

# A Study to Origin Analytical Psychology and Traditional Chinese Culture

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**Abstract:** Jung's theory of analytical psychology is not entirely based on Freud's ideas, and we have more often than not overlooked the fact that ancient Chinese traditional culture is an important source and theoretical foundation of analytical psychology.<sup>[1]</sup> Firstly, in the dimension of personality goals, Jung introduced the concepts of SELF and self-fulfillment, based on the core of the Tao in the I Ching. Secondly, in the dimension of coordination of personality structure, Jung based on the ancient Taoist idea of "natural inaction" and "induction of heaven and man", and then proposed the principle of co-occurrence. Again, in the dimension of personality types, Jung's concept of introversion and extroversion, as well as the eight personality types, are fully in line with the ontology of the Eight Trigrams of Yin and Yang of Taoism in China. In conclusion, Jung's analytical psychology is a secondary processing and development based on the excavation and full absorption of ancient Chinese traditional culture. Analytical psychology can be regarded as a model of deep integration of Chinese and Western cultures, and also provides a good example and model for us to further confront and develop Chinese traditional culture from the perspective of psychology history.

**Keywords:** Tao; Traditional culture; Analytical psychology; Personality types

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Jung has played an irreplaceable role in the history of personality psychology. This is not only because he was considered by Freud to be the successor of the orthodoxy of psychoanalytic psychology, but also because the theory of analytical psychology founded by Jung directly influenced the emergence of the "third force" in psychology, that is, humanistic psychology.<sup>[2]</sup> However, when it comes to Jung, many people tend to overshadow his own aura because of his deep affinity with Freud, and one aspect that has been overlooked for a long time is that a large part of the theoretical foundation of analytical psychology is rooted in the Taoist culture of traditional Chinese culture.

## 1. The profound influence of traditional Chinese culture on analytical psychology is, in my view, threefold.

"Tao" "SELF" and the True Self. In his commentary on the Taiyi Jinhua Tenets, Jung mentioned that the most crucial issue I discovered in my thinking and research was the concept of SELF, and that it was only then that I returned to the real world once again. Scholars around the world have differed on the meaning of SELF in Jung's theory, but I agree with Marray Stein, former Chairman of the Academic Committee of the International Society for Analytical Psychology, that Jung's "SELF" is to some extent, it is closer to the concept of "Tao" in traditional Chinese culture, especially in the I Ching.

In many of his writings, Jung actually disagreed with his good friend Wei Lixian's deconstruction and interpretation of the concept of Tao.<sup>[3]</sup> In his interpretation of the Taiyi Jinhua Tenets, Jung quoted the opening words of the Hui Life-Sutra: "The essence of Tao is like a name, and the cultivation of life is like one. " Jung's understanding is also that - the Tao is life, nature is consciousness (ego), and life is the collective subconscious and physical life. Sex and life are integrated before the parents give birth to the individual, and are separated from each other at the time of birth. From a Jungian perspective, to become a Taoist, one must transcend the 'interpenetration' of consciousness and worldly things, so that consciousness is in a state of emptiness and non-emptiness. Only in this way can we see into our own subconscious and externalize the archetypes of our individual spirit. The concept of self-fulfillment was first introduced by Jung and later became the core concept of humanistic psychology. Most Chinese scholars later translated it as 'self-actualization'.

## 2. "Heaven and man", "natural inactivity" and the principle of co-occurrence

Maslow, a representative figure of humanistic psychology, once pointed out that true self-realization is the transcendence of the influence of customs experienced in the normal state. This is what Maslow called "Taoist inaction", a view that bears traces of Jungian theory and is inspired by and deeply influenced by Jungian theory. Maslow also acknowledges that Jung "opened up a third stream of thought in psychology".

In his commentary on the Taiyi Jinhua Tenets, Jung repeatedly mentions the concept of 'Wu Wei'. This was based on Jung's understanding of Taoist thought in traditional Chinese culture and its application to the examination and study of the process of personality development. As individual experience increases, human activity gradually becomes conscious, autonomous and free. The formation and development of the ego causes the human spirit to delude itself from the constraints of the subconscious and from the foundations on which it was previously grounded. The overgrowth of the ego leads to the "revenge" of the collective subconscious and to the creation of various neuroses and mental illnesses, which are the source of human suffering. To ensure a well-balanced and unified personality, we need to do nothing, that is, to suppress the over-expansion of the ego, to follow nature and to return to the basics, so that we can be at ease with the love and hate in our lives and to pursue ultimate happiness.

The author needs to clarify one point here - "inaction" does not mean inaction, based on the foundation of inaction, Jung proposed the "principle of co-occurrence" which embodies the "inaction of inaction". The "principle of co-occurrence". This comes from the oracular answer that Jung obtained many times by using reed sticks as trigrams according to the method described in the I Ching. [4] This means that the reality of the human mind can be determined through the objective occurrence of contingent events, which can be attributed to the category of extreme sensual meaning. Jung named this process the 'principle of syncretism': living subjects stimulate a process of activity similar to the inanimate 'beings' of human insight, and thus they provide oracular answers to the question of humanity itself. This idea of Jung's fully demonstrates his profound understanding and appreciation of the traditional Chinese culture of the Taoist idea of the "unity of heaven and man".

### **3. The relationship between the two rhythms, the four signs and the eight trigrams and personality types**

The ontology of the Two Rites, Four Signs and Eight Trigrams in the I Ching was a great inspiration for Jung, and it can be said that his theory of personality types was based on the theory of the I Ching.

#### **3.1 Yin and Yang and the two tendencies of inward and outward leaning stereotypes**

Jung's view is that although SELF is the basic goal of personality, almost no one in history has managed to express this goal in its entirety, and people generally develop it in a one-sided way. For example, an individual develops the conscious life at the expense of the subconscious life. The female individual tends to neglect the male aspect (the Animus archetype) and at the same time the male tends to neglect the female aspect (the Anima archetype). Based on this Jung proposed two stereotypes or polarities of tendency. The extroverted personality explores the outside world and likes to face it. The introverted person is absorbed in his or her inner world and likes to derive pleasure from a life of reading and art, for example. Both tendencies are present in every individual, but often one is favoured over the other and the other, which is not fully developed, becomes the subconscious.

#### **3.2 The four signs, the eight trigrams and the distinction between personality types**

The fact that the psychological and behavioural aspects of individuals differ greatly in many ways makes the simple classification of introversion and extroversion inadequate for categorising different individuals. Jung therefore introduced four adjustment variables called "faculties": sensation, thought, emotion and intuition. Thinking and emotion are rational.

functions, while feeling and intuition are non-rational functions. Sensation, thought, emotion and intuition correspond to the four signs: old yang, young yang, old yin and young yin. The combination of internal and external inclination with the four psychological functions gives rise to the eight personality types, which correspond to the eight trigrams of Qian, Kun, Zhen, Xun, Kan, Li, Tui and Guang.

Throughout the history of psychology in the world, no one before Jung had ever attempted to deconstruct and interpret the Chinese Taoist culture of the I Ching from a psychological perspective, with the aim of enhancing one's spiritual vitality and alleviating life's suffering. After the two world wars, Jung realized that "visual reason" dominated everything, and that the abnormal development of human reason led to the prosperity of material civilization while human suffering, anxiety and sorrow increased. This is why Jung, through his contact with traditional Chinese culture, discovered that the ancient Chinese Taoist idea of "natural inaction" and "the unity of heaven and man" was the remedy for the deep-seated suffering of mankind.

Jung's analytical psychology was not only the oddity of the "Chinese Taoist fever" in the West in the 20th century, but also opened the door for Western scholars to understand traditional Chinese culture from a unique perspective.[5] It can also be said that Jung built a bridge for deeper cultural exchange and integration between East and West. More importantly, it laid a solid foundation for us to further grasp the psychological connotations of traditional Chinese culture and to advance further on the basis of ancient Chinese psychology. While many Chinese people tend to be sceptical and in denial about the origins of ancient Chinese psychology, Jung tells us with practice - psychology is not an imported product, and traditional Chinese culture is also one of the birthplaces of psychology.

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