so - of all mankind. Jung explored creation respectfully, because he loved it with the sober, inexorable love which is characteristic of the physician. The departed has joined the prophets because - in the original sense of the word - he unveiled what was hidden, yet worthy of revelation. Surely, his work represents one of the most powerful *'earthquake centres'* of recent times in reaching a new understanding of man, and in the form of a new image of humanity. According to the pentecostal sermon of Peter, it belongs to the continuing rule of the Holy Spirit that such earthquake centres and volcanoes are activated again and again in order to break up the smooth surface of civilised, established mankind. Peter stated Joel's prophesy:

*'I will pour out my spirit upon all flesh: and your sons and your daughters will prophesy, and your men will see visions, and your old men will dream dreams. And on my servants, both men and women, I will pour out in those days of my Spirit, and they will prophesy. And I will show wonders in the heavens above, and signs on the earth below.'*

In the 20<sup>th</sup> century, a topical interpretation of such a prophesy must inevitably include a phenomenon like Jung: for a long time no-one like Jung had appeared, advocating in the name of the spirit, the deeply moving experiential powers of the soul - without betraying it to out lower natures. At long last, experiences of the psyche, from visions and dreams to the perception of wonders in heaven and signs in the earth, have once again become legitimate and need no longer - not even in the church - go bashfully into hiding. The departed found clues for their decipherment. To us, and to Christians in particular - which is by no means self-evident - Jung has restored the courage to own a soul, a soul with its unfathomable abysses, its depths and its heights, which is what the Biblical expression "image of God" means.

Once before, a prophet in the full sense of the word was also called back to the eternal world, and that in the appropriate manner: on the fiery chariot of the spirit. This was Elijah. Elijah had founded a school, and his closest disciple was allowed to witness his departure in the blaze of the spiritual fire. When he saw his master carried upwards he called after him: *'My father, my father, the chariot of Israel and its horsemen...'* He realised that a great power had sped away with Elijah. He suffered bereavement because this giant was no longer with him. Now a patriarch of the science of mind has

left us, a father and champion of the psyche and of its right to exist, a defender and guardian of true inwardness; one of the great wise men who knew how to decipher the mirror-writing of the soul, who listened to the primitive language of living creatures; who built a bulwark around the soul, and with vigorous steeds struck out victoriously against the siege and starvation which it had endured far too long from the rationalists' mighty and seemingly invincible armour: - a champion of man's healing.

And this gigantic work could not be, nor wanted to be, more than in part. Precisely for this reason it bears the seal and blessing of all genuine spiritual work, submitting reverently to the fragmentary nature that is imposed by God, even on our highest creative effort.

*'Now we see through a glass, darkly; then, we shall see face to face.  
Now we know in part - but that which is perfect shall come.'*

The fortunes, too, of the departed show traits often found among prophets. *'Nullus propheta in sua patria'* - a prophet is honoured - except in his own hometown and country. Even this inveterate rule Jung could hardly escape. It seems as though the distance of foreign countries, nay of continents, was needed in order to gain a true measure of the spiritual phenomenon: Jung. But a prophet, too, somewhere needs a chair, a table and a lamp to work in order to devote himself undisturbed to his work, a place where he can rest his head. On the shores of Lake of Zurich, close to its waters, its winds, and its secret wilderness, he found a congenial home. By nature, prophets are wanderers. With them, *stabilitas loci*\* is rather an exception. Kusnacht is proud to know C G Jung as one of its citizens and honorary citizens, indeed more than proud: it is grateful; for it was he who chose Kusnacht; Kusnacht did not choose him.

\* *stabilitas loci* (Latin): the monastic vow of geographic stability; a center or focus of activity

But let us follow the simile of the prophet to its conclusion! A prophet is never to be measured by the exact, orthodox rule. Not infrequently prophets had one foot in heresy. The borderline between prophets and heretics is a fluctuating one. Occasionally the prophet will confront the scribes with the question whether, while pestering prophets with their trivial criticisms, they are not like flies who try to swallow whole camels. A prophet usually sounds the alarm precisely at that moment when the learned, after great pains, have at long last come to believe that once again the church is secure within its bounds. A prophetic magus may even be entitled to start a small revolt against scriptural exegesis, apparently even against the sacrosanct Book itself; a small revolt in the name of the soul that is unable to cope with the riddles of existence; a small revolt against Biblical traditionalism - in the name of that other Bible which Jung knew how to read as no-one had done for a long time.

That other Bible - it is the Bible of creatures and of their secret handwriting; it is the picture language of the soul, of poetry and art; it is the glossary too, of the diseased soul; the secret code of the cosmos connected with all these by ultimate mystery, the mirror-writing of sun, moon and stars.

*Magi contra scribes*\* - it is not for the first time that this constellation of opposites has occurred in the history of the human mind. It has the precedent in the story of Christ at that most prominent moment when the Magi from the East came to Jerusalem to announce a radical change in man's history, beginning with a sublime birth among the Jewish people. The scribes, it is true, smiled wearily at that naivety. But Jung took his departure from the same book as those Magi, the book which the very scribes, to the great detriment of religious life, nowadays hold in least esteem.

\**the wise versus the opinionated learned*

Jung believed that from the point of view of that book, at the threshold between Pisces and Aquarius, he had something to say on the present situation. It belongs to the style of the prophet who has been persistently ignored, to slam the door, for once, somewhat harshly. The calendar of prophets and magi differs from that of other people. They are not fully synchronised with the

present. But a time will come which will vindicate the departed in an altogether different way. Both books, the holy scripture and the likewise-sealed book of psyche and cosmos must be explored with the same loving respect: for the characters of both originate from the same hand.

But even then it will still be a reading in the mirror, the deciphering of a writing which we are only allowed to see from below, and hence inverted; for the veil of a magnificent divine code covers all things. It is love which has placed the barrier, this *cordon sanitaire*\* between the ailing creature and the unveiled majesty.

*\*definition in this context: A protective barrier or limit designed to prevent a dangerous or undesirable condition from spreading.*

It is love which can break down the barrier and remove the veil from our eyes, when our essence has become purified in the purgatories of life and in the baptismal waters of chastisement and experience, restored to health by the bread of life. Then we shall fully know. All things will become transparent for the wisdom and the love of God. Thus we shall behold him. No, God will behold us, with the eye of infinite love, with the creative eye which projects into the thing seen what it has in itself. The vision of God will become our vision. Then, at last, we shall fluently understand the handwriting of all creation, and all the things we read will be an ecstasy of thanksgiving.

*'But then...'* Spiritual men always look to the future. They are not extinguished. They only change their position. And they are transformed. God is not a God of the dead. For Him all are alive. *'All souls are Mine'*, even beyond that threshold which we call death. They continue to exist, even *post mortem*, not only in the sense of an animistic resonance but in their actuality, though on a new plane of being. And according to the holy scripture, in particular *'the teachers who have guided many into the truth shall shine like the stars in heaven'*. And though, as we have read, charity never fails, they still make us consider that charity involves subjects and objects: man shall love God without end, and be loved by Him. Under the aspect of God's creative love, man shall be released from all constrictions and misrepresentations of his vision, freed from the distortions of perspective - the departed, too, was not free from them on this earth. And this will be a rebirth, a gradual, painfully joyous release, an ascent from one illumination to the next. Then only may we speak of that ultimate manhood compared with which, according to Paul, even our highest maturity in this world is but the groping of a child. Even after death we shall probably not cease to learn and to grow.

According to the Bible, to the baptismal doctrine of the church - and according to C G Jung's doctrine of archetypes - all renewal and every birth are essentially connected with the element, water. *'Unless one is born of water and spirit, they cannot behold the kingdom of God'*. This time, too, at the passing of a human being from this world to the future world, water and spirit shall therefore have the last word, as they also had the first word at the first creation of the world. I will let a little story speak for me. This story is to be ascribed to a certain spiritual ancestor of our deceased, to the author of the *CABBALA DENUDATA*, the cabbalistic scholar Christian Knorr von Rosenroth (1636-1689), who is also the author of that wonderful song *MORGENGLANZ DER EWIGKEIT (Morning Radiance of Eternity)*, with whom Jung, too, was engaged in a deep, learned dialogue. According to reliable information, Knorr von Rosenroth was seen by his daughter several times after his death. Once he appeared to her in the form of a little boy. His head was bandaged as though he had had a serious injury but was now approaching happy recovery. All the time he was singing an ancient hymn about the passage of Israel through the Red Sea with the refrain: *'Come on and leap! It won't be all that deep - The great Red Sea!'*

As he thus appeared to his daughter, she took courage and asked him why his head was bandaged. He told her that he had had to cross the deep chasm of the great waters on a very dangerous, narrow bridge. Although when a small child he had got safely across, the storm had lashed and injured his head - this head heavily laden with learning.

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Jung loved the writings of von Rosenroth, a German Christian Hebrew scholar and Christian Cabalist, born in Silesia. After having completed his studies in the universities of Wittenberg and Leipzig, he traveled through the Netherlands, France, and England. On his return he settled at Sulzbach where he became privy counselor of Christian Augustus, Count Palatine of Sulzbach. Later he became a diligent student of the Cabbalah...It is said he predicted the hour of his death. A partial English translation of the KABBALA DENUDATA was made by S L MacGregor Mathers in 1887, and is still in print by several publishers under the title THE KABBALAH UNVEILED.



Sculpture of Von Rosenroth

From Ann Conrad Lammers: IN GOD'S SHADOW: THE COLLABORATION BETWEEN VICTOR WHITE AND CARL GUSTAV JUNG, 1994; p240: '...based on a daughter's vision of her dead father's soul', allows Meyer to speak about Jung's life after death in images of an individual's subjective experience. It may be sheer happenstance that, by exploring the text of a woman's vision of her departed relative's relative, Meyer's eulogy also obliquely echoes the spiritualist theme that had occupied Jung's first book-length research. According to legend, the spirit of the mystic appears to his daughter as a little boy, and tells her about his after-death passage over deep waters. The scholar's soul is commanded by a power higher than itself to seek greater wholeness, journeying over dangerous depths, towards even greater spiritual wisdom. As in the vision of the medieval scholar, Meyer says that Jung's soul will now pass through new stages of learning, refining and completing what was incomplete in him before death.

(Meyer) does complete justice to Jung's conviction that, whatever else it may be, the image of God is a real inner presence to be reckoned with. In his letter to pastor Max Frieschnecht, 7 April 1945, Jung had written characteristically: 'I would consider it extremely dishonest...if a psychologist were to assert that the God-image does not have a tremendous effect on the psyche'. Meyer shares Jung's confidence in the Wirklichkeit (Reality) of the God-image, the central symbol of transcendence, before whose power the ego is right to tremble.

Meyer also leaves open the question of God's goodness, when he describes the waters of divine judgement over which the soul is about to pass. The mood of the vision is close to PSALM 29. Meyer pictures Jung's soul in relationship with a mysterious transcendence resembling the 'transcendent function' of the human psyche. Jung is now in a position of an initiate, pursuing wholeness in the form of wisdom. It is painful for the ego to experience its own relativisation; but the hardness is justified by the goal, the completion of the great soul through knowledge.

Werner Meyer's experiment in framing a Jungian vision of death and the afterlife was true to certain themes in Jung's own work. He made a genuine connection between Jung's work and his biography. Yet in picturing the soul alone on its journey, Meyer unwittingly contradicts certain ideas that Jung had himself written about the afterlife before his death. In Chapter 11 of 'DREAMS, MEMORIES AND REFLECTIONS', Jung himself had restated the Gnostic theme - the soul a-thirst for learning, even after death. But Jung's discussion of the afterlife is characteristically cautious. He takes care not to lose sight of the limits of subjective knowledge. All he writes is rooted in the limits of what can be said from a human perspective. This approach can be contrasted with Meyer's unrestrained enthusiasm about a vision of the soul's archetypal adventure.

Jung tentatively explores a few slim suggestions or anticipations - 'memories' he calls them paradoxically - of afterlife existence, assembled through his own research. True to his caveat about human knowledge, he admits that on this subject, he can 'do no more than tell stories - 'mythologise' (MEMORIES..., p299). The stories come not from world mythology, but from individual's fleeting glimpses of the afterlife, both his own and others. One reported glimpse, he says, particularly impressed him. A woman of sixty, his student, dreamt two months before her death that on arrival in the afterlife she was expected to give a lecture to a class of departed souls. Jung was struck by the excitement of her dream audience.'

**FUNERAL TRANSCRIPT CONTINUED:**

The great man to whom we now bid farewell, on his journey of discovery through the ocean of human nature, with its startling results, pulled on his oars so powerfully that many a rationalist head got hurt, and many a sacrosanct conception was turned upside down. But now he must himself pass through the last great waters, not only as an explorer and discoverer, but also as one who is being explored and discovered. May he, on this passage through the great water, face the purifying storms of the judgement as joyously and vigorously as his kindred in spirit who, according to the vision just mentioned, had changed from scholar to child and called out to himself: *'Come on and leap...!'*

It may well be that in the great scrutiny when things are put right by divine correction, at once painful and cheerful, this or that detail is removed, because the temporary has to give way to the permanent; the fragmentary to the consummate. Still, this last excursion will be the most rewarding one, for: *Primus homo de terra terrenus – secundus homo de caelo caelestis\** (*The first man is of the earth and is earthly, the second man is of heaven.*) This had been the hope of the departed for his life companion. May it be granted to him! Amen.

*\*1ST CORINTHIANS 15:47 One interpretation refers to the physical and the subtle bodies. This quote appears on the side borders of Jung's tombstone. Appearing on the top and bottom borders of his tombstone is: Vocatus atque non vocatus deus aderit (Called or not called, the god will be there.)*

**MUSIC:** CONCERTO GROSSO IN A MINOR Larghetto affettuososo – Allegro – Largo (*George Handel*)

**ADDRESS:** Professor Hans Schar (D Divinity, Berne)

Dear Mourners! Most honourable congregation! With the passing of Professor Jung, we have lost the man who, without doubt, held the leading position in Swiss psychology for many years. Through him, psychological research and psycho-therapeutic work in Switzerland became known, and made themselves respected, throughout the world.

His activity as a physician and helper of men is not comprehensible from without. What happened in the quiet consulting room of the physician of the soul, nobody but himself could fully assess, and he adhered to the discretion and secrecy of the medical profession and did not report in detail. But many people gratefully remember his help and understanding in the critical hours of their psychological growth and personal development. There are many who are indebted to his psycho-therapeutic endeavour for insight and experience, for a widening of their spiritual horizon, an opening up of new regions of living, for inner transformation and reformation. Whoever experienced this in his own person, has at least some idea to how many Jung's work as a physician became a blessing. He carried on his practice unremittingly until his old age and retained his readiness to take care of human beings.

More easily comprehensible is his activity as a teacher, both at the colleges where he was appointed to lectureships, and as a personal teacher of those who let themselves be initiated by him into psychology and psychotherapy. Physicians and psychologists throughout the world who have been his personal students, today remember in gratitude the insight and furtherance which he granted them, and before their minds is all the knowledge and understanding of the psyche which they obtained through their studies and work under the guidance of Professor Jung.

Most comprehensible to us are Professor Jung's achievements as explorer of the psyche, for we are in a position to consult many books and articles to which he gave account, to himself and others, of his researches and findings. Consciously he was not only a physician of the soul, but on a greater scale, perhaps, an explorer of the soul and interpreter of its phenomenon and manifestations. The fact that his collected works, whose publications has begun, are designed to comprise eighteen considerable volumes, in itself bears witness to the magnitude and extent of his literary activity. The

matters there dealt with extend from psychiatric subjects in the narrower sense, to a general science of the psyche, to religion, art and history of the mind, and finally to the great burning contemporary questions.

If we follow up the effects of his thought and discoveries, and investigate where his literary work has been quoted, or where his ideas and concepts which he introduced into the world of science have been applied, there will hardly be any area of the contemporary mind where he has not been taken note of, or where his findings have not been consulted. C G Jung belongs to a spiritual tradition which was formed and manifested during the 19thc, and whose geographical centres were obviously his home town, Basle, and the lake of Zurich. Ludwig Klages mentions in an essay\* that Switzerland during the 19<sup>th</sup>C made a very great contribution towards the elucidation of the depths and background of the psyche.

*\*On Conrad Ferdinand Myer's poems, contained in MENSCH UND ERDE (MAN AND EARTH)*

In this connection he refers to Johann Bachofen, Jacob Burckhardt\* and the painter Arnolf Bocklin\* who all lived in Basle, and finds it significant that the young Freidrich Nietzsche (1844-1900), too, for a while lived and worked in that city. Above all, he mentions the poems of C F Meyer (1825-98), in which buried strata of the soul make themselves heard - that had not, for a long time, been sensed and recognised. In his youth Prof. Jung knew Jacob Burckhardt, and the latter's broad humanistic outlook found its continuation in Jung's work under new headings. Similarly, Jung attempted to sound that depth of the collective psyche of which the works of Jacob Bachofen had told modern science for the first time. Jung also occupied himself intensely, and joined issue, with Nietzsche's dionysian visions, their background and their effects. The Lake of Zurich, whose occasional brightness, whose depths and darkness in C F Meyer's poems became symbols of his changing, enigmatic experiences, was to be Jung's adopted home, as incidentally as it had been Klages'.

*\*Johann Bachofen (1815-87): Swiss antiquarian and anthropologist;*

*\*Jacob Burckhardt (1818-1897): Swiss historian of art and culture; 'discoverer' of the Renaissance era;*

*\*Arnold Bocklin (1827-1901): Swiss symbolist painter*

These links in the sphere of the history of mind do not, however, alone determine the essence and development of Professor Jung's life. What is of especial significance here is his own origin, his professional career and his personality. He was born on 26 July 1875, in the vicarage of Kesswil, a son of local vicar, Paul Jung\* and his wife Emilie nee Preiswerk. His mother belonged to an old Basle family from which a number of professional men, in particular clergymen, had sprung. When little Carl Gustav was four years old, his family moved to Basle, where he attended primary and grammar school and spent his university years. He followed the example of his paternal grandfather and studied medicine. But while the latter had been a surgeon, Carl Gustav resolutely turned to psychiatry and moved to Zurich, not least, perhaps, because of the reputation which Ernst Bleuler\* enjoyed at Zurich at the time. In 1900 Jung became an assistant, and later head physician at the Burgholzli Mental Hospital. During 1902 he spent some time in France, and through Pierre Janet\*, acquainted himself with the researches of French psychiatry.

*\*Paul Jung: pastor - and philologist: a humanist specializing in classical scholarship; his university degree was in the Arabic language and Arabic Studies*

*\*Ernst Bleuler(1857- 1939): Swiss psychiatrist, notable for his contributions to depth psychology; he coined analytic terms, including Freud: 'Bleuler's happily chosen term 'ambivalence'.*

*\*Pierre Janet (1859- 947): pioneering French psychotherapist in the field of dissociation and traumatic memory.*

In 1903 he married Emma Rauschenbach\* of Schaffhausen. There were five children of the marriage, and there was a happy family life in Jung's house. In his wife Jung found not only an excellent companion but, as time went by, Frau Emma Jung became an invaluable collaborator in his scientific work, without whom he might never have succeeded in making it as great and extensive as he actually did. Theirs was a full and extraordinary fertile community of life.

*\*Emma was heiress of a watch fortune; she wrote ANIMUS AND ANIMA and THE GRAIL LEGEND (with Marie-Louise von Franz).*

And now began his researches and the publication of his discoveries and findings in journals and books. This brought him much recognition, and soon he received invitations to give guest lectures abroad. In 1905 he became reader in psychiatry at Zurich University, an appointment which he held until 1913. In 1909 he resigned his post at Burgholzi in order to devote himself wholly to his private practice and researches. In the same year the family moved to the newly built house in the Seestrasse at Kusnacht which remained their home from that time on.

1907 saw the first meeting and collaboration with Sigmund Freud. This introduced him to psychoanalysis and meant an endorsement as well as a widening of his previous studies, which had been primarily devoted to experimental psychopathology. During that time Freud, Bleuler and Jung published an annual, both and as an account of their copious and extensive researches. The International Psychoanalytical Society was founded as an organisation of all those who recognised the significance of the new psychology and, actively or passively, wished to participate in its researches and findings. It became, however, more and more obvious to Prof. Jung that his own work did not correspond to the purposes and aims which Freud and his friends had envisaged for psychology and psychotherapy. He recognised this while engaged on his book WANDLUNGEN UND SYMBOLE DER LIBIDO (1<sup>st</sup> edition of SYMBOLS OF TRANSFORMATION) which eventually led to a parting of the ways, inwardly as well as outwardly. His work on PSYCHOLOGICAL TYPES (1920) informs us of his further fundamental researches, which had been partly interrupted by his military service during the First World War. In that book we can trace the basic structure of his Analytical or Complex Psychology, as expanded and developed in subsequent works.

Jung's psychological work drew not only on his medical practice and researches in the field of the humanities; he also undertook journeys to primitive peoples, to the American Indians, to North Africa and Kenya, in order to acquaint himself with primitive psychological attitudes, and thus to enlarge his knowledge of the unconscious. In Europe, too, his knowledge was significantly furthered through his collaborations with the sinologist, Richard Wilhelm\* (1873-1930), the Indian scholar, Heinrich Zimmer\* (1890-1943), and with Karl Kerenyi\* (1897-1973), philologist and interpreter of myths. Joint publications are the outwards sign of Prof. Jung's collaboration with all of them.

*\*Richard Wilhelm (1873-1930): German sinologist;*

*\*Heinrich Zimmer(1890-1943): Indologist and historian of South Asian art, most known MYTHS AND SYMBOLS IN INDIAN ART AND CIVILIZATION and PHILOSOPHIES OF INDIA;*

*\*Karl Kerenyi(1897-1973): one of the founders of modern studies in Greek mythology)*

The period, too, saw the foundation of a number of scientific societies and of the Psychological Club in Zurich (1916), to which Jung always extended his special care. It was here that he often submitted his literary work prior to publication. Through its foreign correspondents the Club kept in constant touch with other psychologists and scholars, and Jung made exceedingly valuable contributions to the discussions which followed their lectures. He received many honours from foreign universities and scientific societies. In 1933 he resumed his academic career, this time in the general faculty of the Federal College of Technology in Zurich. In 1944 Jung was appointed to the Chair of Medical Psychology especially created for him at Basle University, but owing to serious illness, he had to resign this post after only one year.

A great number of scientific works originated at the time. At first the functions and contents of the unconscious were well to the fore in his writings; they were followed by works on the psychology of religion, and finally by his investigations of the symbols which accompany the great transformation processes of the psyche. The severe illness of 1945, already mentioned, fortunately did not put a stop to his literary activity; on the contrary, it even helped it because Prof. Jung divested himself as far as possible of all his other duties and concentrated his whole time and strength on the furtherance of his literary work. Until shortly before his death he worked intensively, and accordingly, he gathered a rich harvest. His almost exclusive devotion to his writing meant that,

while keeping a watchful eye on the tasks, aims and spirit of the CG Jung Institute (founded around 1948) he left all details to others.

A heavy blow to his later years was the death of his wife, Frau Emma Jung, in November 1955, after a comparatively short but severe illness. In her, he lost his life companion and collaborator who had accompanied him on all his ventures with understanding and devotion, but nevertheless had been able to maintain her inner independence so that she should remain his critical, objective advisor. An exceptionally happy community of life, fertile and beneficial, for both, had come to an end. Although his children and Miss Bailey surrounded him with sympathetic care, Professor Jung was conscious that he had been forced to give up something irreplaceable. Still, there was sunshine, too, in his old age, for right to the end it was granted to him to participate in life and to remain in possession of his physical and, in particular, his mental powers, which considering his years must be judged extraordinary.

This, then, is the frame and course of events of his life and work, but the latter will only be fully comprehensible, if we recall his personality and character. From the very beginning he possessed an immense range of interests and commensurate mental powers. His memory was remarkable. What had impressed him on a single occasion, or in some respect appeared significant to him, remained available in his memory whenever it was needed. He was able to relate remote things to one another because so many were always in his mind. He recognised connections because everything he encountered evoked his thought and ideas. Everything had some significance for him and he tried inwardly to come to terms with it. In conversation, even in his later years, he was alert and frank to an astounding degree. He could enter into the minds of others and knew how to get on with them. He was equally able to understand simple, uneducated as well as cultured people or scholars with enormous knowledge in their particular field; similarly he could make contact with those holding leading positions in politics or commerce. He would comprehend a great number and variety of human beings. With this interest in man, he combined an interest in facts.

Natural phenomena could interest him as much as people, as could the psyche in a narrower sense. He was also fond of history, and when wandering with him through the countryside or some particular district, one soon noticed that he was conversant with the natural scene as well as with historical accounts of that region, and very often with its legends and myths too. In his beloved Bollingen, where in the course of time he had built his tower, he lived the outward appearance of a peasant, and he loved the intercourse with nature. Forest and field, and water above all, enthralled him, and when he lived in the open as far away as possible from the comforts and amenities of our civilisation, then very often precisely those ideas occurred to him which were essential for the progress of his researches, signifying yet another level of knowledge, an enlargement of the image he had formed of his subject matter. This scholar, concerned as he was, with the most sublime human feelings and highly differentiated spiritual phenomena for which he found new interpretations, obviously with one part of his being was very close to earth and nature. One of his favourite quotations from the bible was the word of PAUL, 1<sup>ST</sup> CORINTHIANS 15: 45-7:

*The first persons were made from the dust of the earth, but the later perfected humanity came from heaven. Everyone on earth has a body like the body of the ones who were made from the dust of the earth. And everyone in heaven has a body like the body of the One who came. Just as we are like the one who was made out of earth, we will be like the One who came from heaven.*

Professor Jung never forgot that man, on the one hand, is a natural being. Nor did he forget the second, spiritual man, and it is the development of this spirit which he investigated.

Connected with his frankness and alertness was his attention to all those features which are not striking at first sight, but are possibly of greater importance to the total situation than that which catches the eye and makes one worry and wonder. Professor Jung possessed intuitive insight to an extraordinary degree. In his medical practice, he was able to recognise and understand the essential

problems, tensions and difficulties of his patient at a first meeting, when the latter did not by a long way realise what his inner situation was or what it reflected. With an overwhelmingly great capacity for recognition, combining sensitivity with intuitive width and a wealth of ideas, Professor Jung was able to grasp human beings and the manifestations of life. That is why he observed, and paid attention to, the inconspicuousness, which seems ordinary and trivial but in reality contains much more.

His scientific achievements often begin at a point which conventional science heedlessly passes by. Thus, in contrast to the whole scientific tradition, he recognised the value and significance of alchemy. Hardly any scientist before Jung had concerned himself with the fact that the fantasies of the mentally sick contain motifs from myths and religious rites which are spread over the whole world.

Jung had been trained at as a physician towards the end of the 19<sup>th</sup>C – i.e. in an atmosphere which was irreligious if not hostile to religion, and yet he recognised the significance of religion, both for the normal and for the pathological mind. Freud approached religion as an antiquated, out of date world-view which at one time might have had some value but had become a mere drag on man's inner and outer development, and 30 years ago such an attitude was far more congenial to the spirit of the times than Jung's altogether different view and interpretation of religion. His work and thought concerning religion does not centre around doctrine but around experience. Religious experience may occasionally be less complex, but frequently is more profound, than the official teaching and dogma of the church; it commits man much more, involving his whole being, and bringing him face to face with reality. Because he was in earnest about religion, Jung wrote his *ANSWER TO JOB*, that startling book which stirred up a lot of opposition, but is only intelligible to those who realise that in the living experience of God, the dark, abysmal God is also present. Whoever knows that, will also understand that such a book had to be written in our time.

At this point we meet another side of Jung's personality, which must be mentioned: he was not only attracted by the extraordinary that lay beyond our everyday paths, but also by the uncanny, the fascinating and numinous. He was interested in apparitions and parapsychology, and that not simply for the sake of the sensational, but because again and again he came upon the uncanny experiences of his patients. He knew that in the presence of such phenomena, there was only one humanly possible attitude that could yield results: to face them with open eyes and to accept them. Jung noticed the evil.

in world affairs, the discord of existence, the demonic powers which rule our lives, and he was aware of the uncanny element in world affairs and in the depth of the human soul. He did not close his eyes to this aspect either from fear, or in order to escape, or to build for himself a comfortable world-view in which everything falls into place like in a well made crossword puzzle, but he always acknowledged the irrational and recognised that the greatness of nature, of human existence and history surpasses all understanding. Sometimes when I spoke with him, a character from one of Jeremias Gotthelf's lesser known stories came to my mind: it probably was a self-portrait:

*'He was unafraid, and though he believed many things which nowadays no-one wants to believe, he feared them much less than many unbelievers do now; he knew a wise word on many an occasion, and he always had a steadfast heart. Besides, he did not care for himself, and what shall such a one have to fear*

– from *Die Rosenaler Herren* by Jeremias Gotthelf, major Swiss writer (1797-1854)

The same may be said of Professor Jung. He discerned the uncanny, dark side that belongs to man: time and again he recognised the power and significance of the human shadow. He knew that all mental life may be threatened by sinister powers and insanity; he saw the uncanniness of life. In particular, in his later years, he was aware of the dangerous and unfathomable forces which are more than ever at work in the collective psyche, threatening the whole human existence and

capable of destroying it. But for many things he also knew a wise word, and he had a steadfast heart.

Yet his life was not easy, and he had to endure many things that troubled him. To anyone somewhat conversant with human affairs and concerns, it is obvious that a life and character like Professor Jung's cannot be free from difficulties, from outer or inner predicaments. An explorer who advanced into territory up to then unknown could not help giving offence and meeting with opposition. His view of things and phenomena was novel, and often contradicted old, inveterate though cherished notions. The facts and interpretations he submitted could not be reconciled with prevailing opinions. Already Freud's psychoanalysis had given rise to objections. Jung had learnt a lot from it, but then went his own way and, consequently, many of its adherents mistrusted him, while he became suspect to others. A scientist, who, like Jung, builds up his own research work is bound to go wrong sometimes, taking for real what afterwards turns out a mirage. All new knowledge arises from a search for facts in reality, which are then understood and interpreted in terms of our ideas, and this makes errors always possible.

The overpowering dynamism that lay at the root of Jung's tremendous capacity for work, and which in his researches led him restlessly on from task to task, was not easy to curb in the company of others and often strained the personal relationships, probably to such an extent that he himself suffered. His sensibility which allowed him to understand people so quickly, occasionally made him react to others more vehemently than was understandable or appropriate. Over long stretches, therefore, he went his way solitarily, and not only in his scientific work but as a human being, too, he was lonely, seeking and searching in isolation. Because he looked for the extraordinary, he often gave offence. Because he was in the grip of his task, he could not adapt himself to others according to their wishes or personal needs.

It sometimes happened that, in the interest of his psychical economy, he turned away spiritual movements or people who approached him, more brusquely than necessary, and with the sole justification of a person who is seized by his task and wholly devoted to it. If Goethe,\* for the sake of his inner development and work, mastered the great art of keeping people at a distance so that they could not touch him, Prof. Jung achieved the same result with a temperament corresponding to his passionate exploration of the soul. His conduct was not meant to minister to his own comfort - Prof. Jung never made things easy for himself - it grew out of an obligation to fulfil his appointed task.

*\*Johann Wolfgang von Goethe 1749-1832: German writer, artist and politician*

This does not, however, exclude the fact that he had a great deal to give in personal contact, first to his students and patients, then quite generally to everyone he met. Again and again he was willing to give to others and to stimulate them. He did not need to husband a few original ideas that occurred to him, but drew on an enormous storehouse, and for that reason was able to give. On these occasions his sense of humour, too, came into play. He loved, and indulged in, anecdote and wit and could laugh most heartily at anything amusing or funny. Anyone able to reach that side of his personality had ready access to him, though fundamentally Prof. Jung's character was grave and serious.

There were many contrasts in his nature. Nothing was alien to him - from the most simple to the sublime, from the enjoyment of a glass of good wine to philosophical, religious and spiritual speculations. All that was part of his life; similarly he could devote himself to everyone and everything, to the most differentiated personalities of our cultural life who called on him in his capacity as physician, scientist or thinker, as well as to simple folk, even to the woodcutters at Bollingen - or to the brooklet which ran into the lake nearby. It strikes one as an appropriate simile of his personality that all his books, which made his name famous in the world of learning, were written in a small room, simple as a monastic cell, under the light of a paraffin lamp which he had inherited from his parents' home and which accompanied him throughout his life.

If we look for the decisive factors in his character and life, there are four which seem to me of paramount importance:

- 1) His loyalty and self-discipline. Professor Jung no doubt only succeeded in accomplishing his work through formidable, disciplined effort. He put psychological research in the centre of his life and never deviated from it. His natural endowment was so rich that he could have embarked on a good many things, but also might have frittered himself away. He renounced many activities which outwardly would have been appropriate to his position - for instance, a colourful social life. In order to devote himself his time and capacity to work, with an almost fanatical singleness of purpose, to one thing alone - research. He confessed that only after the severe illness that struck him in his 69<sup>th</sup> year, did he allow himself to read a little for relaxation and recreation.

Previously his whole reading - and it had been substantial - was determined by his scientific pursuits. He had to curb his interests and potentialities so that he could concentrate on what was essential to his life task. The wide range of his interests and his spiritual horizon were opposed by his almost ascetic restraint and passionate devotion to his assignment. This was bound to cause difficulties and to impair his relations with his fellow men. His wife, with rare insight and understanding, supported him, while smoothing things over whenever the need arose. Thus he was saved the danger of frittering himself away, yet never became a dry bookworm; but the tension between the width of his mind and multiplicity of interests, on the one hand, and the inner discipline and restraint, on the other, always enabled him to create what was necessary.

- 2) Professor Jung was imbued with respect for reality. He was a natural enquirer. He searched for knowledge but searched out of respect. It was not in the service of sheer inquisitiveness that he strove after knowledge. In his researches he was concerned neither with the collecting of curiosities nor with the satisfaction of personal ambition. He wanted to know reality, to elucidate its connections and inter-relations, aiming at a view that could be assimilated by the human mind. He took reality more seriously than the images and representations which we form of it.

He could become sarcastic and sharp when he noticed that people were showing off their alleged knowledge, throwing about ideas, concepts and words, but had not experienced anything, nor really come to grips with the given facts. Prof. Jung could unmask such people quite pitilessly and make a clean sweep of their words and idle talk. In these situations his wit and native pungency manifested themselves with inexorable clarity.

But when he was convinced that arguments had a foundation in reality, he became serious, indeed very serious: before reality he always stood in awe. He let himself be guided by reality and abandoned an opinion or conclusion if it seemed incommensurate with it. He would admit - something which, for many scientists is not at all easy - that a given state of affairs presented him with a riddle, a mystery which he was unable to elucidate for the time being. If any one of his interpretations proved wrong, he did not uphold it. His respect for reality was also in evidence when, on occasions, he met the questions and difficulties of his patients frankly and honestly with the words: *'I don't know what is to be done now. We must wait and see what is going to happen'*. A phrase heard quite frequently from psychologists - *'such and such a phenomena is nothing but this and that'* - was hardly ever used by Professor Jung. He never wanted to reduce reality to something else in order to force or trick it into his conceptual system. For him, concepts were only means of formulating and expressing the real. Reality itself he met with respect: not so, however our ideas and opinions about it. That too is a reason why he passionately explored the soul and its phenomena, but was never a mere psychologist, let alone a psychological specialist. For that his image of reality was too big, his spiritual horizon too comprehensive.

- 3) Professor Jung was guided by his faith in man and life. That he saw the plight of people and sought ways and means to relieve it was the foundation of his medical endeavour. One aspect of his whole literary work is psychotherapy, the cure of souls and the help for man, enabling him to find healing from the powers that worry and threaten him. But Professor Jung offered no easy solution: in particular, he would not prescribe narcotics. To the human being who is inwardly distressed, he suggests a wider horizon, deeper insight and inner transformation. In many of his writings he explains to contemporary man that these are the demands and possibilities of religious life and experience, for the latter mediate inner transformation, enlargement of the spiritual horizon and deeper insight.

From that angle, he welcomes, for instance, recognition of one's own guilt. He may demand of a person that he accepts his neurosis, not as a permanent state, but as an agent of inner clarification and development. Quite unexpectedly and suddenly he would surprise his patient by telling him: *'Now it is up to you to consider what has happened or what you have done, and what it will mean to you'*. This remark expresses his conviction that human experience is a task, and a difficult and responsible one at that. He always warned against a false, and particularly, against cheap solutions in arranging one's life. If he thought someone was satisfied with such a solution he expressed his whole scorn and harshness, often quite mercilessly. Ultimately his attitude was determined by his faith in life and in each individual. Life in general and human existence were such big issues for him that he could not be content with a comfortable course or pattern of life that was realizable without sacrifice.

- 4) A fourth factor in Jung's attitude must be mentioned, though it is difficult to define. Perhaps we come close to it if we say: in his own mind as well as in his work and researches, Prof. Jung always saw the totality and the individual conjointly. He took the totality seriously, but never to such an extent that he forgot or neglected the individual. Nor would he concern himself with the individual so intensively as to lose sight of the totality. Therefore, the fulness of reality was always present to his mind, while he was able to keep his distance. Anything might interest and attract him, but he was never fascinated. He remained simultaneously conscious of both the importance and the futility of all the phenomenon of life. Notwithstanding the intensity of his experiences and impressions to which he gave full rein, he never abandoned himself to things or people, or to the general movement of psychology and thought. This however, is not the full story, but rather the outward expression of something deeper.

In Jung, there is one truth which keeps on appearing and which is probably based on a distinct, personal experience: we are immersed in the stream of life, we are part of something bigger; - we not only live, but some of the way we are also objects of life. Put differently, something greater and more comprehensive than ourselves permeates and expresses itself through us. The individuation process, which absorbed so much of Jung's interest and to which he devoted detailed and exhaustive studies, not only consists of a recognition of ourselves as individuals but also in this: that we become conscious in which respects we are unique phenomena, and in which we are parts and media of a greater whole. That whole far transcends our limited existence, but we are needed in it so that certain things may happen which are required for the sake of the whole. This probably became evident to Prof. Jung through his meeting with Richard Wilhelm\* and his acquaintance with Chinese religion. It led him to an intensive study of Christianity and non-Christian religions.

So far as Western man is concerned, Jung understood the bond with the transpersonal in terms of our experience of Christ. That is why he often quoted a piece of Pauline mysticism from the **EPISTLE TO THE GALATIANS (2:20)**: *I live, yet not I, but Christ lives in me*. Here we have the ultimate reason why Jung kept his distance, as we have put it: on the one hand, his seriousness and devotion to life; on the other, his knowledge that, in the last resort, not our own or anyone else's personal being is in question but something greater. This greater thing

he did not hesitate to call divine, and it was also effectively present in all his psychotherapeutic sessions. Compared with it, we are, all of us, isolated phenomena, fragments, transitory creatures. Thus Prof. Jung was always able inwardly to safeguard himself and to hold his own, but in his demeanour, when all is told, retained an appealing modesty. In his own consciousness, he not only lived but also suffered his life. True, the discoveries which Jung made and could pass on to others were gained through his own work, but he was always conscious that what was most essential in them had to come to him, as it were: it was grace, a being-taken-on for service by something all inclusive and great; it meant suffering and shock - and he did not regard it as his own work and merit. He remained humble. And he was able to confess in all honesty that men must always sin and become guilty in order to become and remain humble. This I believe is best expressed in the concluding sentence of his *Answer to Job*:

*'Even the enlightened person remains what he is and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysses of the earth and vast as the sky'.*

With Professor Jung, a human being has gone from us whose passing means an irreparable loss, a gap that cannot be filled. Those who have known him carry within themselves, as a gift and present, as an obligation and an encouragement, that which he was able to give them out of abundance. His literary effort remains, directing and guiding, and calling for new effort. With gratitude to God, we look back on upon that life that has here been completed, and we hope that in this death the promise of the gospel will be fulfilled:

*'I tell you the truth, unless a kernel of wheat is planted in the soil and dies, it remains alone. But its death will produce many new kernels - a plentiful harvest of new lives'.*

**MUSIC:** ORGAN CONCERTO IN D MINOR 1<sup>st</sup> movement: Adagio (George Friedrich Handel)

**ADDRESS:** Professor Eugen Bohler, Zollikon, Zurich)

Dear Mourners! Dear Miss Bailey!\* Dear Congregation! On behalf of the Swiss Federal Institute of Technology, the President of the School Council, the Acting Director, the faculties of philosophy and political science and all other colleagues, I have been asked to pay the last tribute to Carl Gustav Jung.

*\*When Emma became seriously ill she asked a family friend, Miss Ruth Bailey, an Englishwoman, to take care of her husband in the event of her death. Emma died in 1955 and Ms. Bailey was housekeeper afterwards.*

Together with you, we mourn for a great human being and a great scholar, a true humanist and a natural scientist in the best sense of the word, a pioneer and reformer, and a great synthesist, not in terms of compromise but of the *conjunctio oppositorum* - the union of opposites in wholeness.

This may sound paradoxical to all uncritical positivists who are living in a state of projection and denounce him as a mystic and as unscientific, as well as to those who are humanists in name only, and have exiled him from the realm of the spirit as 'psychologiser' and naturalist.

Therefore, the Federal Technical Institute and above all, the then President of the Swiss School Council, Professor Dr A Rohn, cannot be praised too highly; for in 1933, in a general atmosphere of unreason, they opened the doors to him, and in 1955 the Institute showed its appreciation of his invaluable work by conferring on him the honorary degree of Doctor of Science. Indeed, we may state in retrospect that it was not by accident that Jung taught in a general faculty of a technological Institute which had always regarded the natural sciences as its main foundation, for Jung really was

both humanist and scientist in the highest degree. In both disciplines he had something essential to say. To the modern world with its abstract ideologies of humanity, freedom and progress, Professor Jung had to demonstrate by his own example what it meant to be a human being in the domain of the inhuman, mechanized and autonomous civilization, without at the same time negating it; what it meant to be independent of men and things in a world of collective compulsion; and what it signified, when man, as an individual, with the aid of the precarious yet dangerous tool of consciousness, was able to withdraw from the blind forces of the personal and collective consciousness, without thereby losing his soul. All this he taught, and personally exemplified to our students, in order to help them to acquire a comprehensive understanding of themselves and the world.



*(At first glance, Jung's decision to affiliate with a so-called technical university creates a puzzling impression given his intellectual and psychological interests. In point of fact however, this decision brought him to the right place at the right time. Jung's lectures at the Federal Institute of Technology (FIT), and the discussions with both his students and his colleagues, were to be at the center of his intellectual development and lead to the formulation of his late and most significant work. When Jung began to lecture on October 20, 1933, there were more than 500 people in attendance, an astonishing number. The audience was composed of mainly three*

*groups of generally equal proportion: interested citizens from Zurich who were required to register as 'guest listeners', patients and students from the Psychological Club who had to do likewise, and matriculating students and faculty. The significance and relevance of this radical empirical approach to psychology as a basis for science and culture, which Jung developed during his thirteen courses at the FIT from 1933 to 1941, remains still to be fully appreciated and is the focus of the current reconstruction of these lectures funded by the Philemon Foundation. Wolfgang Pauli, the Nobel Prize winning I physicist also was on the teaching faculty.)*

## **FUNERAL TRANSCRIPT CONTINUED:**

Similarly, in his researches he pointed the way to both disciplines. He showed to the natural scientist that 'nature', which the latter in his state of projection tends to regard as the only tangible reality, is actually a hypothetical, conceptual edifice, behind which the human soul and human consciousness loom as the primary reality, containing in the archetypes the logical forms which determine the apparently objective picture of the outer world, and in this sense 'legislate to nature', as Kant had put it. This led Jung to the idea that the scientific and the humanist approach in the last resort reveal but two different aspects of the same object. Not only did he thereby carry the critical work of Kant to a comprehensive conclusion, but he provided at the same time a new justification of metaphysics, whose ideas have been a decisive influence on the natural sciences.

But his scientific attitude was no less important for the humanities. He demonstrated the ethical significance of a rigorous objectivity which is especially necessary in the humanities, in order to overcome the formidable resistance of one's own projections, the danger of inflation (in turn due to pride of consciousness and craving for admiration), as well as the ubiquitous barrier of the collective constraint. This was only possible for him because he had accepted an unconditional respect for reality as his supreme guiding principle, and because, in the spirit of science, he descended unafraid into the the abysses of his own soul, which the split of consciousness in the modern world had torn open, and which had been designated by his predecessors as the concept of the unconscious. He

submitted to the greatest inner perils and the highest degree of self-discipline - until he had from that uncanny realm its formative laws, which his understanding expressed in terms of human types, of complexes, of the compensatory relation between conscious and unconscious, of the archetypes and personifications of the unconscious in terms of symbols and lastly, of synchronistic connections.

On this journey of exploration, he was enabled to uncover the roots of his own being and to penetrate all aspects of his nature with his unconscious mind - but always in such a way that he tried to participate in life and in other persons with all his functions, ie. not only with the intellect but also with feeling, intuition and sensibility, so that he might he might draw on his total nature and fathom his own destiny. He, whom his foolish opponents were prone to call a gnostic, always judged his friends primarily by their moral qualities. His whole endeavour, therefore, was aimed at directing people towards their own nature, towards a recognition of their destiny and acceptance of their human fate, with its shadow side and the crucifixion which results from the inexorable struggle between good and evil.

His loyalty to his own nature, his confidence in the self-healing and ordering powers of the archetypes, and his deep roots in his instincts, have made the departed a great man. Not only his therapeutic influence but also his inconceivable wealth of ideas were rooted in this genuineness and sincerity of his character and in his repudiation of all window-dressing and magical effects. Even in extreme isolation and solitariness, he never defended himself, but let only his integrity and his life speak for themselves. In a world of ideologies, untruthfulness and pharisaism, he maintained a consistent attitude of inaction. Like a clear mirror, he helped others to gain insight into the laws of their lives, set free their self-healing tendencies, and confronted them with the inexorable demands of a genuine existence. He knew that heaven will suffer no lies.

The world - and Switzerland and Zurich in particular - have lost in C G Jung a great human being, who for most of his life was in opposition to the spirit of the times, to the administrators of petrified institutions, and to the custodians of outworn values and feelings. How strong must have been the roots of the man who, in the face of such unfavourable collective conditions, firmly persevered in an attitude of inaction, resisting all temptations of rationalistic bustling, planning and propagating, and right to the end held on to the royal and yet so dangerous jewel of human consciousness.

Maybe this was the ultimate secret and the consolation he has left us, for if we follow the thought of a great psychologist of a hundred years ago, consciousness belongs to the natural processes that consume their own energy, so that consciousness and death are two mutually illuminating conceptions. Accordingly, each act of consciousness would be a minute, partial death, while death itself would be a great and total consciousness, an awakening to the whole being in its innermost depths.

If this is so, then the departed will have reached the goal towards which his whole life and teaching was directed, and the creative unrest which accompanied him throughout his life, will have been the premonition of his ultimate destination.

Then this hour will not be a last passage but a beginning, an ascent towards the light to which he leads the way.

Dear mourners and companions in sorrow: let us overcome the darkness of this hour by the thought that the departee, my dear friend, now stands in the fulness of light and thereby in the wholeness which he sought in his life-long searches.

**TRIBUTE:** Professor Walter Uhsadel, D Divinity, Tübingen, Germany

I have been asked to express the feelings of gratitude of the Gemeinschaft Artzt und Seelsorger (Association of Physicians and Clergymen), especially its Chairman, Dr Wilhelm Bitter of Stuttgart. The association is aware of its indebtedness to the departed. Not only did he point the way to new ways for the functioning of the physician and the clergyman, opening up new possibilities in the

service of man, but he also brought the two professions together in a novel manner so that they were able to perform their services conjointly. There has been a great gain for contemporary man.

Scientific theology, in whose name I may speak, is only now beginning to digest the wealth of experience and knowledge which we owe to Carl Gustav Jung. Many a decade will probably pass before his work will have been truly assimilated by theological science. Still, even today we may say that the name of Carl Gustav Jung belongs to the history of theology, and thus to ecclesiastical history also.

I am sure that, for a long time, Carl Gustav Jung will be a teacher of the Christian world, in the quiet studies of the clergy and in a manner of its own, and also that the word of holy scripture will apply to him: 'The teachers will abound with blessings'.

**MUSIC:**        AIR FROM ORCHESTRAL SUITE IN D MAJOR        (*Johann Sebastian Bach*)

**PRAYER:**

*O Lord, our great God! Wonderful are thy works, and inscrutable thy ways! You did create man in your own image, to become like you; you have crowned him with glory and honour, and you have formed his body to be a temple of the spirit. We thank thee and praise thee. We give thanks to you for all that you have done for the departed whom we accompany today, from his early childhood to his last breath. We give thanks to you for the gifts that you have entrusted to him for his fellow-men, for the light and understanding which you have given him and through which you have enlightened others. Let his work, all that is abiding and true, grow further and bear fruit from this time forth and for evermore. But him, who was its bearer, we commend to your eternal, infinite mercy, that you free him of all earthly limitation and lead him to completion. Lord, to you we commend ourselves in the hour of parting and loss! You have ordained that we should lose what is greatest and best on earth, so that you should become our highest good, our all. We say thanks unto you, who hast given us hope of eternal life and of the communion of saints, when, together with them, we shall see thee with new eyes and praise you with new tongues.*

*Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debt, as we forgive our debtors, and lead us not into temptation, but deliver us from evil; For thine is the kingdom, the power and the glory, for ever. Amen The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us and the departed, now and evermore. Amen*

**MUSIC:**        ORGAN FINALE - PRELUDE AND FUGUE IN B MINOR (*Johann Sebastian Bach*)

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*Photos of the family grave follow...*

## The Jung Family Grave

Protestant Church Graveyard,  
Kusnacht, Bezirk Meilen, Zurich, Switzerland

Resting place of Jung's ashes, decorated with flowers in 2011,  
photos taken on the occasion of the 50<sup>th</sup> anniversary of his passing.

The headstone includes the arms of the Jung family.

Along with the ashes of Carl Gustav Jung are the ashes of his father, mother,  
and sister Gertrud, as well as those of his wife, Emma Jung-Rauschenbach;



*'Vocatus atque non vocatus duēs aderit'* ('called or not, the god will be present')

The quote links his house, library and grave. This Delphic oracle is included in the 1563 edition of ERASMUS'S COLLECTANEAS ADAGIORUM, a compilation of analects from classical authors, acquired by Jung when he was 19 years old.