Contents

Foreword vii
Ulrich Hoerni

General Introduction xix
Ernst Falzeder, Martin Liebscher, and Sonu Shamdasani

Editorial Guidelines xxix

Introduction to Volume 1 xxxiii
Ernst Falzeder

Acknowledgments li

Abbreviations liii

Chronology lv

THE LECTURES ON MODERN PSYCHOLOGY

Lecture 1 1
Lecture 2 11
Lecture 3 19
Lecture 4 28
Lecture 5 39
Lecture 6 46
Lecture 7 53
Lecture 8 62
Lecture 9 71
Lecture 10 85
Contents

Lecture 11 91
Lecture 12 99
Lecture 13 106
Lecture 14 115
Lecture 15 124
Lecture 16 132

Bibliography 141
Index 155
Lecture 1

20 October 1933

TWENTY YEARS AGO, I resigned from my lectureship at the university. At the time, I had been lecturing for eight years, of course with mixed success. Eventually, I realized that one must understand something about psychology in the first place before being able to lecture about it.56 I then withdrew, and travelled the world, since our cultural sphere simply fails to supply us with an Archimedean point.57

Now, after twenty years of professional experience, I am returning to the lecture hall, and will attempt to convey to you a sense of the field known as “psychology.” By no means is this a simple undertaking, as I am sure you will agree. It is very difficult to present such a comprehensive field in a generally intelligible and somewhat concentrated manner, particularly since it occupies such an incredibly vast area. The human soul is enormously complicated, and about as many psychologies could be written as there are minds. Some psychologies address highly specific questions, such as those pertaining to biology or to the individual.

Each year, Clark University in Worcester, Massachusetts, publishes a weighty tome five centimeters thick and entitled Psychologies of 1933, etc.58 I must therefore chart a path through this incredible chaos of opinions. I have

---

56 As a Privatdocent at the University of Zurich, Jung had lectured there from 1905 to 1913. He had resigned “[c]onsciously, deliberately,” feeling that he had to make a “choice of either continuing my academic career . . . or following the laws of my inner personality.” It would have been “unfair to continue teaching young students when my own intellectual situation was nothing but a mass of doubts” (Memories, pp. 218–219).

57 That is, a fixed point outside one’s own sphere, offering “the possibility of objective measurement” (Jung, 1926 [1924], § 163). Jung repeatedly stressed that in psychology no such outside standpoint exists. For further references to this, see Jung & Schmid, 2013, pp. 15–16.

58 Clark University, of course, being the university at which Jung and Freud had lectured in 1909, and received the degree of Doctor of Laws honoris causa (cf. Rosenzweig, 1992; Burnham, 2012). The series was edited by Carl Murchison and published by Clark University Press, Worcester, MA. The first traceable volume is from 1925.
not spoken to the younger generation for some twenty years. Consequently,
I fear that I shall at times be off the mark. Should this occur, I would ask you
to send me your questions through the post. But, please: within the scope of
these lectures, rather than broaching the future of European currencies, for
instance, or the prospects of National Socialism, etc.

I have called the psychology that I endeavor to discuss in these lectures
“Modern Psychology.” I have chosen such a general title, because the
matters at hand are of a very general nature. Instead of engaging with
specific doctrines, my aim is to paint a picture based on immediate expe-
rience in order to depict the development of modern psychological ideas.

Psychology did not suddenly spring into existence; one could say that
it is as old as civilization itself. Obviously, psychology has always been
with us, ever since human life, outstanding minds, personages, and psy-
chological demonstrations have existed. In ancient times, there was the
science of astrology, which has always appeared in the wake of culture
all over the world. It is a kind of psychology, and alchemy is another un-
conscious form. This is an extremely peculiar form, however, a so-called
projected psychology, in which the psyche is seen as entirely outside man,
and is projected into the stars or into matter.59

But I do not intend at present to speak of those days. In this short
introduction to “Modern Psychology,” I shall take you back only to its
first beginnings as a conscious science.60 Psychology proper appears only
with the dawn of the age of Enlightenment at the end of the seventeenth
century, and we will follow its development through a long line of phi-
losophers and scientists who made the manifestations of the psyche their
field of study.

Still for Descartes (1596–1650),61 the soul is quite simply thought di-
rected by the will. In his time, the whole of scientific interest was not yet

---

begin with projections... and it is interesting that those internal contents, which made
the foundation of real consciousness, were projected the farthest into space—into the stars. So
the first science was astrology.”

60 MS: *bewusste Wissenschaft*; that is, a psychology that is conscious, aware, of being a
“psychology.”

61 René Descartes (1596–1650), the famous French philosopher and mathematician,
most known for his dictum “cogito ergo sum,” and his highly influential (and controversial)
dualistic view of the mind–body problem (res cogitans vs. res extensa—mind is essentially
thought, and body is essentially extension). His book *Meditationes de prima philosophia*
(1641) is considered a classic contribution to Rationalism. In his theory, the soul is, in con-
trast to the body, an immaterial, unitary, and indestructible substance. It is always thinking,
because thinking (*cogitatio*) is part of its essence. Thinking is guided by the will, which has
to give its assent (*assensus*) to the judgment (*actus iudicandi*).
focused on the human soul, but flowed outward to concrete objects. The age of science coincided with the age of discovery, that is, the discovery of the surface of the world. Thus, science was only interested in what could be touched. The external world was thoroughly explored, but no one looked inward. While all kinds of psychic phenomena existed, of course, they fell into the domain of the dogmatic symbol. The soul was assumed to be known, and everything concerning it was left to the care of the Church. Phenomena of the soul occurred exclusively within the framework of the Church, in the form of religious, mystical, and metaphysical experiences, and were subject to the judgement of the priest. As long as this dogmatic symbol was a living thing, in which man felt contained, no psychological problems existed.

This strange fact—namely, that phenomena of the soul were still contained within the religious sphere—holds true wherever religion is still alive. There, the life of the soul finds valid expression in symbols, and what remains with the individual is in essence his consciousness, since everything else is already expressed in religious forms. For instance, a highly educated Catholic came up to me after a lecture, and remarked: “Dr. Jung, I am surprised that you go to such great pains with psychology, why you struggle with such problems; these are not problems, surely! Whenever doubt seizes me, I quite simply query my bishop, who might ask his cardinal, and eventually turn to Rome. After all, they must have gained more experience over 2,000 years than you have!”

For such people, psychological problems simply do not exist. This was the case for the whole of Europe deep into the first half of the nineteenth century, and this condition still remains undisturbed for those who feel secure in a living and effective religious form. In Buddhism, Islam, Confucianism, and so forth, too, the life of the soul is expressed in symbols.

Essentially, science rested not upon any fundamental doubt, but rather upon the doubt about the secondary manifestations of a truth already revealed. We must not overlook this fact. Thus, for instance, where people are still living within the framework of living symbols, our psychology lacks a point of attack altogether. For such people, these problems effectively do not exist. But once doubt sneaks in, the life in the symbol gutter out, and actual psychology begins.

As I mentioned, at the time when the great seafarers were discovering new continents, something freed itself, something which could no longer be contained in the dogmatic symbol. At first, one did not know what this was. It showed itself in a sudden longing for something from which the
Renaissance subsequently emerged. The Renaissance arose out of what, through doubt, had freed itself from Christianity. This was actually the first time that a psychological problem manifested itself.

Those of you who have read Jakob Burckhardt’s study of the Renaissance might have stumbled over a small reference to a book entitled Hypnerotomachia Poliphili, written by a monk, Francesco Colonna. The title means “sleep-love-conflict,” that is to say it is highly symbolic. It was translated at the end of the sixteenth century by an otherwise unknown Frenchman as Le songe de Poliphile.

The title refers to Polia, or Madame Polia, the heroine of the conflict. The story begins with the hero—that is, the dreamer of a long dream—losing his way in the Black Forest, which the Italians considered an ultima Thule at the time, and where unicorns were still said to roam. A wolf appears to him and leads him to the ruins of a sunken city with temples. Its architecture is that of the Renaissance—the whole of psychology was expressed in the form of architecture in the Renaissance. He steps into the dark entrance of one of the temples. After a while, he wishes to leave the temple again. He gets a somewhat uncanny feeling. But a great dragon appears in the doorway and blocks his way. In what follows, and since he can only go forward, he is compelled to experience everything that has happened to this sunken city. Through endless adventures, he is constantly looking for Madame Polia. Even though we do not know who this figure is, we can nonetheless venture a guess: Lady Soul. Eventually, he reaches the royal court. He is promised that he will be escorted to the Island of the Blessed where he will be wed to his beloved Polia. Upon

---

62 Jacob Burckhardt (1818–1897), noted Swiss historian of art and culture, and one of the major progenitors of cultural history. His best known work is the one on the Renaissance, quoted here by Jung (Burckhardt, 1860, the reference on p. 186, Engl. ed.). Jung used the second German edition of 1869 (Transformations, § 21). Regarding Burckhardt and the Hypnerotomachia, Jung remarked: “It is perhaps significant that this book, so important for the psychology of the Renaissance, was carefully avoided by the bachelor Jacob Buckhardt” (1963, § 1279; my trans., only in GW, not in CW; see also note 67). As a cultural historian, however, Burckhardt was more interested in other, e.g., architectural, aspects of this book than in the psychology of the novel. Jung repeatedly quoted Burckhardt’s notion of “primordial images” (e.g., 1917–1942, § 101; Types, definitions: image) in connection with his own of the “archetypes.”

63 Colonna, 1499. Béroalde de Verville’s translation appeared in 1600; the first complete English version was published in 1999, five hundred years after the original (see Bibliography). In this book, Francesco Colonna describes his dream of an adventurous journey, in which he (as a monk) searches for the Lady Soul. The identity of Colonna is contended. He could have been a Venetian Dominican, or a Roman nobleman.

64 φιλία (philia) = Greek for love; Poliphilus = the one who loves Polia.

65 A mythical place beyond the borders of the known world.
arriving on the island, he hears a ringing and awakens. It is the morning of May 1st. Hélas!66

At the time, the story was said to be particularly profound and mysterious, and even thought to be a divine revelation. Later, it was considered to be so banal that Jacob Burckhardt did not even read it. Incidentally, the book is now a bibliographical rarity. Even the French edition has a collector’s value of approximately five hundred Swiss francs. It took me great pains to read it at the time.67

The Hypnerotomachia Poliphili is an important document humain, and actually represents the secret psychology of the Renaissance, namely, that which had struggled free from the grip of the symbol. Significantly, its author was a monk, even though he expressed himself in a pagan way. Strictly speaking, he would have been obliged to express what moved his soul in Marianist terms, that is, through the symbol of the Mother of God, and yet he chose not to. His is an involuntary psychology, typical and in a way symptomatic of an entire historical period. It reveals what liberated itself at that time, and summons the world of the ancient Greek Gods to express this in one way or another. Under the cloak of this allegory, he describes the descent into the underworld of the psyche. Dame Polia held something for him that he could not find in the Madonna.

If this interpretation is correct, we must expect that anyone who became involved with this new symbol in subsequent centuries could no longer be a real Catholic. When we come to the philosophers, who took the path of psychological discovery and who became the founders of this comparatively modern science, we find that they were indeed almost without exception Protestants. In earlier days, the healing of the psyche was regarded as Christ’s prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It was a new point of view to look upon the individual psyche as something whole that also suffers individually. The Protestant is the natural seeker in the field of psychological research, for he no longer has a symbol in which he can express himself, and therefore his sense of incompleteness makes him uneasy; he searches, he is active and restless. He will set out to explore

66 French, alas!
67 In 1947, Linda Fierz-David (the wife of Hans Eduard Fierz, C. G. Jung’s friend and professor of chemistry at the ETH) published a monograph on The Dream of Poliphilo (Engl. ed. 1950), to which Jung wrote a foreword, in which he told of his first encounter with the book: “I set about reading the book, but soon got lost in the mazes of its architectural fantasies, which no human being can enjoy today. Probably the same thing has happened to many a reader, and we can only sympathize with Jacob Burckhardt, who dismissed it with a brief mention while bothering little about its contents” (1947 [1946], § 1749).
every nook and cranny of the world in search of what he lacks, and he may have recourse to antiquity and learn about it, or will often reach out to other faiths, such as theosophy, Christian Science, Buddhism, etc., to find it there.

Eventually, he will come upon his soul and ask: Why is there something inside us that desires something else? "Why does my spiritual life no longer satisfy me?" is particularly the problem of the Protestant; he thinks that it should, but the fact remains that it does not, and that he is often troubled with neurotic symptoms. Thus, psychology was at first an entirely Protestant affair, then it became the business of the Enlightenment man, the skeptic, and the freethinker. For we can neither escape the fact that something rankles us nor that we are terribly nervous. Ultimately, psychology thus became a matter for the doctor. He must attend to those who have fallen into a profound doubt, and out of the symbol.

In what follows, I shall discuss in greater depth the development outlined so far. Specifically, I shall adduce a number of dates that will help us trace the gradual progress of psychology over the past centuries.

Gottfried Wilhelm Leibniz (1646–1716), an encyclopedic genius and a celebrated philosopher in his day, made the first explicit contribution to what we call psychology today. I shall mention only a few key points here that were essential to the emergence of modern psychology. Very often, by the way, the teachings of the older philosophers are truths that then fell into oblivion for a long time.

Leibniz’s central concept is what he called the *petites perceptions* [minute perceptions], *perceptions imperceptibles* [imperceptible perceptions], or *perceptions insensibles* [unfelt perceptions]: He thinks of perceptions as representations, since a perception is at the same time a representation.

---

68 Gottfried Wilhelm Leibniz (1646–1716), German mathematician and philosopher, known as the last “universal genius.” He made major contributions to the fields of metaphysics, epistemology, logic, and philosophy of religion, as well as mathematics (infinitesimal calculus), physics, geology, jurisprudence, and history. He is considered one of the great seventeenth-century advocates of Rationalism. Known for his theories of the monads and of pre-established harmony (to which Jung will refer in his writings on synchronicity; cf. Jung, 1952, §§ 927–928). Famous is his (often misunderstood) dictum of ours as “the best of all possible worlds.”

69 “At every moment there is in us an infinity of perceptions, unaccompanied by awareness or reflection; that is, of alterations in the soul itself, of which we are unaware because these impressions are either too minute and too numerous, or else too unvarying, so that they are not sufficiently distinctive on their own” (Leibniz, 1981 [1704–1706], p. 53). The infinity of petites perceptions is, so to speak, epistemological white noise.
Leibniz cites as an example the experiment involving blue and yellow powder. When they are mixed insufficiently, blue and yellow grains of powder are distinctly perceptible. But when they are mixed thoroughly, only green powder is perceptible, even though the powder still consists of blue and yellow grains. While it looks green, it is in reality yellow and blue. We perceive these two colors—blue and yellow—unconsciously, that is to say, beneath the threshold. They are imperceptible. Leibniz tried to find a psychological meaning to his experiments and sought to make analogies to similar processes that take place in the human mind: something happens in me of which I am not aware. Here we first chance upon the conception of a soul that is not conscious. Descartes still considered the soul to be nothing other than thought.

For Leibniz, these “minute perceptions” contrast with another psychological principle: the principle of the intellect or the idea. Ideas and innate truths do not exist as actualities in us, however, but instead as some kind of dispositions that experience must fill out in order for them to become perceptible: “c’est ainsi que les idées et les vérités nous sont innées comme des inclinations, des dispositions, des habitudes ou des virtualités.” It is like a drawing that, although it has already been made, is invisible, but nonetheless exists, because when we douse it with powder it suddenly becomes visible.

Perceptions are the opportunities for and the causes of rendering conscious innate ideas and dispositions. Leibniz thus anticipated the idea of innate dispositions, that is, images in which we accumulate and shape experience. For him, representations are a kind of powder that is spread over the inborn or unconscious ideas. These ideas, which came already very close to modern psychology, remained latent for a very long time, as is often the case with ideas when the time is not yet ripe for them.

His younger contemporary Christian August Wolff (1679–1754) initiated another line of thinking. Wolff limited his discussion entirely
to consciousness, and divided his psychology into two parts: firstly, empirical psychology, which considers in particular the cognitive faculty and the activity of consciousness; and secondly, rational or speculative psychology, which centers on desire and the interrelations between body and soul.73

Wolff considered the “soul” a simple substance, endowed with three powers: the representative faculty, the appetitive faculty, and the cognitive or cogniscitive faculty.74 However, he considers thinking to be the essence of the soul.75 In Wolff, we encounter for the first time the notion that psychology could be experience and that one could even experiment with it, which was a completely new idea. Wolff’s psychology is the first ever experiential psychology.76

Johann Nikolaus Tetens (1736–1807)77 went even a step further. He is the actual founder of experimental, physiological psychology, which later

celebrated academic dramas in the eighteenth century. He had a wide following of “Wolffians,” making him the founder of the first German philosophical “school,” dominating Germany until the rise of Kantianism. Interestingly, in connection with Jung, his preoccupation with Confucius, and Chinese philosophy (cf. his famous lecture “On the Practical Philosophy of the Chinese” [1721]), is considered an early highlight of the encounter between Western and Eastern philosophy. His complete writings have been published since 1962 in an annotated edition (Wolff, 1962 sqq.).

Wolff defined psychology as that “part of philosophy that deals with the soul” [pars philosophiae, quae de anime agit] (Wolff, 1728, § 58, p. 29). He then distinguished between psychologia empirica and psychologia rationalis. In the latter, “we derive, solely from the concept of the human soul, a priori everything that can be seen as belonging to it a posteriori, and also that which is deduced from observations [of the soul]” [In Psychologia rationali ex unico animae humanae conceptu derivamus a priori omnia, quae eidem competere a posteriori observantur & ex quibus observantur deducuntur] (ibid., § 112, p. 151).

Wolff was a representative of “faculty psychology” [Vermögenspsychologie], a point of view that conceived the human mind as consisting of separate powers or faculties, which was a widespread concept during much of the nineteenth century.


“Practical philosophy is of the utmost importance, and that is why it is so important that we do not proceed from principles that could be doubted. We can only base the truths of practical philosophy, therefore, on basic principles that are obviously supported by experience in psychology” [Philosophia practica est maximi momenti; quae igitur maximi sunt momenti, istiusmodi principii superstruere noluisse, quae in disceptationem vocantur. Ea de causa veritates philosophiae practicae non superstruimus nisi principii, quae per experientiam in Psychologia evidenter stabiluenter] (Wolff, 1728, p. 52). On Wolff as a pioneer of psychology as a natural science, see also Jung, 1946b, § 345.

Johannes Nikolas Tetens (1736–1807), German philosopher, mathematician, and scientist of the Enlightenment. In the wake of Christian Wolff, who himself drew on John Locke, Tetens drew on English Empiricism. In English-speaking countries, he has been called “the German Hume,” having studied and popularized Hume’s work in the German-speaking
flourished before World War One in the era of Wilhelm Wundt (1832–1920). Tetens was influenced by the English physiological approach to psychology, as represented by David Hartley (1705–1757). Tetens was the first to measure the sensations of light, hearing, and touch. He espoused a wholly empirical approach and did not consider doctrines to be eternal truths, but, rather as did the English, to be mere “working hypotheses.”

This age peaked in the great critical era whose pre-eminent figure was Immanuel Kant (1724–1804). His critique of knowledge also imposed

78 Wilhelm Wundt (1832–1920), German physician, psychologist, physiologist, and philosopher, generally considered the “father” of psychology as a separate natural science in general, and of experimental psychology in particular (although according to Jung the credit actually goes to Tetens). Founder of the first psychological laboratory in Europe (1879) and the first journal for psychological research (1881). Wundt played a central role in the nascent field of psychology, not least on Freud (through his ethno-psychological writings) and Jung (association experiments). His legacy in psychology today, however, is a subject of continuing debate.

79 David Hartley (1705–1757), English philosopher, scientist, and mystic, also a practicing physician and vegetarian. His central concept of “association” led to the school of “association psychology” in the nineteenth century (James Mill, John Stewart Mill, William B. Carpenter, Alexander Bain). His principal work, Observations on Man, His Frame, His Duty, and His Expectations (1749), studied humans as physical beings (frame), psychological and moral beings (duty), and as religious beings (expectations), representing a wide-ranging synthesis of neurology, moral psychology, and spirituality. His “physiological approach to psychology” was to start with “corporeal causes”—neurological processes (“vibrations” in the brain)—and then to ask how such processes generated consciousness, perceptions, thoughts, etc. He affirmed the unity of body and mind, and trusted in universal salvation and the eventual overcoming of the chasm between hell and heaven. His theories gave rise to heated controversies at the time, but were also strongly supported by influential figures such as Joseph Priestley. On Hartley and Priestley see also Lecture 2, and note 101).

80 Immanuel Kant (1724–1804), from Königsberg/Kaliningrad (then in East Prussia/Germany, now in Russia), the central figure in modern philosophy. Jung’s interest in Kant dates back to his adolescence when, studying and admiring Schopenhauer, he “became increasingly impressed by [the latter’s] relation to Kant” (Memories, pp. 88–89), and he started to study the Critique of Pure Reason (cf. also his Zofingia Lectures [1983 [2000]], which he found “an even greater illumination than Schopenhauer’s work. To a student at the Jung Institute in the 1950’s, Jung exclaimed, ‘Kant is my philosopher,’ and Kant’s critique formed the basis for his understanding of the boundaries of knowledge” (Shamdasani, 2012, p. 22).—The 1780s, when Kant published The Critique of Pure Reason (1781/1787), are now considered a transitional decade—what Jung called “the great critical era”—in which the Enlightenment was already in a state of crisis, and the cultural
boundaries on psychology. In particular, Kant contested its possibility of being a science, arguing instead that it was at best a “discipline.” Despite his skepticism Kant was not opposed to psychology, but actually took a profound interest in it. His views on the subject are somewhat contradictory and awkward, however, and are consequently discarded by “true” Kantians.\textsuperscript{81} In his \textit{Anthropology} he follows Leibniz's thinking, and speaks of “obscure representations,” that is to say, representations that we have without being conscious of them.\textsuperscript{82}
Index

abbreviations, liii–liv
Abernethian Society, lxviii
absolute objectivation, 112, 114, 117
abstract sphere, 92–93
abstract thought, 45
Acta Sanctorum, 38
active imagination, 106n329
adbista, 98
Adler, Alfred, xxiii, lxix
Adler, Gerhard, lii, li
Africanus, Arnobius, 22, 22n123
age of Enlightenment, 2
akasha, 25
Akashic Records, 25
Albigenses, 59, 59n232
allochiria, phenomenon of, 104
Amitâyur-dhyâna-sûtra, xxv
Analytical Psychology, xv
ancient mythology, 64
ancients, psyche, 77–78
animus, 111
Anquetil-Duperron, Abraham Hyacinthe, 24, 24n129, 33n162, 34–35
Anthropology from a Pragmatic Point of View (Kant), 10, 12
Antoinette, Marie (Maria Antonia), 108, 108n333, 110
Aquinas, Thomas, 15n96
archetypes, 117, 118, 119
Archives of the Psychological Club, li
Aristoteles, xi
arousal dreams, 74
asceticism, 54
associations, 16, 17–18
astral body, 24
Auf der Maur, Rolf, li
autoerotism, 117, 121
autoscopy, 53–54
Avalon, Arthur (pseudonym), xxv. See also Woodroffe, Sir John
ayik, dark principle, 98
Bain, Alexander, 9
Baldwin, James Mark, xxxv, 36n176
Bally, Gustav, lix
Bandel, Silvia, li
baptism, 23, 28
Barth, Karl, li
Baumgartner, Ida, li
Bauvaud, Maurice, lxxiii
Baynes, Cary, xxxi
Benoit, Pierre, 26, 26n139, 26n141
Bergson, Henri, 25–26, 25n136,
26n138, 32n157, 36n173, 36n174
Berkeley, George, 15–16, 15n95, 15n97, 16n102
Bernoulli, Daniel, xi
Berzelius, Jacob, xi
Biano, Ochwiay, 45n195
Binet, Alfred, 36–37, 36n174,
36n175, 36n176
Binswanger, Kurt, xix, xx
Blätter aus Prevorst (Kerner), 47–48
Bleuler, Bertha, xxix, lii
Bleuler, Eugen, xxxvii
blocking chain, 81
Böhler, Eugen, xv
body, 115, 117, 120–21
Böhler, Eugen, vii
Bollingen Foundation (BF), xvi
Bonnet, Charles, 23–26, 24n127
Boring, Edwin, xxxv, xxxvi, xxxviii
Brahman, 83, 84
Büchner, Ludwig, 27, 27n144, 27n145
Buddhism, 3, 6, 66n254
Burckhardt, Jacob, 4, 4n62, 5n67
Burghölzli University Psychiatric Hospital, xiv
Calvin, John, 134n363
cannibalism, 25
Carpenter, William B., 9
Carus, Carl Gustav, xxxiii, xxxiv, xxxvi, 31–35, 31n156, 32n158, 32n159, 36n172; Psyche, 32n157
Cathars, 59n232
Catholic, 3, 5; Church doctrine, 28; concept, 28n146; environment, 60; levels of angels, 94n304; meditation, 65n249
Catholicism, 11
C. G. Jung Educational Center of Houston, li
C. G. Jung Institute, xv, xvi
Chinese manala, 81
Christianity, xxiv, 4, 22, 28
Christian Science, xxxiii, 6
Christian symbol: cross, 93; tetramorph, 81
chronology (1933–1941), lv–lxxvi
Church: organizing angels, 94; phenomenon of soul, 3; symbols, 93
circumambulation, 80
clairvoyance, 48, 67–69, 72; ghosts, 76–78
Clark University, 1, 1n18
CLM (Countway Library of Medicine), xxxi
Cobb, G. Stanley, lxvii
Cohen, B., lix
collective unconscious, xxii
collective unconsciousness, lxvii, lxviii
Colonna, Francesco, 4, 4n63
commentary on The Secret of the Golden Flower (Jung), xxvi, 80n281
common sense, 16–17
complexes, 115–16, 117, 118, 129–30
complex psychology, xxii
concept of God, 117
Condillac, Etienne Bonnot de, xxxv, 20–23, 20n112, 20n113, 21n117, 22n119, 36n173
Confucianism, 3
consciousness, 14–15, 32–33, 62; absolute objectivation, 112, 114, 117; description of, 48–52; diagram, 136–39; diagram of, 49; ecstasy, 112, 114, 117; fringe of, 90, 92, 93; personalism, 117, 121–22; psychology of, xxii–xxiii; right side of, 120–21; somnambulism, 53; threshold of, 77
corruption, 68
Critique of Pure Reason (Kant), 73
cross, Christian symbol, 93
Crowe, Catherine, liv, 38n183
cryptomnesia, 62
crystalomantic phenomena, 55
Curti, Arthur, 79, 91n297
Cuvier, Georges, xi
CW (The Collected Works of C. G. Jung), liii
Dadaian, Anna, lii
Daily Mail (newspaper), 75–76
d’Alembert, Jean le Rond, 35n169
Da Vinci, Leonardo, xi
de Fiori, Alessio, lii
depersonalisation, 117, 122
Descartes, René, xxxv, xlvii, 2–3, 2n61, 7
dessoir, Max, xxxv
deus absconditus, 134
Deussen, Paul, 82
dharmakaya, 66, 66n253
diabolica frons, 122
Diderot, Denis, 19, 35
Diet of Stans, 133, 134n362
Dilthey, Wilhelm, 37n180
Diogenes Laërtius, 103n322
Dionysos, 136
Dirac, Paul A. M., lviii
Divinity, 92
Doctor Faust's Coercion of Hell (Faust), 79
Dollfuß, Engelbert, lv, lxi
Domenici, Gaia, li
double vision, 40, 54
dream(s), 72, 88; Dream Analysis seminar, xxxi; Dream Seminar, lxix; examples of, 74–75; premonitory, 75–76; psychology, xxi–xxiii; ring, 58. See also visions
Dreams of a Spirit-Seer (Kant), 42
Dürer, Albrecht, xi
Dumas, Alexandre, 56, 107–8, 107n332
Dunne, John William, 75–76, 75n272, 76n273
Duperron. See Anquetil-Duperron, Abraham Hyacinthe
durée creatrice, 25
Dwight Harrington Terry Foundation, lxix
dynamic psychology, xxxvii

ecstasy, 112, 114, 117, 125
editorial guidelines, xxix–xxx
Edward VIII (King), lxviii
Egner, Helga, li
Egypt, 81
Eidgenössische Technische Hochschule (ETH), vii; context of, viii–ix; courses at, ix–x; development of the polytechnic, xi–xii; elective subjects department, x; ETH and the University, xiv; Jung’s professorship at, xxxiii; new building at, x–xi; psychology at ETH, xii–xiii; Zurich Archives, lii
Einstein, Albert, xii
Elements of Psychophysics (Fechner), 29
Elgonyi in Kenya, 95n306
Ellis, Havelock, 121n354
Enabling Act, li
enantiodromia, 103; Heraclitus’s principle of, 103
Enderle-Burcel, Gertrude, lii
Enlightenment, 6, 19
enthusiasm, 117
Essai analytique (Bonnet), 23, 24
ETH. See Eidgenössische Technische Hochschule (ETH)
evil spirits, circle protecting against, 82
Exercitia Spiritualia (Ignatius of Loyola), xxvi–xxvii
An Experiment with Time (Dunne), 75
extraversion, 86, 88, 89

faculty psychology, 8n74
Fall of Man, 64
fall of the angels, 64
Falzeder, Ernst, xvii
fasting, 54
Faust (Goethe), xlv, 135, 135n367
Faust, Johann Georg, 79n279, 134n369
Fay, Carolyn, li
Fechner, Gustav Theodor, xxxv, xxxvi, 29–32, 29n150, 30n151, 30n154, 31n155
Fechner-Weber law, 30
Federal Institute of Technology (ETH): courses at, ix–x; development of polytechnic, xi–xii; elective subjects department, x; Jung lectures at, xix–xx; psychology at, xii–xiii; significance of ETH for C. G. Jung, xiv–xv. See also Eidgenössische Technische Hochschule (ETH)
Ferenczi, Sándor, liii
Fierz, Hans Eduard, lvi
Fierz, H. K., xv
Fierz-David, Linda, 5n67
First World War, 59, 60
Fischer, Thomas, lii
Flournoy, Théodore, xxxiv, xlvi, liii, 99–100, 100n320, 100n321, 103, 105, 105n327, 107, 110–11, 128–29
Flüe, Niklaus von, xxxiv, 133–34, 133n361, 134n362
Foote, Mary, xxxi

*Force and Matter* (Büchner), 27

Fürst-Nietzsche, Elisabeth, 26, 47n201, 48n202

Foundation of the Works of C. G. Jung, lii

France, Anatole, 23, 23n124

Franco-Russian Alliance, lxiii

Franz, Marie-Louise von, li, lix

Frederick the Great, 19

Freemasons, 108, 109

French Revolution, 26–27, 29, 35, 35n168

Freud, Sigmund, xxi, xxiii, xxxiii, xxxvi, xxxviii, xlviii, lxxii, lxix, 129; *Interpretation of Dreams*, 100n320; theories, 129, 130

Fritz, Peter, lii

Frobenius, Leo Viktor, 81, 81n284

*From India to the Planet Mars* (Flournoy), xxi, xxxiv, 99–100

Führer principle, lix

fundus, 80

Furlotti Family Foundation, li

Furlotti, Nancy, li

*The Future of an Illusion* (Freud), 130

Galilei, Galileo, xi

Gasser, Michael, lii

German Idealism, xxi, xxxiii

Germanification, ix

German Seminar of 1931, 98n316

Gessner, Conrad, xi

Gestapo, lii

ghostlike world, 64

ghost(s), 40–41, 72; affects, ideas or dreams, 94–95; appearance of, 86–87; autonomous figures, 85, 86–87; dark principle *ayik*, 98; diagram, 90; invocation of, 80; primitives and, 94–95; protective spirit Léopold and Hélène, 104–5; psychic background, 76–78; stories of two women, 129; visions of, 68–69; word *selelteni*, 41n188

Glaus, Beat, xvii, li

globus cruciger, early power, 93

Gnosticism, xxiv

God: concept of, 117; *deus absconditus* (hidden), 134, 134n363; Godhead, 31, 94; names of, 79–80

Gods, Hebrew, 79–80

Goethe, Johann Wolfgang von, xxi, xxxiv, xlvi, 109, 134–35, 135n366, 135n367

Goldschmid, Harry R., 62n236

Gonsa, Erika, lii

Göring, Hermann, liii, lxv

Göring, Matthias, liii, lii, lixvi

Graf-Nold, Angela, xvii, lii

Gurdjieff, George Ivanovich, 60n233

Guyer, Paul, 73n263

Hall, G. Stanley, xxxv, xxxvi

hallucinations, 53

Hamilton, William, 16–17, 16n103

Hannah, Barbara, xvi, xxix–xxxi, li, liii, 20n114, 60n233, 62n237, 68n258, 85n293, 89n295

Harding, Esther, lix

Harris, Judith, li

Harrvey, Rita, 124n356

Hartley, David, 9, 9n79, 16, 16n101, 29


healing, religion and, 11–12

Health Humanities Centre, lii

healthy-mindedness, 87, 87n294

heart cramp, 52

Hegel, Georg Wilhelm Friedrich, xl, xlviii, 14, 14n91, 14n92, 14n93, 35, 35n171

Hein, Albert, 75, 75n271

Heimsoth, Karl-Günther, li

Helmholtz, Hermann von, xii, xxxv, xxxvi

Heraclitus, 25n136, 103, 103n322

Herbert, Johann Friedrich, 29, 29n148

Herder, Johann Gottfried von, 109, 109n338

Hesse, Hermann, xix

Hesychastes, Johannes, 65n249
Heyer, Gustav Richard, lix, lxviii
Hindenburg, Paul von, lv, lxi
*History of the Psycho-Analytic Movement* (Freud), xxxvii
Hitler, Adolf, lv, lviii, lxiv, lxviii
Hoerni, Ulrich, vii, li, lii
Holy Trinity, 134
Horus, four sons of, 81
Huber, Christian, lii
Hugo, Victor, 104, 104n324, 107, 109, 110
human intelligence, abstract sphere, 92–93
human psyche, 72
human soul, conception, 28
Hume, David, xlviii, 15–16, 29
Husserl, Edmund, lxii
*Hypnerotomachia Poliphili* (Colonna), 4–5
hysteria, 123
Iagher, Matei, lii
I-Ching, xxv
Ignatius (Saint) of Loyola, xvin31, xxvi–xxvii, 138n372
Illuminati, 108, 109
imago, term, 76
Indian philosophy, 24
Indian Science Congress Association, lxix, lxvi
inner images, autonomous contents, 76–77
instinct, concept of, 16
Institute for Specialist Teachers of Math and Science, xii
Institute for the History of Medicine, lii
Institute of Archaeology, lxix
Institute of Medical Psychology, lxiv, lxvii
International Association for Analytical Psychology, li
International General Medical Society for Psychotherapy, lxxiv, lx xv
International General Medical Society for Psychotherapy (IGMSP), lvi–lviii, lx–lxiv
International Medical Congress for Psychotherapy, 119n351
International Psycho-Analytical Association, lxvi
*Interpretation of Dreams* (Freud), 100n320
*Introduction to Zen-Buddhism* (Suzuki), lxv
intuition, 73
Islam, 3, 133
Jacobi, Jolande, lxxvi
James, William, 26n138, 37, 37n179, 56, 56n224, 87n294, 92n294, 105
Janet, Pierre, xxxvi, xxxvii, 36n174, 37, 37n177, 112n344
Jones, Ernest, lxvi
*Joseph Balsamo* (Dumas), 56, 107
Joyce, James, lxvi
Jung, Andreas, li
Jung, C. G., vii; anecdotes in lectures, xlviii–xlviii; chronology of career events, lv–lxvi; Collected Works (CW), xvi; concept of the imago, 76n275; contents of lectures, xx–xxvii; distinction between archetypes *stricto sensu*, 118n347; dream interpretation, 74n268; *Gesammelte Werke* (GW), xvi; impossible in psychology, xl–xli; language of lectures, xx; modern psychology, xxxviii–xxxix; notes on lectures, xv–xvi; psychology as conscious science, xlii–xliii; publication of the lectures, xvi–xviii; self and personality, xlii; seminars, viii; significance of ETH for, xiv–xv; as “titulary” professor, vii–viii, lxii
Jung, Emma, lx, lxxiii
Jung Family Archives, li
Jung, Franz, li
Jung, Peter, li
*Jung Speaking*, xlvi, liii, 29n147, 31n156, 36n172, 37n179, 119n351
*Just So Stories* (Kipling), 17
Kant, Immanuel, xxxiv, xxxix, xxxvii, xlii, xlviii, 7n72, 9–10, 9n80, 12–13,
Kant, Immanuel (continued), 15, 15n97, 32, 33n162, 36n172; A/B system, 73n264; Anthropology from a Pragmatic Point of View, 10n82; Dreams of a Spirit-Seer, 42, 42n189, 108n334; Kantianism, 8n72; Metaphysical Foundations of Natural Science, 10n81; point of reference, 20–21; time and space, 73, 73n263
Karthaus, Otto, xv, xxix
Katz, Fanny Bowditch, xiv
Kaufmann, Bettina, lii
Kena Upanishad, 83, 84
Kerner, Justinus, xxi, xxxiii, xxxiv, 38, 38n183, 39–41, 39n185, 39n186, 42n189, 47, 48n202, 54–57, 54n213, 57n227, 59, 63, 127–28
Kipling, Rudyard, 17, 17n104
Kirsch, James, lxi
Klages, Ludwig, 32
Klaus, Brother, 133–34, 133n361. See also Flüe, Niklaus von
Kluger-Nash, Nomi, lii
Knickerbocker, H. L., lxxiii
Knigge, Adolph Freiherr, 109, 109n337
Kosumi, Gemmo, lii
Kranefeldt, W. M., lx
Kretzschmer, Ernst, lvi
Krüger, Felix, 13, 13n90
Kundalini seminar, xvii
Kundalini Yoga, xxvi
Kyburz, Mark, lii

Laber, Gerhard, lii
La Mettrie, Julien Offray de, 19–20, 19n107, 19n108, 23
Lamprecht, Karl Gotthard, 37n180
Lang, Josef, xix
Laplace, Simon, xi
La Rosa, Leo, li
L’Atlantide (Benoit), 26
Lay, Wilfred, xlv
League of Nations, lxxii
lectures: contents of, xx–xxvii; History of Modern Psychology (Vol. 1), xx–xxvii; Modern Psychology and Dreams (Vol. 3), xxiii–xxiv; Psychological Typology (Vol. 4), xxiv; Psychology of Alchemy (Vol. 8), xxvii; Psychology of Consciousness and Dream Psychology (Vol. 2), xxii–xxiii; Psychology of the Unconscious (Vol. 5), xxiv–xxv; Psychology of Yoga and Meditation (Vol. 6), xxv–xxvi; Spiritual Exercises of Ignatius of Loyola (Vol. 7), xxvi–xxvii
Leibniz, Gottfried Wilhelm, xxxiv, xlviii, 6–7, 6n68, 7n72, 9n77, 10, 11, 11n83, 12, 32n158
Leitner, Marina, lii
Lejeune, Père Laul, 98n314
Letters on the Aesthetic Education of Man (Schiller), xxiv
L’Homme Machine (La Mettrie), 20
Liébeault, Ambroise-Auguste, xxxiii, 37, 37n178
Liebscher, Martin, xvii, lii
life circle, 58
life-sphere, 62; illustration of, 65–66; Seeress, 65–66
light, octagonal, as symbol, 99
L’Île des Pingouins (Penguin Island) (France), 23
lilia pedibus destrue (destroy the lily), 108
Locarno Treaties, lxv
Locke, John, xlviii, 15n96, 15n97
Louis XIV, 92, 92n301
Louis XVI, 108n333
lunar cycle, 62
Luther, Martin, 134n363
Malnutrition, 54
McCormick, Harold, 130n357
McCormick, Harold Fowler, lxix
magic, 70
magic circle, 63, 79–81
magnetic sleep, 53–54, 53n208
Mahayana Buddhism, 66, 66n254
Maillard, Christine, lii
Maine de Biran, Marie François Pierre Gonthier, 36, 36n173
Malnutrition, 54
Man a Machine (La Mettrie), 23
mandala(s), 80n281, 81, 91, 99, 128; Egyptian, 91n297; Maya and Indian, 91n297; principle of eight, 82n287; term for circle, 69; turquoise on, 81–82
Manichaeism, 59
Martin, Steve, lii
Mayan “Temple of the Warriors”, 81–82
Medicus, Fritz, vii
meditation, psychology of, xxv–xxvi
mediumistic phenomena, 53
Meier, C. A., xiii, li
melancholia, 54
Memories (Jung), xlv, liii, 95n306
memory, 86
Mesmer, Franz Anton, 54n213
mesmerism, xxxiii
Metaphysical Foundations of Natural Science (Kant), 10
Meyer-Amden, Otto, 99, 99n317
Michelangelo, xi
Mill, James, 9
Mill, John Stewart, 9
minute perceptions, 7
mob psychology, 96
modern psychology, xxxiii, xxxviii, 106; dreams and, xxiii–xxiv; history of, xx–xxi
“Modern Psychology” lectures, 2
moon ring, 58, 59
Morgan, Christiana, lv, lxi
Morgenstern, Christian, 22, 22n122
Morris, Earl H., 82n287
Mother Earth, 31
MSST Foundation, li
Müller, Catherine-Elise, xlvii, 100n320.
See also Smith, Hélène (pseudonym)
Müller, Johannes, xxxv
Munchhausen psychology, xliii
Mysterium Coniunctionis, xxvii
mystical participation, 95, 95n307
mythology, 64
Näf, Hans, lxxiii
Nagy, Marilyn, xlv
Nanjing Massacre, lx
National Council, ix
National Socialism, lxi, lxii, 2
National Socialists, lv, lxii
Nazi Germany, lv, lxxii
Neumann, Erich, lxi
neurosis, 87, 135–36
Newton, Isaac, xi, lxxv
New York Analytical Psychology Club, lxvii
Niehus, Daniel, lii
Nietzsche, Friedrich, xxi, xxxiii, xxxiv, xxxix, xliii, xlviii, lxxiii, 26, 26n142, 46–48, 46n199, 48n202, 62, 131, 135–36
Ninth International Medial Congress for Psychotherapy, lxix
normality, 78; concept of, 87
numbers: 10 and 17, 67; conception of, 60–61
Nuremberg Laws, lxxiii
nyingi, 60
nyingi sana, 60
objectivism, 117
obscure representations, 12–13
octagonal light, symbol, 99
omphaloscopy, 65n249
On Human Relations (Knigge), 109
On the History of the Psycho-Analytic Movement (Freud), xxxv
orbis terrarum, 134
Ossietzky, Carl von, lxiv
Österreichische Gesellschaft für historische Quellenstudien, lii
Paracelsus, lxvi, 95
Paramahansa Upanishad, 82, 82n290
parapsychology, 53, 75n272, 114
participation mystique, 95, 95n307
Paul & Peter Fritz Agency, lii
Pauli, Wolfgang, xv, xxxiii, lxvii
Pawlow, Ivan, lxv
Peck, John, lii
perceptions, 57, 60–61; clairvoyant, 67–69; extrasensory, 72; minute, 7; as opportunities, 7; as representations, 6–7; time and space, 72–74; unconscious, 11
perceptions insensibles, 6, 11
Perikles, xi
Perry, James De Wolf, lxvii
personalism, 117, 121–22, 130, 132
petites perceptions, 6, 11
Phanê group, lii
Philemon Foundation, xvii, li, lii
philosophy, Hegel and, 14, 35
The Philosophy of the Unconscious
(Hartmann), 35n171
Philp, Howard, lxiv
Piper, Leonora, 56–57, 56n224, 65, 65n247
Pius XII (Pope), 133n361
plagiarism, 26
Planet Mars. See From India to the
Planet Mars (Flournoy)
plexus solaris, 65n248
point de repère, 20–21
point of reference, 20–21
prâna, 25
practical philosophy, 8n76
Prieswerk, Helene, xlv, xlvn55, 38n183, 79n278
Priestley, Joseph, 9n79, 16, 16n101
primitives, 92; affects, ideas or dreams, 94–95; classification system, 96–97; customs of, 95–96; medicine man of tribe, 96–97; Negroes in the Congo, 118; own “I”, 97–98
Princeton University Press, lii
principium individuationis, xxxix
Principles of Psychology (James), 37
Priviero, Tommaso, lii
Proclus, 25, 25n137
Prohibition repeal in United States, lii
Protestant, 6
Protocols of Aniela Jaffé’s interviews
with Jung, liv
psyche: conscious, 77–78; human, 72; neurotic state, 77; quality of, 77; time and, 74
Psyche (Carus), 32
psychiatry, 85
psychic being, “Seeress of Prevorst” example, 75
psychic center, symbols of, 86
psychic dissociation, 123
Psychological Club, xvi
Psychological Types (Jung), xlix, liv
psychological typology, xxiv
Psychologies of 1933 (Clark University), 1
psychology: of alchemy, xxvii; consisting of good stories, 88; field of, 1; primitive, 79, 118; sequence of development of, 19; term, 12; of the unconscious, xxiv–xxv; Wolff defining, 8n73; yoga and meditation, xxv–xxvi
Psychology Club, xvii, xix
Psychology Fund, xiii
psychophysic, 28–29
psychotherapy, xiv, xxxvii, lvii
Puységur, Armand de, 53n208
Quimby, Phineas, xxxiii
receptaculum animorum, 59, 64
Reformation, xxxiii
Reichstag fire, lv
Reichstein, Thadeus, xv
Reid, Thomas, 16–17, 16n102, 17n105
relative objectivation, 117
Renaissance, 4, 4n62, 5
representations, sensations and, 15–16
Ribi, Alfred, li
Ribot, Théodule Armand, xxxv, 36, 36n174, 36n176, 37n177
Rider Haggard, Sir Henry, 26, 26n140
Rockefeller, Edith, 130n357
Rockefeller, John D., xxi, xxxiv, lxix
Rockefeller, John D. Sr., 130–31, 130n357, 131n358
Rodin’s “The Thinker“, 96
Rohn, Arthur, vii
Roosevelt, Franklin D., lvi, lxviii
Rosarium Philosophorum, xxvii
Rosenthal, Hugo, lx
Rousseau, Jean-Jacques, 23, 23n125, 35n169,
running counter, principle of, 103
Sachs, Hanns, xxxvi

*sacrificium intellectus*, 138

Saint Anthony, 95, 95n305

salvation, 28

Salvation Army, 93

Salvationist Soldier, 93n302

Sanzio, Rafael, xi

Schaller, Quentin, lii

Schärf, Rivkah, xv, xxix, lii, 85n293,
91

Schelling, Friedrich Wilhelm Joseph
Ritter von, xxxiv, 14–15, 14n93,
15n94, 32, 32n158

schizophrenia, 123

Schlumpf, Doris, 71n261

Schmid, Karl, xv, 85n293

Schmid, Marie-Jeanne, xv, xxix, xxxi

Schmidgall, Johann, 39n186

Schopenhauer, Arthur, xli, xlvi,
xxxiii, xxxix, xxxvii, 24, 24n129,
33–34, 33n162, 35n171, 36n172,
131; comparing human condition to
tree, xlii; events in dreams, 34n164;
on intellect, 34n166; man’s egotism,
132n359; natural science, 34n165

Schrödinger, Erwin, lviii

Schuschnigg, Kurt, lxi

Scary, Susan, 23

seances, 103, 104

second sight, 41, 42, 51

Secret Committee, xxxvii

Seel, Gudrun, li

“Seeress of Prevorst”, 124; diagram
and, 127–29; dreams of, 39–40,
43–44, 48, 51–52; example of,
71–72, 75–76, 85, 86, 114, 116;
vision of spheres, 62–65. See also
Hauffe, Friederike

*The Seeress of Prevorst* (Kerner), xxi,
xxxiv, xxxv, liv, 38, 39

self-appearance, 30, 31

self-consciousness, 50, 112

Semper, Gottfried, x

sensations: representations and,
15–16; of taste, 22

sentiment d’incomplétude, 112, 113

Serina, Florent, lii

seven (7), 63

seventeen (17), 67

shadow consciousness, 111–12,
111n343, 117

Shamdasani, Sonu, xvii, xlv, lii

She (Rider Haggard), 26

*Shri-Chakra-Sambhāra Tantra*, xxv

Sidler, Eduard, xv, xxix, xxx, 20n114,
78n276, 79n277, 79n278, 82n290,
83n291, 85n293, 92n298, 96n312,
97n313, 98n315, 99n318

Skues, Richard, li

sleep-waking state, 53–54, 53n208

Smith, Hélène (pseudonym) xlvii:
background, 99–101; case of,
128–29, 139; fear of world, 101;
Flournoy book, 99–100; protective
spirit Léopold, 104–5, 107, 109–11,
115, 116; séances, 103–4; spiritu-
alism, 102; success in life, 101–2;
visions, 101, 102–3, 105

Society of Heirs of C. G. Jung, lii

solar plexus, 65n248

somnambulism, 53, 102, 103, 128,
130

space: concepts of, 72–74, 85; on
diagram, 90

spiritualism, xxi, xxvi, xxxiv, 36n173,
102

Stadler, August, xii

star circle, 58, 62–63

Steiner, Rudolf, 21, 21n120, 22n121,
22n122, 24, 24n128

Stewart, Dugald, 17–18, 17n103,
17n105, 18n106

Stifter, Adalbert, 52, 52n207

Stutz-Meyer, Lucie, xv, xxix, li

subject, consciousness of, 112–14

subjectivism, 117, 121, 136

subtle body, 24, 25

*sulcus primigenius*, 80

Summer Olympics in Berlin, lxvi

sun circle, 57, 58

sun ring, 58

sun-sphere, 66, 69, 86; circles or
rings, 57n227; dream ring, 58; life
circle, 58; peculiar circle, 78–84;
vision of, 57–61, 62–65. See also
mandala(s)
sun wheels, 80–82
superordinate psychic connection, 31
Suzuki, Daisetz Teitaro, lxxv
swastika, 58, 93
Swedenborg, Emanuel, 108, 108n334

*tabula rasa*, 20, 23, 45
*Tabula Smaragdina*, xxvii
Talavâkara Upanishad, 83
Tanner, Louise, xv
*Telegraph* (newspaper), 76
Temple of the Chac Mool, 82n287
Temple of the Warriors, 81–82
ten (10), 67
Tenth International Medical Congress for Psychotherapy, lxxii
Tetens, Johann Nikolaus, 8–9, 8n77, 9n78
tetramorph, 81
Thirteenth Congress of the German Psychological Society, 13
thought withdrawal, 86
Thousand Mark Ban, lvii
time: concepts of, 72–74, 85; on diagram, 90
Torabi, Josh, lii
totaliter aliter (entirely other), 120
*Traité des Sensations* (Condillac), 20–21
*Transformations and Symbols of the Libido* (Jung), xlvi, liv
transformed sensation, 21
treatment, 120
Trinity, lxxv, 133n361, 134

unconscious: Carus on, 32; psychology of the, xxiv–xxv
unconscious perceptions, 11
unconsciousness: of subject, 112; term, 32n158
University of Basel, xv
University of Leipzig, 13
University of Strasbourg, lii
University of Zurich, xiv, xix, lii
Vajrayana Buddhism, 66n254

Versailles Treaty, lxiii, lxv, lxvii
Vischer, Friedrich Theodor, xv
tions, 57; Hélène Smith, 101, 102–3; Trinity, 134. See also dream(s)
Voegeli, Yvonne, lii
Voltaire, 19
von Hartmann, Eduard, xxxiii, xxxv, xxxvi, 33, 35, 35n171, 36n172
von Humboldt, Alexander, xi

Wagner, Richard, x
war, 74
Watt, James, xi
Weber, Ernst Heinrich, xxxv, 30n152; Weber’s law, 30, 30n153
Weisshaupt, Adam, 109
Weizsäcker, Adolf, lvii
Welsh, Elizabeth, xxix, xxx
Wolff, Christian August, 7–8, 7n72, 8n73, 8n74, 8n75, 15, 32n158
Wood, Allen W., 73n263
Wooden Age, 81
Woodroffe, Sir John, xxv. See also Avalon, Arthur (pseudonym)
Woolfson, Tony, lii
Work Order Act, lix
The World as Will and Representation (Schopenhauer), 33
world events chronology, lv–lxxvi
Wreschner, Arthur, xii
Wundt, Wilhelm, xxxv, xxxvi, 9, 9n78, 29
Yoga Sûtrá (Patanjali), xxv, lxiv

yoga, 54; psychology of, xxv–xxvi

Zarathustra (Nietzsche), lix, lxiii, 46–47, 131n358, 136, 136n371
Zeller, Eduard, xxxvi
*Zentralblatt für Psychotherapie* (journal), lii, lx
Zhou, Dangwei, lii
Zimmer, Heinrich, lvii
Zofingia lectures, xlv
Zurich University Hospital, xiv

For general queries, contact webmaster@press.princeton.edu