# TABLE OF CONTENTS

**EDITORIAL NOTE**  
v

**LIST OF PLATES**  
xii

## I

**The Role of the Unconscious**  
3  
Translated from "Über das Unbewusste," *Schweizerland* (Zurich), IV (1918).

**Mind and Earth**  
29  
Translated from "Seele und Erde," *Seelenprobleme der Gegenwart* (Zurich: Rascher, 1931).

**Archaic Man**  
50  
Translated from "Der archaische Mensch," *Seelenprobleme der Gegenwart* (Zurich: Rascher, 1931).

**The Spiritual Problem of Modern Man**  
74  
Translated from "Das Seelenproblem des modernen Menschen," *Seelenprobleme der Gegenwart* (Zurich: Rascher, 1931).

## II

**The Love Problem of a Student**  
97  
Translated from an unpublished ms. (1922?).

**Woman in Europe**  
113  
CONTENTS

The Meaning of Psychology for Modern Man 134
Translated from "Die Bedeutung der Psychologie für die Gegenwart," Wirklichkeit der Seele (Zurich: Rascher, 1934).

The State of Psychotherapy Today 157

III

Preface to Essays on Contemporary Events 177
Translated from Vorwort to Aufsätze zur Zeitgeschichte (Zurich: Rascher, 1946).

Wotan 179
Translated from "Wotan," Neue Schweizer Rundschau (Zurich), n.s., III (1936).

After the Catastrophe 194
Translated from "Nach der Katastrophe," Neue Schweizer Rundschau (Zurich), n.s., XIII (1945).

The Fight with the Shadow 218

Epilogue to Essays on Contemporary Events 227
Translated from Nachwort to Aufsätze zur Zeitgeschichte (Zurich: Rascher, 1946).

IV

The Undiscovered Self (Present and Future) 245
Translated from Gegenwart und Zukunft (Zurich: Rascher, 1957).

1. The Plight of the Individual in Modern Society, 247

viii
CONTENTS

2. Religion as the Counterbalance to Mass-Mindedness, 256
3. The Position of the West on the Question of Religion, 263
4. The Individual’s Understanding of Himself, 269
5. The Philosophical and the Psychological Approach to Life, 284
6. Self-Knowledge, 293
7. The Meaning of Self-Knowledge, 302

V

Flying Saucers: A Modern Myth of Things Seen in the Skies 307
Translated from Ein moderner Mythus: Von Dingen, die am Himmel gesehen werden (Zurich and Stuttgart: Rascher, 1958).

Preface to the First English Edition, 309
Introductory, 311
1. Ufos as Rumours, 314
2. Ufos in Dreams, 330
3. Ufos in Modern Painting, 383
4. Previous History of the Ufo Phenomenon, 401
5. Ufos Considered in a Non-Psychological Light, 413
Epilogue. 418

VI

A Psychological View of Conscience 437
Translated from “Das Gewissen in psychologischer Sicht,” in Das Gewissen (Studien aus dem C. G. Jung-Institut, VII; Zurich: Rascher, 1958).

Good and Evil in Analytical Psychology 456
CONTENTS

Introduction to Toni Wolff’s Studies in Jungian Psychology
Translated from the Vorrede to Wolff, Studien zu C. G. Jung’s Psychologie (Zurich: Rhein, 1959).

VII

The Swiss Line in the European Spectrum
Translated from “Die Bedeutung der schweizerischen Linie im Spektrum Europas,” Neue Schweizer Rundschau (Zurich), XXIV (1928).

The Rise of a New World
Translated from “Der Aufgang einer neuen Welt,” Neue Zürcher Zeitung (Zurich), 1930.

La Révolution Mondiale
Translated from “Ein neues Buch von Keyserling,” Basler Nachrichten, XXVIII (1934).

The Complications of American Psychology

The Dreamlike World of India
Originally published in English in Asia (New York), XXXIX (1939).

What India Can Teach Us
Originally published in English in Asia (New York), XXXIX (1939).

APPENDIX

Editorial
Translated from the Zentralblatt, VI (1933).

A Rejoinder to Dr. Bally
Translated from the Neue Zürcher Zeitung, CLV (1934).
## CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Circular Letter</td>
<td>545</td>
</tr>
<tr>
<td>Translated from the <em>Zentralblatt</em>, VII (1934).</td>
<td></td>
</tr>
<tr>
<td>Editorial</td>
<td>547</td>
</tr>
<tr>
<td>Translated from the <em>Zentralblatt</em>, VIII (1935).</td>
<td></td>
</tr>
<tr>
<td>Editorial Note</td>
<td>552</td>
</tr>
<tr>
<td>Translated from the <em>Zentralblatt</em>, VIII (1935).</td>
<td></td>
</tr>
<tr>
<td>Presidential Address to the 8th General Medical Congress for Psychotherapy, Bad Nauheim, 1935</td>
<td>554</td>
</tr>
<tr>
<td>Translated from an unpublished ms.</td>
<td></td>
</tr>
<tr>
<td>Contribution to a Discussion on Psychotherapy</td>
<td>557</td>
</tr>
<tr>
<td>Presidential Address to the 9th International Medical Congress for Psychotherapy, Copenhagen, 1937</td>
<td>561</td>
</tr>
<tr>
<td>Translated from an unpublished ms.</td>
<td></td>
</tr>
<tr>
<td>Presidential Address to the 10th International Medical Congress for Psychotherapy, Oxford, 1938</td>
<td>564</td>
</tr>
<tr>
<td>Written in English; not previously published.</td>
<td></td>
</tr>
</tbody>
</table>

**BIBLIOGRAPHY**  

**INDEX**  

xi
THE ROLE OF THE UNCONSCIOUS

To the layman's ears, the word "unconscious" has an undertone of something metaphysical and rather mysterious. This peculiarity, attaching to the whole concept of the unconscious, is primarily due to the fact that the term found its way into ordinary speech as a designation for a metaphysical entity. Eduard von Hartmann, for instance, called the unconscious the "Universal Ground." Again, the word was taken up by occultism, because people with these leanings are extremely fond of borrowing scientific terms in order to dress their speculations in a "scientific" guise. In contradiction to this, the experimental psychologists, who for a long time regarded themselves—not unjustly—as the representatives of the only truly scientific psychology, adopted a negative attitude towards the concept of the unconscious, on the ground that everything psychic is conscious and that consciousness alone deserves the name "psyche." They admitted that conscious psychic contents showed varying degrees of clarity, some being "brighter" or "darker" than others, but the existence of unconscious contents was denied as being a contradiction in terms.

This view stemmed very largely from the circumstance that work in the laboratory was confined exclusively to "normal" subjects, and also from the nature of the experiments themselves. These were concerned so far as possible with the most elementary psychic processes, while the investigation of the more complex psychic functions, which by their very nature do not lend themselves to experimental procedures based on exact measurement, was almost entirely absent. But a factor far transcending both these reasons in importance was the segregation

---

1 [Originally published as "Ueber das Unbewusste," Schweizerland: Monatshefte für Schweizer Art und Arbeit (Zurich), IV (1918), no. 9, 464–72, and no. 11–12, 548–58.—Editors.]
of experimental psychology from psychopathology. In France, ever since the time of Ribot, psychologists had kept an alert eye on abnormal psychic phenomena, and one of their most eminent representatives, Binet, even made the pronouncement that the pathological psyche exaggerated certain deviations from the normal which were difficult to understand, and, by throwing them into relief, made them more comprehensible. Another French psychologist, Pierre Janet, working at the Salpêtrière, devoted himself almost exclusively and with great success to the study of psychopathological processes. But it is just the abnormal psychic processes which demonstrate most clearly the existence of an unconscious. For this reason it was the medical men, and above all the specialists in the field of psychic illnesses, who supported the hypothesis of the unconscious and defended it most vigorously. But whereas in France psychology was considerably enriched by the findings of psychopathology and was led to accept the notion of "unconscious" processes, in Germany it was psychology that enriched psychopathology, supplying it with a number of valuable experimental methods—without, however, taking over from psychopathology its interest in pathological phenomena. This explains in large part why psychopathological research underwent a different development in German science from that followed in France. It became—except for the interest it aroused in academic circles—a task for the medical practitioner, who by his professional work was compelled to understand the complex psychic phenomena exhibited by his patients. In this way there came into being that complex of theoretical views and practical techniques which is known as "psycho-analysis." The concept of the unconscious underwent a broad development in the psychoanalytic movement, far more so than in the French school, which was more concerned with the various forms in which unconscious processes manifested themselves than with their causation and their specific content. Fifteen years ago, independently of the Freudian school and on the basis of my own experimental researches, I satisfied myself as to the existence and significance of unconscious processes, indicating at the same time the methods by which these processes might be demonstrated. Later, in collaboration with a number of my pupils, I also demonstrated the significance of unconscious processes in the mentally insane.
THE ROLE OF THE UNCONSCIOUS

3 As a result of this—at first—purely medical development the concept of the unconscious took on a coloration derived from the natural sciences. It has remained a purely medical concept in the Freudian school. According to the views of this school, man, as a civilized being, is unable to act out a large number of instinctive impulses and wishes, for the simple reason that they are incompatible with law and morality. In so far, therefore, as he wants to adapt himself to society, he is obliged to suppress these wishes. The assumption that man has such wishes is altogether plausible, and the truth of it can be seen at any time by every individual with a little application of honesty. But this insight amounts as a rule only to the general statement that socially incompatible and inadmissible wishes exist. Experience shows, however, that the facts are quite different when we come down to individual cases. It then proves, remarkably enough, that very often, as a result of the suppression of an inadmissible wish, the thin wall between wishing and being conscious of the wish is broken, so that the wish becomes unconscious. It is forgotten, and its place is taken by a more or less rational justification—if, indeed, any motivation is sought at all. This process, whereby an inadmissible wish becomes unconscious, is called repression, as distinct from suppression, which presupposes that the wish remained conscious. Although repressed and forgotten, the incompatible content—whether it consist of wishes or of painful memories—nevertheless exists, and its unperceived presence influences the conscious processes. This influence expresses itself in the form of peculiar disturbances of the conscious, normal functions; we call these disturbances nervous or psychogenetic disturbances. The remarkable thing is that they do not confine themselves to purely psychological processes but extend also to physiological ones. In the latter case, as Janet emphasizes, it is never the elementary components of the function that are disturbed, but only the voluntary application of the function under various complex conditions. For instance, an elementary component of the nutritive function consists in the act of swallowing. If choking were regularly to occur whenever food in solid or liquid form was taken, then it would be an anatomical or organic disturbance. But if the choking occurred only in the case of certain foods or at certain meals, or only in the presence of certain persons, or only in certain moods, then it would be a
nervous or psychogenic disturbance. The psychogenic disturbance therefore affects merely the act of eating under certain psychological and not physical conditions.

4 Such disturbances of physiological functions are particularly frequent in hysteria. In another, equally large group of illnesses which French doctors call psychasthenia, their place is taken by purely psychological disturbances. These can assume a great variety of forms, such as obsessional ideas, anxiety states, depressions, moods, fantasies, pathological affects and impulses, and so on. At the root of all these disturbances we find repressed psychic contents, i.e., contents that have become unconscious. On the basis of these purely empirical findings, the concept of the unconscious as the sum-total of all incompatible and repressed wishes, including all painful and repressed memories, gradually took form.

5 Now it is an easily demonstrated fact that the overwhelming majority of these incompatible contents have to do with the phenomenon of sexuality. Sexuality is a fundamental instinct which, as everyone knows, is the most hedged about with secrecy and with feelings of delicacy. In the form of love, it is the cause of the stormiest emotions, the wildest longings, the profoundest despairs, the most secret sorrows, and, altogether, of the most painful experiences. Sexuality is an important physical and widely ramified psychic function on which the whole future of humanity depends. It is thus at least as important as the function of nutrition, even though it is an instinct of another kind. But whereas we can allow the nutritive function, from the devouring of a simple piece of bread to a guild banquet, to be seen by all eyes in all its variations, and at most must hold it in check because of an attack of intestinal catarrh or a general food shortage, sexuality comes under a moral taboo and has to submit to a large number of legal regulations and restrictions. It is not, like the nutritive function, at the free disposal of the individual. It is therefore understandable that a great many pressing interests and powerful emotions congregate round this question, for as a rule affects are found at places where adaptation is least complete. Furthermore, sexuality, as I have said, is a fundamental instinct in every human being, and this is reason enough for the well-known Freudian theory which reduces everything to sexuality, and sketches a picture of the unconscious which makes it
appear as a kind of lumber-room where all the repressed and
inadmissible infantile wishes and all the later, inadmissible
sexual wishes are stored. Distasteful as such a view is, we must
give it its due if we want to discover all the things that Freud has
smuggled into the concept of sexuality. We shall then see that
he has widened its boundaries far beyond the permitted limits,
so that a better word for what he actually means would be
"Eros" in the old, philosophical sense of a Pan-Eros who per-
meates all nature as a creative and procreative force. "Sexuality"
is a most unhappy expression for this. But, such as it is, the con-
cept of sexuality has now been coined and appears to have such
definite limits that one even hesitates to use the word "love" as
a synonym. And yet Freud, as can easily be shown from numer-
ous passages in his writings, very often means "love" when he
speaks merely of sexuality.

The whole Freudian movement has settled firmly for the
sexual theory. There is certainly no unprejudiced thinker or in-
vestigator who would not instantly acknowledge the extraordi-
nary importance of sexual or erotic experiences and conflicts.
But it will never be proved that sexuality is the fundamental in-
inst and the activating principle of the human psyche. Any
unprejudiced scientist will, on the contrary, admit that the
psyche is an extremely complex structure. Though we can ap-
proach it from the biological standpoint and seek to explain it in
terms of biological factors, it presents us with a great many other
puzzles whose solution makes demands which no isolated science,
such as biology, is in a position to satisfy. No matter what in-
stincts, drives or dynamisms biologists may postulate or assume
both now and in the future, it will assuredly be quite impossible
to set up a sharply defined instinct like sexuality as a funda-
mental principle of explanation. Biology, indeed science in gen-
eral, has got beyond this stage: we no longer reduce everything
to a single manifest force, as the earlier scientists did with
phlogiston and electricity. We have learned to employ a modest
abstraction, named energy, as an explanatory principle for all
quantitative changes.

I am convinced that a truly scientific attitude in psychology
must likewise lead to the conclusion that the dynamic processes
of the psyche cannot be reduced to this or that concrete instinct
—we should merely find ourselves back at the stage of the phlo-
giston theory. We shall be obliged to take the instincts as constituent parts of the psyche, and then abstract our principle of explanation from their mutual relationship. I have therefore pointed out that we would do well to posit a hypothetical quantity, an "energy," as a psychological explanatory principle, and to call it "libido" in the classical sense of the word, without harbouring any prejudice with regard to its substantiability. With the help of such a quantity, the psychodynamic processes could be explained in an unobjectionable manner, without that unavoidable distortion which a concrete ground of explanation necessarily entails. Thus, when the Freudian school explains that religious feelings or any other sentiments that pertain to the spiritual sphere are "nothing but" inadmissible sexual wishes which have been repressed and subsequently "sublimated," this procedure would be equivalent to a physicist's explanation that electricity is "nothing but" a waterfall which someone had bought up and piped into a turbine. In other words, electricity is nothing but a "culturally deformed" waterfall—an argument which might conceivably be raised by the Society for the Preservation of Wild Nature but is hardly a piece of scientific ratio-
cination. In psychology such an explanation would be appropriate only if it could be proved that the dynamic ground of our being is nothing but sexuality, which amounts to saying, in physics, that falling water alone can produce electricity. In that case it could rightly be maintained that electricity is nothing but a waterfall conducted along wires.

So if we reject the exclusively sexual theory of the uncon-
scious and put in its place an energetic view of the psyche, we must say that the unconscious contains everything psychic that has not reached the threshold of consciousness, or whose energy-
charge is not sufficient to maintain it in consciousness, or that will reach consciousness only in the future. We can then picture to ourselves how the unconscious must be constituted. We have already taken cognizance of repressions as contents of the uncon-
scious, and to these we must add everything that we have for-
gotten. When a thing is forgotten, it does not mean that it is extinguished; it simply means that the memory has become sub-
liminal. Its energy-charge has sunk so low that it can no longer appear in consciousness; but, though lost to consciousness, it is not lost to the unconscious. It will naturally be objected that
this is no more than a façon de parler. I would like to make what I mean clear by a hypothetical example. Suppose there are two people, one of whom has never read a book and the other has read a thousand. From the minds of both of them we expunge all memory of the ten years in which the first was merely living and the second was reading his thousand books. Each now knows as little as the other, and yet anyone will be able to find out which of them has read the books and, be it noted, understood them. The experience of reading, though long forgotten, leaves traces behind it, and from these traces the previous experience can be recognized. This long-lasting, indirect influence is due to a fixing of impressions, which are still preserved even when they are no longer capable of reaching consciousness.

Besides things that have been forgotten, subliminal perceptions form part of the contents of the unconscious. These may be sense perceptions occurring below the stimulus-threshold of conscious hearing, or in the peripheral field of vision; or they may be apperceptions, by which are meant perceptions of endopsychic or external processes.

All this material constitutes the personal unconscious. We call it personal because it consists entirely of acquisitions deriving from personal life. Therefore, when anything falls into the unconscious it is taken up in the network of associations formed by this unconscious material. Associative connections of high intensity may then be produced, which cross over or rise up into consciousness in the form of inspirations, intuitions, "lucky ideas," and so on.

The concept of a personal unconscious does not, however, enable us fully to grasp the nature of the unconscious. If the unconscious were only personal, it would in theory be possible to trace all the fantasies of an insane person back to individual experiences and impressions. No doubt a large proportion of the fantasy-material could be reduced to his personal history, but there are certain fantasies whose roots in the individual's previous history one would seek for in vain. What sort of fantasies are these? They are, in a word, mythological fantasies. They are elements which do not correspond to any events or experiences of personal life, but only to myths.

Where do these mythological fantasies come from, if they do not spring from the personal unconscious and hence from the
experiences of personal life? Indubitably they come from the brain—indeed, precisely from the brain and not from personal memory-traces, but from the inherited brain-structure itself. Such fantasies always have a highly original and "creative" character. They are like new creations; obviously they derive from the creative activity of the brain and not simply from its mnemonic activity. We receive along with our body a highly differentiated brain which brings with it its entire history, and when it becomes creative it creates out of this history—out of the history of mankind. By "history" we usually mean the history which we "make," and we call this "objective history." The truly creative fantasy activity of the brain has nothing to do with this kind of history, but solely with that age-old natural history which has been transmitted in living form since the remotest times, namely, the history of the brain-structure. And this structure tells its own story, which is the story of mankind: the unending myth of death and rebirth, and of the multitubinous figures who weave in and out of this mystery.

13 This unconscious, buried in the structure of the brain and disclosing its living presence only through the medium of creative fantasy, is the suprapersonal unconscious. It comes alive in the creative man, it reveals itself in the vision of the artist, in the inspiration of the thinker, in the inner experience of the mystic. The suprapersonal unconscious, being distributed throughout the brain-structure, is like an all-pervading, omnipresent, omniscient spirit. It knows man as he always was, and not as he is at this moment; it knows him as myth. For this reason, also, the connection with the suprapersonal or collective unconscious means an extension of man beyond himself; it means death for his personal being and a rebirth in a new dimension, as was literally enacted in certain of the ancient mysteries. It is certainly true that without the sacrifice of man as he is, man as he was—and always will be—cannot be attained. And it is the artist who can tell us most about this sacrifice of the personal man, if we are not satisfied with the message of the Gospels.

14 It should on no account be imagined that there are such things as inherited ideas. Of that there can be no question. There are, however, innate possibilities of ideas, a priori conditions for fantasy-production, which are somewhat similar to the Kantian categories. Though these innate conditions do not
produce any contents of themselves, they give definite form to contents that have already been acquired. Being a part of the inherited structure of the brain, they are the reason for the identity of symbols and myth-motifs in all parts of the earth. The collective unconscious forms the dark background against which the adaptive function of consciousness stands out in sharp relief. One is almost tempted to say that everything of value in the psyche is taken up into the adaptive function, and that everything useless goes to form that inchoate background from which, to the terror of primitive man, menacing shadows and nocturnal spectres detach themselves, demanding sacrifices and ceremonies which to our biologically oriented minds seem futile and meaningless. We laugh at primitive superstitions, thinking ourselves superior, but we completely forget that we are influenced in just as uncanny a fashion as the primitive by this background, which we are wont to scoff at as a museum of stupidities. Primitive man simply has a different theory—the theory of witchcraft and spirits. I find this theory very interesting and very sensible—actually more sensible than the academic views of modern science. Whereas the highly educated modern man tries to figure out what diet best suits his nervous intestinal catarrh and to what dietetic mistakes the new attack may be due, the primitive, quite correctly, looks for psychological reasons and seeks a psychically effective method of cure. The processes in the unconscious influence us just as much as they do primitives; we are possessed by the demons of sickness no less than they, our psyche is just as much in danger of being struck by some hostile influence, we are just as much the prey of malevolent spirits of the dead, or the victims of a magic spell cast by a strange personality. Only, we call all these things by different names, and that is the only advantage we have over primitive man. It is, as we know, a little thing, yet it makes all the difference. For mankind it was always like a deliverance from a nightmare when the new name was found.

This mysterious background, which from time immemorial peopled the nocturnal shadows of the primeval forest with the same yet ever-changing figures, seems like a distorted reflection of life during the day, repeating itself in the dreams and terrors of the night. Shadowily they crowd round, the revenants, the spirits of the dead, fleeting memory-images risen from the prison
of the past whence no living thing returns, or feelings left behind by some impressive experience and now personified in spectral form. All this seems but the bitter aftertaste from the emptied beaker of the day, the unwelcome lees, the useless sediment of experience. But if we look closer, we discover that this apparently hostile background sends out powerful emissaries which influence the behaviour of primitives in the highest degree. Sometimes these agencies take on a magical, sometimes a religious form, and sometimes the two forms appear inextricably mixed. Both of them are the most important factors in the primitive mentality after the struggle for existence. In them the spiritual element manifests itself autonomously to the primitive psyche—whose reflexes are purely animal—in projected, sensuous form, and we Europeans must sometimes be struck with wonder at the tremendous influence the experience of the spirit can have on primitive man. For him, the sensuous immediacy of the object attaches to spiritual phenomena as well. A thought appears to him, he does not think it; it appears to him in the form of a projected sensuous perception, almost like an hallucination, or at least like an extremely vivid dream. For this reason a thought, for the primitive, can superimpose itself on sensuous reality to such an extent that if a European were to behave in the same way we should say he was mad.

These peculiarities of primitive psychology, which I can only touch lightly on here, are of great importance for an understanding of the collective unconscious. A simple reflection will bear this out. As civilized human beings, we in Western Europe have a history reaching back perhaps 2,500 years. Before that there is a prehistoric period of considerably greater duration, during which man reached the cultural level of, say, the Sioux Indians. Then come the hundreds of thousands of years of neolithic culture, and before that an unimaginably vast stretch of time during which man evolved from the animal. A mere fifty generations ago many of us in Europe were no better than primitives. The layer of culture, this pleasing patina, must therefore be quite extraordinarily thin in comparison with the powerfully developed layers of the primitive psyche. But it is these layers that form the collective unconscious, together with the vestiges of animality that lose themselves in the nebulous abyss of time.

Christianity split the Germanic barbarian into an upper and
THE ROLE OF THE UNCONSCIOUS

a lower half, and enabled him, by repressing the dark side, to domesticate the brighter half and fit it for civilization. But the lower, darker half still awaits redemption and a second spell of domestication. Until then, it will remain associated with the vestiges of the prehistoric age, with the collective unconscious, which is subject to a peculiar and ever-increasing activation. As the Christian view of the world loses its authority, the more menacingly will the “blond beast” be heard prowling about in its underground prison, ready at any moment to burst out with devastating consequences. When this happens in the individual it brings about a psychological revolution, but it can also take a social form.

18 In my opinion this problem does not exist for the Jews. The Jew already had the culture of the ancient world and on top of that has taken over the culture of the nations amongst whom he dwells. He has two cultures, paradoxical as that may sound. He is domesticated to a higher degree than we are, but he is badly at a loss for that quality in man which roots him to the earth and draws new strength from below. This chthonic quality is found in dangerous concentration in the Germanic peoples. Naturally the Aryan European has not noticed any signs of this for a very long time, but perhaps he is beginning to notice it in the present war; and again, perhaps not. The Jew has too little of this quality—where has he his own earth underfoot? The mystery of earth is no joke and no paradox. One only needs to see how, in America, the skull and pelvis measurements of all the European races begin to indiianize themselves in the second generation of immigrants. That is the mystery of the American earth.

19 The soil of every country holds some such mystery. We have an unconscious reflection of this in the psyche: just as there is a relationship of mind to body, so there is a relationship of body to earth. I hope the reader will pardon my figurative way of speaking, and will try to grasp what I mean. It is not easy to describe, definite though it is. There are people—quite a number of them—who live outside and above their bodies, who float like bodiless shadows above their earth, their earthy component, which is their body. Others live wholly in their bodies. As a rule, the Jew lives in amicable relationship with the earth, but without feeling the power of the chthonic. His receptivity to this
seems to have weakened with time. This may explain the specific need of the Jew to reduce everything to its material beginnings; he needs these beginnings in order to counterbalance the dangerous ascendency of his two cultures. A little bit of primitivity does not hurt him; on the contrary, I can understand very well that Freud's and Adler's reduction of everything psychic to primitive sexual wishes and power-drives has something about it that is beneficial and satisfying to the Jew, because it is a form of simplification. For this reason, Freud is perhaps right to close his eyes to my objections. But these specifically Jewish doctrines are thoroughly unsatisfying to the Germanic mentality; we still have a genuine barbarian in us who is not to be trifled with, and whose manifestation is no comfort for us and not a pleasant way of passing the time. Would that people could learn the lesson of this war! The fact is, our unconscious is not to be got at with over-ingenuous and grotesque interpretations. The psychotherapist with a Jewish background awakens in the Germanic psyche not those wistful and whimsical residues from the time of David, but the barbarian of yesterday, a being for whom matters suddenly become serious in the most unpleasant way. This annoying peculiarity of the barbarian was apparent also to Nietzsche—no doubt from personal experience—which is why he thought highly of the Jewish mentality and preached about dancing and flying and not taking things seriously. But he overlooked the fact that it is not the barbarian in us who takes things seriously—they become serious for him. He is gripped by the daemon. And who took things more seriously than Nietzsche himself?

It seems to me that we should take the problem of the unconscious very seriously indeed. The tremendous compulsion towards goodness and the immense moral force of Christianity are not merely an argument in the latter's favour, they are also a proof of the strength of its suppressed and repressed counterpart—the antichristian, barbarian element. The existence within us of something that can turn against us, that can become a serious matter for us, I regard not merely as a dangerous peculiarity, but as a valuable and congenial asset as well. It is a still-untouched fortune, an uncorrupted treasure, a sign of youthfulness, an earnest of rebirth. Nevertheless, to value the unconscious exclusively for the sake of its positive qualities and to regard it as a source of revelation would be fundamentally wrong.
THE ROLE OF THE UNCONSCIOUS

The unconscious is, first and foremost, the world of the past, which is activated by the one-sidedness of the conscious attitude. Whenever life proceeds one-sidedly in any given direction, the self-regulation of the organism produces in the unconscious an accumulation of all those factors which play too small a part in the individual’s conscious existence. For this reason I have put forward the compensation theory of the unconscious as a complement to the repression theory.

The role of the unconscious is to act compensatorily to the conscious contents of the moment. By this I do not mean that it sets up an opposition, for there are times when the tendency of the unconscious coincides with that of consciousness, namely, when the conscious attitude is approaching the optimum. The nearer it approaches the optimum, the more the autonomous activity of the unconscious is diminished, and the more its value sinks until, at the moment when the optimum is reached, it falls to zero. We can say, then, that so long as all goes well, so long as a person travels the road that is, for him, the individual as well as the social optimum, there is no talk of the unconscious. The very fact that we in our age come to speak of the unconscious at all is proof that everything is not in order. This talk of the unconscious cannot be laid entirely at the door of analytical psychology; its beginnings can be traced back to the time of the French Revolution, and the first signs of it can be found in Mesmer. It is true that in those days they did not speak of the unconscious but of “animal magnetism.” This is nothing but a rediscovery of the primitive concept of soul-force or soul-stuff, awakened out of the unconscious by a reactivation of archaic forms of thought. At the time when animal magnetism was spreading throughout the Western world as a regular epidemic of table-turning, amounting in the end to a recrudescence of the belief in fetishes (animation of an inanimate object), Robert Mayer elevated the primitive dynamic idea of energy, which rose up from the unconscious and forced itself on him like an inspiration—as he himself describes—to the level of a scientific concept. Meanwhile, the table-turning epidemic burst its bounds altogether and proliferated into spiritualism, which is a modern belief in spirits and a rebirth of the shamanistic form of religion practised by our remote forefathers. This development of reactivated contents from the unconscious is still going on today,
and during the last few decades has led to a popularizing of the
next higher stage of differentiation—the eclectic or Gnostic sys-
tems of Theosophy and Anthroposophy. At the same time, it
laid the foundations of French psychopathology, and in par-
ticular of the French school of hypnotism. These, in turn, be-
came the main sources of analytical psychology, which now seeks
to investigate scientifically the phenomena of the unconscious—
the same phenomena which the theosophical and Gnostic sects
made accessible to the simple-minded in the form of portentous
mysteries.

It is evident from this development that analytical psy-
chology does not stand in isolation but finds itself in a definite
historical setting. The fact that this whole disturbance or re-
activation of the unconscious took place around the year 1800
is, in my view, connected with the French Revolution. This was
less a political revolution than a revolution of minds. It was a
colossal explosion of all the inflammable matter that had been
piling up ever since the Age of Enlightenment. The official depo-
sition of Christianity by the Revolution must have made a tre-
mendous impression on the unconscious pagan in us, for from
then on he found no rest. In the greatest German of the age,
Goethe, he could really live and breathe, and in Hölderlin he
could at least cry loudly for the glory that was Greece. After that,
the dechristianization of man’s view of the world made rapid
progress despite occasional reactionaries. Hand in hand with
this went the importation of strange gods. Besides the fetishism
and shamanism already mentioned, the prime import was Bud-
dhism, retailed by Schopenhauer. Mystery religions spread
across, including that higher form of shamanism, Christian Sci-
ence. This picture reminds us vividly of the first centuries of our
era, when Rome began to find the old gods ridiculous and felt
the need to import new ones on a large scale. As today, they im-
ported pretty well everything that existed, from the lowest, most
squalid superstition to the noblest flowerings of the human
spirit. Our time is fatally reminiscent of that epoch, when again
everything was not in order, and again the unconscious burst
forth and brought back things immemorially buried. If any-
thing, the chaos of minds was perhaps less pronounced then than
it is today.

As the reader will have remarked, I have omitted to speak
here of the medical aspect of the unconscious, for instance the question of how the unconscious produces nervous symptoms. But I have touched on this question in the earlier pages and can now leave it alone. At all events, I am not getting away from my subject, because psychotherapy is concerned not only with family quarrels, unhappy love-affairs, and the like, but with the question of psychological adaptation in general, and the attitude we are to take towards people and things, and also towards ourselves. A doctor who treats the body must know the body, and a doctor who treats the psyche must know the psyche. If he knows the psyche only under the aspect of sexuality or of the personal lust for power, he knows it only in part. This part has to be known, of course, but the other parts are equally important, and particularly the question I have touched on here concerning the relation between conscious and unconscious. A biologically trained eye is not sufficient to grasp this problem, for in practice it is more than a matter of eugenics, and the observation of human life in the light of self-preservation and propagation is too one-sided. Certainly the unconscious presents us with very different aspects; but so far we have fixed our attention too much on certain outward peculiarities, for instance the archaic language of the unconscious, and have taken it all quite literally. The language of the unconscious is particularly rich in images, as our dreams prove. But it is a primitive language, a faithful reflection of the colourful, ever-changing world. The unconscious is of like nature: it is a compensatory image of the world. In my view it cannot be maintained either that the unconscious has a merely sexual nature or that it is a metaphysical reality, nor can it be exalted into a "universal ground." It is to be understood as a psychic phenomenon, like consciousness. We no more know what the psyche is than we know what life is. They are interpenetrating mysteries, giving us every reason for uncertainty as to how much "I" am the world, and how much "world" is "I". The unconscious at any rate is real, because it works. I like to visualize the unconscious as a world seen in a mirror: our consciousness presents to us a picture of the outer world, but also of the world within, this being a compensatory mirror-image of the outer world. We could also say that the outer world is a compensatory mirror-image of the inner world. At all events we stand between two worlds, or between two
totally different psychological systems of perception; between perception of external sensory stimuli and perception of the unconscious. The picture we have of the outer world makes us understand everything as the effect of physical and physiological forces; the picture of the inner world shows everything as the effect of spiritual agencies. Then, it is no longer the force of gravity that welds the stars together, but the creative hand of a demiurge; love is no longer the effect of a sexual stimulus, but of psychic predestination, and so forth.

The right way may perhaps be found in the approximation of the two worlds. Schiller thought he had found this way in art, in what he called the “symbol” of art. The artist, therefore, should know the secret of the middle path. My own experiences led me to doubt this. I am of the opinion that the union of rational and irrational truth is to be found not so much in art as in the symbol *per se*; for it is the essence of the symbol to contain both the rational and the irrational. It always expresses the one through the other; it comprises both without being either.

How does a symbol originate? This question brings us to the most important function of the unconscious: the *symbol-creating function*. There is something very remarkable about this function, because it has only a relative existence. The compensatory function, on the other hand, is the natural, automatic function of the unconscious and is constantly present. It owes its existence to the simple fact that all the impulses, thoughts, wishes, and tendencies which run counter to the rational orientation of daily life are denied expression, thrust into the background, and finally fall into the unconscious. There all the things which we have repressed and suppressed, which we have deliberately ignored and devalued, gradually accumulate and, in time, acquire such force that they begin to influence consciousness. This influence would be in direct opposition to our conscious orientation if the unconscious consisted only of repressed and suppressed material. But this, as we have seen, is not the case. The unconscious also contains the dark springs of instinct and intuition, it contains all those forces which mere reasonableness, propriety, and the orderly course of bourgeois existence could never call awake, all those creative forces which lead man onwards to new developments, new forms, and new goals. I therefore call the influence of the unconscious not merely complementary but
compensatory, because it adds to consciousness everything that has been excluded by the drying up of the springs of intuition and by the fixed pursuit of a single goal.

This function, as I say, works automatically, but, owing to the notorious atrophy of instinct in civilized man, it is often too weak to swing his one-sided orientation of consciousness in a new direction against the pressures of society. Therefore, artificial aids have always been needed to bring the healing forces of the unconscious into play. It was chiefly the religions that performed this task. By taking the manifestations of the unconscious as divine or daemonic signs, revelations, or warnings, they offered it some idea or view that served as a favourable gradient. In this way they directed particular attention to all phenomena of unconscious origin, whether they were dreams, visions, feelings, fantasies, or projections of the same in strange or unusual personalities, or in any striking processes of organic and inorganic nature. This concentration of attention enabled the unconscious contents and forces to overflow into conscious life, thereby influencing it and altering it. From this standpoint, religious ideas are an artificial aid that benefits the unconscious by endowing its compensatory function—which, if disregarded, would remain ineffective—with a higher value for consciousness. Faith, superstition, or any strongly feeling-toned idea gives the unconscious content a value which ordinarily it does not possess, but which it might in time attain, though in a very unpleasant form. When, therefore, unconscious contents accumulate as a result of being consistently ignored, they are bound to exert an influence that is pathological. There are just as many neurotics among primitives as among civilized Europeans. Hysterical Africans are by no means rare in Africa. These disagreeable manifestations of the unconscious account in large measure for the primitive fear of demons and the resultant rites of propitiation.

The compensatory function of the unconscious naturally does not contain in itself the conscious valuation, although it is wholly dependent on the conscious way of thinking. The unconscious can supply, at most, the germs of conscious convictions or of symbol-formation. We can say, therefore, that the symbol-creating function of the unconscious exists and does not exist, depending on the conditions. It shares this paradoxical quality
with symbols in general. One is reminded of the story of the young rabbi who was a pupil of Kant's. One day an old rabbi came to guide him back to the faith of his fathers, but all arguments were in vain. At last the old rabbi drew forth the ominous shofar, the horn that is blown at the cursing of heretics (as happened to Spinoza), and asked the young man if he knew what it was. "Of course I know," answered the young man coolly, "it is the horn of a ram." At that the old rabbi reeled back and fell to the ground in horror.

What is the shofar? It is also only the horn of a ram. Sometimes a symbol can be no more than that, but only when it is dead. The symbol is killed when we succeed in reducing the shofar to a ram's horn. But again, through symbolization a ram's horn can become the shofar.

The compensatory function expresses itself in quite definite arrangements of psychic material, for instance in dreams, in which nothing "symbolic" is to be found any more than in a ram's horn. In order to discover their symbolic quality a quite definite conscious attitude is needed, namely, the willingness to understand the dream-content symbolically, first of all as a mere hypothesis, and then leave experience to decide whether it is necessary or desirable to understand the dream in this way. I will give a brief example which may help to elucidate this difficult question. An elderly woman-patient, who, like many others, was upset by the problem of the war, once told me the following dream which she had shortly before she visited me:

She was singing hymns that put particular emphasis on her belief in Christ, among others the hymn that goes:

Christ's blood and righteousness shall be
My festal dress and jewellery;
So shall I stand before the Lord
When heaven shall grant me my reward.
They shall be saved at Judgment Day
Who put their trust in Christ alway.

While she was singing it, she saw a bull tearing around madly in front of the window. Suddenly it gave a jump and broke one of its legs. She saw that the bull was in agony, and thought, turning her eyes away, that somebody ought to kill it. Then she awoke.

The bull's agony reminded her of the torturings of animals
whose unwilling witness she had been. She abominated such things and was extraordinarily upset by them because of her unconscious identification with the tortured animal. There was something in her that could be expressed by the image of an animal being tortured. This image was evidently evoked by the special emphasis on the belief in Christ in the hymns she was singing, for it was while she was singing that the bull got excited and broke its leg. This odd combination of ideas immediately led to an association concerning the profound religious disquiet she had felt during the war, which shook her belief in the goodness of God and in the adequacy of the Christian view of the world. This shock should have been assuaged by the emphasis on Christian faith in the hymn, but instead it aroused that animal element in the unconscious which was personified by the bull. This is just the element that is represented by the Christian symbol as having been conquered and offered up in sacrifice. In the Christian mystery it is the sacrificed Lamb, or more correctly, the "little ram." In its sister-religion, Mithraism, which was also Christianity's most successful rival, the central symbol of the cult was the sacrifice not of a ram but of a bull. The usual altarpiece showed the overcoming of the bull by the divine saviour Mithras. We have, therefore, a very close historical connection between Christianity and the bull sacrifice. Christianity suppressed this animal element, but the moment the absolute validity of the Christian faith is shaken, that element is thrust into the foreground again. The animal instinct seeks to break out, but in so doing breaks a leg—in other words, instinct cripples itself. From the purely animal drives there also come all those factors which limit the sway of instinct. From the same root that produces wild, untamed, blind instinct there grow up the natural laws and cultural forms that tame and break its pristine power. But when the animal in us is split off from consciousness by being repressed, it may easily burst out in full force, quite unregulated and uncontrolled. An outburst of this sort always ends in catastrophe—the animal destroys itself. What was originally something dangerous now becomes something to be pitied, something that really needs our compassion. The tremendous forces unleashed by the war bring about their own destruction because there is no human hand to preserve and guide them. Our view of the world has proved too narrow to channel these forces into a cultural form.
Had I tried to explain to my elderly woman-patient that the bull was a sexual symbol, she would have got nothing out of it; on the contrary, she would merely have lost her religious point of view and been none the better off. In such cases it is not a question of an either/or explanation. If we are willing to adopt a symbolical standpoint, even if only as an hypothesis, we shall see that the dream is an attempt on the part of the unconscious to bring the Christian principle into harmony with its apparently irreconcilable opposite—animal instinct—by means of understanding and compassion. It is no accident that official Christianity has no relation to the animal. This omission, particularly striking in comparison with Buddhism, is often felt by sensitive people and has moved one modern poet to sing of a Christ who sacrifices his life for the sufferings of dumb animals. The Christian love of your neighbour can extend to the animal too, the animal in us, and can surround with love all that a rigidly anthropomorphic view of the world has cruelly repressed. By being repressed into the unconscious, the source from which it originated, the animal in us only becomes more beastlike, and that is no doubt the reason why no religion is so defiled with the spilling of innocent blood as Christianity, and why the world has never seen a bloodier war than the war of the Christian nations. The repressed animal bursts forth in its most savage form when it comes to the surface, and in the process of destroying itself leads to international suicide. If every individual had a better relation to the animal within him, he would also set a higher value on life. Life would be the absolute, the supreme moral principle, and he would react instinctively against any institution or organization that had the power to destroy life on a large scale.

This dream, then, simply shows the dreamer the value of Christianity and contrasts it with an untamed force of nature, which, left to its raging, hurts itself and demands pity. A purely analytical reduction that traced the religious emotion back to the repression of animal instinct would, in this particular case, be sterile and uselessly destructive. If, on the other hand, we assert that the dream is to be understood symbolically and is trying to give the dreamer an opportunity to become reconciled with herself, we have taken the first step in an interpretation which will bring the contradictory values into harmony and open up a new path of inner development. Subsequent dreams would then, in
THE ROLE OF THE UNCONSCIOUS

keeping with this hypothesis, provide the means for understanding the wider implications of the union of the animal component with the highest moral and intellectual achievements of the human spirit. In my experience this is what actually happens, for the unconscious is continuously compensatory in its action upon the conscious situation of the moment. It is therefore not a matter of indifference what our conscious attitude is towards the unconscious. The more negative, critical, hostile, or disparaging we are, the more it will assume these aspects, and the more the true value of the unconscious will escape us.

Thus the unconscious has a symbol-creating function only when we are willing to recognize in it a symbolic element. The products of the unconscious are pure nature. Naturam si sequemur ducem, nunquam aberrabimus, said the ancients. But nature is not, in herself, a guide, for she is not there for man’s sake. Ships are not guided by the phenomenon of magnetism. We have to make the compass a guide and, in addition, allow for a specific correction, for the needle does not even point exactly to the north. So it is with the guiding function of the unconscious. It can be used as a source of symbols, but with the necessary conscious correction that has to be applied to every natural phenomenon in order to make it serve our purpose.

Many people will find this view extremely unscientific, for nowhere do they see any reduction to fundamental causes, so that they could declare with certainty that such-and-such a thing is “nothing but” this or that. For all those who seek to explain things in this way, sexuality as a causative factor is very convenient. Indeed, in the case I have described a sexual explanation could be offered without much difficulty. But—what would the patient get out of it? What use is it to a woman on the threshold of old age if her problem is answered in this way? Or should psychotherapy be reserved for patients under forty?

Naturally we can ask in return: What does the patient get out of an answer that takes religious problems seriously? What is a religious problem anyway? And what has a scientific method to do with religion?

It seems to me that the patient is the proper authority to deal with questions of this sort. What does he get out of them

2 “If we take Nature for our guide, we shall never go astray.”
however they are answered? Why should he bother his head about science? If he is a religious person, his relationship to God will mean infinitely more to him than any scientifically satisfactory explanation, just as it is a matter of indifference to a sick man how he gets well so long as he does get well. Our patient, indeed any patient, is treated correctly only when he is treated as an individual. This means entering into his particular problem and not giving him an explanation based on "scientific" principles that goes clean over his head although it may be quite correct biologically.

In my view the first duty of a scientific psychologist is to keep close to the living facts of the psyche, to observe these facts carefully, and thus open himself to those deeper experiences of which at present he has absolutely no knowledge. When, therefore, this or that individual psyche has a sexual conflict, and another one has a religious problem, the true scientist will first of all acknowledge the patent difference between them. He will devote himself as much to the religious problem as to the sexual problem, regardless of whether the biologist's credo allows room for the gods or not. The really unprejudiced investigator will not let his subjective credo influence or in any way distort the material lying before him, and pathological material is no exception to this. Nowadays it is a piece of unwarranted naïveté to regard a neurotic conflict as exclusively a sexual or as exclusively a power problem. This procedure is just as arbitrary as the assertion that there is no such thing as the unconscious and no neurotic conflicts. When we see all round us how powerful ideas can be, we must admit that they must be equally powerful in the psyche of the individual, whether or not he is aware of it. No one doubts that sexuality is a psychologically effective factor, and it cannot be doubted that ideas are psychologically effective factors too. Between the world of ideas and the world of instinct there is, however, a polar difference, so that as a rule only one pole is conscious. The other pole then dominates the unconscious. Thus, when anyone in his conscious life is wholly under the sway of instinct, his unconscious will place just as one-sided an emphasis on the value of ideas. And since the influence of the unconscious does in the end reach consciousness indirectly, and secretly determines its attitude, it gives rise to a compromise formation: instinct surreptitiously becomes a fixed idea, it loses

24
its reality and is blown up by the unconscious into a one-sided, universal principle. We see the contrary often happening too, when a person consciously takes his stand on the world of ideas and is gradually forced to experience how his instinct secretly makes his ideas the instrument of unconscious wishes.

As the contemporary world and its newspapers present the spectacle of a gigantic psychiatric clinic, every attentive observer has ample opportunity to see these formulations being enacted before his eyes. A principle of cardinal importance in studying these phenomena is the one already stressed by analytical psychology: that the unconscious of one person is projected upon another person, so that the first accuses the second of what he overlooks in himself. This principle is of such alarming general validity that everyone would do well, before railing at others, to sit down and consider very carefully whether the brick should not be thrown at his own head.

This seemingly irrelevant aside brings us to one of the most remarkable features of the unconscious: it is, as it were, present before our eyes in all its parts, and is accessible to observation at any time.

The reason for this paradoxical quality is that the unconscious, in so far as it is activated in any way by small amounts of energy, is projected upon certain more or less suitable objects. The reader will ask how anyone can know this. The existence of projections was gradually recognized when it was found that the process of psychological adaptation was marked by disturbances and defects whose cause appeared to lie in the object. Closer investigation revealed that the "cause" was an unconscious content of the subject, which, because not recognized by him, apparently transferred itself to the object, and there magnified one of its peculiarities to such proportions that it seemed a sufficient cause of the disturbance.

The fact of projection was first recognized from disturbances of psychological adaptation. Later, it was recognized also from what promoted adaptation, that is to say from the apparently positive qualities of the object. Here it was the valuable qualities of the subject's own personality which he had overlooked that appeared in the object and made it especially desirable.

But the full extent of these projections from the unconscious became known through analysis of those obscure and inexplic-
able feelings and emotions which give some intangible, magical quality to certain places, certain moods of nature, certain works of art, and also to certain ideas and certain people. This magic likewise comes from projection, but a projection of the collective unconscious. If it is inanimate objects that have the “magical” quality, often their mere statistical incidence is sufficient to prove that their significance is due to the projection of a mythological content from the collective unconscious. Mostly these contents are motifs already known to us from myths and fairytales. I would mention as an example the mysterious house where a witch or magician dwells, where some monstrous crime is being committed or has been committed, where there is a ghost, where a hidden treasure lies buried, and so on. The projection of this primordial image can be recognized when, one day, a person somehow comes upon this mysterious house—when, in other words, a real but quite ordinary house makes a magical impression upon him. Generally, too, the whole atmosphere of the place seems symbolic and is, therefore, the projection of a coherent unconscious system.

We find this phenomenon beautifully developed in primitive man. The country he inhabits is at the same time the topography of his unconscious. In that stately tree dwells the thundergod; this spring is haunted by the Old Woman; in that wood the legendary king is buried; near that rock no one may light a fire because it is the abode of a demon; in yonder pile of stones dwell the ancestral spirits, and when any woman passes it she must quickly utter an apotropaic formula lest she become pregnant, for one of the spirits could easily enter her body. All kinds of objects and signs mark these places, and pious awe surrounds the marked spot. Thus does primitive man dwell in his land and at the same time in the land of his unconscious. Everywhere his unconscious jumps out at him, alive and real. How different is our relationship to the land we dwell in! Feelings totally strange to us accompany the primitive at every step. Who knows what the cry of a bird means to him, or the sight of that old tree! A whole world of feeling is closed to us and is replaced by a pale aestheticism. Nevertheless, the world of primitive feeling is not entirely lost to us; it lives on in the unconscious. The further we remove ourselves from it with our enlightenment and our rational superiority, the more it fades into the distance, but is
THE ROLE OF THE UNCONSCIOUS

made all the more potent by everything that falls into it, thrust out by our one-sided rationalism. This lost bit of nature seeks revenge and returns in faked, distorted form, for instance as a tango epidemic, as Futurism, Dadaism, and all the other crazes and crudities in which our age abounds.

45 Even the primitive’s distrust of the neighbouring tribe, which we thought we had long ago outgrown thanks to our global organizations, has come back again in this war, swollen to gigantic proportions. It is no longer a matter of burning down the neighbouring village, or of making a few heads roll: whole countries are devastated, millions are slaughtered. The enemy nation is stripped of every shred of decency, and our own faults appear in others, fantastically magnified. Where are the superior minds, capable of reflection, today? If they exist at all, nobody heeds them: instead there is a general running amok, a universal fatality against whose compelling sway the individual is powerless to defend himself. And yet this collective phenomenon is the fault of the individual as well, for nations are made up of individuals. Therefore the individual must consider by what means he can counteract the evil. Our rationalistic attitude leads us to believe that we can work wonders with international organizations, legislation, and other well-meant devices. But in reality only a change in the attitude of the individual can bring about a renewal in the spirit of the nations. Everything begins with the individual.

46 There are well-meaning theologians and humanitarians who want to break the power principle—in others. We must begin by breaking it in ourselves. Then the thing becomes credible. We should listen to the voice of nature that speaks to us from the unconscious. Then everyone will be so preoccupied with himself that he will give up trying to put the world to rights.

47 The layman may feel somewhat astonished that I have included these general problems in my discussion of a psychological concept. They are not a digression from my theme, as might appear, but are an essential part of it. The question of the relations between conscious and unconscious is not a special question, but one which is bound up in the most intimate way with our history, with the present time, and with our view of the world. Very many things are unconscious for us only because our view of the world allows them no room; because by education

27
and training we have never come to grips with them, and, whenever they came to consciousness as occasional fantasies, have instantly suppressed them. The borderline between conscious and unconscious is in large measure determined by our view of the world. That is why we must talk about general problems if we wish to deal adequately with the concept of the unconscious. And if we are to grasp its nature, we must concern ourselves not only with contemporary problems, but also with the history of the human mind.

This preoccupation with the unconscious is a problem of practical as well as theoretical importance. For just as our view of the world up till now has been a decisive factor in the shaping of the unconscious and its contents, so the remoulding of our views in accordance with the active forces of the unconscious is laid upon us as a practical necessity. It is impossible to cure a neurosis permanently with individual nostrums, for man cannot exist merely as an isolated individual outside the human community. The principle on which he builds his life must be one that is generally acceptable, otherwise it will lack that natural morality which is indispensable to man as a member of the herd. But such a principle, if it is not left in the darkness of the unconscious, becomes a formulated view of the world which is felt as a necessity by all who are in the habit of consciously scrutinizing their thoughts and actions. This may explain why I have touched on questions each one of which would need for its full presentation more than one head and more than one lifetime.
INDEX

abaissement du niveau mental, 420
abstinence, sexual, 109
Abbyssinia, 179
acausal phenomena, see synchronicity
acceleration, of Ufos, 316
accidents, 450; as omens, 61
Acta Archelai, 369
Acts of the Apostles, 40, 280, 445
Adam, 296
Adam’s Bridge, 525
Adamaki, George, 322
adaptation: diminished, 241; neurosis and, 162; psychological, and projection, 25; psychotherapy and, 549; will to, 161, 169
adaptedness, 282
Adler, Alfred, 14, 160, 161, 164f., 288, 348, 541
Adler, Gerhard, 557
adultery, 120, 123, 129
aeroplanes, 317
aesthetics, values in, 457
affect(s): control of, 360; excess of, 458, 459; deviations from instinct as, 360; uncontrolled, 360; wallowing in, 468
Africa, 66, 136, 152; and Christianity, 89; hysteria in, 19; white and black in, 47
afterlife, belief in, 328
aggression, and religion, 343
Ahasuerus, 181
Ahlenstiel, H., 4247
airman, as observer, 340
Akbar the Great, 516
Alberich, 186
Albertus Magnus, 458
alchemy, 331f., 334, 385f., 394, 404f.; colours in, 417; Hildegard and, 404; Holy Ghost in, 405; mandala in, 326; three plus one motif in, 39; water in, 338, 333
Alexander the Great, 516
Allah, 192, 328
all-being, non-existent, 407
Allgemeine Ärztliche Gesellschaft für Psychotherapie, 533, 535, 537, 538
Alps, 115
America, 94, 379, 417, 489f.; communism and, 267; conscious and unconscious in, 49; divorce in, 120; Ufos in, 315f.; Indianization in, 13, 45f., 502, 510f.; lack of soul in, 490; national spirit of, 512; Negroes in, 46f., 508f.; North, Germanic colonization of, 45; South, 497; see also psychology
American(s) and Europeans, differences, 503, 509; Negro complex of, 508
American Indians, 507
Americanization, 91, 493
Amorites, 192
amplification, 325, 340, 389, 406
Amsterdam, 551
anabasis, 355
analysis: a dialectical process, 469; training, 159, 163; see also psychoanalysis
analyst, sex of, and patient’s reactions, 470
ancestor-spirits, 510
anchorities, 341
angel(s), 369; guardian, 447; of Rev. 10: 1, 386
Angelucci, Orfeo M., 418f., 430, 431
INDEX

Anglo-Saxons, 524
animalia, 366f, 376, 426; as archetype, 38f; and collective unconscious, 377f; fateful quality of, 378; feminine character, 118; figure, projection on to, 378; in German literature, 408; as mediatrix, 378; and Ufo, 378
animal magnetism, 15
animals: Christianity and, 22; domestic, complexes in, 446; as dream symbols, 360; instinct in, 287
animism, primitive, 211
animosity, 40
animus, 119, 369; as archetype, 38, 41f
Anquetil du Perron, A. H., 85, 86
Antarctic, 317
anteaters, 57
Anthropophytea, 87
Anthropos, 327, 389, 405; Christ as, 397; see also man, primordial anthroposophy, 16, 83, 84, 87
anti-gravity, 352, 416; see also weightlessness
antinomianism, 356
anti-Semitism, 166, 181, 213, 541, 544n
antithesis(-es), see opposites
anxiety, seat of, 170; anxiety states, 145, 146
apes, 287
Appenzell, 498
apperceptions, 9
aqua caelestis, see aqua permanens
aqua doctrinae, 394
aqua permanens, 331, 332, 392
Aquarius, 311
Aquinas, see Thomas Aquinas
archae substance, 334, 386
archetype(s), 313, 327f, 335, 366, 411; ambivalence of, 237; amorality of, 448; analogy with watercourse, 189; autonomy of, 449; bipolar, 292; change in constellation of, 311; foundation of consciousness, 346; Freud and, 439f; manifestation in child, 32f; and myth, 329; nature of, 31, 219, 449; numinosity of, 272, 340, 343; of order, 328; psychoid nature of, 450, 451, 452, 453; recognition of, 32f; of self, 407; in Tanguy picture, 398f; transgressiveness of, 349; Wotan as, 187
architecture, Indian, 516, 519
Aries, 311
arrangement, 360
arrow, 337
art; expressionist, 83; modern, 140, 210, 303, 383; —, psychology of, 146; —, and unconscious, 398; "symbol" of, 19
Aryan, see Germanic
ascetics, 341
Asia, Central, 491
ass, 66
assimilation, of man to country, 510f
association: experiments, 544n; processes, parallel, 319; tests, 30, 397f
astrologer, 361, 364
astrology, 59, 83, 84, 87, 90, 312, 364, 484; current, 370; see also horoscopes
asymmetry, of fourth dimension, 392f
atheism, 258
atman, 35, 410, 463, 464; -Purusha, 463
atomic energy, 242, 321
atomic physics, see physics
atoms, of Democritus, 404
attic, 354
attitude(s): collective national, 511; earth-bound, and spiritual, 484; positive, Keyserling and, 498f
Augustine, St., 287, 484
Augustus, era of, 141, 247
Aurobindo, Shri, 464
aurora borealis, 186
Aurora consurgens, 405, 427
aurum non vulgi, 386
aurum potabile, 392
Auschwitz, 196
Australian primitives, 49
INDEX

Austria, 481, 512, 554, 558
authoritarian principle, 153
average, statistical, 328, 393f
Axiom of Maria, see Maria

B

Babbitt, 491
Bach, Johann Sebastian, 79
Bad Nauheim: 7th Congress, 535f, 545f, 547; 8th Congress, 554
Badruett, Hans, 482
Bahamas, 317
Balder, 1907, 371
Bally, G., 535f
baptism, 67; en masse, 262
barbarians, and Germanic mentality, 14
Barbelo, 397
Bassel, 401
Bash, K. W., 424f
ba-soul, 42
Baudouin, C., 552
Baynes, H. Godwin, 552, 564
bear, 65
"beast, blond," 13, 212, 219, 227
Beauchamp, Christine L., 125
beauty, 67, 69; modern art and, 383
Beelzebub, 275
beetles, 352
behaviour: American, 508; and real man, 509; typology of, 471
behaviourism, 491, 492
behaviourists, 70
belief: and reality, 526; unreflecting, 265
Benares, 519, 526
Benoit, Pierre, 39f, 43, 44
Bergson, Henri, 147
Berlin, 236
Bernheim, H., 173
Bernoulli, C. A., 482
berserker, 185, 186, 213, 214
Besant, Annie, 44, 86
Bhagavad Gita, 465
Bhakti-Yoga, 464
Binet, Alfred, 4

biology: knowledge and, 336; and man, 482; and the psyche, 7, 17
birds, song of, 288
Birkhäuser, P., 390, Pl. 111
birth control, see contraception
birthplace, indications of, in children, 510
Bismarck, Otto Eduard Leopold von, 208
Bjerre, Poul, 551, 554, 563
"black, going," 121, 507, 509
Blavatsky, Mme. Helena, 86
Bleuler, Eugen, 544f, 563
blood: Mercurius as, 332; rains of, 319
Boas, Franz, 45, 503
body: rediscovery of, 93f; and psyche/spirit, relation, 94, 411
Boehme, Jacob, 388, 389, 403
Boer War, 239
Böhler, Eugen, 324f
Bolsheviks/Bolshevism, 87, 88, 320, 491, 493; and behaviourism, 492; and totalitarianism, 537
Bombay, 515f
bombings, of cities, 394
borderline cases, 565
boredom, 341
Borgias, the, 425
boy, in golden clothes, 387
Brahman, 463
brain: and fantasies, 10; and psyche, 270
bread, superessential, 342
"breakthrough," 347
breath, as spirit, 72
British Empire, 516
broadsheets, illustrating Ufos, 401f, Pls. v, vi
Brocken, spectre of, 385
Buchenwald, 196
Bruel, O., 551, 554, 563
Buddha, 92, 410, 517, 520, 525f
Buddhism, 153, 257, 278, 525f; and animals, 22; and compassion, 98; in Europe, 16; mandalas in, 423; monasticism and, 49
Buffalo (New York), 46f, 502
INDEX

bull: dream-symbol, 20f; sacrifice of, 21
Bunyan, John, 381
Burckhardt, Johann Jakob, 213
bureau, Ufo recording, 316
Buridan’s ass, 374, 454
bush-soul, 65f

chauffeur, as culture-hero, 93
cheese, Hildegarde on, 405
chemistry, physiological, 547
ché-n-yén, 327
chickens, and earthquakes, 336
child: overrated, 492; in womb, quickening of, 409f, Pl. 8
children: indication of birthplace in, 510; and student marriages, 103f
China/Chinese, 89, 521; alchemy in, 333; and America, 491; characters, 496; philosophy, 142; psychological consciousness in, 165; science in, 90; and spirit, 498
choking, 5
Christ, 328, 334, 389, 410; androgyny of, 407; fish as symbol of, 141, 425; as “fountain,” 332; head of Church, 397; historicity of, 285; and lapis, 424; Nietzschean travesty of, 215; and Mercurius, 405; and Sabbath-breaker, 357; soul of, as ball, 404; as sun, 425; symbols of, 449; temptation of, 389; and Woton, 186; see also Anthropicus, Jesus
Christianity, 89, 92, 115, 187, 257, 279, 526; in Africa, 89; Asiatic origin of, 91; barbarian element in, 14; and bull sacrifice, 21; and Christian Science, 48; French Revolution and, 16; and Germanic peoples, 12f, 190n; and individuation process, 271; repristinization of, 328; rise of, 511, 497; in Roman Empire, 92; and slavery, 121
Christian Science, 16, 48, 84, 514
chthonic: portion of psyche, 31; quality, in man, 13
Church(es), 549; Christian, 77, 153, 480; —, and guilt, 196; as communal ideal, 261; and mass action, 275f; and politics, 865; and the psyche, 271; totalitarianism in, 537; see also Catholic Church
cigar-form, 407; in Tanguy painting, 396; of Ufos, 325, 336

cabolism, 410
Cabirii, see Faust
Calcutta, 520, 526
California, 572
calves, two-headed, 319
cannons, 482
capital, living on one’s, 482n
Capitalists, 320
Carpocrates, 131
case-histories, 548
Cassandra, 377
catastrophe(s): cosmic, 367; psychic, 355
categories, Kantian, 10
caterpillar, 336
Catholic Church: and confession, 549; and Fascism, 190; and sexuality, 345
cats, and earthquakes, 336
causality, 54ff; life-process and, 336; psychic, 445
censorship, 209
cerebrospinal nervous system, 353f
Ceylon, 464f, 525
chain-reactions, atomic, 521
Chamberlain, Houston Stewart, 186
Chamberlain, Neville, 205, 206
Champs Élysées, 330f
chance, 55f, 66ff; grouping of chance occurrences, 60; primitives and, 443
chaos, 384
character: changes of, 139; national, 486f
Charcot, J. M., 172
chariot, fiery, 327
Charon, 369

586
INDEX

Cilicia, 91
Cimbal, W., 538, 546

cinema, 93
circle: antithesis to cigar-form, 407;
apotropiaic/magic, 386; God as, 387, 424; quadripartite, 391; squaring of, 405; see also mandala
cities, and culture, 115, 341
city, symbol in picture, 395, 397
civilization(s): American, uniformity of, 498; collapse of, 142; regeneration of, 143
clergy, and psychotherapy, 565
cloud, black, 426ff
Coccius, Samuel, 401
coevolution, 521
coffin, symbol in Nietzsche, 182
cohabitation, 306
coincidence, meaningful, see synchronicity
coincidentia oppositorum, 355; see also opposites; complexio; coniunctio
coins; falling from sky, 387; symbols on, 47
Coleridge, Samuel Taylor, 158
collective man, see man, collective
coletiveness, American, 506
colours: masculine/feminine, 417;
red/white, 417
coloured races, 295, 296; and American man, 508; reactions to, 508; see also Negro
comets, 319
communism, 289, 537; archaic social order, 279, 430; Bolshevism and, 495; ideal of, 261; ideology of, 267ff, 295; primitive, 255; State
prison of, 344; Communist revolution, 289
community, idea of, 261
compassion, 98
compensation: psychic/psychological, 141, 219, 220, 342; —, in history, 121, 142; purpose of unconscious, 388; see also compensatory function
compensatory function, of unconscious
conscious, 18ff, 23, 45, 86, 118, 152, 219
complexes: awareness of, 225; Jewish, 539; modern art and, 399; theory of, 544ff
complex-indices, 398ff
complexio oppositorum: God as, 404, 424; Mercurius as, 385; see also coincidentia oppositorum; opposites; coniunctio
complex-proneness, 34
compulsions, conscience and, 447
concentration, among primitives, 54
concentration camps, 196, 239
concept, implications of term, 529
conception and fantasy, relation, 313
concupiscence/concupiscientia, 160ff, 287
Condillac, Étienne de, 173
confessional, 549
Confiteor, 355
Confucianism, 153
coniunctio, 404; oppositorum, 405, 423; see also coincidentia; complexio
conscience, 292, 424; moral and ethical, 454ff; morality of 453ff; nature of, 437ff; paradox of, 442; relation to moral precepts, 443; “right” and “false,” 445; and synchronicity, 450ff; see also vox Dei
conscientia peccati, 438
consciences/conscious mind: adaptive function of, 11; axis of, 408; not biochemically explicable, 346; cosmic, 136ff; dawn of, 139; differentiation of, 136; discriminating, 347; disintegration of, 139;
ego-, 136, 137, 145, 149, 249; founded on archetypes, 346; group-, 136; higher, 433; one-sidedness of, 15; precondition of being, 271; present-day, 75; relation to whole man, 441; split, 285, 360; and unconscious, dissociation, 527; —, relation, 334; see also unconscious
consensus omnium, 292

587
INDEX

“container,” 122, 123
contraception, 101, 122, 323
contrasexuality, 118f
conventionality, 507
conversion, 293
Copenhagen, 551, 554, 561
Copernicus, 270
Corinthians (II), 447
costume, see dress
Couéism, 157
countertransference, 273
counting, 393, 409
courtesan, 39
creation, error of, 328
credulity, 286f
creed: ambivalence of, 265; religion
and, difference, 257
crime, collective, 200
criminal: pale, 202, 215; statistical,
199
crisis, 140
crocodile(s), 51f, 56, 64, 498
cross, 301, 402
crowds, psychology of, see psychology
mass
cruelty, in dream symbols, 219, 220
Crusaders, 314
culture: creation of, 132; development of, 12
cure of souls, 550
Cusanus, Nicolaus, 404, 424
cynicism, 344

d
Dadaism, 27
daemon, 447; Socrates', 446, 453
dancing, in America, and African, 508
danger, collective, 319
daniel, 389
David, star of, see star
death: fear of, 368; irrationalism
and, 181n; as perfector, 367;
primitives and, 51, 72; ship of,
372; synchronistic phenomena
and, 450; and Ufos, 369
defence: aggressive, German, 240;
resentment as, 485
Delhi, 516
delinquency, juvenile, 473
deliverance, archetype of, 328
delusion, 377; see also hallucination
demiurge, 334
democracy, 154, 224f
Democritus, 404
demons: fear of, 19; psychic forces
as, 211
Denmark, 545, 551, 554
destroyers, great, epoch of, 383
destruction of world, see millennium
detective story, 93
Deussen, Paul, 91
development, man's, 358
devil(s), 69, 298; and conscience,
447; contemporary, 465; delusions
of, 343; as half animal, 392; as
Lucifer, 389; as a neurosis, 155;
pacts with, 370; and pathological
states, 146f; Trinity and, 391, 392;
Wotan and, 181
dew, of Gideon, 332
Dewey, John, 491
dictators: defecation of, 261; and
external solemnities, 260
differentiation: of whole man, 528;
see also functions
dimension, fourth, 390, 392f, 407
Dionysus: and Apollo, 181n, 187;
enkolpios, 337n; Wotan and, 180,
181, 185, 188, 189; -Zagreus, 213,
214
direction, sense of, in primitives, 53
director of conscience, 274, 287
discovery, age of, 84
disintegration, in painting, 383
disks, stary, 591n
disparagement, euphemistic, 171
Disraeli, Benjamin, 141
dissociation, 278, 282, 375; of con-
scious and unconscious, 527; hys-
teria and, 203, 207; in modern so-
ciety, 285; phenomena of, 139;
psychic, 64, 319; psychopathic,
238; in Roman world, 140
INDEX

distress, situation of, 383
divans, 519
divination, 59
divinity, symbols of, 359
divorce, 120, 506
doctor: analysis of, 159; approach to individual, 273, 466f; personality of, and therapy, 159f
Doggeli, 371n
Don Juan, 120
dogma, and truth, 158
Dornach, 87
Dove, of Holy Ghost, 360
dragon, 498
dreams, 11f, 33, 144ff; always of oneself, 151f; of Americans, Indian/Negro symbols in, 47; “big,” 152; with collective meaning, 152; as compensatory, 20, 988; distortion of, 151; among Elgonyi, 63; interpretation of, 150ff; modern symbols in, 336; moral judgments and, 438, 442; and psychoanalysis, 164; sent by God, 338; soul symbol of, 326; specialism of, 359; symptoms of unconscious, 151; Ufo in, 330ff, 406; and unconscious psychic activity, 218; instances of dreams (in order of occurrence in text): woman singing hymns, and bull in agony, 20; being attacked by mamba, 68; drunken tramp in ditch, 151; drunken prostitute in gutter, 151; fairy changing into flame, 326; flying saucer over Champs Élysées, 330f; burnt face as result of seeing interplanetary machine, 331, 334f; flying spider over international gathering, 351ff; cobweb in attic, 354; pallid sun and sphere, 361f; two women on edge of world, 368f; flying saucers in California, 372f; flying saucer resembling fish, 376f; arms covered with dirt, 438
dress: European, 521; Indian, 520ff
drop, Ufo as, 331, 333, 336
Dryden, Hugh L., 318
dualism: psychological, 297, 299; and vox Dei conception, 447
duplication of cases, law of, 59
durée créatrice, 147
duty, conflicts of, 357, 444, 445, 454f
dyad, 424
“dying, great,” 369

E
eagle, 327n
earth: and heaven, interrelation, 498; low opinion of, entertained by Ufo occupants, 421; man of, 484; square as symbol of, 404
earthquakes, animal warnings of, 336
East, significance of, 114
Eckhart, Meister, 190, 191, 216, 540
ecstasy, 181n, 213
Edda, 191f
Eddy, Mary Baker, 84
Eden, Garden of, 358
Edomites, 192
education: of adults, 549; American, 267, 491, 492; German, 222; and individuality, 473; Marxist, 284; medical psychology and, 565; oneness of modern, 153; scientific, and the individual, 252
effeminacy, 41, 107
eggs, Easter, 72
Église gnostique de la France, 83
go: depotentiation of, 424; inflation of, 211, 253, 356, 380; instincts, 288; as seat of anxiety, 170; and self, 149, 463
ego-consciousness, see consciousness
egoism, primitive, 137
Egypt: concept of soul in, 42; Mithraism and, 91; mythology, 339; psyche in, 78
eight, the number, 366
Einherjer, 188
Einstein, Albert, 89, 537
Eisleben, 184
élan vital, 147

589
INDEX

Faria, 172
fascinosum, 458, 463
Fascism, 190
Fatehpur-Sikri, 516
father, archetype of, 35f, 190; complex, 540
Fatima, 514
Faust, see Goethe
fear(s): children's, 33; collective, compensation of, 387; devaluation of psyche and, 271; expression in art, 383; and inferiority, 384; nocturnal, 33; projection and, 297, 324
feeling: as feminine virtue, 41; function of, 330, 347, 408, see also functions, four; see also intellect
felix culpa, 358, 460
femina candida, 417
fetishes, 15, 329
fifth column, 264
fights, Indian, 522
filius hermaphroditus/macrocosmi, 332
filius hominis, 389
film producers, 372f
fire: divine epiphany and, 327; God as, 386; of the Philosophers, 384f; in star of David, 407; as symbol, 384, 389; — of emotion, 338, 394; tongues of, 386; see also water fireballs, 404f; green, 316n, 419
Fire Sower, 388f, 406, Pl. 2
fish: Christ as, 141; deep-sea, 376; dream of Ufo resembling, 376f
fission, nuclear, 299, 316, 428, 465
flagstaff, missionary's, 58
flight of Ufos, nature of, 316f, 415
flirting, 110
fluid, Ufo as, 331
flying saucers, see Ufos
Foerster-Nietzsche, Elizabeth, 183
foetus, 403
folklore, 332
"Foo fighters," 315
food of immortality, 332
food production, 323
forces, psychic, 185
foreigners, 81
Forel, August, 103, 172
forms: disintegration of, 383; sexual significance of, 336
fountain, Christ as, 332
four, the number, 391, 408; archetype of order, 424; as division of circle, 407; union of the, 403; see also quaternity fourteen points, of psychotherapeutic agreement, 566
Fourth Dimension, 375f, 390ff, Pl. 111
France, 316; Keyserling and, 481; national keynote, 511; psychology in, 4
Franz, Marie-Louise von, 427n
freedom: in East and West, 114; and morality, 229; striving for, 359; threat to individual, 379
free love, 111
Freemasons, 239, 320
French Revolution, 15, 16, 85
frenzy, pantheistic, 392
Freud, Sigmund, 90, 124, 160, 161, 162, 169ff, 541, 558; and analysis of therapist, 159; attitude of, 164f; and "archaic vestiges," 440; and dream interpretation, 150; on ego and anxiety, 170; and ego instincts, 288; and evil nature of psyche, 85, 87; Future of an Illusion, The, 172; and incest prohibition, 33; Interpretation of Dreams, The, 88, 163; and lay therapy, 559; materialistic bias of, 164; and meaning of forms, 336; and occultism, 272; and perverse fantasies, 80; and prehistory of psyche, 349; Psychopathology of Everyday Life, The, 30; reductive attitude, 14; relation to Jung, 544n; and religion, 548; on sublimation, 171; and superego, 348, 498ff, 446
Freidenkaiser, 222
friendship, homosexual, 107
frigidity: animus and, 119; sexual, 106

591
INDEX

Fulfilment, Great, 207
function(s): autonomy of, 347; compensatory, see compensatory function; conflicting, 347; four, 330, 391, 408; —, differentiation of, 347, 358, 396; transcendent, 454; see also feeling; intellect; intuition; sensation; thinking
furor teutonius, 185
Fürst, Emma, 37n
Futurism, 27
Fylgja, 188

G

Gaillac, 353
gait, of Americans, 505
galaxies, 335, 336
Galileo, 557
gana-world, South American, 497
Ganesha, 519
Gate of Victory, 516
Gateway of India, 516
genealogies, feminine passion for, 43
General Medical Society for Psychotherapy, see Allgemeine Ärztlische Gesellschaft für Psychotherapie
Genesis, Book of, 139f
Genghis Khan, 481
genius, 447, 525f
gentleman, the, 512
George, Stefan, 181 & n
German Faith movement, 190f
Germanic peoples/Germans: collective hysteria of, 204; collective unconscious in, 219; and coloured man, 508; hysteria in, 207ff; psychology of, 13, 165f, 210; and triadic mandalas, 408; as victims, 192; Wotan and the, 186
Germany, 186ff, 222ff; inferiority feelings in, 205; Gnosticism in, 83; and mass psychology, 222; mass psychosis of, 233, 235; Keyserling and, 481; national keynote, 511f; psychological problem of, 227ff; psychopathology in, 4; see also

Gleichschaltung; National Socialism
Gerster, Georg, 312
Gestapo, 232
Geulinx, Arnold, 313
ghosts, 69
giants, 317
Gideon, see dew
glass, broken, 60
Gleichschaltung, in Germany, 535ff, 558
globes, black, 401
globulus, 426
gloire, la, 510
Gnosticism/Gnostics, 356; and evil, 358; “Father-Mother” in, 407; four in, 397; modern, 83
God/gods: Buddhist view, 585; childish view of, 185; claims on individual, 256f; Greek, 189; inner, 155; loving v. hating, 464; man’s kinship with, 334; Old Testament idea of, 337; personifications of psychic forces, 185, 211; principles and, 458; relation to, 293; and religious experiences, 293; and the State, 258; symbols of, and self, 339; totality symbol, 327; Ufos as, 327; unconscious powers as, 361; voice of, see vox Dei; see also circle; God-image
“God-Almightiness,” 215
God-image(s), 327f; anthropomorphism of, 449; father as, 36; opposites in, 394; return of, 214; symbols of self and, 424; Yahwistic, morality of, 448
Godless, movement of, 180
God-substitute, 463
Goebbels, Josef, 204f, 236
Goethe, J. W. von, 16, 49, 43, 75n, 98, 135, 144, 146, 172, 190n, 203, 207, 213, 355, 366n, 391, 448
Goetz, Bruno, 184, 187n
gold, philosophical, 386; see also aurum
good: and evil, relativity of, 459; knowledge of, 456ff

592

For general queries, contact info@press.princeton.edu
INDEX

Göring, Hermann, 204f
Göring, M. H., 538, 551, 554
Gospel(s), 142; four, 391, 397
Gothic: man, 481; style, 480
Gottesmimke, 98
Gotthelf, Jeremias, 353n
grace, 942
Grail, messenger of, 377
gravitation, 321, 329, 352; see also
weightlessness
gravity, spirit of, 498
greatness, national conceptions of, 513
Greco-Roman religions, and Christianity, 526
Greece, 481
Greek temperament, and Germanic, 189

greg segregatus, 184
group: effects on members, 471f; factors influencing, 471; inferiority to individuals, 382

group-consciousness, see consciousness


H

Gustloff, Sigmund, 190n

Haggard, H. Rider, 39, 40, 43, 44
hallucination(s), 514n, 320, 377
Hänsel and Gretel, 33
Harding, M. Esther, 381, 552
hare, 360, 410
Hartmann, Eduard von, 3
Hauer, Wilhelm, 190f
Hauffe, Frau, 125
Hay, Marie, 44
Heard, Gerald, 352n
heart, 447
heat: emitted by Ufos, 338; magical, 338

heaven: and earth, interrelation, 498; intervention from, 328; water as, 331
Heine, Heinrich, 203
Helen: of Troy, 40, 213; companion of Simon Magus, 40
Heraclitus, 82, 333, 367
Herbart, Johann Friedrich, 173
heredity, 340, 507; and introversion, 347
heresy, 271
hermaphrodite, 407; see also filius hermaphroditus; Mercurius
hermaphrodisitosis, 521
Hermes, 188; katachthonios, 385; see also Mercurius
Hermetic philosophy, 327, 334
hermits, 341
Hero of Alexandria, 79
hero-archetype/motif, 44, 47f
Herodotus, 80, 384
Herrnvolk, 210
hexad, 407
Heyer, G. R., 552
hieros gamos, 397
Hildegard of Bingen, 403ff, Pl. viii
Himalayas, 91, 317
historians, 324
history: conflict with, 130; contemporary, therapist and, 177; Indian attitude to, 517; psychological factors and, 324; subjective in, 148f
Hitler, Adolf, 185, 186, 203f, 222f, 236; movement, and Wotan, 180; see also National Socialism
Holbein, Hans, 81
Hölderlin, Friedrich, 16, 94
Holland, see Netherlands
Holy Ghost, 386, 404, 405; age of, 494; in alchemy, 405; arithmetical structure of, 405; descent on man, 405; Dove of, 360; enthusiasm of, 389; as nickname for Ufo, 325n
homelessness, 523
homo maximus, 86, 385, 389
Homo sapiens, 282, 438, 469
INDEX

Hopfer, Hans, 368
horoscopes, 85, 317
horse, white, and Wotan, 180
Horus: eye of, 339; sons of, 391
Hoyle, Fred, 426ff
humanitarianism, 81
humanity: cosmic view of, 481; as ideal, 154; oneness of, 410
humour, Keyserling’s, 479f, 492
Hungary, 2647, 481
hunger, 337; and religion, 343; spiritual, 343
huntsman, wild, 181; in Nietzsche, 183
Hus, John, 448
hydrogen atom, 422, 424
hydrogen bomb, 298f
hydrophobia, 356
hyenas, 61
Hyperboreans, 84
hypnosis, 555
hypnotism, 16, 157
hypotheses, necessity of, 548
hysteria, 6, 173, 202ff, 206f; national, 210; Ufos and, 333

I

I Ching, 498
Ichthys, 425
idea(s): adaptation of primordial, 289; German, 511f; inherited, 10, 449; lag in, 284; lucky, 145; new, 280; —, Swiss and, 485; Platonic, 326; power of, over psyche, 24
ideal, heroic, 512f
idealism(s), 300; in America, 512
identification: of child with parents, 37; with nation, 482
identity, unconscious, 37; see also participation mystique
illness, as defence, 466
illusion(s), 519, 554; in adolescents, 105; of anchorites, 342; reality as, 517
image(s): “austere,” 387; mythological, 339
imago, parental, 36ff
imitation, instinct for, 288
immortality, 44, 70f, 79, 266
Imperialists, 520
improbable, occurrence of the, 394
incest: archetype of, 349; complex, 348; and religious instinct, 349; tendency, 33f
independence, social, women and, 117
indeterminacy, 90
India, 507, 515f, 525ff; and alchemy, 333; and birth control, 323; civilization and primitivity in, 528; as part of Asia, 519; and Western culture, 196; wholeness of life in, 518
Indian Science Congress, 520
Indians, American, see America
individual: diminishing importance of, 253f; need of individual consciousness, 472; as resultant, 70; revaluation of, 380; salvation of, 276; understanding the, 251
individuation, 378, 379, 381, 426; Christianity and, 271; seriousness of problem, 379; symbol of, 326, 403
industrialization, 322
inertia, psychic, 159
infantilism, 460; and neurosis, 161f
infection: psychic, see epidemic, psychic; racial, 509
inferiority(-ies), psychopathic, 204, 207, 233, 239
inferiority complex, 346
inferiority feelings, 207f, 513, 523
infinite, hungering for, 207
inflation, 354, 356, 381, 525; of ego, see ego; spiritual, 355
inhibitions, 398f
initiation: in modern America, 514; rites of, 38; and sportsmen’s training, 48
insane: unconscious in the, 4; “voices” and, 68

594
<table>
<thead>
<tr>
<th>Index</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Insanity, 338; Epidemic, 212, 248; Latent, 248; Moral, 161</td>
<td>Isolation: Individual, State and, 500f; National, Germany's, 248</td>
</tr>
<tr>
<td>Insects, 352</td>
<td>Italy, 190, 205, 238, 316, 481, 512; Ancient, Slavery In, 121</td>
</tr>
<tr>
<td>Instinct(s): in animals, 287; Archetypal, 282; Atrophy of, in civilized man, 19; Basis of consciousness, 346; And choice of symbols, 337, 343; Deviations from, 360; Dream emphasis on, 360; Imagination of, 282, 290; Lack of contact with, 467; Loss of, 291; And Love, 98; Migratory, 450; Modern art and, 399; In primitive, 32; And psyche, 7f, 340; Religious, 344, 349; Two aspects, 287; And unconscious, 18; And Wholeness, 345, 349f</td>
<td>J Jacob, 461</td>
</tr>
<tr>
<td>Integration of unconscious contents, 221, 236</td>
<td>Jacobi, Karl G. J., 409</td>
</tr>
<tr>
<td>Intellect: and feeling, discrepancy, 295; Function of, 347f, 408</td>
<td>Jaffé, Aniela, 370n</td>
</tr>
<tr>
<td>Intellectualisms, 371</td>
<td>Jakoby, E., 390, Pl. II</td>
</tr>
<tr>
<td>Intention, 340</td>
<td>James, William, 491, 499</td>
</tr>
<tr>
<td>International General Medical Society for Psychotherapy, 536, 545, 547, 550f, 554, 555, 557, 559, 561f</td>
<td>Janet, Pierre, 4, 5, 172, 544n</td>
</tr>
<tr>
<td>International Institute of Intellectual Co-operation, 499n</td>
<td>Jazz, 508</td>
</tr>
<tr>
<td>Internationalism, 93</td>
<td>Jerusalem, 201; Siege of, 314</td>
</tr>
<tr>
<td>Interpretation, &quot;low-down,&quot; 167f</td>
<td>Jesuits, 320</td>
</tr>
<tr>
<td>Inter-planetary travel, 323</td>
<td>Jesus, 76, 276, 338; German View, 186; UFO Pilots' View of, 421; see also Christ</td>
</tr>
<tr>
<td>Intonation, American, 505</td>
<td>Jews: Christ-complex of, 508; and Christians, difference, 542; differences among, 45; and membership of International Society for Psychotherapy, 545n, 558; and Nazism, 239; Projection on, 181, 320; Psychological consciousness of, 165f; and Race theories, 202; Two Cultures of, 13f, 544n; resentment in, 485; see also Psychology, Jewish</td>
</tr>
<tr>
<td>Introspection, 347, 398, 471</td>
<td>Jew, Wandering, 181</td>
</tr>
<tr>
<td>Intuition: Function of, 330, 408; Lack of, in Swiss, 485; And Sensation, 486; And Unconscious, 18, 298</td>
<td>John, First Epistle of, 444</td>
</tr>
<tr>
<td>Invasion, extra-terrestrial, 315f</td>
<td>Jokes, 541</td>
</tr>
<tr>
<td>Inventions, Misuse of, 528</td>
<td>Josephus, 201</td>
</tr>
<tr>
<td>Irenaeus, 401</td>
<td>Joyce, James, 210</td>
</tr>
<tr>
<td>Irma (Freudian patient), 163</td>
<td>Judaism, 257</td>
</tr>
<tr>
<td>Iron Curtain, 247, 263, 280</td>
<td>Jung, Carl Gustav: Keyserling and, 482; and Nazis, 232</td>
</tr>
<tr>
<td>Irrationalism/Irrationality, 181; Collective, 248</td>
<td>Works: Aion, 41n, 141n, 327n; Alchemical Studies, 235n, 355n; &quot;Brother Klaus,&quot; 339n; Collected Papers on Analytical Psychology, 233n, 234n, 543n; &quot;Concerning Mandala Symbolism,&quot; 326n; &quot;Concerning Rebirth,&quot; 328n; Contributions to Analytical Psychology, 29n, 97n, 113n, 234n;</td>
</tr>
</tbody>
</table>
INDEX

Jung (cont.)

K
Jünger, Ernst, 214
Jungfrau, 484
Jupiter, 362, 365, 367

Kabaras forest, 61
kairō, kairōs, 191, 304
Kali, 519; — Durga, 466
Kant, Immanuel, 410, 462
Karma, 88
Kauflaf, 42
Katabasis, 355
Kathakali, 517
Kaufmann, R., 424n
Keyhoe, Donald E., 312, 317, 338n, 379n, 413
Keyserling, Count Hermann, 93, 417, 479ff, 489ff, 496ff
Khidr, 328, 410
Kitoshi, 61
Klages, Ludwig, 181, 347
Klaus, Brother, 339
Kluger, H. Y., 372
Knights of Columbus, 514
Knoll, Max, 312
knowledge: absolute, 336; and belief, 265; and faith, 285, 453; organ and object of, 540; tree of, 140; and understanding, of man, 250, 273
Konarak: Black Pagoda, 529
Kräfft-Ebinger, Richard von, 103
Kranefeldt, W. M., 557
krater, 355
Kretschmer, Ernst, 583, 585
Kreuger, Ivar, 142
Krishnamurti, 86
Kronos, 188, 189
Ku Klux Klan, 514
Kundalini yoga, 84
kweī-soul, 29
Kyffhäuser, 186

L
labour camps, 323
lady, white, 377
Lamb of God, 360
Lambarene, 414
landings, from Ufos, 317, 322
Langmann, Dr. (clergyman), 190n
language, affective results of, 509
lapis philosophorum, see stone, philosophers
Latin, 480
Latins, and coloured men, 508
laughter, American, 46, 504, 508
law, Roman, 263
laymen, as therapists, 554

596
INDEX

leader(s), 154, 230, 253; of mob, 220; see also mass(es)
League of Nations, 189, 499
learning capacity, 287, 288
Le Bon, Gustave, 239
legends, 219; formation of, 322f
Leibniz, G. W., 313, 335
lens-shape, of Ufos, 335f
leopard-woman, 64, 66
levitation, 352
Lévy-Bruhl, Lucien, 37, 51, 52, 64, 65, 452
liaisons, sexual, among students, 106f
liar, pathological, see pseudologia phantastica
libertinism, 356
libido, 8
lie, and political action, 261, 266
Liébeault, A.-A., 326
life, negation of, 181n
life-instinct, 147
light: divine epiphany and, 327; emission by fish and insects, 336
lion, symbol of Christ and Satan, 449
living standard, 492
Lockheed Aircraft Corporation, 418
Logos: as male principle, 123, 124; supremacy of, 286
Los Angeles, 537
Louis XIV, 253
love, 97f; conjugal, 98; development of ideal, 110; and faith, 112; and hygiene, 102; kinds of, 97f; and marriage, 123; of neighbour, 301; and sexuality, 6f, 98ff, 112; for things, 118
love choice, and parents, 38f
Loyola, Ignatius, 266
Lucifer, 389, 449
Luke, Gospel of, 240, 357, 389n

M

machine, man and the, 268
Macrobius, 404n
macrocosm and microcosm, 335
maenads, 185
magic: books, 371; primitives and, 51, 446; psychological effect of, 260; science of the jungle, 63; in Switzerland, 371
magnetic fields, interstellar, 321
Mahā-Parinibbana Sutta, 520
Mahatmas, 91
Mahayana, see Buddhism
Maidenek, 196
Main, river, 181
majesty, 364
mamba, 61
man: Christ as prototype and goal of, 397; collective/mass, 229f, 258; —, atomization of, 301; demasculinization of, 493; inner/higher, 447; Primordial, 327, 405; see also Anthropos
mana, 63, 68, 69, 72, 303, 448; see also personality
mandala(s), 221, 366; cross-shaped, 402; mathematical structure of, 409, 424; as space ship, 335; as totality symbol, 326; triadic, and Germans, 408; and Ufos, 387, 423f
“manning,” 368, 372
Mantell, Capt., 331n
mare nostrum, 332
Maria the Copt/Jewess, 391; Axiom of, 405
marriage: cross-cousin, 402f; medieval, 125f; and mother archetype, 35; “perfect,” 120, 126; problems, 128; quaternio, 402; and the student, 109f, 103f; trial, 111f; women and, 120f
Mars, 321, 323
Martians, 315
Mary, Virgin, as patron of Swiss, 484
masculine-feminine antithesis, 407
Marxism, 265, 295
Mass, the, 355
mass(es), 275ff; anonymity of, 154, 230; Churches and, 275f; industrialized, 200; leaders and, 154, 230, 253, 275; and manifestation of archetypes, 229; resistance to,
### INDEX

mass (es) (cont.)
278; "telluric," 498; see also man, collective/mass; psychology, mass
mass meeting, and numinous experience, 294
mass-mindedness, 379, 382
masturbation, 104; effects of, 109f;
moral, 107
materialism/materialists, 70, 223,
258, 344, 411, 512; and psyche, 411
materialization, 416
matriarchy, in America, 417
matter, 361; physicist and, 147; and psyche, 411
Matthew, Gospel of, 389
Max Müller, Frederick, 91
Maya, 463, 464, 516
Mayer, Robert, 15
meaning, search for, 480
mediator: loss of belief in, 414;
number as, 410
medicine, and politics, 538f/
medicine-man, 59, 66, 68, 498
mediums, spiritualistic, 416
megalomania, 89, 385; Keyserling’s, 480
Meier, C. A., 546
melody, infectiveness of, 509
Menzel, D. H., 371, 413
Mephistopheles, 144, 172, 207, 215,
378
Mercurius, 332; duplex/hermaphroditus, 385, 407; metal, and spirit,
332; Philosophorum, 405; quadratus, 405; subterranean, 385; see also Hermes; spiritus
Mercury, 188
Mesorburg spell, 371, 372
Mesmer, Friedrich Anton, 15, 172
Messiah, 44, 328
metamorphosis of the gods, 304
metanoia, 276, 379
metaphors, 337
metaphysics, 215, 448; Christian,
391; fear of, 185; Jung and, 328;
psychologizing, 328n
meteors/meteorites, 316, 319
M’ganga, 59
Michel, Aimé, 512, 320n, 353n
microbiology, 547
microcosm: alchemical, 326; man as,
278, 286; soul as, 335
Middle Ages, 326, 369; adultery in,
120; and anima, 41; world-view of,
81, 328
Midwich Cuckoos, The, 431ff
migrations, European, 524
milk, drying up, 370
millennium, 80; first, end of, 247.
324
Mimir, 192, 194
mind: causal concept of, 29; con-
scious, see consciousness; influence of
country on, 511; meaning of, 30; see also psyche
Minne, 188 & n
missionaries, Christian, 89
Mithraism, 21, 91
mob, 275; formation of, 220; see also mass(es)
modern man: and power instinct, 344; and unconscious, 358
Moguls/Mogul Empire, 516, 519
monadology, 335
monastery, cultural, 499ff
monasticism, ideals of, 40
Mondamin, 410
money, American attitude to, 512
monogenesis, 397
monotheism, 334
Mons, battle of, 314
month, Platonic, 311
mood(s): changes of, 139; in woman,
119
moon, 321, 323, 404; further side of,
322; as symbol of divine mother,
425; visionary, 314; waxing, and
departed souls, 369
moral code, 440ff; and religion, 461
morality: alteration of, 116; primi-
tives and, 53; and the uncon-
scious, 441
Morgenthaler, W., 557n, 558, 560
mortification, 342
Moses, 338, 339
mosque, 180

598
INDEX

mother: archetype of, 34f, 36; in India, 522; and son, unity of, 407
Mothers, realm of, 377
mother-ships, 402, 420
Mountain Lake, 68
movement, in Americans, 505
multiplicatio, 334
mungu, 72
Murray, John: Handbook for India, 529
museums, 500
music: American, 508; atonal, 210; "etheric," 420ff
Mussolini, Arnaldo, 205
Mussolini, Benito, 205
mysteries: ancient, 10; Gnostic, 16
mystery religions, 16, 92
mytical instruction, 118
mystics, and love, 98
myth(s), 9, 26, 449; age of, and Wotan, 187; art and, 303; autogenes of, 443; and dreams, 219; integral to religion, 285; living, Ufos as, 322; natural bases of, 329
mythology: Christian, symbolical understanding of, 266; Egyptian, 339; modern, 369

N

nadir, 407
names: and magical compulsion, 426; of tribes, 136
Napoleon, 481
narcissism, 99, 160
nation(s): "aunt of," 492; as functions of mankind, 480, 487; identification with, 482; and individual, relation, 27, 488; personified, 487
nationalism, fear of, 263
National Socialism, 166, 237ff, 289, 430, 537ff, 543: Wotan and, 184, 192
nature: man and, 66; and unconscious, 23
Navahos, 507
Negro: American, 49f, 507; — and African, gap between, 509; Euro-

pean assimilation to, 121; white complex of, 508, 509
Neptune (Ufo pilot), 423
Netherlands, 481, 512, 553; Society for Psychotherapy, 551, 554
neurology, and psychotherapy, 554f
neurosis, 59, 120, 158, 159, 219; and adaptation, 162; affects whole personality, 566; alternative explanations, 160; cardiac, 159; child's, and parents' psychology, 34; concupiscence and, 160; hysterical, 203; see also hysteria; infantile fantasies and, 281; learning to bear, 169; loss of, 167; as new name for devil, 146f, 155; positive aspects, 167, 169; and psychotherapy, 559; reason for, in the present, 171; symptoms of, and instincts, 288; uncontrolled affects and, 360
neutrality, Swiss, 485
New Testament, 258
n'goma, 508
Nicholas of Cusa, see Cusanus
Nietzsche, F. W., 14, 86, 98, 113, 121, 131, 181, 182f, 202, 209, 212, 214f, 347; 348, 497, 498; feminine side in, 213
nightmare(s), 34; Nietzsche's, 183
nigredo, 427, 428
Nile, 332
Ninck, Martin, 188f
normality, concept of, 238, 296
Normans, 524
Nostradamus (Michel Nostredame), 179
"nothing but," 8, 23, 144, 162, 168, 170, 171, 348
Notre Dame (Paris), 85, 86
novels, and sex, 102f
number(s): archetypal aspect, 409ff, 424; as mediator, 410; see also dyad; hexad; ogdoad; pentad; quaternity; quincunx; tetrakys; three plus one motif; triad; two; four; eight; ten; twenty-four: thirty
numinosum/numinosity/numinous, 340, 342f, 377, 380, 385, 387, 393, 415, 458
Nuremberg, 401
nutrition, function of, 6
nycticorax, 449

O
Oannes, 141
oath, modernist, 537
obliqueness, Indian, 524
observer, in physics, 252
obsessions/obsessional ideas, 143, 146; conscience and, 447
occultism, 3, 272, 328
occupants, of Ufos, 317
occurrences, unusual, as omens, 319
octopus, 395
Odin, 187n; see also Wotan
Oedipus, 378; complex/motif, 348, 349
ogdoad, 366, 392
Oldenberg, Hermann, 91
Old Masters, 500
Old Testament, 190n, 392, 447, 467
Oloron, 353
omens, 58ff, 319
One, the, 334
one-sidedness, 93, 130, 253, 347, 552; of conscious mind, 15; Freud's, 160; of modern education, 153
opinion: psychotherapy and, 158; in women, 119
opium trade, 89
Oppenheimer, Robert J., 465
opposites: above/below, 407, 484; aristocratic/unaristocratic, 484; collision of, 428f; fire/water, 407; higher world/human world, 408f; masculine/feminine, 407; psychic, and conscience, 447; reconciliation of, 373; self as combination of, 337; tension of, 410, 414; union of, 327, 369, 402, 417; unity/unity, 407f; see also antitheses; coincidentia oppositorum; complexio oppositorum

opus divinum, 334
organizations, large, 379f
Origen, 98
Orpheus, 425
Ortega y Gasset, José, 501
Orthodox Church, Eastern, 180
Osiris, 339
Ostwald, Wilhelm, 103
"other" in us, 152, 169f, 486
Otto, Rudolf, 458
Oupnek’hat, 85
overcrowding, in India, 524
overpopulation, 277, 323
Oxford, 564

P
paedagogics, 549
painting: medieval, 406; modern, pathological element in, 210; ——, and Ufos, 383ff
Pali Canon, 525, 526
Pallas Athene, 388
panacea, 332, 383, 385
Papuans, 64
Paracelsus, 211
Paradise, 139
parallelism, psychophysical, 270, 411
parapsychology / parapsychological phenomena, 83, 84, 335, 411; and absolute knowledge, 336; and materialization, 416; and relativization of space/time, 270, 450
parents: as archetypes, 34ff; influences from, and conflicts, 281
Paris, 481
Parisal, 214
parthenogenesis, 432
participation mystique, 37f, 64, 65, 67, 75, 195, 433, 452
Pathans, 519
Paul, St., 129, 276, 293, 414, 442, 447; Greek mother of, 186
passivity, woman's, 117
pax Romana, 487
peculiarities, individual, 472f
pélerinage de l’âme, 408, 423
penetration, 337, 402

600
INDEX

pentad, 408
Pentecost, 189
perception(s): of conscious and un
conscious, 18; subliminal, 9
perils of the soul, 139, 172, 186, 381
permanence, civilization and, 487
persecution, ideas of, 320
persona, 127
personality: dissociation of, 203, 373, see also dissociation; mana, 69, 70;
of portions of psyche, 67; splitting of, 207, 282, 289
persuasion, 157
perversions, sexual, 99f
Pforta, 183
phallus, 337
Philemon and Baucis, 207, 213
Philistines, 182
philosophy: in India, 526; and modern age, 180; psychopathology and, 547
photographing Ufos, 322
phrases, familiar, and disruption of consciousness, 138
phylogeny, 32, 33
physics, 89, 462; atomic/nuclear, 298, 316, 329, 393, 452; and observer, 252; theoretical, 411
physiotherapy, 559
pictures, “meaningless,” 383
pietism, 257
pigeons, carrier, 336
Pilgrim, Spiritual, 403, Pl. vii
pin-sticking, 370
Pisces, 141, 311
“plan, great,” 205f
planets: and atomic explosions, 321; reconnaissance from, 321
Plato, 98, 198, 326, 391, 448
platonic relationships, 109f, 123
play, and sport, 513
pleasure principle, 160; Freud and, 348
plurality, of “selves,” 334
Pluto, 188
pneuma, 35, 72, 189, 332, 463
Poeindares, 189
Poland, 239, 264f
polis, 99
politics: individual’s part in, 299; relation to therapy, 178, 538ff
population, increasing, 323
polygamy, 89
Polynesia/Polynesians, 89, 527
Portmann, Adolf, 336
possession, 139, 146, 211, 214, 381; collective, 248; see also Ersgreifer
power, drive/principle/will to, 27, 135, 147, 155, 287, 349; Adler and, 161, 165, 348; Catholic Church and, 345; instinct, 344; in mob leader, 220
powers: arbitrary, 66, 69; telluric, 497f
“power-word,” 48
pragmatism, 499
prayer, 351, 353, 359
precognition, 336, 450
“prelogical” mind, 51ff
present: consciousness of, 75ff; meaning of, 115
prestige psychology, 348
presuppositions, of primitive, 54
“Prevost, Seeress of,” 124
priest, Catholic, 118
primitives: and ancestral inheritance, 510; and autonomous psyche, 446; and causality, 56; concentration among, 54; and death, 51; and dreams, 150; and fetish, 329; and morals, 53; and mystical instruction, 118; neurotics among, 19; projection among, 26, 65; and psyche, 11f; psychology of, 136; senses of, 53; and sex, 103; thought-production among, 527; “totality” in, 347; unpsychological, 63; and the unusual, 137
primativity: in dream symbols, 219, 220; elements of, in India, 528f; sexual, 506
Primordial Being, 407
principles, 458, 467
privatio boni, 338, 358, 465
problem(s): personal, attitude to, 78;
INDEX

problem(s) (cont.)
sexual, discussion of, 123; woman's, 114
proficiency, 76
projection(s): 25f, 65, 69, 318, 320, 56z; on to anima figure, 378; appearance as physical facts, 335; ascetics and, 341; basis of, 328; carriers of, 320; explanatory, 324; instinctual and spiritual, 341; mandala as, 327; among primitives, 64, 68; and radar, 413; return of, to origin, 214; Ufos and, 318ff, 323, 373, 417; of unrecognized evil, 297; withdrawal of, 300; see also fear
promiscuity, sexual, 506
propaganda, political, 320
propitiation, rites of, 19
prostitution: and love, 100; and marriage, 40, 120; tolerated, 120; in Uganda, 89
Protestantism, 257, 261; in Germany, 190; theology of, 549
Psalms, 386
pseudologia phantastica, 203, 205
pseudo-moderns, 76f
psychasthenia, 6
psyche: analogy with building, 31; building up of, 70; cannot know itself, 410; child's, and parents, 34; collective, 80, 86, 157; complexity of, 7, 550; current undervaluation of, 346; differences in, 187f; not an epiphenomenon, 270; European, 56z; fascination of, 90, 92, 93; German, 186; importance of, 291; individual differences, 135; inside and outside, 78; materialized, 416; and matter, relation of, 411; national, 481; a natural phenomenon, 340; not subject to will, 440; objective, 147; peculiar nature of, 270f; polarity of, 447; prehistory of, Freud and, 349; reality of, 346; two-sided, 141; unity of, 146; weightless, 352
psychiatrist, 348
psychiatry, and psychotherapy, 554f
psychism, materialized, Ufo as, 416
psychoanalysis: and attitude to sex, 108; beginning of, 4; Freudian, 83, 85, 163, 348; as technique, 163f; and Ufos, 333; and yoga, 90; see also analysis; Freud
psychogenic disturbances, 5f
psychokinesis, 411
psychologem, 378f
Psychological Club of Zurich, 469
psychology: abstract approach of, 272; academic, 272; American, 490f, 503f; analytical, sources of, 16; Chinese, 90; comparative, 340; complex, 469; and complexes, 225; criminal, 233; current interest in, 83, 324; "dirty-joke," 168; "discovery" of, 79; and evil, 356; Freudian, 90; see also psychoanalysis; Jewish and Germanic, 533, 540f; layman's attitude to, 134f; mass, 222, 215, 228f, 239, 276; —, German proneness to, 219, 223; medical, psychotherapy as, 547; national, 233; practice and theory in, 565; of primitives, 136; recent origin of, 157; as a science, 540; and therapy, 157f; Western man's interest in, 281; woman's, 116, 123f
psychoneuroses, 555
psychopathology, 124; and experimental psychology, 4; French, 16; and psychotherapy, 547f
psychopathy, 238; German, 232, 238; national, 233
psychotherapy: confusion in, 533; Germanic, 538; as medical psychology, 547; need for wider field, 549; as profession, 558; and psychiatry, separation of, 558; as relationship, 164; schools of, 158, 564; scope of, 17; task of, 349; as a technique, 157f, 168; and universities, 565; see also neurology; psychiatry; therapy
# INDEX

puberty; and metabolism, 105; psychological, 104, 106
publication, American, 509f
Pueblo Indians, 61, 65, 89, 211
Puer aeternus, 181
puerperal fever, 355
Puerto Rico, 318
puff-adder, 61
Punch, 186
Pyramids, 79

Q
quaternio, marriage, 402
quaternity, 366, 391f, 396, 398, 402, 404; square as, 404; and unity, 407
quicksilver, 332, 333; see also Mercury
quietism, Eastern, 91
quinconx, 391, 395, 397, 398, 407
quintessence/quinta essentia, 331, 391, 392

R
rabbī, 20
radar, 312, 318, 325, 332, 413, 415
Ramanuja, 464
rationalism: and city dwelling, 341; scientific, 253; and sexuality, 344
rationalists, 344; and neurosis, 167
raven, 449
ray (fish), 376
reality: lack of, 208; spiritual, lack of experience of, 342
Reason, Goddess of, 85, 280
reconnaissance, aerial, 316
red, masculine colour, 417
redeemer, personified as animal, 360
rééducation de la volonté, 157
Reformation, 153, 213
refrigerium, 394
regression, 160, 237
Reich, German: founding of, 212; "thousand-year," 190, 215
Reichstag fire, 199
reincarnation, 88; and anima, 43
Reinwald, 239
relationship: doctor-patient, 164, 274; human, and imperfection, 301
relativization, of space and time, 270, 346, 450
relativism, 90
relativity, 89
religion(s): decline of, and psyche, 79, 83; difficulty of understanding, 280; Elgonyi and, 71f; goals of, 260; and hero-motif, 48; instinctive nature of, 259; inter-War development, 180; and mass-mindedness, 256ff; modern contempt for, 93; "night," 33; a psychic fact, 549; as psychotherapeutic, 172; and psychotherapy, 555; State, 266; and unconscious, 19
religious activity, 155
religious experience, psychological structure of, 345
representations, collective, 51f, 60, 71, 443, 549
repression(s), 5f, 160, 320; neurotic consequences of, 340; sexual, and "spirit," 343; of sexuality, 345; superego and, 438f
resentment(s): of chthonic man, 486; early, 164; Swiss, 485
resistance(s), 162, 470
respectability, 129
restraint, lack of, American, 506
restrictions, sexual, 343
resurrection, Christ’s, symbolism of, 266
Revelation, Book of, 337, 386
revelations, divine, visions as, 342
revolution: Communist, see Communism; French, see French Revolution
Rhine, J. B., 349, 393, 394, 411
Rhineland, 181
rhythm, infectiveness of, 509
Ribot, Théodore, 4
rickshaw boys, 465
riddle, of Sphinx, 378
rites: effects of, 260; and unconscious, 346
<table>
<thead>
<tr>
<th>INDEX</th>
</tr>
</thead>
<tbody>
<tr>
<td>rites d’entrée et de sortie, 200, 259</td>
</tr>
<tr>
<td>romance, and marriage, 102</td>
</tr>
<tr>
<td>Roman empire, 487</td>
</tr>
<tr>
<td>Romans, Epistle to the, 265, 359, 442</td>
</tr>
<tr>
<td>Rome: absence of technical progress, 79; Asianization of, 91; germ of regeneration in, 143; malaise in post-classical, 140; and mystery cults, 514; imported religions, 16; slavery in, 121</td>
</tr>
<tr>
<td>restlessness, 49</td>
</tr>
<tr>
<td>Rorschach test, 395, 397, 398, 406</td>
</tr>
<tr>
<td><em>ros Gedeonis</em>, 332</td>
</tr>
<tr>
<td>Rosicrucians, 403</td>
</tr>
<tr>
<td><em>rotundum-a</em>, 326, 378, 404, 423f, 425, 429</td>
</tr>
<tr>
<td>Rousseau, Jean-Jacques, 108</td>
</tr>
<tr>
<td>Rumania, 481</td>
</tr>
<tr>
<td>rumour(s): mass, 324; requisites for, 315; symbolic, 328; <em>Ufo</em> as symbolic, 387; visionary, 314, 318f</td>
</tr>
<tr>
<td>Rupertsohn code, 493</td>
</tr>
<tr>
<td>Ruppelt, Edward J., 312, 316, 413</td>
</tr>
<tr>
<td>Russia, 114n, 196, 261n, 481; and America, 491; education in pre-revolutionary, 238; labour camps, 232; policy of, 319; red as colour of, 417; religion in, 180, 190; Tsarist, 115</td>
</tr>
</tbody>
</table>

S

| Sabbath, defiler of, 357 |
| Sahara, 317 |
| saints, 360; and dreams, 146 |
| salamander, 394 |
| Salpétrière, 4 |
| salvation, archetype of, 328 |
| Sanchi, 520 |
| sanctions, Christianity and, 215 |
| *sanguis*, 332 |
| Sappoara, 79 |
| Satan, symbols of, 449 |
| saving and spending, 488 |
| saviour, 356; birth and epiphany of, 397 |
| scapegoat, 297 |

| Schiller, Friedrich, 18, 499, 540 |
| schizoid states, 139 |
| schizophrenia, 565 |
| Schmizt, Oscar, 487 |
| Schopenhauer, Arthur, 16, 86, 147, 313 |
| Schreber, Daniel Paul, 365 |
| Schuler, Alfred, 181 & n |
| Schwabing, 206 |
| Schweitzer, Albert, 414, 483 |
| science, 81, 82, 279; Chinese, 90; and the exceptional, 371f; *v.* faith, 84; and the individual, 252 |

| *scintillae*, 404 |
| "sea, our," 332 |
| sea-anemone, 395 |
| séance, 314 |
| secrets, 468 |
| sectarianism, 257 |
| security, 91f; magic and, 260; material, 81 |

| Seifert, Friedrich, 456 & n |
| self: appearance of, 380; archetype of, 406f; —, *Ufo* as, 337; archetype of order, 424; better, 447; breaking up of unity of, 334; as combination of opposites, 337; and ego, 149, 463; as mediating symbol, 410; organizer of personality, 366; as psychic wholeness, 410; symbols of, 366, 424f; see also ego |

| self-assertion, 160; see also power drive |
| self-control, 41 |
| self-criticism, 300, 356, 447, 482f |
| self-knowledge, 151f, 248ff, 269, 293ff, 356; in therapist, 163 |
| self-preservation, 200f, 287 |
| "selves," multiplication of, 334 |

| sensation, function of: 330, 347, 408; and frigidity, 106; and intuition, 486; see also functions, four |
| seraphim, four, 391 |
| serpent: in Paradise, 140; symbol of Christ and Satan, 449 |
| *servator mundi*, 332 |
| *servus rubeus*, 417 |
INDEX

Set, 339
sex(uality), 287; aggressive, in women, 119; in America, 492, 506; Catholic Church and, 345; and forms, 336f; Freudian view, 7, 348f; and love, see love; in men and women, 104; and metaphor, 337; primitives and, 103; and psyche, 135, 147; and religion, 343, 345; repressed, 155, 344, 346; study of, 90; and symbolism, 343f; Ufos and, 333; and unconscious, 6f, 23; in women, and marriage, 123f
shadow, 215, 345, 366, 377n; collective of humanity, 296f; confrontation with, 468, 468; discovery of, 216; Hitler as representing, 223; ignorance of, in hysterics, 207; inescapable, 170; man’s and woman, 113, 127; necessary to self, 337; projection of, 203; recognition of, 300f; unconsciousness of, 280f; Western man and, 290
Shah Jehan, 519
Shakespeare, 156
shaman/shamanism, 15, 16, 48, 514
Shankara, 464
shape(s); sexual significance of, 336; of Ufos, 317, 325, 335f
shark, 376
sheep sacrifices, 181
shen-soul, 29
Shiraz, 519
Shiva, 519
shofar, 20
Siegfried, 190n
Sievers, Edgar, 322, 352n, 399
“signs in the heavens,” 320, 323, 398
Sikhs, 519
Simon Magus, 40
sin, 356f; original, 296
size, of Ufos, 317
skyscrapers, 514
slang, American, 504f
slaves, 121
Sleipnir, 184
slips of the tongue, 398n
slogans, 248, 276
smiling, infective, 509
Smith, Hélène, 125
snakes, dream-symbol, 19; see also serpent
social democracy, 77
social service, 492
socialism, 537
societies, secret, American, 514
Society for Psychical Research, British, 234
society, abstract nature of, 254f
Socrates, 76, 446, 453, 481
solar plexus, 517
sol invictus, 425
solstice, 181
solution/solvent, 331f
Sommer, Robert, 533n, 562
Son of God, Christ and Satan as, 449
Son of Man, 271, 397
soul(s); concept of, 42f; —, Chinese, 29; “in chains,” 334; individual, and world soul, 335; loss of, 139, 381; “nations of the,” 86; of the nation, 481; perils of, see perils; as sphere, 326, 335; Ufos as, 326; universality of, 67; wandering, 64; see also world-soul
soul-force, 15
soul-sparks, 404
space-ships/travel, 315f, 321, 323, 324, 329, 369, 421; see also Ufos
Spain, 115, 481, 512; Civil War in, 190
spear(s), 337, 402
specialization, growth of, 79
speech: English, 522f; Indian, 522, 523; peculiarities of, 508
speed, of Ufos, 316
spells, 371
Spengler, Oswald, 487
sphere: dream figure, 362; soul as, 326
Sphinx, 377; riddle of, 378
spider, flying, 351f, 359
Spinoza, Benedict/Baruch, 20, 98
spirit(s); alchemical water as, 332; ancestral, 69; and body, relation of, 94; breath as, 72; collective,
INDEX

spirit(s) (cont.)
501; danger of, 486; evil, 447, see also demon, devil; man of the,
484; Mercurius as, 332, see also Mercurius; primitive man and,
11, 52; symbolized by circle, 404; and telluric powers, 498f
spiritualism, 15, 48, 67f, 83, 84, 87, 514
spirituality, secret, 494
spiritus loci, 511
spiritus Mercurii/mercurialis, 332, 405
spittle, 72
split, psychic, 139; split-mindedness, 327; see also consciousness; disso-
ciation; personality
spring-point, 311
sport, 93; in America, 48, 513
sputniks, 323
square, 404f
Squires, H. C., 564
"stab in the back," 208
Stalin, J. V., 263
stammering, 508f
star of David, 407
star, as aircraft emblem, 417
State: American view of, 492; deifi-
cation of, 261; dependence on,
201, 211; goals of, 260; and indi-
vidual, 225f, 252f, 256, 258; as
personality, 255, 286; and religion,
259f; Welfare, 201
statistical method/statistics, 249f,
394
Steiner, Rudolf, 84
stepmother, 37
steward, unjust, 257
stigmatization, 422, 424
Stockholm, 551, 554
stone: found in Nile, 332; Philosoph-
others', 391, 424; see also lapis
storm-god, 184
Stransky, Erwin, 554
stratosphere, 311
Strauss, Dr., 564
Strudel, 370
stupa, 520
subjective factor, energy charge of,
397
subject status, Swiss and, 483
sublimation, 8, 160, 171
substitute formation, 161
Suez, 290
suffering, chain of, 360
suggestion(s), 70, 157; mass, 234, 254,
276; therapy, 547
suicide, 41
Summum Bonum, 445, 449
sun, 424; allegory of Christ, 425;
dream-figure, 361f; Elgonyi and,
72; falling from sky, 387; Pueblo
view of, 68
sun children, 432f
sun wheel, 326
superego, 348, 438, 439f, 446; archaic
vestiges in, 440
Superman, 203, 208, 212, 213, 214
Sweden, 315, 316
Swedenborg, Emanuel, 86
Swiss, character of, 484f
Swiss Committee of Psychotherapy,
566
Swiss Society for Practical Psychol-
ogy, 551
Swiss Society of Psychiatry, 565
Switzerland, 105, 186, 200, 224, 512;
as Europe's centre of gravity, 486;
function in Europe, 487; and Ger-
man guilt, 196; Keyserling and,
481f; magic in, 370, 371
sword, 337
symbiosis, 336; of conscious and un-
conscious, 378
symbol(s), 11, 279; circular, 327; col-
lective, in dreams, 152; creation
of, 18; individuation, 326; reli-
gious, archetypal character of, 185;
of self and of divinity, 339; therio-
morphic, 360; Ufos as, 325, 387;
union of rational and irrational
in, 18; uniting, 389, 407, 414; see also totality
symbol-creating function, 18, 19, 23
symbolism: Christian, archetypal

606
INDEX

nature, 343; ecclesiastical, 370; neurotic, ambiguity of, 169; oriental, psychology and, 548; sexual interpretation, 343
symbology, comparative, 340
synchronicity, 313, 349, 361, 411, 417, 450
synchronism, 450

T

table, four-footed, 397
table-turning, 15
Tabula smaragdina, 484
Taj Mahal, 519, 520
talking, Americans and, 504
Tanguy, Yves, 344ff, 403, Pl. iv
Tao, 407, 410, 463
Taos, 514
Taurus, 311, 484
tear-drop, Ufo as, 331ff
technique, psychotherapy and, 157ff
technology, 328
telepathy, 336, 450
telluric man/masses, 497f
temperature inversion layers, 316, 325
temptation of Jesus, 389
ten, the number, 366
Ten Commandments, 439
tension, emotional, 319
Teresa of Avila, 467
tetrakty, 424
tetrapēza, 397
Teutenschental, 184
theocracy, 331
theories, statistical, 349
Theosophy, 16, 83, 84, 87, 88, 90, 91
therapist, see doctor
thinking: see functions, four; intellect
thirty, the number, 404
Thomas Aquinas, 403, 427
thought: Indians and, 527, 529;
primitives and, 12
threads, rain of, 352f, 353
three plus one motif, 391, 392, 397, 402, 408
thriller, vogue for, 199
thunderbolt, 450
Tibet, 91, 525
tics, 508
Tifereth, 410
time machine, 391n
totalitarianism, 521, 536f
totality: Christian, 392; consciousness and, 335; God as symbol of, 327; symbols of, 404, 407; see also mandala; wholeness
town, in America, 506f
tradition, as criterion, 343
transference, 160, 273
transformation: Buddhism and, 526;
of souls into water, 333
trauma, infantile sexual, 171
tremendum, 458, 463
trial, 408
tricephalus, 392
Trinity, Holy, 391, 403; Christ and,
397; and the devil, 392; iconography of, 392; vision of, 339
troposphere, 311
trusts, 379
tubes, seen in sky, 402
Turkey, 481
twenty-four, the number, 404
twilight state, hysterical, 208
two, as vertical axis, 407
tyranny, 277

U

Ufos, 311ff, 415; appearance and disappearance, 334f; as archetypal images, 327; in dreams, 330ff; in history, 401ff; materiality of, 416ff; not photogenic, 332; occupants of, 317, 321f; plurality of, 334f; as portents of death, 369; psychic nature of, 415; and radar, 332, 415; sexual aspects, 333, 350f; shapes, 325, 336; see also acceleration; drop; flight; size; speed
Uganda, 89
“ugliest Man,” 131
INDEX

uncleanliness, magical, 197
unconscious, 147, 290, 334f; autonomy of, 335, 441; collective/suprapersonal, 109f, 138, 219, 377; —, unity of, 450; compensation, theory of, 15, 17, 23, 219, 388; contents of, 8f, 18; denial of, 3; dependence on consciousness, doubts regarding, 440; discovery of, 211f, 358; dreams as symptoms of, 151, 218; early use of term, 3; fear of, 119; Freudian concept, 5, 30; Germanic, tensions in, 166, 219; guiding function, 23; language of, 17; nature of, 30; objectivity of, 291; personal, 9; projection of, 25; psychic forces and, 185; psychoanalysis and, 4; and religious experience, 293; in religious persons, 292; uniting symbol in, 414; see also consciousness; dissociation; compensatory unconsciousness: Jewish, and Aryan, 165; of mass man, 75; as sin, 357; woman’s, 117, 119
understanding, 499; see also knowledge
unemployed, in Germany, 180, 205
unigenitus, 397
United Kingdom, 316
United States, see America
unity: focus of, 143; of individual, 349; of mankind, 295; and quaternity, 407; symbol of, 414; see also totality; wholeness
universities, 565
unus mundus, 409, 411, 452
Upanishads, 85, 191
U.S.S.R., see Russia
uterus, 333, 336

V

Valentino, Rudolph, 513
Valéry, Paul, 499n, 500
Valhalla, 190n
Valkyries, 186, 188
Van Gogh, Vincent, 392n
van der Hoop, Dr., 551, 554
van Houten, D., 403n
venereal diseases, 89, 102
Venus, 321; incantation to, 371
Verdant One, 328
Vienna, 235, 481, 554
vimana, 525
vinum ardens, 332, 392
violence, in dream-symbols, 219, 220
Virgil, 121
Virgo, 484
Vishnu, 520
vision, and hallucination, 314n
visions: collective, 314, 319, 320, 324; of Saints, 342; as symbol, 350
voice(s): 353; English, 522f; inner, 447
volatilization, 332
volition, 340
Voluspo, 192f, 194
vox Dei, 444f, 446ff, 453

W

Wagalaweia songs, 186
Wagner, Richard, 184, 186n, 212, 214
war: outlawing, 77; preparation for, 82; see also World War I
Waresn, Madame de, 108
wasp, 336
water: permanent/of the Philosophers/philosophical, 331f, 385; in star of David, 407; source of living, 392; symbol of passivity, 394; that is fire, 385, 394; as unconscious, 435; see also aqua permanens
Watson, John B., 491, 492
weightlessness, 315, 316, 321, 329, 352, 415
Weimar Republic, 180
Weizsäcker, Viktor von, 166n
welfare, social, 154, 492
Welfare State, 201
Welles, Orson, 515n

608
# INDEX

Wells, H. G., 315, 391n

Weltanschauung, of psychotherapy, 548

West and East, differences, 114

wheels, in Ezekiel’s vision, 403

white, feminine colour, 417

white man, Pueblo view of, 89, 211

White House, 417

wholeness, 339; archetype of, 328, 335; death and, 367; four as symbol of, 391; instinct for, 344f; psychic, cosmic affinities, 335; — images of, 335; and sexuality, 344; symbol of, 339, 414; and transcendence, 410; see also individualization; totality; unity

Wilhelm II, 239

Wilhelm, Richard, 90, 91, 235, 464

Wilkins, Harold T., 331n, 352n, 353n

will to power, see power

wind: god of, 187f; Hermes and, 188f; symbol in Nietzsche, 182

wine, fiery, 332

wish-fantasies, 164f, 169, 248

wish-fulfilment, 160, 162, 277

wishes, repressed/suppressed, 5, 341

witchcraft, 11, 52, 69; dreams and, 150

witch-doctor, 370

witch-motif, 33

wizards, 371, 372

Wolff, Toni, 469–70

woman (women): conservatism of, 511; Dionysus and, 185; dress, 520f; Indian, 520f, 522; male attachment to older, 108; man’s image of, 39; mental masculinization of, 119; and psychology, 125; relation to man’s world, 116; and social independence, 117; unmarried, surplus of, 120; see also anima

“wooden-headedness,” Swiss, 540

word(s): magical, 147; personification of, 860f; see also Logos

world: end of, 328, 367; higher and human, 408f; lower and upper, 392; vertical and horizontal, 391f; world-soul, 326; and individual souls, 335

World War I, 77, 80, 130, 179, 208, 220, 221, 233, 314; woman and, 116

World War II, 222

World War III, 364f

Wotan, 194, 214, 371; archetype of, 187f, 189; cavalcade of, 371; as Ergreifer, 185; oak(s) of, 85, 184; resurrection of, 180

wreath-fire, 389

writing, American, 504

Wunsch, 188 & n

Wyndham, John, 431f

Y

Yahweh, 192, 448; fire of, 389; wildness of, 392

yang, see yin

yantras, 424

yin and yang, 35, 142, 407, 484, 486, 498

yoga, 518; and psychoanalysis, 90; see also Bhakti-Yoga; Kundalini yoga

yogi, 517

youth, 375

Youth Movement, German, 180

yucca moth, 282

Z

Zagreus, see Dionysus

Zarathustra, see Nietzsche

Zechariah, Book of, 404

Zeitgeist, 281, 303, 501

zenith, 407

zeppelin, 325n

Zeus, 189, 388, 450

Zosimos, 333, 386, 405

Zschokke, Heinrich, 451

Zurich, 551, 554