

ON THE CONVERSATION OF C. G. JUNG AND S. HISAMATSU

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The dialogue between Prof. C. G. Jung and Prof. S. Hisamatsu was published in Japanese translation in "*Fushin*," a magazine of Hisamatsu's Zen group with an additional note written by Dr. Hisamatsu. The editor of *Psychologia* found it most instructive and translated it into English with the help of Sachi Toyomura, the editorial secretary, to publish it in his journal. But Dr. Jung first wished to see the manuscript before giving us the agreement to publish. After examining it he wrote a letter to the translator which was put in Vol. 3, No. 2. The editor received a number of letters from readers, eagerly requesting to obtain Prof. Jung's permission to publish the dialogue. Then the editor separated Dr. Hisamatsu's note which seemed to contain some one-sided understanding of Dr. Jung's point of view, and revised the translation by German original text, which was prepared by Mrs. Jaffé, Dr. Jung's secretary. The second manuscript was sent to Prof. Jung, but Prof. Jung was then seriously ill and could not correct the draft to his satisfaction. At last he passed away on June 6. So it is a great regret that we cannot publish the dialogue in its original form, though it was already circulated in Japanese translation. It is quite clear that the mutual understanding of each other's point of view as the basis of the dialogue was not throughgoing, and Dr. Hisamatsu settled the matter rather simply, and Dr. Jung seemed not to be satisfied with some of these conclusions. The editor intends to discuss these points of controversy in the coming symposium "What is the true self?" (Vol. 4, No. 3, expected participants: Dr. Hisamatsu, Mr. DeMartino, the editor, and some other psychologists and philosophers in Kyoto), but wishes to make these points clear beforehand.

The most important is the problem of the self and the consciousness. In Jungian psychology the self is more than "I" (Ego) and covers the consciousness and the unconscious. Dr. Hisamatsu wonders why the self is not known to itself. In Hisamatsu's understanding the self should be the most intimately known, always aware clearly (*ryoryo-jochi*). Here comes the difference of the concepts of self in Zen and analytical psychology. If Dr. Hisamatsu had been acquainted with Jung's theory of the self, he would not be surprised to hear Dr. Jung's talk. As Mrs. Jaffé commented in the original text, Dr. Hisamatsu had not distinguished between psychoanalysis and analytical psychology, which would be very important for Jungian psychologists. It is quite natural that Dr. Jung should have wished Dr. Hisamatsu to study analytical psychology for one year at least, while he himself had to study Zen Buddhism for the same period, in order to develop adequate and fruitful discussion. The consciousness and the unconsciousness of the self should be, however, discussed after clarifying the concept of the self, which will be done in the coming issue.

The second crucial point is the problem if the psychotherapy can emancipate man from suffering itself all at once. Dr. Hisamatsu wondered, if in psychoanalytic treatment sufferings would come one after another even if one suffering is settled. Dr. Jung suspected if such a

radical solution could be found somewhere. He says: "Did you say to free man from his suffering itself? What we are trying to do, is to reduce the suffering of human being, but still there are always some sufferings. There would be no beautiful things, wonderful matters, if they are not distinguished from ugly things or worries. Schopenhauer, German philosopher, once said: 'Happiness is the ceasing of suffering.' We (human being) need suffering. If not, life would be no more interesting. Therefore even the psychotherapy is not authorized to interfere with human suffering (philosophical problem of the meaning). If not, people would not be satisfied."

In Dr. Hisamatsu's view, one can be freed from suffering thoroughly by being awakened to one's fundamental or true self. Here comes the problem of the relationship between the Jungian "self," Hisamatsu's "true self," and "Atman" in Indian philosophy, and further the relationship between the true self and the God as the fundamental framework for conversion, i. e. for attaining the ultimate peace of mind. This problem also will be taken up in the Symposium.

Lastly the editor wishes to add a comment of Mrs. Jaffe in her letter informing him the passing away of Prof. Jung: "So let us keep the memory of the wonderful experience of the talk between him (Prof. Jung) and Prof. Hisamatsu and respect Dr. Jung's wish not to let it be published. Dr. Jung's end was very peaceful. He was prepared to go rather for a long time."

MS. received VI 20, 61.

JAPANESE JOURNAL OF CHILD PSYCHIATRY

Vol. II, No. 1 (March, 1961)

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Purpose: To improve the collaboration and communication of the psychiatrists, pediatricians, clinical psychologists and social workers in the field of child psychiatry.

Publication: Quarterly (March, June, September & December). All original articles are written in Japanese with English abstract.

Communication: All editorial communications, manuscripts as well as review copies of books and exchange numbers of periodicals, should be sent to Dr. Ryuro Takagi, the Managing Editor, *Japanese Journal of Child Psychiatry*, Department of Neuropsychiatry, Kyoto University, Kyoto, Japan.

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