

TABLE OF CONTENTS

EDITORIAL NOTE	v
TRANSLATOR'S NOTE	vii

PART ONE: WESTERN RELIGION

I

Psychology and Religion	3
-------------------------	---

Originally published in English: *The Terry Lectures of 1937* (New Haven, Conn.: Yale University Press, and London: Oxford University Press, 1938); here revised and augmented in accordance with the Swiss edition (Zurich: Rascher, 1940).

1. The Autonomy of the Unconscious, 5
2. Dogma and Natural Symbols, 34
3. The History and Psychology of a Natural Symbol, 64

II

A Psychological Approach to the Dogma of the Trinity	107
--	-----

Translated from "Versuch zu einer psychologischen Deutung des Trinitätsdogmas," *Symbolik des Geistes* (Zurich: Rascher, 1948).

Introduction, 109

1. Pre-Christian Parallels, 112
 1. Babylonia, 112. — II. Egypt, 115. — III. Greece, 117

CONTENTS

2. Father, Son, and Spirit, 129
3. The Symbola, 138
 - i. The Symbolum Apostolicum, 141. — ii. The Symbolum of Gregory Thaumaturgus, 142. — iii. The Nicaenum, 143. — iv. The Nicaeno-Constantinopolitanum, the Athanasianum, and the Lateranense, 144
4. The Three Persons in the Light of Psychology, 148
 - i. The Hypothesis of the Archetype, 148. — ii. Christ as Archetype, 152. — iii. The Holy Ghost, 157
5. The Problem of the Fourth, 164
 - i. The Concept of Quaternity, 164. — ii. The Psychology of the Quaternity, 180. — iii. General Remarks on Symbolism, 187
6. Conclusion, 193

I I I

Transformation Symbolism in the Mass

201

Translated from "Das Wandlungssymbol in der Messe," *Von den Wurzeln des Bewusstseins* (Zurich: Rascher, 1954).

1. Introduction, 203
2. The Sequence of the Transformation Rite, 208
 - i. Oblation of the Bread, 208. — ii. Preparation of the Chalice, 209. — iii. Elevation of the Chalice, 212. — iv. Censing of the Substances and the Altar, 212. — v. The Epiclesis, 213. — vi. The Consecration, 214. — vii. The Greater Elevation, 216. — viii. The Post-Consecration, 216. — ix. End of the Canon, 218. — x. Breaking of the Host ("Fractio"), 218. — xi. Consignatio, 219. — xii. Commixtio, 219. — xiii. Conclusion, 220
3. Parallels to the Transformation Mystery, 222
 - i. The Aztec "Teoqualo," 222. — ii. The Vision of Zosimos, 225
4. The Psychology of the Mass, 247
 - i. General Remarks on the Sacrifice, 247. — ii. The Psychological Meaning of Sacrifice, 252. — iii. The Mass and the Individuation Process, 273

CONTENTS

I V

Foreword to White's *God and the Unconscious* 299

Originally translated from a manuscript and published in English in the book by Victor White (London: Harvill, 1952; Chicago: H. Regnery, 1953).

Foreword to Werblowsky's *Lucifer and Prometheus* 311

Originally translated from a manuscript and published in English in the book by R. J. Zwi Werblowsky (London: Routledge and Kegan Paul, 1952).

Brother Klaus 316

Translated from a book review in the *Neue Schweizer Rundschau* (Zurich), new series, I (1933).

V

Psychotherapists or the Clergy 327

Translated from *Die Beziehungen der Psychotherapie zur Seelsorge* (Zurich: Rascher, 1932).

Psychoanalysis and the Cure of Souls 348

Translated from "Psychoanalyse und Seelsorge," *Ethik: Sexual- und Gesellschafts-Ethik* (Halle), V (1928).

V I

Answer to Job 355

Translated from *Antwort auf Hiob* (Zurich: Rascher, 1952).

Prefatory Note, 357

Lectori Benevolo, 359

Answer to Job, 365

CONTENTS

PART TWO: EASTERN RELIGION

VII

Psychological Commentary on *The Tibetan Book of the Great Liberation* 475

Originally published in English in the book (London and New York: Oxford University Press, 1954).

1. The Difference between Eastern and Western Thinking, 475
2. Comments on the Text, 494

Psychological Commentary on *The Tibetan Book of the Dead* 509

Translated from "Psychologischer Kommentar zum Bardo Thödol," in *Das Tibetische Totenbuch*, 5th edition (Zurich: Rascher, 1953).

VIII

Yoga and the West 529

Originally translated from a manuscript and published in English in *Prabuddha Bharata* (Calcutta), February 1936.

Foreword to Suzuki's *Introduction to Zen Buddhism* 538

Translated from the foreword to D. T. Suzuki, *Die Grosse Befreiung: Einführung in den Zen-Buddhismus* (Leipzig: Curt Weller, 1939).

The Psychology of Eastern Meditation 558

Translated from "Zur Psychologie östlicher Meditation," *Symbolik des Geistes* (Zurich: Rascher, 1948).

CONTENTS

The Holy Men of India 576

Translated from the introduction to Heinrich Zimmer, *Der Weg zum Selbst* (Zurich: Rascher, 1944).

I X

Foreword to the *I Ching* 589

Originally translated from a manuscript and published in English in *The I Ching, or Book of Changes*, translated by Cary F. Baynes from the German translation of Richard Wilhelm (New York: Pantheon Books [Bollingen Series XIX] and London: Routledge and Kegan Paul, 1950). This is the Baynes translation of the Foreword with minor revisions.

BIBLIOGRAPHY 609

INDEX 641

1. THE AUTONOMY OF THE UNCONSCIOUS

¹ As it seems to be the intention of the founder of the Terry Lectures to enable representatives of science, as well as of philosophy and other spheres of human knowledge, to contribute to the discussion of the eternal problem of religion, and since Yale University has bestowed upon me the great honour of delivering the Terry Lectures for 1937, I assume that it will be my task to show what psychology, or rather that special branch of medical psychology which I represent, has to do with or to say about religion. Since religion is incontestably one of the earliest and most universal expressions of the human mind, it is obvious that any psychology which touches upon the psychological structure of human personality cannot avoid taking note of the fact that religion is not only a sociological and historical phenomenon, but also something of considerable personal concern to a great number of individuals.

² Although I have often been called a philosopher, I am an empiricist and adhere as such to the phenomenological standpoint. I trust that it does not conflict with the principles of scientific empiricism if one occasionally makes certain reflections which go beyond a mere accumulation and classification of experience. As a matter of fact I believe that experience is not even possible without reflection, because "experience" is a process of assimilation without which there could be no under-

standing. As this statement indicates, I approach psychological matters from a scientific and not from a philosophical standpoint. Inasmuch as religion has a very important psychological aspect, I deal with it from a purely empirical point of view, that is, I restrict myself to the observation of phenomena and I eschew any metaphysical or philosophical considerations. I do not deny the validity of these other considerations, but I cannot claim to be competent to apply them correctly.

3 I am aware that most people believe they know all there is to be known about psychology, because they think that psychology is nothing but what they know of themselves. But I am afraid psychology is a good deal more than that. While having little to do with philosophy, it has much to do with empirical facts, many of which are not easily accessible to the experience of the average man. It is my intention to give you a few glimpses of the way in which practical psychology comes up against the problem of religion. It is self-evident that the vastness of the problem requires far more than three lectures, as the necessary elaboration of concrete detail takes a great deal of time and explanation. My first lecture will be a sort of introduction to the problem of practical psychology and religion. The second is concerned with facts which demonstrate the existence of an authentic religious function in the unconscious. The third deals with the religious symbolism of unconscious processes.

4 Since I am going to present a rather unusual argument, I cannot assume that my audience will be fully acquainted with the methodological standpoint of the branch of psychology I represent. This standpoint is exclusively phenomenological, that is, it is concerned with occurrences, events, experiences—in a word, with facts. Its truth is a fact and not a judgment. When psychology speaks, for instance, of the motif of the virgin birth, it is only concerned with the fact that there is such an idea, but it is not concerned with the question whether such an idea is true or false in any other sense. The idea is psychologically true inasmuch as it exists. Psychological existence is subjective in so far as an idea occurs in only one individual. But it is objective in so far as that idea is shared by a society—by a *consensus gentium*.

5 This point of view is the same as that of natural science. Psychology deals with ideas and other mental contents as zool-

ogy, for instance, deals with the different species of animals. An elephant is "true" because it exists. The elephant is neither an inference nor a statement nor the subjective judgment of a creator. It is a phenomenon. But we are so used to the idea that psychic events are wilful and arbitrary products, or even the inventions of a human creator, that we can hardly rid ourselves of the prejudiced view that the psyche and its contents are nothing but our own arbitrary invention or the more or less illusory product of supposition and judgment. The fact is that certain ideas exist almost everywhere and at all times and can even spontaneously create themselves quite independently of migration and tradition. They are not made by the individual, they just happen to him—they even force themselves on his consciousness. This is not Platonic philosophy but empirical psychology.

6 In speaking of religion I must make clear from the start what I mean by that term. Religion, as the Latin word denotes, is a careful and scrupulous observation of what Rudolf Otto¹ aptly termed the *numinosum*, that is, a dynamic agency or effect not caused by an arbitrary act of will. On the contrary, it seizes and controls the human subject, who is always rather its victim than its creator. The *numinosum*—whatever its cause may be—is an experience of the subject independent of his will. At all events, religious teaching as well as the *consensus gentium* always and everywhere explain this experience as being due to a cause external to the individual. The *numinosum* is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. This is, at any rate, the general rule.

7 There are, however, certain exceptions when it comes to the question of religious practice or ritual. A great many ritualistic performances are carried out for the sole purpose of producing at will the effect of the *numinosum* by means of certain devices of a magical nature, such as invocation, incantation, sacrifice, meditation and other yoga practices, self-inflicted tortures of various descriptions, and so forth. But a religious belief in an external and objective divine cause is always prior to any such performance. The Catholic Church, for instance, administers the sacraments for the purpose of bestowing their spiritual blessings upon the believer; but since this act would amount to

¹ *The Idea of the Holy*.

enforcing the presence of divine grace by an indubitably magical procedure, it is logically argued that nobody can compel divine grace to be present in the sacramental act, but that it is nevertheless inevitably present since the sacrament is a divine institution which God would not have caused to be if he had not intended to lend it his support.²

8 Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word *religio*, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. In colloquial speech one often says of somebody who is enthusiastically interested in a certain pursuit that he is almost "religiously devoted" to his cause; William James, for instance, remarks that a scientist often has no creed, but his "temper is devout."³

9 I want to make clear that by the term "religion"⁴ I do not mean a creed. It is, however, true that every creed is originally based on the one hand upon the experience of the *numinosum* and on the other hand upon *πίστις*, that is to say, trust or loyalty, faith and confidence in a certain experience of a numinous nature and in the change of consciousness that ensues. The conversion of Paul is a striking example of this. We might say, then, that the term "religion" designates the attitude peculiar to a consciousness which has been changed by experience of the *numinosum*.

² *Gratia adiuuans* and *gratia sanctificans* are the effects of the *sacramentum ex opere operato*. The sacrament owes its undoubted efficacy to the fact that it is directly instituted by Christ himself. The Church is powerless to connect the rite with grace in such a way that the sacramental act would produce the presence and effect of grace. Consequently the rite performed by the priest is not a *causa instrumentalis*, but merely a *causa ministerialis*.

³ "But our esteem for facts has not neutralized in us all religiousness. It is itself almost religious. Our scientific temper is devout." *Pragmatism*, p. 14.

⁴ "Religion is that which gives reverence and worship to some higher nature [which is called divine]." Cicero, *De inventione rhetorica*, II, 53, 161. For "testimony given under the sanction of religion on the faith of an oath" cf. Cicero, *Pro Coelio*, 55.

¹⁰ Creeds are codified and dogmatized forms of original religious experience.⁵ The contents of the experience have become sanctified and are usually congealed in a rigid, often elaborate, structure of ideas. The practice and repetition of the original experience have become a ritual and an unchangeable institution. This does not necessarily mean lifeless petrification. On the contrary, it may prove to be a valid form of religious experience for millions of people for thousands of years, without there arising any vital necessity to alter it. Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Even the number of dogmas is not limited and can be multiplied in the course of time. The same holds true of the ritual. Yet all changes and developments are determined within the framework of the facts as originally experienced, and this sets up a special kind of dogmatic content and emotional value. Even Protestantism, which has abandoned itself apparently to an almost unlimited emancipation from dogmatic tradition and codified ritual and has thus split into more than four hundred denominations—even Protestantism is bound at least to be Christian and to express itself within the framework of the belief that God revealed himself in Christ, who suffered for mankind. This is a definite framework with definite contents which cannot be combined with or supplemented by Buddhist or Islamic ideas and feelings. Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. The psychologist, if he takes up a scientific attitude, has to disregard the claim of every creed to be the unique and eternal truth. He must keep his eye on the human side of the religious problem, since he is concerned with the original religious experience quite apart from what the creeds have made of it.

¹¹ As I am a doctor and a specialist in nervous and mental diseases, my point of departure is not a creed but the psychology of the *homo religiosus*, that is, of the man who takes into account and carefully observes certain factors which influence him and

⁵ Heinrich Scholz (*Die Religionsphilosophie des Als-Ob*) insists on a similar standpoint. Cf. also Percy, *A Vindication of Paul*.

his general condition. It is easy to designate and define these factors in accordance with historical tradition or ethnological knowledge, but to do the same thing from the standpoint of psychology is an uncommonly difficult task. What I can contribute to the question of religion is derived entirely from my practical experience, both with my patients and with so-called normal persons. As our experience with people depends to a large extent upon what we do with them, I can see no other way of proceeding than to give you at least a general idea of the line I take in my professional work.

12 Since every neurosis is connected with man's most intimate life, there will always be some hesitation when a patient has to give a complete account of all the circumstances and complications which originally led him into a morbid condition. But why shouldn't he be able to talk freely? Why should he be afraid or shy or prudish? The reason is that he is "carefully observing" certain external factors which together constitute what one calls public opinion or respectability or reputation. And even if he trusts his doctor and is no longer shy of him, he will be reluctant or even afraid to admit certain things to *himself*, as if it were dangerous to become conscious of himself. One is usually afraid of things that seem to be overpowering. But is there anything in man that is stronger than himself? We should not forget that every neurosis entails a corresponding amount of demoralization. If a man is neurotic, he has lost confidence in himself. A neurosis is a humiliating defeat and is felt as such by people who are not entirely unconscious of their own psychology. And one is defeated by something "unreal." Doctors may have assured the patient, long ago, that there is nothing the matter with him, that he does not suffer from a real heart-disease or from a real cancer. His symptoms are quite imaginary. The more he believes that he is a *malade imaginaire*, the more a feeling of inferiority permeates his whole personality. "If my symptoms are imaginary," he will say, "where have I picked up this confounded imagination and why should I put up with such a perfect nuisance?" It is indeed pathetic to have an intelligent man almost imploringly assure you that he is suffering from an intestinal cancer and declare at the same time in a despondent voice that of course he knows his cancer is a purely imaginary affair.

13 Our usual materialistic conception of the psyche is, I am

afraid, not particularly helpful in cases of neurosis. If only the soul were endowed with a subtle body, then one could at least say that this breath- or vapour-body was suffering from a real though somewhat ethereal cancer, in the same way as the gross material body can succumb to a cancerous disease. That, at least, would be something real. Medicine therefore feels a strong aversion for anything of a psychic nature—either the body is ill or there is nothing the matter. And if you cannot prove that the body is really ill, that is only because our present techniques do not enable the doctor to discover the true nature of the undoubtedly organic trouble.

14 But what, actually, is the psyche? Materialistic prejudice explains it as a mere epiphenomenal by-product of organic processes in the brain. Any psychic disturbance must therefore be an organic or physical disorder which is undiscoverable only because of the inadequacy of our present methods of diagnosis. The undeniable connection between psyche and brain gives this point of view a certain weight, but not enough to make it an unshakable truth. We do not know whether there is a real disturbance of the organic processes in the brain in a case of neurosis, and if there are disorders of an endocrine nature it is impossible to say whether they might not be effects rather than causes.

15 On the other hand, it cannot be doubted that the real causes of neurosis are psychological. Not so long ago it was very difficult to imagine how an organic or physical disorder could be relieved by quite simple psychological means, yet in recent years medical science has recognized a whole class of diseases, the psychosomatic disorders, in which the patient's psychology plays the essential part. Since my readers may not be familiar with these medical facts I may instance a case of hysterical fever, with a temperature of 102° , which was cured in a few minutes through confession of the psychological cause. A patient with psoriasis extending over practically the whole body was told that I did not feel competent to treat his skin trouble, but that I should concentrate on his psychological conflicts, which were numerous. After six weeks of intense analysis and discussion of his purely psychological difficulties, there came about as an unexpected by-product the almost complete disappearance of the skin disease. In another case, the patient had recently undergone an

operation for distention of the colon. Forty centimetres of it had been removed, but this was followed by another extraordinary distention. The patient was desperate and refused to permit a second operation, though the surgeon thought it vital. As soon as certain intimate psychological facts were discovered, the colon began to function normally again.

- 16 Such experiences make it exceedingly difficult to believe that the psyche is nothing, or that an imaginary fact is unreal. Only, it is not there where a near-sighted mind seeks it. It exists, but not in physical form. It is an almost absurd prejudice to suppose that existence can only be physical. As a matter of fact, the only form of existence of which we have immediate knowledge is psychic. We might well say, on the contrary, that physical existence is a mere inference, since we know of matter only in so far as we perceive psychic images mediated by the senses.
- 17 We are surely making a great mistake when we forget this simple yet fundamental truth. Even if a neurosis had no cause at all other than imagination, it would, none the less, be a very real thing. If a man imagined that I was his arch-enemy and killed me, I should be dead on account of mere imagination. Imaginary conditions do exist and they may be just as real and just as harmful or dangerous as physical conditions. I even believe that psychic disturbances are far more dangerous than epidemics or earthquakes. Not even the medieval epidemics of bubonic plague or smallpox killed as many people as certain differences of opinion in 1914 or certain political "ideals" in Russia.
- 18 Although the mind cannot apprehend its own form of existence, owing to the lack of an Archimedean point outside, it nevertheless exists. Not only does the psyche exist, it is existence itself.
- 19 What, then, shall we say to our patient with the imaginary cancer? I would tell him: "Yes, my friend, you are really suffering from a cancer-like thing, you really do harbour in yourself a deadly evil. However, it will not kill your body, because it is imaginary. But it will eventually kill your soul. It has already spoiled and even poisoned your human relations and your personal happiness and it will go on growing until it has swallowed your whole psychic existence. So that in the end you will not be a human being any more, but an evil destructive tumour."

²⁰ It is obvious to our patient that he is not the author of his morbid imagination, although his theoretical turn of mind will certainly suggest that he is the owner and maker of his own imaginings. If a man is suffering from a real cancer, he never believes himself to be responsible for such an evil, despite the fact that the cancer is in his own body. But when it comes to the psyche we instantly feel a kind of responsibility, as if we were the makers of our psychic conditions. This prejudice is of relatively recent date. Not so very long ago even highly civilized people believed that psychic agencies could influence our minds and feelings. There were ghosts, wizards, and witches, daemons and angels, and even gods, who could produce certain psychological changes in human beings. In former times the man with the idea that he had cancer might have felt quite differently about his idea. He would probably have assumed that somebody had worked witchcraft against him or that he was possessed. He never would have thought of himself as the originator of such a fantasy.

²¹ As a matter of fact, I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous formation intruding upon consciousness. Of consciousness one might say that it is our own psychic existence, but the cancer has *its own* psychic existence, independent of ourselves. This statement seems to formulate the observable facts completely. If we submit such a case to an association experiment,⁶ we soon discover that he is not master in his own house. His reactions will be delayed, altered, suppressed, or replaced by autonomous intruders. There will be a number of stimulus-words which cannot be answered by his conscious intention. They will be answered by certain autonomous contents, which are very often unconscious even to himself. In our case we shall certainly discover answers that come from the psychic complex at the root of the cancer idea. Whenever a stimulus-word touches something connected with the hidden complex, the reaction of the conscious ego will be disturbed, or even replaced, by an answer coming from the complex. It is just as if the complex were an autonomous being capable of interfering with the intentions of

⁶ Cf. my "Studies in Word Association."

the ego. Complexes do indeed behave like secondary or partial personalities possessing a mental life of their own.

22 Many complexes are split off from consciousness because the latter preferred to get rid of them by repression. But there are others that have never been in consciousness before and therefore could never have been arbitrarily repressed. They grow out of the unconscious and invade the conscious mind with their weird and unassailable convictions and impulses. Our patient belonged to the latter category. Despite his culture and intelligence, he was a helpless victim of something that obsessed and possessed him. He was unable to help himself in any way against the demonic power of his morbid idea. It proliferated in him like a carcinoma. One day the idea appeared and from then on it remained unshakable; there were only short intervals when he was free from it.

23 The existence of such cases does something to explain why people are afraid of becoming conscious of themselves. There might really be something behind the screen—one never knows—and so people prefer “to consider and observe carefully” the factors external to their consciousness. In most people there is a sort of primitive *δεισιδαιμονία* with regard to the possible contents of the unconscious. Beneath all natural shyness, shame, and tact, there is a secret fear of the unknown “perils of the soul.” Of course one is reluctant to admit such a ridiculous fear. But one should realize that this fear is by no means unjustified; on the contrary, it is only too well founded. We can never be sure that a new idea will not seize either upon ourselves or upon our neighbours. We know from modern as well as from ancient history that such ideas are often so strange, indeed so bizarre, that they fly in the face of reason. The fascination which is almost invariably connected with ideas of this sort produces a fanatical obsession, with the result that all dissenters, no matter how well meaning or reasonable they are, get burnt alive or have their heads cut off or are disposed of in masses by the more modern machine-gun. We cannot even console ourselves with the thought that such things belong to the remote past. Unfortunately they seem to belong not only to the present, but, quite particularly, to the future. “Homo homini lupus” is a sad yet eternal truism. There is indeed reason enough for man to be afraid of the impersonal forces lurking in his unconscious. We

are blissfully unconscious of these forces because they never, or almost never, appear in our personal relations or under ordinary circumstances. But if people crowd together and form a mob, then the dynamisms of the collective man are let loose—beasts or demons that lie dormant in every person until he is part of a mob. Man in the mass sinks unconsciously to an inferior moral and intellectual level, to that level which is always there, below the threshold of consciousness, ready to break forth as soon as it is activated by the formation of a mass.

²⁴ It is, to my mind, a fatal mistake to regard the human psyche as a purely personal affair and to explain it exclusively from a personal point of view. Such a mode of explanation is only applicable to the individual in his ordinary everyday occupations and relationships. If, however, some slight trouble occurs, perhaps in the form of an unforeseen and somewhat unusual event, instantly instinctual forces are called up, forces which appear to be wholly unexpected, new, and strange. They can no longer be explained in terms of personal motives, being comparable rather to certain primitive occurrences like panics at solar eclipses and the like. To explain the murderous outbreak of Bolshevism, for instance, as a personal father-complex appears to me singularly inadequate.

²⁵ The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces.

²⁶ As a matter of fact, it only needs a neurosis to conjure up a force that cannot be dealt with by rational means. Our cancer case shows clearly how impotent man's reason and intellect are against the most palpable nonsense. I always advise my patients to take such obvious but invincible nonsense as the manifesta-

tion of a power and a meaning they have not yet understood. Experience has taught me that it is much more effective to take these things seriously and then look for a suitable explanation. But an explanation is suitable only when it produces a hypothesis equal to the morbid effect. Our patient is confronted with a power of will and suggestion more than equal to anything his consciousness can put against it. In this precarious situation it would be bad strategy to convince him that in some incomprehensible way he is at the back of his own symptom, secretly inventing and supporting it. Such a suggestion would instantly paralyse his fighting spirit, and he would get demoralized. It is far better for him to understand that his complex is an autonomous power directed against his conscious personality. Moreover, such an explanation fits the actual facts much better than a reduction to personal motives. An apparently personal motivation does exist, but it is not made by his will, it just happens to him.

²⁷ When in the Babylonian epic Gilgamesh's arrogance and hybris defy the gods, they create a man equal in strength to Gilgamesh in order to check the hero's unlawful ambition. The very same thing has happened to our patient: he is a thinker who has settled, or is always going to settle, the world by the power of his intellect and reason. His ambition has at least succeeded in forging his own personal fate. He has forced everything under the inexorable law of his reason, but somewhere nature escaped and came back with a vengeance in the form of an unassailable bit of nonsense, the cancer idea. This was the clever device of the unconscious to keep him on a merciless and cruel leash. It was the worst blow that could be dealt to all his rational ideals and especially to his belief in the all-powerful human will. Such an obsession can occur only in a person who makes habitual misuse of reason and intellect for egotistical power purposes.

²⁸ Gilgamesh, however, escaped the vengeance of the gods. He had warning dreams to which he paid attention. They showed him how he could overcome his enemy. Our patient, living in an age when the gods have become extinct and have fallen into bad repute, also had such dreams, but he did not listen to them. How could an intelligent man be so superstitious as to take dreams seriously! The very common prejudice against dreams is

but one symptom of a far more serious undervaluation of the human psyche in general. The marvellous development of science and technics is counterbalanced by an appalling lack of wisdom and introspection. It is true that our religion speaks of an immortal soul; but it has very few kind words to say for the human psyche as such, which would go straight to eternal damnation were it not for a special act of Divine Grace. These two important factors are largely responsible for the general undervaluation of the psyche, but not entirely so. Older by far than these relatively recent developments are the primitive fear of and aversion to everything that borders on the unconscious.

²⁹ Consciousness must have been a very precarious thing in its beginnings. In relatively primitive societies we can still observe how easily consciousness gets lost. One of the "perils of the soul," ⁷ for instance, is the loss of a soul. This is what happens when part of the psyche becomes unconscious again. Another example is "running amok," ⁸ the equivalent of "going berserk" in Germanic saga.⁹ This is a more or less complete trance-state, often accompanied by devastating social effects. Even a quite ordinary emotion can cause considerable loss of consciousness. Primitives therefore cultivate elaborate forms of politeness, speaking in a hushed voice, laying down their weapons, crawling on all fours, bowing the head, showing the palms. Even our own forms of politeness still exhibit a "religious" consideration of possible psychic dangers. We propitiate fate by magically wishing one another a good day. It is not good form to keep the left hand in your pocket or behind your back when shaking hands. If you want to be particularly ingratiating you use both hands. Before people of great authority we bow with uncovered head, i.e., we offer our head unprotected in order to propitiate the powerful one, who might quite easily fall sudden prey to a fit of uncontrollable violence. In war-dances primitives can become so excited that they may even shed blood.

³⁰ The life of the primitive is filled with constant regard for the ever-lurking possibility of psychic danger, and the procedures employed to diminish the risks are very numerous. The setting up of tabooed areas is an outward expression of this fact. The

⁷ Frazer, *Taboo and the Perils of the Soul*, pp. 30ff.; Crawley, *The Idea of the Soul*, pp. 82ff.; Lévy-Bruhl, *Primitive Mentality*.

⁸ Fenn, *Running Amok*.

⁹ Ninck, *Wodan und germanischer Schicksalsglaube*.

innumerable taboos are delimited psychic areas which are meticulously and fearfully observed. I once made a terrific mistake when I was with a tribe on the southern slopes of Mount Elgon, in East Africa. I wanted to inquire about the ghost-houses I frequently found in the woods, and during a palaver I mentioned the word *selelteni*, meaning 'ghost.' Instantly everybody was silent and painfully embarrassed. They all looked away from me because I had spoken aloud a carefully hushed-up word, and had thus invited most dangerous consequences. I had to change the subject in order to be able to continue the meeting. The same men assured me that they never had dreams; they were the prerogative of the chief and of the medicine man. The medicine man then confessed to me that he no longer had any dreams either, they had the District Commissioner instead. "Since the English are in the country we have no dreams any more," he said. "The District Commissioner knows everything about war and diseases, and about where we have got to live." This strange statement is based on the fact that dreams were formerly the supreme political guide, the voice of *Mungu*, 'God.' Therefore it would have been unwise for an ordinary man to suggest that he had dreams.

3¹ Dreams are the voice of the Unknown, ever threatening new schemes, new dangers, sacrifices, warfare, and other troublesome things. An African Negro once dreamt that his enemies had taken him prisoner and burnt him alive. The next day he called his relatives together and implored them to burn him. They consented so far as to bind his feet together and put them in the fire. He was of course badly crippled but had escaped his foes.¹⁰

3² There are any amount of magical rites that exist for the sole purpose of erecting a defence against the unexpected, dangerous tendencies of the unconscious. The peculiar fact that the dream is a divine voice and messenger and yet an unending source of trouble does not disturb the primitive mind in the least. We find obvious remnants of this primitive thinking in the psychology of the Hebrew prophets.¹¹ Often enough they hesitate to listen to the voice. And it was, we must admit, rather hard on a pious man like Hosea to marry a harlot in order to obey the

¹⁰ Lévy-Bruhl, *How Natives Think, and Primitive Mentality*, ch. 3, "Dreams," pp. 97ff.

¹¹ Haeussermann, *Wortempfang und Symbol in der alttestamentlichen Prophetie*.

Lord's command. Since the dawn of humanity there has been a marked tendency to limit this unruly and arbitrary "supernatural" influence by means of definite forms and laws. And this process has continued throughout history in the form of a multiplication of rites, institutions, and beliefs. During the last two thousand years we find the institution of the Christian Church taking over a mediating and protective function between these influences and man. It is not denied in medieval ecclesiastical writings that a divine influx may occur in dreams, but this view is not exactly encouraged, and the Church reserves the right to decide whether a revelation is to be considered authentic or not.¹² In spite of the Church's recognition that

¹² In his excellent treatise on dreams and their functions, Benedictus Pererius, S.J. (*De Magia; De Observatione Somniorum et de Divinatione Astrologica libri tres*, 1598) says: "For God is not constrained by such laws of time, nor does he await opportune moments for his operation; for he inspires dreams where he will, when he will, and in whomsoever he will" (p. 147). The following passage throws an interesting light on the relation of the Church to the problem of dreams: "For we read in Cassian's 22nd Collation, that the old governors and directors of the monks were well versed in seeking out and testing the causes of certain dreams" (p. 142). Pererius classifies dreams as follows: "Many [dreams] are natural, some are of human origin, and some are even divine" (p. 145). There are four causes of dreams: (1) An affection of the body. (2) An affect or vehement commotion of the mind caused by love, hope, fear, or hatred (pp. 126ff.). (3) The power and cunning of the demon, i.e. of a heathen god or the Christian devil. ("For the devil is able to know natural effects which will needs come about at some future time from fixed causes; he can know those things which he himself is going to bring about at a later time; he can know things, both present and past, which are hidden from men, and make them known to men in dreams" [p. 129]. Concerning the diagnosis of demonic dreams, the author says: "It can be surmised that dreams are sent by the devil, firstly if dreams often occur which signify future or hidden events, knowledge whereof is advantageous not to any useful end whether for oneself or for others, but only for the vain display of curious information, or even for the doing of some evil act . . ." [p. 130].) (4) Dreams sent by God. Concerning the signs indicating the divine nature of a dream, the author says: ". . . from the importance of the matters made known by the dream, especially if, in the dream, those things are made known to a man of which certain knowledge can come to him only by God's leave and bounty. Of such sort are those things which in the schools of the theologians are called contingent future events; further, the secrets of the heart which are wholly hidden from all men's understanding; and lastly, those highest mysteries of our faith which are known to no man unless he be taught them by God [!] . . . That this [is divine] is especially declared by a certain enlightenment and moving of the spirits, whereby God so illumines the mind, so acts upon the will, and so assures the dreamer of the

certain dreams are sent by God, she is disinclined, and even averse, to any serious concern with dreams, while admitting that some might conceivably contain an immediate revelation. Thus the change of mental attitude that has taken place in recent centuries is, from this point of view at least, not wholly unwelcome to the Church, because it effectively discouraged the earlier introspective attitude which favoured a serious consideration of dreams and inner experiences.

credibility and authority of his dream that he so clearly recognizes and so certainly judges God to be its author that he not only desires to believe it, but must believe it without any doubt whatsoever" (pp. 131ff.). Since the demon, as stated above, is also capable of producing dreams accurately predicting future events, the author adds a quotation from Gregory the Great (*Dialogorum Libri IV*, cap. 48, in Migne, *P.L.*, vol. 77, col. 412): "Holy men discern between illusions and revelations, the very words and images of visions, by a certain inward sensibility, so that they know what they receive from the good spirit and what they endure from the deceiver. For if a man's mind were not careful in this regard, it would plunge itself into many vanities through the deceiving spirit, who is sometimes wont to foretell many true things, in order that he may entirely prevail to ensnare the soul by some one single falsity" (p. 132). It seemed to be a welcome safeguard against this uncertainty if dreams were concerned with the "highest mysteries of our faith." Athanasius, in his biography of St. Anthony, gives us some idea of how clever the devils are in foretelling future events. (Cf. Budge, *The Book of Paradise*, I, pp. 37ff.) The same author says they sometimes appear even in the shape of monks, singing psalms, reading the Bible aloud, and making disturbing remarks about the moral conduct of the brethren (pp. 33ff. and 47). Pererius, however, seems to trust his own criterion, for he continues: "As therefore the natural light of our minds enables us clearly to discern the truth of first principles, so that they are embraced by our assent immediately and without any argument; so in dreams sent by God the divine light shining upon our minds brings it about that we understand and believe with certainty that those dreams are true and of God." He does not touch on the delicate question of whether every unshakable conviction derived from a dream necessarily proves the divine origin of the dream. He merely takes it for granted that a dream of this sort would naturally exhibit a character consistent with the "highest mysteries of our faith," and not perchance with those of another one. The humanist Kaspar Peucer (in his *Commentarius de praecipuis generibus divinationum*, 1560) is far more definite and restrictive in this respect. He says (p. 270): "Those dreams are of God which the sacred scriptures affirm to be sent from on high, not to every one promiscuously, nor to those who strive after and expect revelations of their own opinion, but to the Holy Patriarchs and Prophets by the will and judgment of God. [Such dreams are concerned] not with light matters, or with trifles and ephemeral things, but with Christ, the governance of the Church, with empires and their well ordering, and other remarkable events; and to these God always adds sure testimonies, such as the gift of interpretation and other things, by

- 33 Protestantism, having pulled down so many walls carefully erected by the Church, immediately began to experience the disintegrating and schismatic effect of individual revelation. As soon as the dogmatic fence was broken down and the ritual lost its authority, man had to face his inner experience without the protection and guidance of dogma and ritual, which are the very quintessence of Christian as well as of pagan religious experience. Protestantism has, in the main, lost all the finer shades of traditional Christianity: the mass, confession, the greater part of the liturgy, and the vicarious function of priesthood.
- 34 I must emphasize that this statement is not a value-judgment and is not intended to be one. I merely state the facts. Protestantism has, however, intensified the authority of the Bible as a substitute for the lost authority of the Church. But as history has shown, one can interpret certain biblical texts in many ways. Nor has scientific criticism of the New Testament been very helpful in enhancing belief in the divine character of the holy scriptures. It is also a fact that under the influence of a so-called

which it is clear that they are not rashly to be objected to, nor are they of natural origin, but are divinely inspired." His crypto-Calvinism is palpably manifest in his words, particularly when one compares them with the natural theology of his Catholic contemporaries. It is probable that Peucer's hint about "revelations" refers to certain heretical innovations. At any rate, in the next paragraph, where he deals with dreams of diabolical origin, he says these are the dreams "which the devil shows nowadays to Anabaptists, and at all times to Enthusiasts and suchlike fanatics." Pererius with more perspicacity and human understanding devotes one chapter to the question "Whether it be lawful for a Christian man to observe dreams?" (pp. 142ff.) and another to the question "To what kind of man does it belong to interpret dreams aright?" (pp. 245ff.). In the first he reaches the conclusion that important dreams should be considered. I quote his words: "Finally, to consider whether the dreams which oftentimes disturb us and move us to evil courses are put before us by the devil, as likewise on the other hand to ponder whether those by which we are aroused and incited to good, as for example to celibacy, almsgiving, and entering the religious life, are sent us by God, is the part not of a superstitious mind, but of one that is religious, prudent, and careful and solicitous for its salvation." Only stupid people would observe all the other futile dreams. In the second chapter, he answers that nobody should or could interpret dreams "unless he be divinely inspired and instructed." "Even so," he adds, "the things of God knoweth no man, but the Spirit of God" (I Cor. 2:11). This statement, eminently true in itself, reserves the art of interpretation to such persons as are endowed by their office with the gift of the Holy Spirit. It is obvious, however, that a Jesuit author could not envisage a descent of the Holy Spirit outside the Church.

scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it. If they were all dull rationalists or neurotic intellectuals the loss would not be regrettable. But many of them are religious people, only incapable of agreeing with the existing forms of belief. Otherwise, one could hardly explain the remarkable effect of the Buchman movement on the more-or-less educated Protestant classes. The Catholic who has turned his back on the Church usually develops a secret or manifest leaning towards atheism, whereas the Protestant follows, if possible, a sectarian movement. The absolutism of the Catholic Church seems to demand an equally absolute negation, whereas Protestant relativism permits of variations.

35 It may perhaps be thought that I have gone a bit too far into the history of Christianity, and for no other purpose than to explain the prejudice against dreams and inner experiences. But what I have just said might have been part of my conversation with our cancer patient. I told him that it would be better to take his obsession seriously instead of reviling it as pathological nonsense. But to take it seriously would mean acknowledging it as a sort of diagnostic statement of the fact that, in a psyche which really existed, trouble had arisen in the form of a cancer-like growth. "But," he will certainly ask, "what could that growth be?" And I shall answer: "I do not know," as indeed I do not. Although, as I mentioned before, it is surely a compensatory or complementary unconscious formation, nothing is yet known about its specific nature or about its content. It is a spontaneous manifestation of the unconscious, based on contents which are not to be found in consciousness.

36 My patient is now very curious how I shall set about getting at the contents that form the root of the obsession. I then inform him, at the risk of shocking him severely, that his dreams will provide us with all the necessary information. We will take them as if they issued from an intelligent, purposive, and, as it were, personal source. This is of course a bold hypothesis and at the same time an adventure, because we are going to give extraordinary credit to a discredited entity—the psyche—whose very existence is still denied by not a few contemporary psychologists as well as by philosophers. A famous anthropologist, when I showed him my way of proceeding, made the typical remark:

“That’s all very interesting indeed, but dangerous.” Yes, I admit it is dangerous, just as dangerous as a neurosis. If you want to cure a neurosis you have to risk something. To do something without taking a risk is merely ineffectual, as we know only too well. A surgical operation for cancer is a risk too, and yet it has to be done. For the sake of better understanding I have often felt tempted to advise my patients to think of the psyche as a subtle body in which subtle tumours can grow. The prejudiced belief that the psyche is unimaginable and consequently less than air, or that it is a more or less intellectual system of logical concepts, is so great that when people are not conscious of certain contents they assume these do not exist. They have no confidence and no belief in a reliable psychic functioning outside consciousness, and dreams are thought to be only ridiculous. Under such conditions my proposal arouses the worst suspicions. And indeed I have heard every argument under the sun used against the vague spectres of dreams.

37 Yet in dreams we find, without any profound analysis, the same conflicts and complexes whose existence can also be demonstrated by the association test. Moreover, these complexes form an integral part of the existing neurosis. We have, therefore, reason to believe that dreams can give us at least as much information as the association test can about the content of a neurosis. As a matter of fact, they give very much more. The symptom is like the shoot above ground, yet the main plant is an extended rhizome underground. The rhizome represents the content of a neurosis; it is the matrix of complexes, of symptoms, and of dreams. We have every reason to believe that dreams mirror exactly the underground processes of the psyche. And if we get there, we literally get at the “roots” of the disease.

38 As it is not my intention to go any further into the psychopathology of neuroses, I propose to choose another case as an example of how dreams reveal the unknown inner facts of the psyche and of what these facts consist. The dreamer was another intellectual, of remarkable intelligence and learning. He was neurotic and was seeking my help because he felt that his neurosis had become overpowering and was slowly but surely undermining his morale. Fortunately his intellectual integrity had not yet suffered and he had the free use of his fine intelligence. For this reason I set him the task of observing and recording his

dreams himself. The dreams were not analysed or explained to him and it was only very much later that we began their analysis. Thus the dreams I am going to relate have not been tampered with at all. They represent an entirely uninfluenced natural sequence of events. The patient had never read any psychology, much less any analytical psychology.

39 Since the series consists of over four hundred dreams, I could not possibly convey an impression of the whole material; but I have published elsewhere a selection of seventy-four dreams containing motifs of special religious interest.¹³ The dreamer, it should be said, was a Catholic by education, but no longer a practising one, nor was he interested in religious problems. He was one of those scientifically minded intellectuals who would be simply amazed if anybody should saddle them with religious views of any kind. If one holds that the unconscious has a psychic existence independent of consciousness, a case such as that of our dreamer might be of particular interest, provided we are not mistaken in our conception of the religious character of certain dreams. And if one lays stress on the conscious mind alone and does not credit the unconscious with an independent existence, it will be interesting to find out whether or not the dreams really derive their material from conscious contents. Should the facts favour the hypothesis of the unconscious, one could then use dreams as possible sources of information about the religious tendencies of the unconscious.

40 One cannot expect dreams to speak of religion as we know it. There are, however, two dreams among the four hundred that obviously deal with religion. I will now give the text which the dreamer himself had taken down:

All the houses have something theatrical about them, with stage scenery and decorations. The name of Bernard Shaw is mentioned. The play is supposed to take place in the distant future. There is a notice in English and German on one of the sets:

¹³ "Dream Symbols of the Individuation Process." [Orig. in *Eranos-Jahrbuch 1935*. A revised and expanded version of this appears in *Psychology and Alchemy*, as Part II.—EDITORS.] Although the dreams cited here are mentioned in the above publication, they are examined there from a different standpoint. Since dreams have many aspects they can be studied from various angles.

This is the universal Catholic Church.

It is the Church of the Lord.

*All those who feel that they are the instruments of the Lord
may enter.*

Under this is printed in smaller letters: "The Church was founded by Jesus and Paul"—like a firm advertising its long standing.

I say to my friend, "Come on, let's have a look at this." He replies, "I do not see why a lot of people have to get together when they're feeling religious." I answer, "As a Protestant you will never understand." A woman nods emphatic approval. Then I see a sort of proclamation on the wall of the church. It runs:

Soldiers!

When you feel you are under the power of the Lord, do not address him directly. The Lord cannot be reached by words. We also strongly advise you not to indulge in any discussions among yourselves concerning the attributes of the Lord. It is futile, for everything valuable and important is ineffable.

(Signed) Pope . . . (Name illegible)

Now we go in. The interior resembles a mosque, more particularly the Hagia Sophia: no seats—wonderful effect of space; no images, only framed texts decorating the walls (like the Koran texts in the Hagia Sophia). One of the texts reads "Do not flatter your benefactor." The woman who had nodded approval bursts into tears and cries, "Then there's nothing left!" I reply, "I find it quite right!" but she vanishes. At first I stand with a pillar in front of me and can see nothing. Then I change my position and see a crowd of people. I do not belong to them and stand alone. But they are quite clear, so that I can see their faces. They all say in unison, "We confess that we are under the power of the Lord. The Kingdom of Heaven is within us." They repeat this three times with great solemnity. Then the organ starts to play and they sing a Bach fugue with chorale. But the original text is omitted; sometimes there is only a sort of coloratura singing, then the words are repeated: "Everything else is paper" (meaning that it does not make a living impression on

me). *When the chorale has faded away the gemütlich part of the ceremony begins; it is almost like a students' party. The people are all cheerful and equable. We move about, converse, and greet one another, and wine (from an episcopal seminary) is served with other refreshments. The health of the Church is drunk and, as if to express everybody's pleasure at the increase in membership, a loudspeaker blares a ragtime melody with the refrain, "Charles is also with us now." A priest explains to me: "These somewhat trivial amusements are officially approved and permitted. We must adapt a little to American methods. With a large crowd such as we have here this is inevitable. But we differ in principle from the American churches by our decidedly anti-ascetic tendency." Thereupon I awake with a feeling of great relief.*

- 41 There are, as you know, numerous works on the phenomenology of dreams, but very few that deal with their psychology. This for the obvious reason that a psychological interpretation of dreams is an exceedingly ticklish and risky business. Freud has made a courageous attempt to elucidate the intricacies of dream psychology with the help of views which he gathered in the field of psychopathology.¹⁴ Much as I admire the boldness of his attempt, I cannot agree either with his method or with its results. He explains the dream as a mere façade behind which something has been carefully hidden. There is no doubt that neurotics hide disagreeable things, probably just as much as normal people do. But it is a serious question whether this category can be applied to such a normal and world-wide phenomenon as the dream. I doubt whether we can assume that a dream is something other than it appears to be. I am rather inclined to quote another Jewish authority, the Talmud, which says: "The dream is its own interpretation." In other words *I take the dream for what it is*. The dream is such a difficult and complicated thing that I do not dare to make any assumption.
- ¹⁴ Freud, *The Interpretation of Dreams*. Silberer (*Der Traum*, 1919) presents a more cautious and more balanced point of view. As to the difference between Freud's and my own views, I would refer the reader to my little essay on this subject, "Freud and Jung: Contrasts." Further material in *Two Essays on Analytical Psychology*, pars. 16ff.; Kranefeldt, *Secret Ways of the Mind*; Gerhard Adler, *Entdeckung der Seele*; and Toni Wolff, "Einführung in die Grundlagen der komplexen Psychologie," in *Die kulturelle Bedeutung der komplexen Psychologie*.

tions about its possible cunning or its tendency to deceive. The dream is a natural occurrence, and there is no earthly reason why we should assume that it is a crafty device to lead us astray. It occurs when consciousness and will are to a large extent extinguished. It seems to be a natural product which is also found in people who are not neurotic. Moreover, we know so little about the psychology of the dream process that we must be more than careful when we introduce into its explanation elements that are foreign to the dream itself.

42 For all these reasons I hold that our dream really is speaking of religion and that it intends to do so. Since the dream has a coherent and well-designed structure, it suggests a certain logic and a certain intention, that is, it has a meaningful motivation which finds direct expression in the dream-content.

43 The first part of the dream is a serious statement in favour of the Catholic Church. A certain Protestant point of view—that religion is just an individual experience—is discouraged by the dreamer. The second, more grotesque part is the Church's adaptation to a decidedly worldly standpoint, and the end is a statement in favour of an anti-ascetic tendency which would not and could not be backed up by the real Church. Nevertheless the dreamer's anti-ascetic priest makes it a matter of principle. Spiritualization and sublimation are essentially Christian principles, and any insistence upon the contrary would amount to blasphemous paganism. Christianity has never been worldly nor has it ever looked with favour on good food and wine, and it is more than doubtful whether the introduction of jazz into the cult would be a particular asset. The "cheerful and equable" people who peripatetically converse with each other in more or less Epicurean style remind one much more of an ancient philosophical ideal which is rather distasteful to the contemporary Christian. In the first and second part the importance of masses or crowds of people is emphasized.

44 Thus the Catholic Church, though highly recommended, appears coupled with a strange pagan point of view which is irreconcilable with a fundamentally Christian attitude. The actual irreconcilability does not appear in the dream. It is hushed up as it were by a cosy ("gemütlich") atmosphere in which dangerous contrasts are blurred and blended. The Protestant conception of an individual relationship to God is swamped by mass organiza-

tion and a correspondingly collective religious feeling. The insistence on crowds and the insinuation of a pagan ideal are remarkable parallels to things that are actually happening in Europe today. Everybody was astonished at the pagan tendencies of modern Germany because nobody knew how to interpret Nietzsche's Dionysian experience. Nietzsche was but one of the thousands and millions of Germans yet unborn in whose unconscious the Teutonic cousin of Dionysus—Wotan—came to birth during the Great War.¹⁵ In the dreams of the Germans whom I treated then I could clearly see the Wotanistic revolution coming on, and in 1918 I published an article in which I pointed out the peculiar kind of new development to be expected in Germany.¹⁶ Those Germans were by no means people who had studied *Thus Spake Zarathustra*, and certainly the young people who resurrected the pagan sacrifices of sheep knew nothing of Nietzsche's experience.¹⁷ That is why they called their god Wotan and not Dionysus. In Nietzsche's biography you will find irrefutable proof that the god he originally meant was really Wotan, but, being a philologist and living in the seventies and eighties of the nineteenth century, he called him Dionysus. Looked at from a comparative point of view, the two gods have much in common.

- 45 There is apparently no opposition to collective feeling, mass religion, and paganism anywhere in the dream of my patient, except for the Protestant friend who is soon reduced to silence. One curious incident merits our attention, and that is the unknown woman who at first backs up the eulogy of Catholicism and then suddenly bursts into tears, saying: "Then there's nothing left," and vanishes without returning.

¹⁵ Cf. the relation of Odin as the god of poets, seers, and raving enthusiasts, and of Mimir, the Wise One, to Dionysus and Silenus. The word Odin has a root-connection with Gall. *obātes*, Ir. *fäith*, L. *vates*, similar to *μάγντις* and *μαλνομαί*. Ninck, *Wotan und germanischer Schicksalsglaube*, pp. 30ff.

¹⁶ "The Role of the Unconscious."

¹⁷ Cf. my "Wotan," *Neue Schweizer Rundschau*, 1936 [an abbreviated version in the *Saturday Review of Literature*, Oct. 16, 1937; subsequently published in *Essays on Contemporary Events*, 1947, now in *Coll. Works*, vol. 10]. The Wotan parallels in Nietzsche's work are to be found in the poem "To the Unknown God" (*Werke*, ed. Baeumler, V, p. 457); *Thus Spake Zarathustra*, trans. by Thomas Common, pp. 293ff., 150, and 185f.; and the Wotan dream of 1859 in Elisabeth Foerster-Nietzsche, *Der werdende Nietzsche*, pp. 84ff.

46 Who is this woman? To the dreamer she is a vague and unknown person, but when he had that dream he was already well acquainted with her as the "unknown woman" who had frequently appeared in previous dreams.

47 As this figure plays a great role in men's dreams, it bears the technical name of the "anima,"¹⁸ with reference to the fact that, from time immemorial, man in his myths has expressed the idea of a male and female coexisting in the same body. Such psychological intuitions were usually projected in the form of the divine syzygy, the divine pair, or in the idea of the hermaphroditic nature of the creator.¹⁹ Edward Maitland, the biographer of Anna Kingsford, relates in our own day an inner experience of the bisexual nature of the Deity.²⁰ Then there is Hermetic philosophy with its hermaphrodite and its androgynous inner man,²¹ the *homo Adamicus*, who, "although he appears in

18 Cf. my *Two Essays*, pars. 296ff.; *Psychological Types*, Defs. 48, 49; "Archetypes of the Collective Unconscious," pars. 52ff.; and "Concerning the Archetypes."

19 Cf. my "Concerning the Archetypes," pars. 120ff.

20 Maitland, *Anna Kingsford*, I, pp. 129ff. [Cf. "Comm. on *Golden Flower*," par. 40.]

21 The statement about the hermaphroditic nature of the Deity in *Corpus Hermeticum*, Lib. I (ed. Scott, *Hermetica*, I, p. 118): "For the first Mind was bisexual," is probably taken from Plato, *Symposium*, XIV. It is questionable whether the later medieval representations of the hermaphrodite stem from "Poimandres" (*Hermetica*, I), since the hermaphrodite figure was practically unknown in the West before the *Poimander* was printed by Marsilio Ficino in 1471. It is possible, however, that one of the few scholars of those days who understood Greek got the idea from one of the Greek codices then extant, as for instance the Codex Laurentianus 71, 33, the Codex Parisinus Graecus 1220, or the Codices Vaticanus Graecus 237 and 951, all from the 14th century. There are no older codices. The first Latin translation by Marsilio Ficino had a sensational effect. But before that date we have the hermaphroditic symbols from the Codex Germanicus Monacensis 598, dated 1417. It seems to me more probable that the hermaphrodite symbol derives from Arabic or Syriac MSS. translated in the 11th or 12th century. In the old Latin "Tractatulus Avicennae," which is strongly influenced by Arabic tradition, we find: "[The elixir] is a voluptuous serpent impregnating itself" (*Artis auriferae*, I, 1593, p. 406). Although the author was a Pseudo-Avicenna and not the authentic Ibn Sina (970-1037), he is one of the Arabic-Latin sources for medieval Hermetic literature. We find the same passage in "Rosinus ad Sarratantam" (*Artis aurif.*, I, p. 303). "Rosinus" is an Arabic-Latin corruption of "Zosimos," a Greek neo-Platonic philosopher of the 3rd century. His treatise "Ad Sarratantam" belongs to the same class of literature, and since the history of these texts is still shrouded in darkness, nobody can say who copied from whom. The *Turba philosophorum*, Sermo LXV, a Latin text of Arabic

masculine form, always carries about with him Eve, or his wife, hidden in his body," as a medieval commentator on the *Hermetis Tractatus aureus* says.²²

48 The anima is presumably a psychic representation of the minority of female genes in a man's body. This is all the more probable since the same figure is not to be found in the imagery of a woman's unconscious. There is a corresponding figure, however, that plays an equivalent role, yet it is not a woman's image but a man's. This masculine figure in a woman's psychology has been termed the "animus."²³ One of the most typical manifestations of both figures is what has long been called "animosity." The anima causes illogical moods, and the animus produces irritating platitudes and unreasonable opinions. Both are frequent dream-figures. As a rule they personify the unconscious and give it its peculiarly disagreeable or irritating character. The unconscious in itself has no such negative qualities. They appear only when it is personified by these figures and when they begin to influence consciousness. Being only partial personalities, they have the character either of an inferior woman or of an inferior man—hence their irritating effect. A man experiencing this influence will be subject to unaccountable

origin, makes the same allusion: "The composite brings itself forth." (Ruska, *Turba philosophorum*, 1931, p. 165.) So far as I can judge, the first text that definitely mentions the hermaphrodite is the "Liber de arte chymica" of the 16th century (*Artis aurif.*, I, pp. 575ff.). On p. 610 it says: "For that Mercurius is all metals, male and female, and an hermaphroditic monster even in the marriage of soul and body." Of the later literature I mention only Hieronymus Reusner, *Pandora* (1588); "Splendor Solis" (*Aureum vellus*, 1598); Michael Maier, *Symbola aureae mensae* (1617) and *Atalanta fugiens* (1618); J. D. Mylius, *Philosophia reformata* (1622).

²² The "Tractatus aureus Hermetis" is of Arabic origin and does not belong to the *Corpus Hermeticum*. Its history is unknown (first printed in *Ars chemica*, 1566). Dominicus Gnosius wrote a commentary on the text in his *Hermetis Trismegisti Tractatus vere Aureus de Lapide philosophici secreto* (1610). On p. 101 he says: "As a shadow continually follows the body of one who walks in the sun . . . so our Adamic hermaphrodite, though he appears in masculine form, nevertheless always carries about with him Eve, or his feminine part, hidden in his body." This commentary, together with the text, is reproduced in Manget, *Bibliotheca chemica curiosa*, I (1702), pp. 401ff.

²³ There is a description of both these figures in *Two Essays*, Part II, pars. 296ff. See also *Psychological Types*, Def. 48, and Emma Jung, "On the Nature of the Animus." [Cf. also *Aion*, ch. III.]

moods, and a woman will be argumentative and produce opinions that are beside the mark.²⁴

49 The negative reaction of the anima to the church dream indicates that the dreamer's feminine side, his unconscious, disagrees with his conscious attitude. The disagreement started with the text on the wall: "Do not flatter your benefactor," which the dreamer agreed with. The meaning of the text seems sound enough, so that one does not understand why the woman should feel so desperate about it. Without delving further into this mystery, we must content ourselves for the time being with the statement that there is a contradiction in the dream and that a very important minority has left the stage under vivid protest and pays no more attention to the proceedings.

50 We gather, then, from the dream that the unconscious functioning of the dreamer's mind has produced a pretty flat compromise between Catholicism and pagan *joie de vivre*. The product of the unconscious is manifestly not expressing a fixed point of view or a definite opinion, rather it is a dramatic exposition of an act of reflection. It could be formulated perhaps as follows: "Now what about this religious business? You are a Catholic, are you not? Is that not good enough? But asceticism—well, well, even the church has to adapt a little—movies, radio, spiritual five o'clock tea and all that—why not some ecclesiastical wine and gay acquaintances?" But for some secret reason this awkward mystery woman, well known from many former dreams, seems to be deeply disappointed and quits.

51 I must confess that I find myself in sympathy with the anima. Obviously the compromise is too cheap and too superficial, but it is characteristic of the dreamer as well as of many other people to whom religion does not matter very much. Religion was of no concern to my patient and he certainly never expected that it would concern him in any way. But he had come to me because of a very alarming experience. Being highly rationalistic and intellectual he had found that his attitude of mind and his philosophy forsook him completely in the face of his neurosis and its demoralizing forces. He found nothing in his whole

²⁴ Anima and animus do not only occur in negative form. They may sometimes appear as a source of enlightenment, as messengers (*ἀγγελοι*), and as mystagogues. [Cf. Jung, *Aion (Coll. Works, Vol. 9, pt. II)*, p. 16; "Psychology of the Transference," par. 504.—EDITORS.]

Weltanschauung that would help him to gain sufficient control of himself. He was therefore very much in the situation of a man deserted by his hitherto cherished convictions and ideals. It is by no means extraordinary that under such conditions a man should return to the religion of his childhood in the hope of finding something helpful there. It was, however, not a conscious attempt or decision to revivify his earlier religious beliefs. He merely dreamed it; that is, his unconscious produced a peculiar statement about his religion. It is just as if the spirit and the flesh, the eternal enemies in a Christian consciousness, had made peace with each other in the form of a curious mitigation of their contradictory nature. Spirituality and worldliness come together in unexpected amity. The effect is slightly grotesque and comical. The inexorable severity of the spirit seems to be undermined by an almost antique gaiety perfumed with wine and roses. At all events the dream describes a spiritual and worldly atmosphere that dulls the sharpness of a moral conflict and swallows up in oblivion all mental pain and distress.

52 If this was a wish-fulfilment it was surely a conscious one, for it was precisely what the patient had already done to excess. And he was not unconscious of this either, since wine was one of his most dangerous enemies. The dream, on the other hand, is an impartial statement of the patient's spiritual condition. It gives a picture of a degenerate religion corrupted by worldliness and mob instincts. There is religious sentimentality instead of the *numinosum* of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. It is readily understandable that such a religion is incapable of giving help or of having any other moral effect.

53 The over-all aspect of the dream is definitely unfavourable, although certain other aspects of a more positive nature are dimly visible. It rarely happens that dreams are either exclusively positive or exclusively negative. As a rule one finds both aspects, but usually one is stronger than the other. It is obvious that such a dream provides the psychologist with enough material to raise the problem of a religious attitude. If our dream were the only one we possess we could hardly hope to unlock its innermost meaning, but we have quite a number of dreams in our series which point to a remarkable religious problem. I never, if I can help it, interpret one dream by itself. As a rule a

dream belongs in a series. Since there is a continuity of consciousness despite the fact that it is regularly interrupted by sleep, there is probably also a continuity of unconscious processes—perhaps even more than with the events of consciousness. In any case my experience is in favour of the probability that dreams are the visible links in a chain of unconscious events. If we want to shed any light on the deeper reasons for the dream, we must go back to the series and find out where it is located in the long chain of four hundred dreams.

54 We find our dream wedged in between two important dreams of an uncanny quality. The dream before reports that there is a gathering of many people and that a peculiar ceremony is taking place, apparently of magical character, for the purpose of “reconstructing the gibbon.” The dream after is concerned with a similar theme—the magical transformation of animals into human beings.²⁵

55 Both dreams are intensely disagreeable and very alarming to the patient. Whereas the church dream manifestly moves on the surface and expresses opinions which in other circumstances could just as well have been thought consciously, these two dreams are strange and remote in character and their emotional effect is such that the dreamer would avoid them if possible. As a matter of fact, the text of the second dream says: “If one runs away, all is lost.” Curiously enough, this remark coincides with that of the unknown woman: “Then there’s nothing left.” The inference to be drawn from these remarks is that the church dream was an attempt to escape from other dream ideas of a much deeper significance. These ideas appear in the dreams occurring immediately before and after it.

²⁵ [Cf. *Psychology and Alchemy*, pars. 164ff., 183ff.—EDITORS.]

INDEX

In entries relating to the books of the Bible, the numbers in parentheses indicate the chapter and verse(s) referred to.

A

- Aarau, 334
abaissement du niveau mental, 520
abandonment, and helpful powers, 342
Abbas, prefect of Mesopotamia, 240
Abdul Baha, 530
Abel, 173*n*, 217, 391–92, 399–400, 405–6, 410, 412, 422; *see also* Cain
Abraham, 217–18, 261–62, 268, 269*n*, 418
absolute, the, 512
absolution, 353; decline of, 531; Protestants and, 48, 49
abstraction, 166, 499
Abu'l-Qasim Muhammad, 98*n*
Abysmal, the (hexagram), 603*ff*
abyss, 173
acceptance: by doctor, 339; of one-self, 339–40
acquisitiveness, Western, 483
active imagination, 81, 496, 537
Acts of the Apostles, (10:19), 279; (14:11), 414
Acts of John, *see John, Acts of*
Acts of Peter, *see Peter, Acts of*
actus purus, 194, 195
Adad, 113, 114
Adam, 305*n*, 391*ff*, 397, 402; Anthropos/original man, 373; copy/chthonic equivalent of God, 392, 399, 400; hermaphroditic, 102*n*, 234, 391, 398; Kadmon, 55; limitation of, 405; the second, 55–56, 102, 273, 397, 441; and number three, 60*n*; *see also* First Parents
adaptation, 348
Ādi-Buddha, 561
Adler, Alfred, 329, 333; Adlerian psychology, 330, 348–49
Adler, Gerhard, 26*n*
Adonis, 388, 443; birth of, 103, 389
adulthood, 183; criterion of, 184
adversary, the, 77, 174, 187, 196, 313; *see also* devil; Satan
advice, good, 352
advocate, *see* Paraclete
Aelian, 244
Aenigmata ex visione Arislei, 93
Aeon(s), 144, 237
aeon, Christian, 446–47, 451, 458
aeroplane, 52
Aesculapius, 98*n*
affect(s), 406; author's, 366; symptom of virtuousness, 449; of Yahweh, 416
affectivity, 321
Agathodaimon, 185
agnosticism, 452
ahamkāra, 579, 582, 584
Ahriman, 174, 175, 313, 375*n*
Ahura-Mazda, 174, 177; *see also* Ormuzd
Aion, image of, 244
Alanus de Insulis, 100*n*
albedo, 115, 243*n*
Albertus Magnus, 100*n*
alchemy, 91*ff*, 225*ff*, 279, 288, 313–14, 437, 450; and chemistry, 296; Chinese, 102; and dreams, parallels, 61; and Gnosticism, 97–98; Greek, 177; and humanization of self, 262; meditations of, 496; parables in, 225; philosophical side of, 295; quaternary in, 423;

INDEX

- alchemy (*cont.*):
symbols of, 468; terms used in, 263; two aspects of, 97–98; and union of opposites, 454; *see also* Zosimos
- Alexandria, 117; Alexandrian philosophy, 128
- aljira*, 490
- Allah, 303
- Allegoriae sapientum supra librum Turbae*, 238
- Allegoriae super librum Turbae*, 238
- Allegoriae super Turbam*, 54*n*
- allegory(-ies): in alchemy, 225; Christian, 307
- Alphidius, 102*n*
- altar: censuring of, 212; high and low, 560, 570; and no. four, 51
- ambiguity, conviction and, 45
- Ambrose, St.: and Apostles' creed, 141; on water as symbol, 209–10
- American Indians, 57
- Amitābha/Buddha, 513, 522, 561–63, 567, 573
- Amitāyur-dhyāna-Sūtra*, 502*n*, 560*ff*
- Amitāyus, 560, 564–65
- Amnael, 233
- Amogha-siddhi, 522
- “amok, running,” 17
- Anabaptists, 21*n*
- analysis: as initiation process, 515, 523; and production of conscious ego, 554; *see also* psychoanalysis
- analytical psychology: and active imagination, 496; clash of doctor and clergyman in, 353; and Protestantism, 351; self in, 502; and unconscious, 488
- Ānanda, 561, 564
- anarchy, 88; psychic, 532
- anātman*, 575
- anatomist, 307
- ancestors, and totem meal, 222
- ancestral patterns, reawakening of, 503
- ancestress, 600
- anchorite, 317
- “Ancient of Days,” 421, 435, 437
- Andraea, Johann Valentin, 229*on*
- androgyny; of Christ, 221; of God, 175*n*, 322; *see also* hermaphroditic nature
- anecdotes, Zen, 539–41, 543*n*, 548*n*, 549*n*, 552–53, 557*n*
- angel(s), 13, 155, 446; auxiliary, 445; devil as, 173, 196; fallen, 305, 392, 394, 421*ff*, 457, 460; of God's face, 424, 426; in the Mass, 217*f*
- Angelus Silesius (Johannes Scheffler), 190, 450, 513, 547, 583
- anima, 29–31, 41–42, 75, 456; a Gnostic concept, 306; “hidden” nature and, 93*n*; insight and, 161; man's, and *anima mundi*, 476; resisting the, 75; unconscious personified by, 63
- anima* (breath-being), 131
- animal(s), 155; creation of, 402, 403; four, of Yahweh, 383; transformation into human beings, 34, 65; *see also* bear; behemoth; bull; cock; crocodile; dove; dragon; fish; hoopoe; horse; lamb; leviathan; lion; monoceros; ox; ram; rhinoceros; scorpion; sea monsters; serpent; snake; unicorn; viper
- anima media natura*, 53, 92
- anima mundi*, 92, 98, 178, 476; circle and, 53; Mercurius as, 102*n*; Plato's, 66, 126; sun-woman as, 439; *see also* world-soul
- anima rationalis*, 479
- animation, suffix of, 255
- animism, 83*n*
- animosity, manifestation of *animus/ anima*, 30
- animus, 30
- Anthony (of Egypt), St., 20*n*, 578
- Anthony of Padua, St., 458*n*
- anthropoids: African, 307; pre-Adamic, 374, 391*n*
- anthropomorphic: ideas, 151, 185; images of God, 361; projections, 245

INDEX

- anthropomorphism, in symbolism of the Mass, 207
anthropophagy, ritual, 222
Anthropos (*ἄνθρωπος*), 56–57, 185, 252, 280, 439; Adam as, 373, 405; as archetype, 277; self as, 292; sun-woman as feminine, 439; *see also* man, original; man, primordial; Protanthropos
anthroposophy, 529–31
Antichrist, 172, 174, 357, 412, 432–35, 458, 488; archetype as, 117; expectation of, 433–35; reign of, 447, 450
antimimon pneuma (*ἀντιμίμων πνεῦμα*), 177, 179, 412
antinomy, *see* opposites
antiquarians, 592
antithesis(-es), 306; religious, East/West, 560; *see also* opposites, pairs of
anti-Trinity, infernal, 172
Anu, 113, 114
anxiety, ego as seat of, 521
ape, 34; of God, devil as, 70n, 172
Apelt, Otto, 123n
Aphorismi Basiliani, 95n
Apocalypse, *see* Revelation
apocatastasis (*ἀποκατάστασις*), 265, 503; of the Father, 187
Apollo, 438, 440
Apollonius of Tyana, 154, 530
Apostles' Creed, *see* Creeds
apotheosis, 94, 102n, 295
apperception, 486, 490
Apuleius, 58, 514
aqua doctrinae, 567
aqua permanens, 92, 100, 101ēn, 211n, 277; *see also* water, permanent
Aquarius, 446n, 451
Arabia, 130
archaic patterns, *see* archetypes; motifs, mythological
archetype(s), 104, 345, 361, 362, 409, 469–70, 518, *et passim*; activation of, 151; *a priori* conditions of psychic events, 188; author and, 303; an auxiliary idea, 306; Christ as, 88, 152ff, 409; and consciousness, 469–70; as dominants of unconscious, 519; and dreams, 300; fascination of, 151; of God, 265, 303, 362; God as, 59; identification with conscious mind, 315; importance of, 190; indestructible foundations of human mind, 130; and individual life, 89; “irrepresentable,” 148–49, 151; luminosity of, 437n; meaning of, 50; metaphysical significance, 200; multiplicity of, 288; numinosity of, 59, 149, 315; possession by, 151; psychic life timeless, 90; recognized only by effects, 149n; religious statements and, 148; supplanting ego, 345; Trinity as, *see* Trinity; whether acquired, 149n; of wholeness, 469; wrathful form, 117; *see also* anima; animus; Anthropos; Christ; divine child; duality; God-image; hero; mandala; self
architecture, Indian hieratic, 558
archon(s), 270; *see also* Ialdabaoth; Saturn
Archonides, 244
Archytas, 72n
Arian heresy, 130, 148, 153
Aries, aeon of, 114
Aristotle, 118n
Ark of the Covenant, 438
Armenians, 209
Arnold of Villanova, 54n
Ars chemica, 30n, 94n, 99n, 102n, 232n, 238n
art, 556–57; Indian, 568; modern, 446
Artis auriferae, 29n, 30n, 54n, 55n, 92n, 93n, 94n, 99n, 101n, 102n, 231n, 238n, 239n
arts and sciences, taught by fallen angels, 421, 457, 460
arupaloka, 490
asceticism, 26, 27, 31, 493; *see also* askesis

INDEX

- askesis*, 485
assimilation, 302; experience as, 5;
of God-experience, 320; phenomena of, 288; of split-off contents, 264; of vision, 319
association(s), 303, 486; experiment/test, 13, 23
association test, complexes and, 23
Assumption, of Virgin Mary, 1706n, 312, 358, 398, 430n; proclamation of dogma, 458f, 461ff
Astanus, *see* Ostanus
astrologers, 592
astrology, 174n, 259, 412, 442
astronomical laws, 83
Athanasian Creed, *see* Creeds
Athanasius, St., 20n
atheism, 22, 82, 192; urban neurosis of, 86
Atlantis, 127
atman, 156, 284, 533, 579–80, 582; *see also* purusha-atman doctrine
atom bomb, 451, 461, 464, 480
atonement, 418
at-one-ment, 498, 504–5
attention, 550
Attis, 9, 228, 388, 445n, 508n
attitude(s): connection with earlier, 166; conscious, 34, 337; contemplative, 498; doctor's/psychotherapist's, 338, 342, 346; introvert and extravert, 481, 486, 491; religious, 32
auctor rerum, 133, 186, 264, 270
Augustine, St., 53, 63n, 107, 146n, 210n, 322, 518, 560
Aurea hora, 55, 94n; *see also* *Aurora consurgens*
Aureum vellus, 30n, 94n, 234n
Aurora consurgens, 55n, 56n, 94n, 100n, 102n, 230, 233n
aurum philosophicum, 54
autoerotism, 481
Autogenes, 37
autogenic training, 536
autonomy: of archetypes, 362; in divine process, 196
autos-da-fé, 197
auto-suggestion, 544, 557
Avalon, Arthur, 67n, 495n
Avicenna, 29n
avidyā, 485
awareness, 484; mind and, 501; unreflecting, 182; *see also* conscious(ness)
Ayik, the, 133
Azazel, 421, 422, 426
Aztecs, 223–24, 269
- B
- Baal, 230
Babylon, 388, 446
Babylonia, 112ff
Bahaism, 530
Balder, 443
ball, 65
banner, golden, 562, 566, 570
baptism, 279, 416; and *commixtio*, 220; dream of, 102
Barabbas, 268
barbarians, 308
Barbelo, 92n, 190, 219, 423
Barbelo-Gnosis, 37, 92n, 264
barber, 227, 228f
Bardo state, 394, 400, 509, 512ff; *see also* *pleroma*
Bardo Thödol, 509ff, 555
Barnabas, 414
Barth, Karl, 116
Basilides, 279
basin, 65; Hermetic, 210; *see also* krater
Baumgartner, Matthias, 155n
Baynes, Charlotte A., 37n, 56n
bear, 52, 74
bearskin, vision of man with, 323
beauty, 579; in Mass ritual, 249–50
behaviour, pattern of, 149n
behemoth, 403, 426
Being, Universal, 578
Bel, 113f
belief(s): collective, 308; content of, and psychology, 247; and doubt, 200; "invention" of, 223; uncompletable, 337

INDEX

- bells, in Mithraic ritual, 224
benedictio fontis, 100–101, 265, 425
Bernard, St., 37n
Bernardino de Sahagún, 223, 224n
Bernardus Sylvesteris, 99n
Béroalde de Verville, François, 230n
“berserk, going,” 17
Berthelot, Marcellin, 53n, 70n, 91n, 92n, 93n, 94n, 97n, 98n, 100n, 101n, 102n, 210n, 211n, 225, 226n, 228n, 231n, 232n, 233n, 240n
Besant, Annie, 529
Bethlehem, 436
“Beyond,” 514
Bharhut, 558
Bible, 362, 363, 365, 367, 374, 413, 490; Protestantism and, 21; *see also* New Testament, Old Testament, and names of specific books
Bin Gorion, Josef, 241, 242n
binarius, 71, 174; created on Monday, 118; devil as, 60, 70n, 177
biological process, individuation a, 307
biology, 327, 329; inadequate basis for therapy, 300
bird, black, 66
birth: hazardous, of Christ, 155; rites at, 193; trauma of, 515f
Blake, William, 555n
Blavatsky, Madame, 529
blessing, formulae for, 149
blindness, symbolical, 280
blood: in alchemy, 232, 237; *see also* Christ
blue (colour), 71, 73, 74–75; in alchemy, 100
boat, 52
Bodhi, 539
Bodhidharma, 551n
bodhimandala, 573
body: *Bardo*, 520; ego’s awareness of, 484; glorified, 209; mystical, 155, 221; resurrection of, 524; in sacramental meal, 205
Böhme, Jakob, 37n, 80n, 313f, 450, 541
Bolshevism/Bolshevist, 15, 320, 336, 340
Bonaventura, St., 270n
Bonus, Petrus, 38n, 55, 99n
Book of Changes, *see I Ching*
Book of the Dead: Egyptian, 510; Tibetan, *see Bardo Thödol*
books, “useless,” 526
Borobudur, 558
Bouché-Leclercq, Auguste, 233n
Bouelles, Charles de, *see* Bovillus
boundary, cross as, 282, 285, 292
Bousset, Wilhelm, 230n
Bovillus (de Bouelles), Karl, 319
bowl, 52, 65, 80
boy, sacrificed, 241–42
Brahma, 545n
Brahman, 322
brain, and psyche, 10, 480
Brazen Man, 227–28
bread: breaking of, *see* Fractio; Christ’s body as, 155; consecration formula, in Mass, 214; in the Mass, 208, 252–53, 254
break-through: beyond intellect, 547; in Goethe and Nietzsche, 555; Greeks and, 555n; in satori, 543
breath: and consciousness, 244; Holy Ghost as, 158, 160, 185
breath-control, 533
bridge: life of Christ as, 182; man as, 177, 179
bridegroom, heavenly, 464
Brinktrine, Johannes, 208n, 215n
Bronze Age, 321
brook, 539, 546
brothers, hostile, 173n, 400; *see also* Abel; Cain; fratricide
Bruno, bishop of Würzburg, 100n
Buchman, Frank, 184n
Buchman movement, 22
Büchner, Ludwig, 334
Buddha, 9, 337f, 420, 540, 550, 563ff, 578; in mandala, 67; meditator as, 512ff, 572, 575; primordial, 561; *see also* Adi-Buddha; Amitābha; Amitāyus; Dharmakāya; Dhyāni-

INDEX

- Buddha (*cont.*):
 Bodhisattvas/Buddhas; Flower Sermon; Mahābuddha; Shākya-muni; Tathāgata
Buddha-essence, 482
Buddha-Mind, 482, 539
Buddha-nature, 543, 548, 549*n*
buddhi, 485
Buddhism, 336, 344, 481; in China, 545; circumambulation in, 212*n*; Mahayana, 510; mandalas, 67; meditations, 523; theistic, 561; Tibetan, 79*n*, 252, 394, 480; in West, 530; and yoga, 568; Zen, 507, 538*ff*, 554
Budge, Sir E. A. Wallis, 20*n*, 67*n*
bull: in Egyptian ritual, 228*n*; in Mithraic ritual, 224–25
burnt offering, 206
bush-soul, 133
Bussell, Frederick W., 54*n*
Bythos, 144
Byzantine empire, fall of, 530
Byzantine rite, 219
- C
- Cabala, 381*n*, 448
Cabasilas, Nicholas, 215
Cabiri, 70, 72, 121, 164, 165, 241
caduceus, 98*n*
Cain, 173*n*, 374, 394, 399*f*, 412, 421; as copy of Satan, 391*f*; *see also* Abel
calendar, ecclesiastical, 69
Campbell, Colin, 228*n*, 229*n*
Cana, marriage miracle at, 132, 253
cancer, imaginary, 10*f*, 14, 15, 22
candles, 36, 51
Canon of the Mass, 213*ff*
Carpocrates/Carpocratians, 77*f*
Carus, C. G., 85, 245
Caspari, Carl Paul, 142*n*
Cassian, John, 19*n*
castes, four, 167
castration, 445*n*
categories, mental, 517*f*
Catharists, 313
Catholic Church, 192, 304, 347, 352; absolutism of, 22; and blessing of font, 100–101; and departed souls, 523; and dogma, 9; and dogma of the Assumption, 462, 465; and dreams, 19–20; in dream, 25, 27; “Pax Romana” and, 47; priest and, 333; and Protestantism, 465–66; on revelation, 413; and sacraments, 7; and symbols, 43; *see also* Catholics; Church
Catholics, 334–35; and psychological analysis, 352–53
cauldron, 594, 597*ff*, 606; *see also* *ting*
causa instrumentalis, 8*n*
causa ministerialis, 8*n*
causality, 590, 607; opposed viewpoint, 592–93
causation, material, 328
cause(s): divine, belief in, 7; of neurosis, 337–38
Caussin, Nicolas, 270
celibacy, of priesthood, 132
censing, 206, 212*f*, 266
centre, 285; in self, mandala as symbol of, 81; unconscious, improbable, 485; *see also* mandala
chairs, 52
chakra, 533
chalice: consecration formula, in Mass, 214; elevation of, 212; preparation of, 209–11
chance: Chinese mind and, 591; and natural law, 591; and synchronicity, 592
change, from father to son, 162
chaos, 99*n*, 344; original, 54, 99, 234; *prima materia* as, 98*n*
character, change of, from uprush of collective forces, 15
Charles, R. H., 422
chemical warfare, 451, 461
chemistry, 296, 327
Chhāndogya Upanishad, 502
Chikhai Bardo, 509, 515, 522
child, divine, *see* divine child

INDEX

- childhood, faith and, 477
chin, 600
China, 447*n*, 585, 590*ff*; sun-wheels in, 322; yoga in, 537
Chinese: alchemy, 102; art, 567; and Europeans, compared, 492; philosophy, 197, 245, 495, 590*ff*; see also Confucianism; *I Ching*; Tao
ching (hexagram), 605
Chochma, 387
Chönyiid Bardo, 509, 515–17, 520–22, 523
Christ, 9, 264; and Antichrist, 357; apocalyptic, 439*ff*, 446*ff*; as Archetype, 88, 152*ff*; archetypal life, symbolizes conscious life of man, 157; birth of, 359, 400, 403, 406, 414, 430, 439, 440, 448, 454; blood of, 92, 567; bride of, 458, 465; chthonic man, 400; and Church, 88, 447; and confidence/doubt in God, 410–11, 429, 431, 433; and consciousness, 459; as Cosmic/Original Man/saviour, 154, 185, 273; crucifixion/death of, 155, 248, 337*f*, 410, 415, 418, 430, 432, 455; and dance, in *Acts of John*, 273*ff*; demythologization of, 408; devil as counterpart/adversary of, 59, 169, 173; dual nature of, 251; Ezekiel as prefiguring, 421, 431; -figure, not a totality, 156; Gnostic, 173, 292; as God (incarnation) see Incarnation; God's right hand, 313, 358; as God's second son, 170; in the gospels, 153; as hero of myth, 406, 409, 430; historicity of, 406–7, 409; and Holy Ghost/Paraclete, 135, 413, 431; humanization of, 153; imitation of, 340, 341, 444; immanence of, 441; inner, 156; irascibility of, 408, 436–37; as Jewish prophet/reformer, 408, 429; lacks a dark side, 191; as "life," 37; life of, visualized in Mass, 248; man and, 60; as man, 406–7, 408–9; and Mary, 399, 400; meaning of, 360, 430; as mediator/redeemer, 134, 277, 414, 418, 428, 430, 432–33, 455, 465; middle term of triad, 156; and morality of evil, 457; New Testament symbolism and, 154*ff*; offering and offerer, united in, 221; perfection of, 399; and philosophers' stone, 55, 91, 99*n*, 454; presence in the Mass, 207, 215; as priest, 255; realized idea of self, 156; relativity of, 293; represented by priest, 207; and Satan, 409, 412, 440; as saviour (*soter*), 406, 429; as second Adam, 55; second coming of, 440, 447; as Son of God, 410, 412, 414, 428, 430, 432, 433; as Son of Man, 264, 430; supremacy of, in Protestantism, 164; as sword, 234; as symbol, 409, 441; — of self, 191, 194; thousand-year reign of, 447; totality/wholeness of, 155, 293, 421, 430; triumphant, 80; typical dying God, 89; unhistorical, 154; "within" and historical, 293; see also Gethsemane; Jesus; Logos; passion
Christianity, 22, 273, 344, 466; doctrinal rationalization, 291; early, 151; essential symbols of, 97; ethics of, 416; evangelical, 453; and evil, 168–69; historical preparation for, 429; images in, 46; Indian influence on, 441; not worldly, 27; opposition of God/man in, 455; primitive peoples and, 347; seeming lack of antecedents, 137; spread of, 441; Western man and, 482; and the world, 488; and yoga, 537
Christians, medieval, 308–9
Christian Science, 531
Christian Students' Conference, 334
Christification, 470
Christ-image, 442
Christopher of Paris, 99*n*
Chrysostom, see John Chrysostom

INDEX

- Church:** authority of, 183; and Christ, 88; doctrines of, 428; experience of God and, 321; and evil, 169; as expression of psyche, 487; and Holy Ghost, 195, 433; as instrument of redemption, 481–82; its intercession, 47; mass exodus from, 333; mystical body of, 221; opposes original experience, 553; Protestant destruction of belief in, 531; *see also* Catholic Church; Protestantism
- Cibinensis, Melchior,** 245
- Cicero,** 8*n*, 51*n*
- cintāmani,*** 563, 567
- circle,** 52, 64*f*, 90, 185; expressing Christ, 155; four partitions of, 52, 56; God as a, 53, 55, 80, 155*n*, 276, 322; representing heaven, 447; magical, 96; man symbolized by, 93; in medieval philosophy, 574; and microcosm, 95; squaring the, 53, 91, 96, 454; sun as, 566; as *temenos*, 95; wholeness of, 79, 96*n*, 167; *see also* mandala(s)
- circulus quadratus,*** 64
- circumambulation,** 212, 275–76, 280
- citritinitas,*** 57
- civilization,** 178, 198, 487
- clay, white,** 243
- Clement of Alexandria,** 110*n*, 181*n*
- Clement of Rome,** 313*f*, 357; *First Epistle of,* 139; *Second Epistle of,* 141
- Cleomenes,** 244
- clergyman,** 331–33, 334–35, 338; and cure of souls, 348*ff*; and ethical problems, 352; expectations from, 352; and meaning of life, 336; misinterpretation of, 354; psychological interest legitimate, 353; and psychotherapist, 346–47, 353; *see also* priest
- clock,** 52, 65, 67; world clock, 66, 74, 80*f*, 96, 103
- cock,** 238
- Codices:** Bezae, 275, 434, 459*n*; Brucianus, 37, 56; Marcianus, 225, 229*n*; Rhenoviensis, 55*n*
- cogitatio,*** 278–79
- cognition,** 306; essential to consciousness, 160; a mental faculty, 478; mind the condition of, 480
- coincidence,** 591*ff*
- coincidentia oppositorum,*** 540; *see also* opposites, union of
- coins,** 591, 593
- collective unconscious,** 345, 465, 519, 573; and *buddhi*, 485; Christ and, 154; St. John and, 443; One Mind and, 502; and personal unconscious, 150, 573; and visions, 461; yoga and, 537; *see also* archetypes
- Collyridians,** 129
- colours:** four, 52, 57, 66*f*, 69*f*, 72, 74, 96, 167; and functions of consciousness, 189; symbolic, in Barado state, 522
- Comarius (Komarios),** 92, 94*n*, 97, 101*n*, 211*n*
- Comma Johanneum,** 138*n*
- Commixtio,*** in the Mass, 219*ff*
- communio,*** among Aztecs, 224
- Communion, Holy,** 44, 350; *see also* Mass
- Communism,** 150*ff*, 429, 488
- compassion,** 564, 567
- compensation(s),** unconscious, 488, 500, 506; cannot be compelled, 497; realization of, 491
- complementarity, human-divine,** 157
- completeness, 167; as feminine,** 395, 399
- complex(es):** autonomous, 13, 16, 151; domination of will by, 86; in dreams, 23; resembles secondary personality, 14; repressed and unrepressed, 14; *see also* father-complex; inferiority complex; Oedipus complex
- complexio oppositorum,*** 358; self as, 191, 443; sun-woman's son as, 439; *see also* opposites
- complex psychology, *see* analytical psychology**

INDEX

- concentration, 38, 572; Eastern, 507; failure of, 492
concept, 595*et n.*, 599, 606
Conception, Immaculate, *see* Immaculate Conception
concubine, 598
condemnation, 339
confession(s), 295, 536; in Catholic Church, 192, 350, 353; decline of, 531; effect of, 49, 351; in Mass, 257; patient's, 338; Protestants and, 21, 44, 48, 351
confidence in self, loss of, 10
conflict(s), 291, 341*f.*, 344, 489; clergyman and psychic, 353; conscious/unconscious, 260; in dreams, 23; East/West, 481; faith/knowledge, 532; inner, acceptance of, 346; moral, 349, 572; science/religion, 477, 480; unconscious, Protestantism and, 352; *see also* opposites
conflict situation, 174-75; "Son" stage as, 182
Confucianism, 336
Confucius, 9, 594, 599*f.*, 602
congregation: function in the Mass, 206; represented by Eucharistic water, 209; as sacrificial gift, 266
coniunctio: maxima, 54; *oppositorum*, *see* opposites, union of
Connelly, Marc, 179*n.*
connoisseurs, 592
Connolly, R. Hugh, 210*n.*
conscience, Protestant, 49
conscious (mind) / consciousness, 415, 439, 513, 550*ff.*, *et passim*; Adlerian psychology and, 348; alteration of, caused by *numinosum*, 7; as our own psychic existence, 13; as the Buddha, 513; building up of, in child, 345; of consciousness, 545; continuity of, 33; dark background of, 485*f.*; detached, 504; detachment of, by yoga, 535; development/enhancement of, 166, 289; differentiation of, 180, 469; dissolution of, 508; Eastern view of, 484; ego-, *see* ego-consciousness; emancipation from unconscious, 290; empty, 545-46, 551; freedom won by, 165; and God, 373, 381, 404; Greeks and, 244; higher, 485; individual, 479; levels of, 546-47; man more than, 82; masculine, in sun-woman, 439; modern, low level of, 289; moral, collective, 258; as moral criterion, 434; nature of, 550; new level of, 488; passion for, 350; precariousness of, 17; of primitives, 17, 223; and projection, 83; psyche greater than, 41, 84, 556; of self, fear of, 14; stages of, 180*ff.*, 545; switching off, 537; and unconscious, in human personality, 40; —, reunion, 292; whence it comes, 345; world's, splitting of, 291; Yahweh's, 404; *see also* satori; unconscious(ness)
conscious mind: Adlerian psychology and, 348; complexes and, 14; not whole man, 258; and religion, 360, 362
Consecration, in the Mass, 206*f.*, 214-16, 220; essentially a miracle, 250; inner meaning, 207; words of, 248; and shaving the head, 228
consensus omnium, 199
Consignatio, 219, 221
Consilium coniugii, 94*n.*, 232*n.*, 238
contamination: "all-" 504; of images, 491
contemplation, Christian and yogic, 570
contract, between Yahweh and man, 370-71, 374, 383, 395, 403; *see also* covenant
conversion(s), 65, 183
Coolidge, Calvin, 338
I Corinthians, (2:10), 416; (11:23*ff.*), 203-4; (12:4-6), 139
II Corinthians, 278*f.*; (3:5), 279;

INDEX

- II Corinthians (*cont.*):
(3: 7-18), 141; (10: 7), 278; (13: 14), 138
Cornford, Francis M., 127
corn spirit, 254
Corpus Hermeticum, 29*n*, 51*n*, 91*n*, 97, 210*n*; *see also* Scott, Walter
corpus mysticum, 71, 214
correspondence theory, 290
cortical cells, 480
Cosmic Man, *see* man
cosmos: Chinese view of, 592; stone as image of, 95
Councils, of the Church, 153
counter-will, 198
covenant, 370, 383, 395; *see also* contract
cramp, 536
Crawley, Alfred Ernest, 17*n*
creation, 367, 392, 394, 401; of a god, 86; imperfection of, 134; of man, 372*f*, 402; second day of, 118, 173, 177; and Trinity, 195
creativity, 331, 490
creative secret, 556
creed(s), 9; Apostles', 141*f*; Athanasian, 111, 145, 152*f*; and development of Trinity idea, 148; of Gregory Thaumaturgus, 142*f*; insecurity of all, 478; Nicene, 143*f*; Nicene-Constantinopolitan, 144; and religion, 8, 43; "scientific," 44
criminal, statistical, 75
crocodile, 383
cross, 45, 224, 284*ff*, 417; in *Acts of Peter*, 285*f*; condition of transformation, 221; expressing union of God and man, 80; Greek, 574; historical and ideal, 283; of light, 281-83; in mandala, 80; of the Mayas, 404*n*; a quaternity, 73, 170, 430; serpent on, 229; symbolic meanings, 62, 178; symbol of order, 284; use in the Mass, 208; *see also* crucifixion
crown, 155
crucifixion, 268, 283, 417; between two thieves, 225, 269, 455; of Peter, 286; a quaternity, 283, 425; *see also* Christ
cruelty, 271
crystals: brown, 71; dissimilarity of, 591
cube, 167
Cuesta, bishop of Leon, 215
culture: bread and wine as expression of, 253; externalization of, 585
Cumont, Franz, 224*n*
cure of souls, 348*ff*
cursing, as spell, 149
customs, religious, "invention" of, 223
Cybele, 9, 228, 445*n*
Cyprian, St., 209

D

- dadophors, 224
daemon(s), 8, 13, 85; archetype "daemonic," 151, 162; self as, 94
Dalai Lama, 89
Damascus, Paul's journey to, 332, 343
Damascus chalice, 253
damnation, eternal, 17, 197
dance(s): of primitives, 559; round, of Jesus and his disciples, 273*ff*
dancers, Kathakali, 559
danger, psychic, primitives and, 17*f*
Daniel (book), 421, 423; (7: 13), 421
Daniel, H. A., 92*n*
Dante, 172, 280, 311
David, 241, 370*f*, 374, 382; consults oracle, 388
dead: ceremonies for, 523-24; do not know they are dead, 518; Masses for, 524
dead body, washing of, 279
dealbatio, 57
defence: dogma as, 46; scientific theory as, 45; and truth, 45
defence-mechanisms, instinctive, 345
degenerates, 336
deipnon, 204*ff*, 227

INDEX

- deisidaimonia* (δεισιδαιμονία), 14
deities, peaceful and wrathful, 511;
 see also gods
Deity: bisexual nature of, 29; circle
 as symbol of, 53; life-process with-
 in, 136; and mandala, 82; *see also*
 God; gods
déjà vu, 405
Delacotte, Joseph, 68*n*
deliberation, unconscious, 38
Deluge, the, 374, 412, 422*f*
delusional idea(s), *see* delusions
delusions, 362; in delirium, 551; re-
 ality of, 150; schizophrenic, 304
demiurge, the: concealed in matter,
 54*f*; devil as, 173, 313; Gnostic,
 98, 270; Somatic, 77; in *Timaeus*,
 123
Democritus, pseudo-, 93*n*, 97, 98,
 100*n*, 101*n*
demons, 320: planetary, 226, 228,
 239
demoralization, neurosis and, 10, 16
demythologization, of Christ, 408
denominations, Protestant, 9, 350
Denzinger, H., and Bannwart, C.,
 215*n*
"Deo concedente," 296
depotentialization of ego, 484*f*
despiritualization, of the world, 83,
 85
destruction, 48, 344; man's power
 of, 459; powers of, 345; and sacri-
 fice, 256; of the world, 412, 455
detachment: Christian ideal of, 349;
 from father, 181; in yoga, 507,
 545
determinism, 259
deus absconditus, 175, 195, 236
Deus terrenus, 90
deuteros theos, 381
development: precocious, of Christ,
 155; in religion, 9; spiritual, four
 ways of, 167; *see also* conscious
 (mind)
devil, the, 43, 70*n*, 168*ff*; as auton-
 omous, 169, 173, 195; as *binarius*,
 118; counterpart of Christ, 59;
 and dreams, 19*n*; eternity of,
 195; God's first son, 170; as left
 hand of God, 313*f*; materiality
 the abode of, 171; in Protestant-
 ism, 495; relation to Trinity, 169*f*;
 shadow as, 309; *see also* "lord of
 this world"; Satan
devils, possession by, 486
devotion, "devoted," "devout," 8
dew, 100*n*
dharma, 506
Dharmadhātu, 522, 563
Dharmakāya, 482, 495, 512, 519, 522
dhvaja, 566
dhyāna, 560, 570
Dhyāni-Bodhisattvas/Buddhas, 525,
 561
diamond, 185
diamond body, 102
Diana, 129
dichotomy: of God, 251*f*; of uni-
 verse, 285
Dieterich, Albrecht, 231*n*
"Different, the," in *Timaeus*, 123*ff*
differentiation: of consciousness,
 Trinity and, 180; in unconscious,
 288; of unconscious from con-
 scious products, 39
Digulleville, Guillaume de, 68–72,
 100, 103
Dike, 385
Diogenes Laertius, 230*n*
Dionysian, 28
Dionysus, 388; 404*n*; Christian par-
 allels, 136; dismembered, 264;
 miracle of, 253; Nietzsche's, 28,
 85; orgiastic cult of, 231; as pneu-
 ma, 255; Zagreus, 85, 231, 255
Dionysius (pseudo-), the Areopagite,
 110*n*
Dionysius the Elder (of Syracuse),
 122
Dionysius the Younger (of Syracuse),
 122
Dionysius I (Jacobite patriarch), 239
director of conscience, 44, 192;
 Church as, 183*n*

INDEX

- disciples, Christ's, 273, 275-76; *see also* dance
- discrimination, in alchemy, 272
- disease, physical, and psyche, 11
- disintegration, 567
- dismemberment, 227*bn*, 271*f*
- disobedience, shadow and, 198
- disposition, 328
- dissenters, fate of, 14
- dissociation, 182, 291, 435; of conscious and unconscious, 188, 429; inferior function and, 198; neurotic, 184, 191; psychic, 520
- distinction, vanishing of, in unconscious, 504
- "divine," archetype as, 151
- divine child, 441*f*, 444, 454, 456, 467*f*; as symbol of self, 441
- divine youth, 442*f*; *see also* dying god
- divisio*, 272
- Djabir, 94*n*, 100*n*
- Docetism, 281*ff*
- doctor(s): and clergyman, 331-33, 334*f*, 338, 347, 353; and ethics, 352; and meaning of life, 336; neurotic's attitude to, 10; and patient, in psychotherapy, 554; and religion, 301, 353, 454; somatic, 310; words of, 330; *see also* psychotherapist
- dogma(s), 43, 306; and archetypes, links, 89, 306; of the Assumption, *see* Assumption of Virgin Mary; in Catholic Church, 192; current neglect of, 112; development of, 312; expression of psyche, 487; fruit of many minds and centuries, 50; history of, 150; Holy Ghost and, 150; importance for mental hygiene, 44; loss of, in Protestantism, 21; Protestantism and, 467; psychological value of, 45, 111, 200; unconscious reflected in, 46; value of, 199
- dominants, psychic, 521; *see also* archetypes
- door, 281
- dorje*, 67
- Dorn, Gerhard, 60, 70*n*, 92*n*, 93*n*, 94, 95*n*, 176*f*, 234*f*, 236*f*, 272, 295
- doubt(s), 452; philosophical and religious, 337; stepping-stone to knowledge, 110; *see also* belief
- dove (Christian symbol), 185, 284*n*, 323, 407; white, 91, 99*n*
- Dozy, R., and de Goeje, M. J., 230*n*, 240*n*
- dragon: in alchemy, 229*f*, 234, 267, 278; in Chinese art, 567; in St. John's visions, 438, 439, 440
- dread, holy, of the numinous, 150, 246
- dream(s), 404, 454, 460, 490; alchemical parallels, 61; apparent futility of, 49; *arcanum* revealed in, 93; archetypal, 89, 150, 300, 469; causes of, 19*n*; the Church and, 19-20; compensatory, 450, 489; conflicts and complexes in, 23; contamination of images in, 491; and content of neuroses, 23; dogma compared to, 46; Freud and, 26, 536; in Gilgamesh epic, 16; individuality of, 50; language of, and environment, 289; links of unconscious events, 33; are natural, 27, 80, 420; of a neurotic intellectual, 24*ff*; number motifs in, 189; Pererius on, 19-21*n*; both positive and negative, 32; prejudice against, 16-17; premonitory, 503; prerogative of medicine-men, 18; psychological interpretation of, 26; and psychotherapy, 300; symbols of self and, 502; time and, 503; Trinity as a, 181; trinity and quaternity symbols in, 189; usually in series, 33; voice of the Unknown, 18; *see also* alchemy; visions
- drive(s), 329; psychology of, 301
- Drummond, Henry, 76
- Drusiana, 277*n*
- dualism: in Christianity, 358; Persian, 173, 187; *see also* duality

INDEX

- duality, 362, 498; tension of, 159;
see also God; opposites
- Dubois, 348
- Dunbar, Helen F., 37*n*
- Dunne, J. W., 503
- Duns Scotus, 215
- Durrer, Robert, 318*n*
- duty, conflicts of, 416, 453–54
- dwarfs, *see* Cabiri
- dyad, 132
- dying, process of, 510
- dying god(s), 225, 228, 254, 388, 405,
443, 445; Christ as, 89, 410;
mother of, 407
- E**
- Ea, 113
- earth: cube and, 167*n*; feminine
nature of, 448; of paradise, 54
- Eastern/Western man, contrasted,
483
- Eastern/Western thought, com-
pared, 481
- eating, 278
- eccentrics, 336–37
- Ecclesiastes, (9 : 16), 390
- Ecclesiasticus, (24 : 3–18), 387*f*; (24 :
11, 18), 448
- Eckhart, Meister, 450, 456, 483*n*,
541, 543, 548
- ecstasy, 255
- Eden, Garden of, 196, 287, 375, 393
- educated persons, psychology and,
334*f*
- egg, 65; in alchemy, 54, 238; philo-
sophical, 234
- ego, 281, 580*f*, *et passim*; can be
made an object, 258; and con-
sciousness, 485; depotentiated,
484–85; dissolved in self, 293;
Eastern view of, 485; impossibil-
ity of a “knowing ego,” 506; in-
tentions of, interfered with by
complex, 13–14; of Jesus, cosmic,
156*n*; relation to self, 40–41, 94,
259, 262; and sacrifice, 255, 258*ff*;
and self, identification of, 502,
542; suffering and, 157; sup-
planted by archetypes, 345; too
small to incorporate projections,
88; and unconscious, 441; *see also*
self
- ego-consciousness, 185, 259, 292–93,
441, 484*f*, 502, 568, 579
- ego-ego, 580
- egoism, 341–42
- Egypt: barbers in, 229*n*; and Chris-
tian ideas, 117; medical lore of,
194; “Osirification” in, 295;
triads of gods in, 115–17
- Egyptian: mysteries, 514; mythol-
ogy, 383, 397, 402, 405, 462; the-
ology, 148
- Egyptians, Gospel according to the*,
139
- eidola*, 517
- Eisler, Robert, 71*n*, 153*n*
- elation, of body and spirit, 533
- elders, surrounding Christ, 155
- electrons, 187
- El 'Elyon, 217
- elements, four, 38*n*, 56, 167
- Eleusinian mysteries, 508*n*, 514
- elevation, greater, in Mass, 216
- Elgon, Mount, 18, 133
- Eliade, Mircea, 227*n*, 271*n*, 294*n*
- Elihu the Buzite, 368
- Elijah, 171*n*, 428
- elixir vitae*, 101
- Elohim, 373
- Emerson, Ralph Waldo, 53
- emotional needs, evasion of, 42
- Empedocles, 38*n*, 55, 60*n*, 167*n*
- empiricism, scientific, 5, 6
- empiricist, and theologian, 300–301,
304–5, 307–8
- enantiodromia, 342, 399, 433, 444,
451, 508; Christ/Antichrist, 447;
Christianity/irrationalism, 292;
Yin/Yang, 245
- Enchained One, 252
- enclosure, 95
- endocrine disorders, and neurosis,
11, 492; *see also* glands

INDEX

- energy: liberated by Reformation, 47; primordial, 187; as principle of existence, 477; psychic, an auxiliary idea, 306; —, tension of, 320; symbol as transformer of, 503; unconscious contents and, 496, 551
Engels, Friedrich, 150
English archbishops, 462
enlightenment, 314, 540*ff*; koan and, 549; *see also* satori
ennoia, 92*n*
Enoch (patriarch), 171*n*, 423–29, 430–32, 435
Enoch (book), 284*n*, 421*ff*, 447; (7: 2), 421; (7: 3–6), 422; (9: 5–11), 423; (22: 2), 423; (40: 7), 424; (46: 1–3), 425; (47: 4), 425; (48: 1, 4, 6, 7), 425; (49: 1–3), 426; (51: 1, 3), 426; (54: 6), 426; (58: 6), 426; (60: 10), 426; (71: 5–6, 14, 17), 426*f*; (87*f*), 424
ens absolutum, 303
ens realissimum, 363
entelechy, 583
enthusiasm, 583
ἐν τὸ πᾶν, 288
environment, and origin of psychic contents, 151
envy, envious, 595
Ephesians, Epistle to the, (4: 4–6), 139
Ephesians, goddess of, 312
Ephesus: Council of, 129; letter (*Apocalypse*) to Church of, 436
epiclesis, 213
Epicureanism, 27
epiousios, 488
Epiphanius, 129*f*, 139, 170*n*, 238*n*
epistemology, India and, 580
epistles: New Testament, *see names of specific epistles*; to Seven Churches (*Apocalypse*), 436*f*
Epistolae Apostolorum, 218
Erman, Adolf, 132*n*, 229*n*
Eros, 395
error, in psychotherapy, 343
Esau, 400
eschatology, 407*f*, 524*f*
essence, God's, 170, 195–96
eternity: divine attribute, 303, 493; the Mass and, 207; signified by four, 219
ethical problems, doctor and, 352; *see also* morality
Eucharist, earliest evidence for, 204; *see also* Mass
Eucharistic feast: in Amitābha cult, 561; in honour of Mary, 130; round dance and, 280
eunuchs, 445*n*
eurhythmic, 533
Euripides, 231*n*
Europe, 47
European man, mental state of, 336
Eusebius, 217*n*
Evangelists, the four, 57, 67, 72*f*, 115, 155, 190, 574
Evangelium aeternum, *see* gospel, everlasting/eternal
Eve, 391; in alchemy, 30; as binary, 60*n*, 177; as Israel, 393; as Lilith, 397; as Sophia, 397; Second, 397; *see also* Adam; First Parents
events, psychic, 7; psychic and physical, relation, 592–93
evil, 391*f*, 401, 411, 430, 432–34, 461; Christian view of, 168–69; decomposition of good, 305*n*; integration necessary to totality, 156; man identified with, 456*f*; man's responsibility for, 197; morality of, 434; in nature, question of, 572; origin of, 134*f*, 169*f*; principle of, 63, 313; problem of, 342; relative, 197, 337; substantiality of, 168; and unconsciousness, 197; *see also* good and evil; *privatio boni*
Evil One, 357; *see also* devil; Satan
exaltation, religious, 581
execution, as punishment, 269
Exercitia spiritualia, *see* Ignatius Loyola, St.
exhortation, 352
existence; physical and psychic, 12;

INDEX

- principle of, 477; psyche as, 12, 480; psychological, subjective and objective, 6
- existentialism, 290
- Exodus, (22 : 29), 418
- exorcism, 163ⁿ
- experience, 331–32; immediate, *see below*; individual, and collective truths, 308; and reflection, 5; religious, *see below*; and thought, 312
- experience, immediate, 89; defence against, 46, 48; dreams and, 50; replacement by symbols, 43; risks of, 43^f
- experience, religious, 62; absoluteness of, 104–5; creeds and, 9; definition of, 62; reality of, 544; subjectivity of, 105
- extraversion, 497, 501; “style” of West, 481; Western, 488, 492
- Ezekiel (prophet), 420^f, 424, 426, 428, 430; visions of, *see* vision(s)
- Ezekiel (book), 421, 423, 431, 437, 448; (1 : 18), 448; (1 : 26), 383; 420; (47), 569; (47 : 1), 210
- F
- face(s): four, of God, 423^f; human, in vision, 318^f
- factor(s): constituting unconscious, 40; ordering/transcending consciousness, 294; pathogenic, 328; psychic, and freedom, 87; psychic, inherited, 517; subjective, 486^f, 498, 506
- facts, 303; enthusiasm for, 479; European belief in, 499; psychic, 360; rational, 153
- fairy tales, 189, 454
- faith, 199, 291; of Catholic and Protestant, 192; childlikeness of, 477; Christian confession of, 348; and criticism, 153; doctor and, 331, 332; and knowledge, conflict, 532; organ of, 477; Protestantism and, 531; a rarity, 192; and rights of man, 392
- fake, spiritual, Yoga in West as, 500
- fall: of the angels, 421; of man, 375, 391, 392, 396^f; of Satan, 410, 424, 440
- fantasy(-ies), 345^f, 490; karmic illusion as, 519–20; subjective, 571; unawareness of, 501
- Fascism, 152
- fate, propitiation of, 17
- Father, (God) the, 73, 131, 182^f, 249, 322; dual aspect of, 175; indefinable, 135; as prime cause, 133; relation to Holy Ghost, 131, 158^f; represents One and Indivisible, 156; a union of opposites, 187; world of, 134^f; *see also* Trinity
- father: Abraham as, 217; denotes earlier state of consciousness, 181; divine, of Christ, 154; *see also* Father *below*; self as the, 263
- father: -complex, Bolshevism as, 15; -murder, 181; -son relationship, 132; -world, oneness of, 133
- Fathers, Church, and knowledge, 181; and Trinity, 151, 170
- Faust*, *see* Goethe
- fear: in contemporary world, 48; of God, 43ⁿ, 197, 373, 416, 419, 444^f, 450^f, 458, 461; in lunatic asylums, 48; salvation as deliverance from, 416, 428, 430; of self-consciousness, 14; of unconscious, 17
- feeling: “ancestral,” 491; faith and, 477; function, 122, 165, 167; *see also* freedom
- feet, Jesus’ washing of, 204
- feminine nature, 177
- “femme inspiratrice,” 161
- Fenn, G. Manville, 17ⁿ
- fertility rites, 222; Attic, 228; Mithraic, 224
- Ficino, Marsilio, 29ⁿ
- fictions, influence in disease, 330^f
- Fierz-David, Linda, 42ⁿ
- filiatio*, 182, 194

INDEX

- Filioque* clause, 144*n*, 145*f*, 194
filius macrocosmi, 234
filius philosophorum, 263, 314
filius sapientiae, 442*n*, 454*f*, 462
filius solis et lunae, 462, 468
fire, 185; and blood, 237; sacrificial, 205; signifying life, 36–37; tongues of, 156, 186; unquenchable, 36, 43; and water, in alchemy, 232
Firmicus Maternus, Julius, 264*n*
first fruits, 255
First Parents, 375, 393, 399; *see also* Adam; Eve
fish(es): eucharistic meal of, 225*n*; round, in sea, 54; symbol of the son, 174; two, 357
Fishes, sign of the, 69, 174*n*, 406; *see also* Pisces
five, the number, in Mozarabic Mass, 219
flaying, 228
flesh, in sacramental meal, 205
“Flos,” 101*n*
flower, 52, 80, 101*n*
Flower Sermon, Buddha’s, 538*n*
Foerster-Nietzsche, Elisabeth, 28*n*
folklore motifs, 306
fons signatus, 73–74
font, baptismal, 210; blessing of, *see benedictio fontis*
forces, instinctual, 15
forgiveness, 341, 347, 352
forms: actual and ideal, 591; Platonic, 517*f*; Universal Mind source of all, 490
fornication, 446
four, the number, 36*f*, 51*ff*, 164*ff*; in Christian iconography, 37*n*; “God is in the Four,” 92*n*; Pythagorean school and, 37, 167; recalcitrant fourth, 187, 196; signifying totality, 115; *see also* quaternity; tetraktys
fowl, 238
Fractio, in the Mass, 218*f*, 221
France, Anatole, 512, 578
Franz, Marie-Louise von, 55*n*, 56*n*, 102*n*, 230*n*, 323*n*, 442*n*
fratricide, 392, 400, 405; *see also* brothers, hostile
Frazer, Sir James G., 17*n*, 225*n*, 228*n*, 254
freedom: of the devil, 59; of the individual, 292; “from the law,” 182; man’s feeling of, 259; moral, 86–87; and reflection, 158*n*
French Revolution, 228
Freud, Sigmund, 301, 348*f*, 536*f*, 572; on anxiety, 521; author’s difference with, 349; on dreams, 26; *The Future of an Illusion*, 349; on introversion, 481; on neuroses, 329*f*; and repression, 75; and shadow-side, 343, 572; and superego, 258, 260*f*; theory of sexuality, 333, 337; and unconscious, 343*f*, 349, 536; *see also* psychoanalysis
“Friends of God,” 317, 322
Fromer, J., and Schnitzer, M., 269*n*
function(s): of consciousness, 166; —, opposition between, 121; four, 167, 189; Goethe’s thinking, 164; Holy Ghost a, 159; inferior, 76*n*, 121, 166, 198; loss of one, 166; psychic, mind as, 475; three available to consciousness, 165; transcendent, 489, 491, 500*ff*, 506, 508; unconscious, 166
funeral monuments, 524

G

- Gabricius and Beya, 103
Gabriel, 426
galactophagy, 211
Galatians, Epistle to, (2:20), 546*n*, 574*n*
Galli, 445*n*
Gallican liturgy, 213
garden: of Eden, *see* Eden; symmetrical, 52
Garnerius of St. Victor, 100*n*
Gaudentius, 100*n*

INDEX

- Gautama, *see* Buddha
Gayomart, 134
genes, 30
Genesis, 196, 391–97; (1:27), 175*n*;
(3:5), 287*n*; (3:15), 398; (3:24),
237; (5:24) 427*n*; (6:3*f*), 421;
(6:5 and 8:21), 278; (22:1*ff*),
418
genius religiosus, 49
Gensha, 539
Gentiles, 373
geometrical progression, 119–21
Gerbert, 241
Germanic tribes, 46
Germany: Nazism in, 481; pagan-
ism in, 28
Gethsemane, Christ's prayer in, 261,
417
"getting stuck," 184, 198, 516, 552
Ghāya al-hakim, 239*f*
ghost-houses, 19
ghosts, 13, 166, 486, 499, 518
giants, 421*f*
Gibil, 114
gifts, relation to ego, 256
Gilgamesh, 16, 114
Girru, 114
glands, 329; *see also* endocrine dis-
orders
globe, 52, 55, 65, 71
glory of the Lord, 141
glossolalia, 284*n*
Gnosis, 74, 134, 183, 530; Coptic,
37; faith and, 181*n*; and Gnosti-
cism, 45*n*, 74; "of life," 514; loss
of, 192; of the Ophites, 236; *see
also* Barbelo-Gnosis
Gnosius, Dominicus, 30*n*, 55*n*, 102*n*
Gnostics(-ism), 93, 97, 190, 262, 263,
270, 284*ff*, 289*f*, 306*f*, 514; and
alchemy, 97*f*; and Christ, 154,
166*n*, 279, 292*n*; and Christianity,
97, 291; and circle, 155*n*; "circu-
lar thinking" of, 96; and the
cross, 284*f*; demiurge in, 313; and
the devil, 173, 177; dualism in,
169; and gnosis, 45*n*, 74; Holy
Ghost in, 159, 161–62; and man-
dala, 97; paradox in, 275; and
Physis, 209; redeemer figures, 134;
and sin, 77; *see also* Barbelo-
Gnosis
goal: of Eastern and Western re-
ligion, 581; of psychic develop-
ment, 582; self as, 583
goats' hair, 241
goblets, 74
God/Yahweh [*i.e.*, *the personal God
of the Old and New Testament
and derived or allied concepts;
for other concepts see entry gods
below*]: 85*ff*; affect aroused by,
366; antinomies/opposites in, 377,
384, 416*f*, 419, 428, 453*f*, 458,
461; anti-trinitarian conception
of, 153; archetypal image of, 59;
changes in concept of, 360*f*; chosen
not created, 87; Christ as, 155; as
current of vital energy, 361; dark
aspect of, 371, 381*n*, 411, 428, 430,
432*ff*, 450, 455; and David, 370*f*,
374, 382; death of, 88*ff*; defini-
tion of, imperfect, 87; devil's re-
lation to, 59; double aspect/dual-
ity of, 365*f*, 369, 372, 384*ff*, 391*ff*,
411, 419, 428, 444, 450*f*, 454*ff*,
461; as Elohim, 373; of empiricist
and theologian, 303; and Enoch,
421*ff*; experience of, 321; — needed
by Germans, 47; —, and God, dis-
tinction, 321; —, and Ezekiel,
420*f*, 428; the "good," 320; iden-
tity with man, 61, 263; incarna-
tion of, *see* Incarnation; inten-
tion/desire to become man, 397,
404*n*, 409, 420*f*, 424, 456*f*, 460,
462*f*; and Israel, 374, 390, 393,
395*f*, 402*f*; and Job, 367*ff*; light
aspect of, 410, 433; as love/good-
ness, 419, 430, 435, 443, 449; and
man, 370, 455; man's conception
of, triadic, 149; Nietzsche's, 85,
88; and Noah, 374, 423; "nothing
but" psychology, 163*n*; of Old/
New Testament, 230, 236, 365; as
outside man, 58; overwhelming

INDEX

- God/Yahweh (*cont.*):
psychic factor, 81; a primordial experience, 320; as principle of existence, 477; psyche and, 86; a psychic fact, 464; a psychic quantity, 309; pure reality, 194; sacred marriage, with Israel, 390, 393, 395; —, with Sophia, 393, 397, 448; and Satan, 375–77, 379, 381, 383*f*, 390*ff*, 402, 404, 409*ff*, 415, 418, 431*f*, 434; and self/atman, 580*f*; self-offering of, in Mass, 248; and Sophia/Wisdom, 386*ff*, 391, 393, 395*ff*, 438, 448, 458, 462; the soul as, 513; as Summum Bonum, 411, 419, 428; as tetraktys, 56; Trinity and, 194; unconsciousness of, 365, 372, 373, 376, 383, 404, 416; vision of Father, Son, and Mother, 322; “within,” 60*f*; within, quaternity as symbol of, 58; and Zeus, compared, 370; *see also* Father; Yahweh
- God-concept, 455*n*, 456*n*
goddesses, “power-holding” and “blood-drinking,” 521*f*
god-eating, Aztec, 223
Godhead, essence of the, 318
God-image, 363, 456; in Cain and Abel, 399; self and, 156, 160, 190, 194; *see also* *imago Dei*
God-man, 45*f*, 84, 135, 149, 397, 470; Jesus as, 154*f*, 399*f*, 470
gods: absolute, East and, 482; as agents of psychological change, 13; domain of, and consciousness, 156; dying, *see* dying gods; in Gilgamesh epic, 16; personifications of unconscious contents, 163; relativity of, 82; renewal through sacrifice, 222; Tibetan Buddhist, 252, 495
Goethe, J. W. von: *Faust*, 70, 121*f*, 164*f*, 177, 314*f*, 341, 445, 447, 463, 555, 556*f*; his thinking function, 164
Gogarten, Friedrich, 320
gold, 53, 185; sun as allegory of, 100
gompa, 500
Gomperz, Theodor, 123*n*, 127*n*
good, decomposition of, 305*n*
good and evil, 77, 168, 173, 180, 306, 342, 357, 411, 457, 506; “beyond good and evil,” 174, 180; in God, 196; in Protestantism, 352
gospel(s), 149; everlasting/eternal, 445, 451, 458; as historical source, 150; meaning of, 88; and myth, 301; synoptic, 407; *see also* John; Luke; Mark; Matthew
grace: divine, 8, 17; external origin of, 482; gifts of, 331*f*; *gratia adiuvans* and *sanctificans*, 8; man’s dependence on, 481; and the Mass, 206*n*, 266; means of, 350; and spontaneous compensation, 306
grandmother, 600
Grasseus, Johannes, 99*n*
gravity, spirit of, 165
Great Mother, 445*n*, 446; *see also* mother
Greece: oracle head in, 244; triads of gods in, 117–28
Greek: alchemy, 177; influence, on modern thought, 555; —, on Old Testament, 386; language and literature, 530; mythology, 386, 439*f*; matriarchal-patriarchal elements in, 439
Greek Church, 191*n*, 216
greenness, *see* *viriditas*
Gregory the Great, St., 20*n*, 92
Gregory of Nyssa, St., 142*n*
Gregory Thaumaturgus, St., creed of, 142*f*
Griffith, F. L., 127*n*
ground, 575, 584; divine, 322; of lapis lazuli, 562, 566, 570
guidance, divine, 345
Guillén, Jorge, 276*n*
guilt, God’s, 270*f*
Gundolfingen (Gundelfingen, Gundelfinger), Heinrich, 318
gymnosophists, 529

INDEX

- H
- habit, 181
- Hades, 423; as quaternity, 423
- Haeussermann, Friedrich, 18n
- Hagar, 440
- Hagia Sophia, 25
- hallucinations, 316
- Hammurabi, 113f
- hand, right and left, of God, 358
- harmony: of the spheres, 66; sub-
lime, 104; of wisdom, 282, 285
- Harnack, Adolf, 119n
- Harper, R. F., 114n
- Harranite(s), 230, 233, 240ff, 244
- Harrison, Jane Ellen, 132, 135n
- Hartmann, E. von, 85, 245
- hat, 52
- hate/hatred, 48, 436, 449
- hatha yoga, *see* yoga
- Hauck, Albert, 215n
- Hauer, J. W., 52n, 82n
- head: golden, Gerbert's, 241; Har-
ranite, 240, 242; oracle, 240ff;
people of the, 240; shaving the,
228–29; *see also* face
- healing: initiation as, 271; a re-
ligious problem, 341
- Heath, Sir Thomas, 120
- heaven: in alchemy, 99n, 100; four
quarters of, 167; Host as repre-
senting, 216; vision of, 322
- Hebrews, Epistle to the, (4:12),
215, 234; (7:1), 217; (7:3), 206;
(7:17), 205; (13:10–15), 205
- hegira*, 488n
- Helios, 514
- hell, 80n, 90, 218, 221, 265n
- Hennecke, Edgar, 282n
- Heraclitus, 36, 92
- heredity: archetypes and, 50; psy-
chic, 517
- heresiologists, 238
- heresy, 322; unconscious, 321
- heretical movements, in Christian-
ity, 187, 313
- heretics, saints as, 321
- hermaphrodite: creator as, 29; di-
vine, 102; philosophers' stone as,
55, 92
- hermaphrodite nature: of Adam, *see*
Adam; of primordial divine be-
ing, 462; of Yahweh/Sophia, 448
- Hermaphroditus, 237n
- Hermes, 99, 233, 414; krater of, 91,
101n; Kyllenios, 278; as Nous and
Logos, 278; *psychopompos*, 98n;
"the volatile," 98n; *see also* Mer-
curius
- Hermes Trismegistus, 99, 233, 263,
278; *Tabula smaragdina*, 314,
498; *Tractatus aureus*, 30n, 55n,
90f, 102n
- Hermetic philosophy, 29, 176;
coniunctio oppositorum as real
subject of, 454; documents of,
468; four elements in, 38n; *Ti-
maeus* and, 53; *see also* alchemy
- hermit, 317, 493
- Hermolaus Barbarus, 231n
- hero(es): child-, 454; Christ as
archetype, 88, 154–55, 406, 408,
430; loses hair, 229; virgin birth
of, 199
- Herod, 409
- Herodotus, 228
- Herostratus, 451bn
- hero-worship, 155
- Herrad of Landsberg, 37n
- hexagrams, 592ff
- Hibil Ziwa, 113
- hiereus, *see* priest
- hieros gamos*/sacred marriage, 438,
439, 447f, 462; first step to incar-
nation, 462; Israel/Yahweh, 390,
393, 395; of the Lamb, 447; in
pleroma, 397, 467; of son and
mother-bride, 458; Sophia/Yah-
weh, 393, 397, 448
- Hildegard of Bingen, St., 37n, 91,
92n
- Hippolytus, 287; *Church Order*,
210, 220; *Elenchos*, 236n, 237,
265n
- history, modern man and, 342
- Hogg, James, 265n

INDEX

- Hoghelande, Theobald de, 91*n*, 94*n*, 95*n*, 232*n*
holiness, 152
Holy Ghost/Spirit, 69*n*, 73, 131, 135*f*, 157*ff*, 185, 430*ff*, 458, 460; abstract nature of, 160; based on archetype, 131; a comforter, 176; concept begotten by man, 161; continuing incarnation of God, 413, 414, 432, 456, 462*f*, 470; descent of, 194; and dogma, 150; as double of Jesus, 116; and dream-interpretation, 21*n*; fading away of, 163; feminine nature of, 323, 407; a function, 159; gifts of, 195; has no personal quality, 186; as life, 131*f*; Mercurius and, 99*n*; as Mother, 73, 114*n*, 159, 161, 162; Origen on, 143; procession of, 145; progenitor of the Son, 136, 278; a real person, 131; relation to Father and Son, 158*f*; represents the Divisible, 156; revelation out of man, 179; seizure of individual by, 158; Sophia as, 389; Unity of God and Man, 116; warmth of, 98*n*; water of, 92; water as allegory of, 100*n*; *see also* Paraclete; Trinity
holy man, 493; Indian, 577*ff*
Holy Spirit, *see* Holy Ghost/Spirit
homo: *Adamicus*, 29; *altus*, 437, 454; *maximus*, 277; *philosophicus*, 55; *religiosus*, 9
homoiousia, 153, 194
homoousia, 140, 144*ff*, 148, 193*f*, 400
homoousios (ὁμοούσιος) formula, 129, 143-44
homunculus, 227, 229, 272*f*, 278, 454
honey, 219
Honorius of Autun, 236
hoopoe, 239
hope, 331*f*
Horace, 56*n*
horoscope, 68
horse, white, 446
Hortulanus, 99*n*
hortus conclusus, 74
Horus, 67, 383, 406, 439; eyes of, 116; four sons of, 67, 115, 383
Hosea, 18, 260
Hosius, Bishop of Cordova, 143
"House of the Gathering," 35, 38, 51, 74*f*, 79, 80, 83
Huang Shan-ku, *see* Kozankoku
Hubert, H., and Mauss, M., 51
Hui Ming Ch'ing, 504
Hui-neng, 549*n*
Huitzilopochtli, 223*f*, 303
hunting, 254*n*
Hyakujo, 539
hybris, 88, 275, 499, 583; of consciousness, 260
hygiene, psychic and physiological, 532
hyle, 98*n*, 99*n*, 267
Hypnerotomachia Poliphili, 42*n*
hypnosis/hypnotism, 328, 565
hypostasis, 160
hypothesis, 16, 44; Holy Ghost as, 150
hysterical fever, case of, 11

I

- "I," sense of, 582; *see also* ego; I-Thou relationship, 353
Ialdabaoth, 173, 230
Ibn Sina, *see* Avicenna
'Ibri, al-, 230
ice, 562, 566
I Ching, 245*n*, 589*ff*
iconography, medieval, 154
iconostasis, 51
idea(s), 486; anthropomorphic, 151; formed by authority above consciousness, 150; inborn, 307; inheritance of, 103; morbid, demonic power of, 14; names used for, 501; often opposed to reason, 14; primordial, *see* archetypes; religion and, 8; spontaneous creation of, 7; universal, 479

INDEX

- ideals, 8
- identity: of Christ and adversary, 178; with gift, 257; mystical, 245; of priest and Christ, 273; problem of, 82; unconscious, 255f, 504; *see also participation mystique*
- ideologies, 488
- Ignatius Loyola, St., *Exercitia spiritualia*, 91n, 259, 487, 496, 523, 531f, 536, 547, 570–72, 581
- ignorance, in Church Fathers, 182; in Yoga (*avidyā*), 485
- illatio*, 213
- ills: and evil, 169; physical and moral, 169; *see also* evil
- illuminations, as spiritual transformation, 183
- illusion(s), 330; descent into, after death, 524; karmic, *see* karmic illusions; projected, 83; and religious experience, 105
- image(s): contamination of, 491; definition of God an, 87; helpful, 345; metaphysical, 312; and mythological motifs, 490; numinous, 312; primordial, and scientific ideas, 289; psychic, 486; sacred, envisaging, 547; —, lost by Protestants, 47; simultaneous and successive, 550; typical, 518; *see also* archetypes
- imagination: active, *see* active imagination; categories of the, 518; and neurosis, 10; a psychic process, 544; reality of, 12
- imago Dei*, 413, 417; *see also* God-image
- imitatio Christi*, 273, 477, 483; false, 293
- Immaculate Conception, 45, 312, 398, 430n
- Immolatio*, 213
- imp(s): Cabiri as, 164; devil as, 168
- Imperium Romanum, 47
- impression, first, 486, 506
- incantation, for producing *numinosum*, 7
- Incarnation, 157, 397ff, 400ff, 409f, 412ff, 428, 456f, 459, 470; cause of, 406; commemorated in the Mass, 221, 248; continuing, 413f, 432, 456, 460, 462, 463; devil and, 169; Egyptian, 397, 462; Enoch and, 425; *hieros gamos* as first step to, 462, 467; Mass a repetition of, 273; only partially consummated, 399; preparations for, 423, 430; purpose of, 401f, 406, 414, 419; and reality of world, 195; Satan and, 410; *see also* Holy Ghost
- incense: representing prayer, 213; *see also* censuring
- incest, 342, 374
- indefiniteness, 496; and the One God, 493
- Index, the, 112
- India, 387, 420, 558f, 568, 576ff, 584; influence on Christianity, 441; and psychology, 580; and religious syncretism, 530; relations with Near East, 387; sun wheels in, 322; *see also* mythology, Indian; philosophy, Indian
- Indians, American, *see* American Indians
- indifference, moral, 507
- indistinguishability, of self/God-image, 194
- individual, 50, 82, 301; normalization of, 348; not absolutely unique, 50; and species, 89; weakening of Church authority, 531
- individuality, 258
- individuation, 157, 258, 296, 455, 460, 467f, 521, 556; devil and, 314; and *hieros gamos*, 458; involves suffering, 272; Mass as rite of individuation process, 273; matter and, 171; numinous experience of, 294; shadow and, 197–98; symbolism of, 306f; both synthesis and revelation, 263; urge to, 265

INDEX

- inference, rational, 312
inferior function, *see* function(s)
inferiority, 76, 305; spiritual, 488
inferiority complex, 495
inferior man, 79
inflation, 86, 88, 95, 179, 470; in
Acts of John, 287, 293; before the
Deluge, 422; and integration of
archetype, 315; theosophical, 513
“in-fluences,” 161
inheritance, 328; *see also* heredity
initiation process: analysis as, 515;
Bardo Thödol as, 514, 522
initiation rites, 132, 193f; dismem-
berment and, 227n, 271; and re-
birth, 508, 514; and transforma-
tion into spirits, 166
innervation, 533
insanity, 478, 551; contamination of
images in, 491; unconscious and,
485; *see also* madness
insight(s), 302, 349, 537; and anima,
161
inspiration, 183
“in-spiration,” 161
instinct(s), 34, 480, 498; emancipa-
tion from, 166; and morality,
258n; nature of, 329; neurosis
and, 300; not personal, 277; and
psychoneuroses, 329; unconscious
and, 484; *see also* forces, in-
stinctual
instinctuality, 35
instinctual sphere, disturbance of,
337
integration: of conscious and un-
conscious, 157, 188, 198; of
numen, 315; of the self, 263, 264
intellect, 16, 275; demand for au-
tonomy, 291; not independent,
478; and perceiving subject, 547;
philosophic, 478f; and wisdom,
146
intellectualism, 554
interdependence of events, 592
interest, failure of, 492
interpretation, 581; of unconscious
material, 349f
intervention, active, in confession,
351
intoxication, 253, 255
intra-uterine experiences, 515
introspection, 491, 506, 584; lack of,
17
introversion, 481, 483, 486, 491,
501; artificial, 536; yoga as, 536
introverted mind, self-liberating
powers of, 484
intuition, 41, 165, 167, 292, 491;
Eastern, 501, 505
“inventing,” among primitives, 223
invocation, 7
Ion, 227
Irenaeus, 37n, 74n, 77f, 144
irrational, Christianity and the, 292
irrealism, Gnostic, 287
Isaac, sacrifice of, 268, 269n, 418;
see also Abraham
Isaiah (book), (53:5), 270n; (58:
11), 210
Ishtar, 114, 388
Isidorus, 37n, 166n
Isis, 101n, 229
Isis to Horus, 233
Islam, 9; conception of God in,
153; rise of, 151, 530
-isms, 88, 483
isolation, result of will of God, 342
Israel: as bride of God, 390, 393,
395; children of, 393, 403; people
of, 391, 393, 402
- J
- Jacob, 157n, 400
Jacobi, Jolande, 67n
Jacobsohn, H., 115f, 139n, 289n
jade, 599
Jambu-tree, 563n
James, M. R., *Apocryphal New
Testament*, 36n, 78n, 114n, 139n,
159n, 170n, 178, 197n, 260n, 273n,
275n, 277n, 279n, 280n, 281n,
282n, 286n, 287n, 434n, 459n
James, William, 8

INDEX

- Jared, 427*n*
Jastrow, Morris, 113*n*, 114*n*
Jehovah's Witnesses, 184
Jensen, Ingeborg H., 97*n*
Jeremias, Alfred, 113*n*, 114
Jerome, St., 488*n*
Jerusalem, heavenly, 438, 446; New, 447; numen of, 388
jester, cosmogonic, 313
Jesuit, 333
Jesuit exercises, *see* Ignatius Loyola, St.
Jesus, 173, 260, 477; apocryphal sayings of, 197, 260*n*; assimilated by archetype, 156; cross and, 284; first autonomous personality, 181*n*; Holy Ghost as double of, 116; relation to his mother, 132; sacrificed king, 268; *see also* Christ; God-man; Logos
Jesus the son of Sirach, *see* Ecclesiasticus
jewel, 155
Jewish Encyclopedia, 241*n*
Jews, 334; as chosen people, 374
Jezebel, 436, 449
Job (patriarch), 169, 181*n*, 358, 365*ff passim*, 456; afflicted/tested by Yahweh, 375*ff*, 390, 408, 414, 428; doubted by Yahweh, 375*f*, 396; faith/trust in Yahweh, 367*ff*, 375, 378, 379, 384, 390, 396, 456; and incarnation, 397, 406, 409, 410, 414; vindication of, 369, 385, 390*f*, 405, 410, 419, 427; and Wisdom, 396, 405
Job (book), 365*ff*; dating of, 386, 420; and dualism, 187; (1 : 7), 375; (2 : 3), 390; (9 : 2-32), 368; (10 : 7), 368; (10 : 35), 432; (13 : 3, 15, 18), 368; (13 : 25), 368; (14 : 12), 432; (16 : 19-21), 368; (19 : 6-7), 368; (19 : 25), 369, 427; (27 : 2, 5-6), 368; (28 : 12), 396; (34 : 12, 18, 19), 368; (38 : 2), 377; (38 : 3), 380; (40 : 4-5), 367; (40 : 7, 8-9), 380; (40 : 12-14), 381; (40 : 15, 19), 403; (41 : 34), 383; (42 : 2), 382; (42 : 3-6), 382; (42 : 7), 384
John, St. (author of Epistles), 435, 438, 444, 449, 451, 453
John, St. (author of Revelation), 435*ff*, 439*ff*, 449*ff*, 453, 455*f*; in old age, 444, 456; *see also* Revelation (book)
John, Acts of, 170*n*, 178, 273*ff*, 281*ff*, 286, 292
John (gospel), 117, 140*n*, 153; (1), 414; (1 : 1), 141; (1 : 3), 400*n*; (2 : 4), 132; (3 : 14), 229; (4 : 14), 210; (6 : 44), 249*n*; (7 : 37-39), 210; (7 : 38), 569; (10 : 30), 251; (10 : 34), 158, 275, 287*n*, 413; (10 : 35), 432; (12 : 31), 170; (14 : 6), 408; (14 : 9), 251; (14 : 12), 135, 413, 432; (14 : 16*f*), 413, 431*n*; (14 : 26), 413; (14 : 30), 170; (15 : 1, 4, 5), 204; (15 : 5), 276; (16 : 13), 413; (19 : 34), 211
I John (epistle); (1 : 5), 435; (2 : 1-2, 18*f*), 435; (3 : 9), 435; (4 : 1), 416, 581; (4 : 3), 435; (4 : 7-21), 449
John Chrysostom, St., 211, 214, 231, 266
John of Damascus, St., 215; *Encomium in Dormitionem*, 458*n*
John of Ruysbroeck, 545
Joyce, James, 265*n*
Jud, Gallus, 203*n*
Judas, 410
Jude, Epistle of, 139
Judex mundi, Christ as, 155
judgment, 338; acts of, and consciousness, 160; moral, good and evil in, 168; quaternity, basis of, 167
Judgment of the Dead, 519
Jung, Carl Gustav:
CASES IN SUMMARY (*in order of presentation, numbered for reference*):
[1] of hysterical fever, cured by confession of psychological cause, 11
[2] of psoriasis, cured by analysis, 11
[3] of distended colon, 12

INDEX

- [4] of intellectual with series of 400 dreams, 23ff
[5] of young woman who dreamed of baptism, planetarium, 102ff
[6] of adherent of *privatio boni* doctrine, 304–5
- WORKS: *Aion*, 30n, 31n, 54n, 75n, 76n, 82n, 91n, 102n, 166n, 225n, 230n, 273n, 276n, 283n, 295n, 357, 358, 386n, 502n; "Archetypes of the Collective Unconscious," 29n; *Civilization in Transition*, 28n; "Commentary on *The Secret of the Golden Flower*," 29n, 52n, 82n, 322n, 504n; "Concerning the Archetypes," 29n; "Concerning Mandala Symbolism," 67n, 80n, 82n; "Dream Symbols of the Individuation Process," 24n; "Freud and Jung: Contrasts," 26n; *Mysterium Coniunctionis*, 81n, 115n, 496n; "On the Nature of the Psyche," 50n, 148n, 151n, 160n, 437n; "On Psychic Energy," 503n; "On the Psychology of the Trickster Figure," 313n; "The Philosophical Tree," 235n; "Psychological Aspects of Kore," 81n; *Psychol. Factors Determining Human Behaviour*," 104n; *Psychological Types*, 29n, 30n, 50n, 75n, 76n, 79n, 82n, 102n, 122n, 140n, 158n, 165n, 253n, 254n, 261n, 292n, 481n, 486n, 489n, 501n, 502n, 504n; *Psychology and Alchemy*, 24n, 33n, 34n, 35n, 37n, 38n, 52n, 55n, 56n, 63, 66n, 94n, 98n, 99n, 103n, 121n, 164n, 170n, 175n, 185n, 189, 190, 196n, 226n, 229n, 230n, 245, 490n, 496n, 502n, 567n; "The Psychology of the Transference," 31n, 63n, 229n; "Relations between the Ego and the Unconscious," 81n, 82n, 86n; "The Role of the Unconscious," 28n; "The Spirit Mercurius," 234n, 277n; "Studies in Word Association," 13n; "A Study in the Process of Individuation," 80n; *Symbols of Transformation*, 64n, 228n, 229n, 490n, 567n; "Synchronicity," 174n, 265n, 592n; "The Tavistock Lectures," 322n; "The Transcendent Function," 81n, 489n; *Two Essays on Analytical Psychology*, 26n, 29n, 30n, 52n, 292n, 502n; "The Visions of Zosimos," 53n, 225n, 228n, 231n, 233n; "Wotan," 28n; and Wilhelm, *The Secret of the Golden Flower*, 38n, 58n, 65n, 102n, 504n, 522, 602n
Jung, Emma, 30n
Justin Martyr, 181n, 199, 208
- K
- ka, 115, 116, 131–32, 133
Ka-mutef, 115f, 131f, 148, 159, 160
k'an (hexagram), 603ff
Kant, Immanuel, 245, 262n, 505, 590
karma, 482, 515ff, 525, 539
karmic illusion(s), 509, 517, 519
Käsemann, Ernst, 205n
Kasyapa, 538n
Kathakali dancers, 559
Katha Upanishad, 545n
Keller, Gottfried, 558
kenosis, 141, 293n
Kenya, 243
Kessler, Konrad, 113n
Khunrath, Heinrich, 37n, 232, 233n, 234n
Kierkegaard, Søren, 482
king(s): in alchemy, 234; Jesus as sacrificed, 268; Old Testament, 155; ritual slaying, 222, 269, 271
Kingsford, Anna, 29
kingship, Egyptian theology of, 131
Kircher, Athanasius, 54n
Klaus, Brother, 316ff, 574n

INDEX

- kleshas*, 560, 571ff
Klopstock, G., 311
Klug, Ignaz, 215n
knife, sacrificial, 215
knowledge, 554; in Church Fathers, 181; and faith, conflict, 532; of the knower, 547; of self and of God, 146; theory of, 476; urge to, 581
koan, 540, 548f, 551
Koeppen, Georg, 59n, 74, 96n, 112, 152n, 156n, 161, 172n, 181n
Kolorbas, 423
Komarios, *see* Comarius
Kore, search for, 90
Kozankoku, 539
Kramp, Joseph, 206n, 207, 216, 221n, 252
Kranefeldt, Wolfgang M., 26n
krater: of Hermes, 91, 101n; of Poimandres, 210, 233; Zosimos and the, 225
Krates, Book of, 93, 232
Kroll, Josef, 80n
Kronos, 230
Krueger, Gustav, 139
Kuekelhaus, Hugo, 38n
kundalini yoga, 520, 537
kwatsu, 540
Kyrios, 284
- L
- Lacinius, Janus, 55n
lamb, 185
Lamb: in Revelation, 437, 439f, 442ff, 447, 458; marriage of the, 459, 462
lamp, 280
Lamprecht, Karl, 374
language: primitive, 223, 255; of theologian and empiricist, 303
Lankavatāra Sutra, 546n
Laodicea, 436
Lao Nai-hsüan, 590
Lao-tzu, 495, 579, 594, 602
lapis, *see* philosophers' stone
lapis lazuli, 562, 566, 570
Lateran Council, 146, 195
laws, 8; natural, 590
lay analyst, 351
lead, 226n
Legge, James, 589, 589-90n, 598
Leibniz, Gottfried W., 245
Leiden papyri, 98
Leisegang, Hans, 92n, 128n, 155n, 236n, 237n, 255n
Lenin, V. I., 151, 524
Leonine Sacramentary, 220
lepers, the cleansed, 208
Lessius, Joannes, 215
Leto, 438ff
Leviathan, 170, 383, 426
Lévy-Bruhl, L., 17n, 18n, 51, 221n, 255, 490n, 504&n
Liber de arte chymica, 30n
Liber de Spiritu et Anima, 146
Liber Hermetis, 155n
Liber quartorum, 233, 239, 240, 241
liberation, *see* self-liberation; of ego, 521
libido, desexualized, 349
Liddell and Scott, 67n
life: as disease with bad prognosis, 105, 516; Holy Ghost as, 131, 161; *ka* as, 132; meaning(lessness) of, 336, 337; and psyche, 480; relation to body, 131; renewal of, 35; as vehicle of human perfection, 524
light: Christ and, 154; the Clear, 497; Man of Light, 252; in mysticism, 508; vision of, 318-19, 320
Lilith, 393, 397
lion, in alchemy, 230, 234
Lippmann, Eduard Oskar von, 230n
Lipsius, Richard A., and Bonnet, Max, 279n
liquefactio, 232
Litany of Loreto, 73n
liturgy: loss of, by Protestants, 21; of the Mass, 268; *see also* Byzantine rite; Gallican liturgy; Mozarabic liturgy; Uniate rites
Logos, the, 237, 279, 284, 387, 393,

INDEX

- Logos, the (*cont.*):
412; Christ/Jesus as, 141, 155, 173, 264, 400; Hermes as, 278; incarnation of, 221; man's advance towards, 290; Melchisedec as, 206; and Sophia, 128, 162; as sword, 234; wisdom identified with, 147, 388; *see also* Nous
loneliness, 342, 345, 555
"Lord of this world," devil as, 170, 173, 177*f*, 195, 434, 465
Lord's Prayer, 275, 410*ff*, 417, 488
lotus, 67, 72, 563*ff*, 567, 572, 574
love, 146, 331*f*, 449; of enemies, 341
love-goddess, 388, 407
Loyola, *see* Ignatius Loyola
Lucifer, 168, 173, 178, 196, 314, 394, 404, 451; *see also* Satan
Lucius (in Apuleius), 514
Luke, Gospel of, 204; (1:35), 116; (1:78*f*), 116; (2:49), 132; (6:4), 275, 434, 459*n*; (10:18), 410; (16), 275; (16:8), 395*n*
Lully, Raymond, 38*n*
Luna, 238
lunatics, 321
lungs, 244
Lü Pu-wei, 167*n*
Luria, Isaac, cabalism of, 382*n*
Luther, Martin, 175
Lydgate, John, 68*n*
Lystra, 414
- M
- Macrobius, 118*n*
macrocosm, 53, 259, 288
mactatio, 215*n*, 266; *mactation* theory, 215
madness, 226; *see also* insanity
magic, 226, 228, 344, 554; and the Mass, 215; and propitiation of fate, 17; and sacramental grace, 7-8; word-, 290
magical: animal/vessel, 155; rites, 18
Mahābuddha, 561
Maier, Michael, 30*n*, 38*n*, 53*n*, 54*n*, 61*n*, 94*n*, 98*n*, 99*n*, 102*n*, 231*n*, 233
Maitland, Edward, 29
Malachi (book), (1:10-11), 205*n*; (4:2), 116
malade imaginaire, neurotic as, 10
malaise, spiritual, after first World War, 47
Mamun, Caliph, 240
man: animal nature of, 349; bridge between world and Trinity, 177, 179; collective, 15; Cosmic, 185; as a creature, 259; in divine process, 196; and ego-personality, 82; first, 286, *see also* Adam, First Parents; "higher," 293, 457; hylical, 272; included in God's sonship, 158; inner, claims of, 585; in the Mass, 250; modern, *see* modern man; original, 234, 252, 264, 273, 277, *see also* Christ, man, cosmic; original (in Zen), 549; pneumatic, 295, 583; predominantly unconscious, 263; primordial, 265; prisoner of mandala, 95*f*; somatic, 77; as Son of heavenly Father and Mother, 323; spiritual and worldly, dialogue, 93; of twentieth century, 309-10, *see also* modern man; unity of, 277; an unknown something, 82; Western, *see* Western man; "white," 93
mana, 51*n*, 133, 243, 254, 363
Manda d'Hayya, 113, 514
Mandaeans, 113, 514
mandala(s), 72, 79*ff*, 95*f*, 276, 522, 573; Buddhist, 67, 574; Christian, 155, 322, 574; cross as, 284*f*; Enoch's, 423*f*; and Ezekiel's vision, 58; lamaistic, 522; and medieval speculation, 74, 96; ogdoad and, 279; and pagan sources, 97; in Plato, 127; representation of perfect being, 156; spontaneous, 96, 574; symbolism of, 104; as union of opposites, 90, 92

INDEX

- Manget(us), J. J., 30*n*, 55*n*, 91*n*, 238*n*
Manheim, Ralph, 274*n*
Mani (original man), 113
Mani/Manichaeism/Manichaeism, 9, 101, 313, 357; and light-substance, 264; "Original Man," 252
mania, 316
manikin, *see* homunculus
Many, *see* One and Many
Marcionites, 270
Marcus (Gnostic), 37*n*
Marduk, 113*f*
Maria Prophetissa, axiom of, 121, 196
Mark, Gospel of, 204; (3 : 21), 409
Mar Mummi, 115
marriage: rites at, 193; sacred, *see* *hieros gamos*
Mars (planet), 431*n*
Marsyas, 228
Marx, Karl, 151
Marxist philosophy, 304*n*
Mary, the Virgin, 71, 270*n*; Annunciation of, 459; Assumption of, *see* Assumption; cult of, 130; divinity of, 171-72; Eucharist in honour of, 130; as Goddess, 399, 465; Immaculate Conception of, *see* Immaculate Conception; Jesus' relation to, 132; as mediatrix, 312, 398, 462, 465; miracles of, 312; mother of Christ/God/Theotokos, 114*n*, 129, 161, 398-99, 400, 461-62; in pleroma, 399; Sophia as, 398, 400, 407, 442, 458; and the Trinity, 161; *see also* Virgin
masculine/feminine principle, 395, 399; symbols of, 447-48
Mass, the, 192, 203*ff*, 295, 531; accounts of institution, 203*ff*; an artifact, 266*f*; candles at, 36*n*; compared with Zosimos visions, 266*f*; for the dead, 524; *deipnon* and *thysia* in, 204; *see also* *deipnon*, *thysia*; dual aspect, 251; ethnological prefigurations, 222; events commemorated in, 248; and life of Christ, 88, 268; loss of, in Protestantism, 21; meaning of, 221; mystical unity of parts in, 221; originates in divine prompting, 249; priest and congregation in, 206; psychological efficacy, 203; as representation of Christ's life, 220; rite of individuation process, 273; sacrificer and sacrificed in, 263; structural formula, 204; a symbol, 207; symbolism rooted in psyche, 222; *see also* Canon of the Mass; ritual; sacrifice
mass/mob, man in, 15, 291, 333
massa confusa, 98*n*, 99*n*
masses, 27; and the educated, 335; industrial, 291
mass movements, psychic, 184
materialism, 85; Freud and, 349; and metaphysics, 478; scientific, 302, 349, 352, 477
matrix: instinctual, 498*f*, 503; unconscious as, 552
matter, 56, 195, 245; and individuation, 171; as principle of existence, 477; Saturn and, 230; science and, 477; a symbol of the unknown, 477; *see also* *prima materia*
Matthew, Gospel of, 204; (1 : 17), 139*n*; (1 : 18), 136; (10 : 16), 275; (10 : 26), 275; (19 : 12), 445*n*; (26 : 39), 417; (27 : 46), 136
Maudgalyāyana, 561
Max Müller, F., 529
Māyā (illusion), 487, 579
Maya character of Sophia, 389
Mayas, of Yucatan, 404*n*
Mead, G. R. S., 54*n*, 70*n*, 73*n*, 77*n*, 116*n*, 166*n*, 230*n*
meal, sacred, 205; Aztec, 233*f*; in Mithraism, 224
mean, in *Timaeus*, 119*ff*
meaning, 330; self-demonstrating, 360
mediation, mandala and, 90

INDEX

- mediator/mediatrix: Christ as, 415, 430, 432, 455, 465; clergyman not a, 350; "making peace between enemies," 102*n*, 462; man as, 432; Mary as, 312, 398, 462, 465; Mercurius as, 233*f*; stone as, 91; sun-moon-child as, 468; sun-woman's child as, 443; unconscious as, 277; Wisdom (Sophia) as, 396, 398, 405
- medicine, scientific materialism of, 328
- medicine-men, 18, 227*n*, 294, 344
- meditation(s), 7, 38, 507; of alchemy, 226, 496; Eastern and Western, 571; imaginative, 226; "sinking into," 560; on sun and water, 569*f*; unknown to New Testament, 278
- mediums, spiritualistic, 525
- megalomania, 495
- Meier, C. A., 490*n*
- Melanesia, 243
- Melchisedec, 205*f*, 217*f*
- melothesia*, 67 & *n*
- memories, prenatal, not inherited, 519
- memory, 486; failure of, 492; loss of, 166
- mental disease, 328
- mentality, 479
- Mercurius, 233*f*, 279; *anima mundi*, 102*n*; "capable of anything," 314; giver of life, 234; hermaphroditic, 30*n*; identified with Holy Ghost, 99*n*; Nous/spirit as, 91, 99; senex, 263; and "spirit," 233; unconscious as, 277; as *veritas*, 278; winged, 98*n*
- Mercurius quadratus*, 423
- mercury (quicksilver), in alchemy, 91
- Meru, Mount, 519, 563*n*
- message, Christian, 149
- Messiah, 406, 458; second, 440
- metals, spirits of, 228
- metaphysical: entities, 305*f*; factors, and psychic factors, 183*n*; figures, psychic quality of, 309; statement(s), of the psyche, 511; —, and psychological explanation, 247*f*; —, unprovable, 160; status of Satan, 314
- metaphysics: Indian, 568; materialism and, 478; psychology and, 476
- methodology, 6
- methods, 332; religious and scientific, 532
- Mexico, ancient, 228, 322; *see also* Aztecs; Mayas
- Meyer, Wilhelm, 37*n*
- Michael, 426
- Michal, 241
- Micreris, Tractatus*, 238
- microbes, 486
- microcosm, 95*f*, 100, 476; collective unconscious represents, 244; man as, 259, 288
- Middle Ages, 97, 127
- Middle Path, 497
- migration, archetypes and, 50, 518
- Milan, 141
- milk, 219, 237
- Milton, 311, 313–15
- Mimaut Papyrus, 239
- Mimir, 28*n*
- mind: Eastern view of, 480, 484*f*; history of the, 35; image-creating, 490; individualized, 479; and intuition, 501; man cannot escape from his, 478; metaphysics and, 476; names given to, 501*ff*; non-created, 505; One, 496*ff*; *see also* Universal *below*; as "psychic function," 475; real existence of, 12; subjective, 479; as supreme reality, 496; Universal, 476, 479, 490*f*, 493, 495*ff*, 512; use of term in East, 475; Western, split in, 531*f*; *see also* conscious mind "mineness," 255*f*
- minister, Protestant, *see* clergyman
- miracle(s), 360; of Christ, 155; of transubstantiation, 206, 250; of the Virgin Mary, 312

INDEX

- mirror, 280
missionaries, Christian, 85
Mithraism, 224f, 465
Mithras, 9, 224f, 508n
mob, *see* mass
Moctezuma, 223f
models, 306
modern man, 48, 341, 370f, 454, 585; dreams of, 454; and the mystical, 184; spiritual outlook of, 346; and tradition, 336, 342; *see also* art
Mohammed, 9, 488n
Moirā, 385
Monad, 56f
monasticism, 493
monistic origin of life, 498
monk(s), 340, 493; Buddhist, 577
monoceros, 175
Monogenes, 37, 56, 57
Monoimos, 264
Monophysites, 209
monotheism, 358
mood, born of life's meaninglessness, 337
moon, in alchemy, 115
Moon-goddess, 228
moral distinctions, 306
morality, 258&n; Christian, and collisions of duty, 416; and the ego, 260; a gift, 76; and yoga, 507
Moral Rearmament Movement, 184n
Moret, Alexandre, 116n
morning star, 431n
Moses, serpent of, 229
mother: Christ's conquest of the, 155; conceived in sin, 399; of dying god, 407; earth as, 448; "God the," 322; goddess, 388; Holy Ghost as, 159, 161f; sun-woman as, 439f, 458; in the Trinity, 158f; *see also* Great Mother; Mary
motifs: archetypal, *see* archetypes; mythological, 362, 490, 573
motives, conscience and, 49
Mozarabic liturgy, 212&n;, 213, 219
mukti, 582
Müller, *see* Max Müller
multitude, formless, 282, 284, 286
Mungu, 18
Musaeum hermeticum, 53n, 256n
Mylius, J. D., 30n, 38n, 91, 92, 94n, 95, 232n, 233n
mysteries, 295; Christianity and, 295; Egyptian, 514; Eleusinian, 508n, 514; new forms of, 136; women and the, 132
mysterium, Mass as, 250
mysterium fidei, 206
mystery religions, Greek, 295; *see also* Egyptian mysteries
mystical: experiences, 184, 322, 499, 547; idea of God, 58
mystics, 288
myth(s), 435, 573; meaning for empiricist, 301; psychotherapeutic value, 194; religion and, 409; theologian and, 301; therapeutic, 196, 198
myth-motifs, and Christ, 88
mythologem(s), 193, 306; and archetype, 117; in Assumption dogma, 467; and dreams, 300; not exclusively psychic, 130n; and religion, 300f; Satan as, 312; universal, 304; *see also* archetypes
mythology: Egyptian, *see* Egyptian mythology; Greek, *see* Greek mythology; Indian, 577; language of, 289; Persian, 313, 375n; unconscious matrix of, 552

N

- Naassene symbols, 287
name(s): multiplicity of, 501; of the soul, 93; spirit has no proper, 186
Nandi tribe, 243
narcissism, 481
National Socialism, 184, 481, 488
nature, 344; aristocratic, 347; Christianity and, 176; divine, 95; —, and Trinity, 194; esoteric, 347; European man and, 534; hidden, 92–

INDEX

- nature (*cont.*):
93*n*, 94, 101*n*; man's identity with, 245; observation of, in primitives, 499; oneness with, 134; perfected by the art, 208; roots of eternal, 167
Nebuchadnezzar, 113
necessity, in Church Fathers, 182
Nelken, Jan, 490*n*
neologisms, 290
neophyte(s), 229, 243, 271
Neoplatonists(-ism), 37*n*, 77, 97
Neopythagoreans, 177
Neumann, Erich, 295*n*
neurology, 328
neurosis(-es), 328*f*, 335*ff*, 492; Adler's theory of, 329; advantage of, 43; belief in sexual origin of, 45; causes are psychic, 11, 328; complexes in, 23; cure involves risk, 23; Freud's theory of, 329; a humiliation, 10; increasing frequency, 335*f*; an inner cleavage, 340; and moral suffering, 497; organic therapy and, 329; patient's account of, 10; psychogenic, 191, 328; reaction of whole man, 300; real though imaginary, 12; replacement by religion, 104; repression and, 75; and rise of irrational forces, 15; self-deceptions and, 305; uncomplicated, 350
neurotic disturbances, 290
New Testament, 21, 77, 182, 270, 399, 411*ff*, 451; Trinity in, 138*f*; *see also* Bible; Lord's Prayer; *names of specific books*
Nicaea, Council of, 143
Nicene Creed, *see* Creeds
Nicholas of Cusa, 187
Nicholas of Flüe, St., 316*ff*, 574
Nicolaitans, 436, 449
nidāna-chain, 481
Nielsen, D., 117*n*
Nietzsche, Friedrich, 28, 51, 85, 87, 88, 179, 315, 495, 506, 547, 555, 556
night sea journey, 229
nigredo, 57, 279
Nimrod, 115*n*
Ninck, Martin, 17*n*, 28*n*
nine, in *I Ching*, 595, 600
nirdvanda, 285
nirmānakāya, 495
nirvāna, 499, 540
Noah, 374, 423
non-duality, 540; *see also nirdvanda*
nonsense, meaning of and attitude to, 15*f*
Nola, Church of St. Felix, 284*n*
Norden, Eduard, 117*n*
normalization, 348
"nothing but," 251, 486, 499, 516, 525
nothingness, God as, 548
Nous, 91, 236, 400; Christ as, 279; descent of, 98*n*, 209; Gnostic, 185, 252; Hermes as, 278; and Mercurius, 233; as redeemer, 99*n*; snake symbol of, 393; *see also* Logos
Nukariya, Kaiten, 539*f*, 542
numbers: even, as feminine, 177; Pythagorean, 118*ff*; symbolism of, 51; *see also* dyad; ogdoad; quaternity; one; two; three; third; four; five; six; seven; nine; twelve
numen, 460; divine, bread as symbol of, 255; of the Gentiles, 373; presence of, and dogma, 150; Wisdom as feminine, 388
numinosity: of archetype, 59, 149, 315; of Christ, 419; of the cross, 284; of God-images, 303, 363; of Job's knowledge, 377; of metaphysical statement, 452; of mystical experience, 184; of symbol, 221*n*
numinosum: creeds and, 8; defined, 7; effect of, produced by ritual, 7
numinous, 596; character of changes of consciousness, 183; "holy dread" of, 150, 246; in individuation, 294; in religious statement, 300*f*

INDEX

- O
- oath, Pythagorean, 167
- objective psychic, 320
- objectivity, 493; absolute, 452; complete, 492; need of, 338f; unprejudiced, 339f
- oblong, 75
- observer: necessity of, 309; and observed, identical in psychology, 248; subjective states of, 592
- obsession, 14, 16, 22, 162; *see also* possession
- Ochwiabiano, 317
- octagon, 185, 567
- Odin, 28n; *see also* Wotan
- Oedipus complex, 515
- Offertory, of the Mass, 208–12
- ogdoad, 279, 572; *see also* octagon
- Ohazama, Shuei, 538n, 540
- old man, dream-symbol, 38
- Old Testament, 399, 428; conception of God in, 153, 365; devil (Satan) in, 173, 312; fire in, 36; God of, 270, *see also* God; Greek influence on, 386; oracle trees in, 388; prefigurations of Mass in, 222; and relativity of God, 187; sacrifices in, 217; *see also* Ten Commandments; *names of specific books*
- Olympiodorus, 94n, 226n
- Olympus, 228; Christian, 314
- omnipotence, omniscience, Divine attributes, 303
- omphalosceptrics, 529
- one, the number, 118f
- One and Many, 498
- oneiromancy, 61
- oneness, 540; feeling of, 491, 493, 496
- one-sidedness, 45, 493, 537
- Onians, R. B., 244
- Only-Begotten, 56; *see also* Monogenes
- Ophites, 236
- Opicinus de Canistris, 37n
- opinion(s), 330; free, suppression of, 47
- opposites, 416; in alchemy, 454; confrontation of, 489; cross and problem of, 286; and dogma of the Assumption, 465; free from, 285; in God, 377, 384f, 419, 428, 453f, 461; Holy Ghost as reconciliation of, 176; life needs, 197; non-existence of, 498; pairs of, *see below*; reconciliation of, 77; in St. John's visions, 450; in self, 443; severance/opposition of, 448, 455; in *Tao Teh Ching*, 495; tension of, 119, 197; union of, *see below*; *see also* duality; enantiodromia
- opposites, pairs of, 567; child/man, 457; Christ/Antichrist, 357; Christ/devil, 174; conscious/unconscious, 468; doubt/credulity (faith), 495; extraversion/introversion, 501; God/devil, 495; *see also* Satan; God/man, 455; good/evil, 168; *see also* good and evil; impermanence/non-self, 567; morality/temptation, 495; "one"/"other," 118f; Ormuzd/Ahriman, 175; samsāra/nirvāna, 499; subject/object, 521; suffering/non-existence, 567; *see also* enantiodromia; yang and yin
- opposites, union of, 287, 501; Christ as, 430, 439; and divine birth, 455; Father as, 187; in God, 369, 416, 419; Holy Ghost as, 186; mandala and, 90, 92; in Plato, 121; rebirth symbolism and, 508; self as, 261; in son of Sophia, 455; subject of alchemy, 454; symbols of, 454, 460, 468; *see also coincidentia oppositorum*
- opposition, in triad and Trinity, 130
- optimism, of Negroes, 133f
- opus, alchemical, 94, 295; goal of, 102; as a Mass, 245; perfects imperfect substance, 208

INDEX

- opus divinum*, expiatory, 48
oracles, *see I Ching*
oracle trees, 388
order, cross as symbol of, 284
orientation, psychological, four ways of, 167
Origen, 36*n*, 110*n*, 142, 186, 230*n*, 488*n*, 567
origin, improbable, of Christ, 154
original man, *see* man
Ormuzd, 175, 375*n*; *see also* Ahura-Mazda
Orpheus, 244
Orphic-Pythagorean doctrines, 530
Orthelius, 91, 99*n*
orthopedics, psychic, 348
Osirification, 295
Osiris, 228*n*, 239, 439; and Christianity, 117; head of, 241, 244; tree as representing, 388
Ostanes, 91, 94*n*, 233, 238
"other," the, 87, 546; God as, 134, 159, 482; and the number two, 118; splitting off from the One, 133
"other in me," the, 77
Other Shore, 502*f*
"other side" of soul's life, *see* anima
Otto, Rudolf, 7, 482*n*, 540
outlook, religious, 334; and scientific, 337
ox, 228
Oxford Groups, 184; *see also* Buchman Movement
Oxford Movement, 184
oxides, in alchemy, 99
- P
- paganism: in eighteenth century, 228; images in, 46
Pai-chang Huai-hai, *see* Hyakujo
Palanque, J. R., 143*n*
Pan, 88
panacea, 98*n*, 101
panic(s), 15, 44, 337
Pan Shan, 542
Panspermia, 53-54*n*
Pantheus, Joannes, 38*n*
papal rejection of psychological symbolism, 463*n*
parables, 225*f*
Paracelsus, 238*n*
Paraclete, 158*f*, 413*f*, 456; expiatory, 414; as legacy of the Son, 136, 158, 179, 413, 431; man's need of, 176; as spirit of procreation, 431; as spirit of truth, 413, 431, 433; as Wisdom, 389; work in individuals, 433; *see also* Christ; Holy Ghost
Paradise, 238; earthly, 233; in Guillaume de Digulleville, 68
paradox, 275
parallelism, psychophysical, 540
pārāmitās, 563
parapsychology, 290
paredros(-oi), 226, 228, 236, 239
parents, 477
parthenoi, 445
participation mystique, 221*n*, 255, 259, 273, 277, 504*e**n*
passion of Christ, 157, 221, 248, 548; *see also* Mass
Pater noster, 218
patients: confessions of, 338; expectations from analyst, 352; religion of, 334
patriarchal: social order, 151; world, polytheism of, 159
patristic allegories, 154
Paul, St., 110, 195, 354, 433, 435, 546; attitude to Christ/Jesus, 141, 149, 153; conversion of, 8; epistles of, 149, 407, *see also* under names of specific epistles; identified with Hermes, 414; *soma* and *sarx* in, 205; split consciousness of, 470; *see also* Damascus
Pauli, W., 289*n*
Pax Romana, 47
Percy, Henri R., 9*n*
pearl, wishing, *see* *cintāmani*
pedagogics, Adlerian, 348
Pegasus, 446*n*

INDEX

- Pelmanism, 533
pelota, 276
penance, 353, 531
penetratio, 278
pentagram, man as, 219
Pentecost, 186
Peratic symbols, 287
perception(s): always psychic, 248;
and consciousness, compared, 546;
simultaneous, 550
Percival, Milton A., 555*n*
peregrinatio, 424
Pererius, Benedictus, 19–21*n*
perfection: accidental lack of, 305,
of Christ, 399; idea of, 87; as
masculine, 395; symbol of, 447
perfectionism, 395, 399
Pergamum, 436
“perils of the soul,” 14, 17
peripeteia, 406
Perpetua, St., 442
perpetuum mobile, 72
Persian: dualism, 173, 187; litera-
ture, 174; mythology, 313, 375*n*
personality, 82; fragmentary, 43;
and gifts, 256; growth of, 258;
human, consists of conscious and
unconscious, 40; instinctual re-
construction of, 34*f*; possessed by
the devil, 59; psychological struc-
ture of, 5; respect for greater, 553;
self and ego in, 41; splitting of,
341; total, 273; transformation of,
500
Peter, St., 434
Peter, Acts of, 279*f*, 285*f*
Peter, First Epistle of, (1 : 2), 138*f*,
(4 : 1), 278
Petrus Toletanus, 54*n*
Peucer, Kaspar, 20*n*
Phanuel, 426, 431
Pharaoh, 116, 295
pheasant, fat of, 595*f*
phenomenology, 5
phenomenon, 7
Philadelphia, 436
Philippians, Epistle to, (2 : 5*f*), 293*n*;
(2 : 6), 141
Philo, 117, 217, 293*n*
philosopher, 306, 331; and meaning
of life, 336
philosophers' stone, 54*f*, 90*f*, 96, 185;
Dorn and, 177; identified with/
parallel of Christ, 99*n*, 454; names
of, 501, 508*n*; resurrection and,
94; tetrameria of, 448; as total
man, 314
philosophy, 554*f*; alchemical, *see*
alchemy; Alexandrian, 128; Chi-
nese, *see* Chinese; critical, 475;
Eastern, 475, 584; Greek, 167; In-
dian, 190, 441, 529*ff*, 568; *see also*
Sankhya; natural, medieval, 358;
and science, division, 530; state-
ments of, chiefly subjective, 478;
Western, mind in, 476
photons, 187
physician, *see* doctor
physicist, modern, 592
physics, 187, 310, 327; and causality,
590
Physis, 177, 464, 487; descent of
spirit/Nous into, 98*n*, 101, 209,
252, 277
Picinelli, Filippo, 270*n*
pictures, visionary, 346
“Pilgrim's Tract,” 318
Pindar, 244
Pisces: aeon of, 174, 446, 447, 450;
sign of, 406; *see also* Fishes
pistis (πίστις), 8, 43, 105
Pistis Sophia, 54*n*, 70*n*, 116, 230*n*
Pius XII, Pope, 316, 458*n*, 461*f*
planetarium, 102*f*
Plato, 29*n*, 37*n*, 55, 167*n*, 178, 283;
and forms/universals, 481, 517;
on numbers and creation, 119*ff*;
Timaeus, 53, 57, 66, 70, 98*n*,
118*ff*, 157, 164, 171, 187, 196;
triadic/trinitarian thinking of,
130, 158, 167; unfinished tetralo-
gies of, 127
pleroma/pleromatic, 394, 400, 424,
425, 451, 462; Bardo State, 394;
Ezekiel as son of man in, 428;
hieros gamos in, 397, 467; pre-

INDEX

- pleroma/pleromatic (*cont.*):
existence of Yahweh and Sophia
in, 447f
Pliny, 51n
pluralism, 498
Plutarch, 88, 117, 230n, 233n
pneuma (πνεῦμα), 161, 227, 231, 233,
236f, 273; *antimimon*, 177, 179,
412; circle as symbol of, 447; flexi-
bility of, 466; *hagion*, 407, *see also*
Holy Ghost; equivalent to Nous,
233; pneumatic nature of quater-
nity, 424; signified by water, 210;
Sophia as, 386, 388, 393; as subtle
material substance, 205, 221, 231;
wine as symbol of, 255; *see also*
Nous; Spirit
pneumatic, 267; man, *see* man
Poimandres, 210; sect, 225, 233
Poliphilo, *see* Béroalde de Verville;
Hyperotomachia Poliphili
politeness: among primitives, 17;
and psychic danger, 17
politics: superman and, 315; Trin-
ity and, 149
Polynesia, 243
pope, *see* Pius XII
Porphyry, 126
Portmann, Adolf, 294n
possession, 13f, 48, 86, 163n; by
archetype, 151; criteria of, 163n;
distinguished from disease, 163n
postulates, metaphysical, 306
potentiality, of unconscious, 501,
503
power: technical, dangers of, 534f;
urge to, 329, 333
"powers," religion and, 8
power words, 290
praising, formulae for, 149
Prajapati, 261n
Prajna, 539
prakṛti, 487, 498
prāna, 532f, 535
prānayāma exercises, 532
prayer, 456n; common, 350
predestination, 407, 445, 455
Preface, of the Mass, 213
Preisendanz, Karl, 239n
Preisigke, Friedrich, 116
presence: collective, 152; psychic,
151
prickly poppy, 223
priest, 332f; *causa ministerialis*,
215; Christ as, 255; and confes-
sion, 350; and cure of souls, 348;
function in the Mass, 206, 215;
psychotherapist as, 344; and trans-
ference, 353; in Zosimos' vision,
226f, 245; *see also* clergyman
priesthood: eternal, 206; vicarious
function of, 21; *see also* celibacy
prima materia, 98f, 238, 279, 401;
Adam produced from, 391; and
chaos, 98f; as demiurge, 54; called
meretrix, 209; and principle of
evil, 63; and *ultima materia*, 231
Primas, 230
primitive(s): awe in, 246; confuses
dream and reality, 499; conscious-
ness in, 289; "inventing" among,
223; and plurality of souls, 133;
psychic life in, 83; and religion,
347, 361; and thought, 161, 312;
world of the, 476
primitive societies: and ceremonies,
254; consciousness in, 17, 226;
politeness in, 17; and psychic
danger, 17f
"Prince of this world," *see* "Lord
of this world"
principium individuationis, 264;
devil as, 314
Priscillian, 175n
prison cell, 52, 65
privatio boni, 168f, 304f, 313, 357,
383n, 428
process, psychic: as image, 544; in-
dependent, 294
procession: of the devil, 173; of
Holy Ghost, 131, 194
Proclus, 126
prohibition, in U.S.A., 197
projection(s), 56, 256, 521; cogni-
tion a, 478; in modern life, 83;
of psyche, deities as, 511; of

INDEX

- psychic life, 83, 180; withdrawal of, 87, 245
Prometheus, 314
prophets, modern, 584; Old Testament, 18, 155, 584
propitiation, 257
Protanthropos, 264; *see also* Anthropos; man, original
Protestant(s), 304, 333ff, 347; Church, German, 333; *see also* clergyman; denominations
Protestantism, 27, 46ff, 192, 350; absence of method in, 531f; and departed souls, 523; and the devil, 314, 495; on dogma of Assumption, 462ff; and exotic sects, 531; fragmentation of, 47, 530; framework of, 9; good and evil in, 352; and Holy Ghost, 463; a man's religion, 465; protestants against, 347; relativism of, 22; on revelation, 413; revolutionary role, 466; rise of, 530; as risk and opportunity, 48; *sola fide* standpoint, 200n; and symbols, 43f; and totalitarianism, 47; and tradition, 21; transformation in, 548; *see also* denominations
Proverbs (book), 386; (8:22-31), 386f; (8:29f), 403
Providence, 169
Przywara, Erich, 170n
Psalms (book), 374; (27:8), 216; (82:6), 432; (89), 372, 374, 418, 428; (89:28, 34, 35), 370; (89:46, 47, 49), 371
Psellus, Michael, 170n
psoriasis, 10
psyche, 345; an arbitrary invention, 7; autonomous, 360; —, contents of, 13; awakening to spontaneous activity, 345f; as breath, 482; as the Buddha, 567; category of existence, 480; causal factor in disease, 328; collective, adaptation to, 348; and consciousness, 13, 84; discovery of, 330; Eastern view of, 481; feeling of responsibility for, 13; indistinguishable from its manifestations, 49; its inner life uncontrollable, 87; instincts and, 329; intellect dependent on, 479; medical distrust of, 11; as metaphysical reality, 512; nature of, 11; —, unknown, 475; and neurosis, 10-11, 329; not identical with consciousness, 41, 256, 289; not purely personal, 15; original, has no consciousness, 289; primacy of, 513; production of mandala by, 104; reality of, 12, 330, 464, 486; religion and, 17; return to its origin, 493; structure of, and the Trinity, 147; subject and object of psychology, 49-50; "tumours" in, 23; unconscious, 245; and unconscious, 244; underground processes mirrored in dreams, 23; undervaluation of, 17, 482; various meanings, 480
psychiatry, 327f, 351
psychic: factor, in psychoneuroses, 328; —, as combination of instincts, 329; laws, 487; "merely," 296; phenomena, 499; and pneumatic, 267
psychoanalysis, 348ff; Freudian, 343, 349, 515f, 536
psychologism, 85, 309, 321, 362, 463, 482
psychologist, and religious experience, 9
psychology: Adlerian, *see* Adler, Alfred; analytical, *see* analytical psychology; and belief, 247; concerned only with psychic phenomena, 150; and dogma of Assumption, 461ff; the East and, 475; empirical, 408f, 574; experimental, and psyche, 328; and the *homo religiosus*, 9f; idea of God and, 163n; Indian attitude to, 580; interest in, 333; interpretative methods, 296; and knowledge of self, 6; and man of twentieth century, 309f; "medieval,"

INDEX

psychology (*cont.*):

191; and nature of God, 453ff; needs hypotheses, 306; and philosophy, 6; Protestant attitude to, 44; of quaternity, 180ff; and religion, 5; of religion, two categories, 464; a science of phenomena, 476; of the unconscious, 572; Western, Christian, 482; Western desire for knowledge of, 497; without the psyche, 330, 333
psychoneuroses, 328ff, 454; *see also* psychosis(-es)
psychopathology, 327f; and religion, 454; visions and, 420
psychosis(-es), 328, 490; *Chönyid* state as, 520; latent, 351; yoga and, 520
psychosomatic disorders, 11
psychotherapist, 192, 309, 343, 555f; and clergyman/theologian, 299f, 308, 334; Freudian and Adlerian, 333; as priest, 344; and his work, 346
psychotherapy, 552f, 602; and conflicts of duty, 454; a dialectical relationship, 554; its goal, 554; and hostile brothers motif, 400; Jungian and Freudian, compared, 536f; and yoga, 536; and Zen, compared, 554
puberty, 193
public opinion, 10
Pueblo Indian, 317
puer aeternus, 457; *see also* divine child
Pulver, Max, 274n
punishment, 269f, 271f
Pure Land, 540
purificatio, 279
purification ritual, 38
purple robe, 268
Purusha, 134, 277, 498; *purusha-atman* doctrine, 421, 441
Purusha Narayana, 261n
Pythagoras, Pythagorean(s), 154, 555; number symbolism of, 118ff, 167; quaternity/tetraktys, 37, 167, 176

Q

quadrangle, 52
quadratura circuli, 72; *see also* squaring the circle
quadricornutus binarius, 60
qualities, prime, four, 167
quaternarium, *see* quaternity
quaternary thinking, 167
quaternio, 121, 125, 423
quaternity, 37f, 56ff, 64, 164ff, 284n, 447f, 574; in alchemy, 423; and Byzantine liturgy, 219; Christian resistance to, 170; cross as, 283; the devil and, 59f, 170; and the Deity, 190; divine, 425; in Ezekiel and Enoch, 420f, 423ff; Hades of Enoch as, 423; in mandala, 80, 155; Monogenes as symbol of, 37; pleromatic split in, 424; pneumatic nature of, 423; of Son of Man, 430; symbol of self, 190; symbols of, 52, 307, 430, 437; ungodliness of, 60n; universal archetype, 167; *see also* four
questionnaire, 334f
questions, in confession, 350
Quetzalcoatl, 223
quicksilver, 91, 99, 101n, 185; expulsion of, 233; *see also* Mercury
Quicumque, *see* Creed(s), Athanasian
quinta essentia/quintessence, 60, 99n, 100

R

Rabanus Maurus, 236
radium, 294
rage, in mental patients, 48
Rahner, Hugo, 115n
rainbow, sign of contract, 374
ram, 269n, 437, 458
Ramakrishna, 577, 581f, 584
Ramakrishna Mission, 530
Ramana Maharshi, Shri, 576ff
Raphael, 426

INDEX

- rationalism, 309; analysis and, 554; enlightened, 45; and Holy Ghost, 150; and Zen, 540
rationalistic methods, 333
rationalization, 184
rational type, 165
Ratna-Sambhava, 522
reality: Chinese view of, 591; experiencing of, 479, 521; God as pure, 194; Indian view of, 560; psychic, 247, 479ff, 544; thought and, 188
realization, 171, 194; of unconscious contents, 349f
reason, 16, 182f, 344; and the archetype, 148; and Christian doctrine, 291; limitations of, 47; supremacy of, 452
rebis, 63, 102n
receptor, *see* assimilation
reconciliation of opposites, *see* opposites, union of
redeemer: archetype of, 134; Christ as, 155; Hermes as, 99n; Marduk as, 113
redemption, 337f, 414f, 514; Christian theory of, 358; Christ's work of, 414, 417f, 433; the devil and, 172; doctrine of, 357; drama of, 138, 162; God's work of, 434; Holy Ghost and, 136; longing for, 135; myths of, 503
reductive standpoint, 352
rééducation de la volonté, 348
reflection, 158, 182f, 278f, 584; God manifest in, 161; Holy Ghost a product of, 159f, 162
Reformation, 47, 190, 313, 457
regression, to archaic thinking, 96
reincarnation, 510; and karma, 517
Reitzenstein, Richard, 54n, 230n
relativism, Protestant, 22
relativity: of God, 187, 303; of the gods, 82
religio, 43, 303, 596
religion, 334; cognitive, 480; East/West antithesis in, 560; as expressed in dreams, 24ff; expresses psychological condition, 80, 97; and fulness of life, 37; meaning of term, 7; medical psychology and, 5; and mythologems, 300; and the *numinosum*, 8; primitive, 347; psychological approach to, 89; relationship to highest value, 81; return to religion of childhood, 32; as a substitute, 43; used as anima, 42; as way of salvation, 199
religious life, decline of, and neuroses, 335
religious statements: never rational, 148; unrelated to physical facts, 360
religious viewpoint, and psychological attitude, 482
remorse, in *I Ching*, 595f
Renaissance, 47, 530
Reni, Guido, 224
repentance, 295, 531
représentations collectives, 51, 111, 191, 302
repression, 14, 75, 350
reputation, 10
rescue, of Christ, 155
resistances, against psychological standpoint, 309
respect, for facts, 339
respectability, 10, 75
resurrection: body of, 102; of Christ, 217, 220, 221, 248; of Osiris, 241; of self, 94
Reusner, H., 30n, 38n, 63n, 102n, 230n
Revelation (book), 234, 411f, 431, 434ff; (1), 440; (1:16-17), 215, 436; (2:5, 20f), 436; (2:27), 439; (2:28), 431n; (3:3, 19), 436; (4:3, 6f), 437; (5:6), 437; (6:10, 17), 437; (7:4), 411; (7:9), 445; (11:19), 438; (12:1ff), 438f, 458n; (12:9), 440; (12:16), 442; (14:1, 4), 445; (14:14, 17, 19f), 445; (15:6f), 445; (16:1ff), 445; (17:15), 209; (18:20), 446; (18:22f), 446; (19:5), 445; (19:7), 447;

INDEX

- Revelation (book) (*cont.*):
(19:11ff), 440; (19:11, 13, 15), 446; (19:20), 412; (20:3), 447; (20:10), 447; (21:1, 2, 11, 16-27), 447; (22:1, 2), 447; (22:16), 431n; *see also* John, St. (author of Revelation)
revelation(s), 412, 420, 433ff; Christ and, 154; Gnosis as, 74; Holy Ghost and, 160; individual, 21; John's, 444, 450; and morality, 195bn; Paul's, 433; truth of, 301
rex gloriae, 190; Christ as, 155; in mandala, 67, 155, 574
Rhine, J. B., 265n, 593n
rhinoceros, 270
right and left, 282, 285, 286
righteousness, 182, 389; and Son of Man, 425ff
rights of man, 292
Rig-Veda, 261n
ring, 155
Ripley, Sir George, 232n, 233n
rishi, 577
rites, of Church, 487; *see also* Byzantine rite; Mozarabic liturgy; Uni-ate rites
rites d'entrée, 254n
ritual, 9, 43, 192; creeds as, 9; dual aspect, 248; importance for mental hygiene, 44; lost by Protestants, 21, 47, 350, 353f, 531; magical aspect of, 249; of the Mass, 206, 248; Mithraist, 224f; purpose of, 7; *see also* purification ritual
Rituale Romanum, 163n
rivers, four, 155, 574
rock-drawings, Rhodesian, 321
Roman Catholicism, *see* Catholic Church
Romans, Epistle to the, (8:17), 413
Romans, and mystery religions, 295
Romanus, 101n
Roman world, disorientation of, 291
Rome, Church of, *see* Catholic Church
Rome, San Clemente, 284n
"roots," the four, 38n
ropes, golden, 562, 566f
rosa mystica, 73
Rosarium philosophorum, 54, 57n, 94n, 95n, 101n, 102n, 231n, 232n
Roscher, W. H., 114n, 115n, 230n
"Rosencreutz, Christian," 229bn
Rosinus ad Sarratantam, 29n, 94n
Rossi, G. B. de', 284n
rotation, 68
rotundum, 54, 71, 92, 96, 99n
round element, 240
round substance, 54ff
Rousseau, Jean-Jacques, 534
ruach, 161
Ruach Elohim, 388, 393
rubefactio, 57
ruby, 185
Rücker, Adolf, 220n
Ruland, Martin, 226, 233
Rupert, Abbot of Deutz, 100n
Rupescissa, Johannes de, 99n, 100
Ruska, Julius, 30n, 53n, 94n, 101n, 498n
Ruysbroeck, *see* John of Ruysbroeck
- S
- Sabbath, 230; defiler of, 26n
Sachseln, 319f, 574
sacral action, and unconscious contents, 350
sacraments, 295, 531; Christ and, 8n; grace and, 7f
sacred, the, 301
Sacred Books of the East, 529
sacred texts, psychology and, 494
sacrifice, 7, 205; in alchemy, 238ff; Aztec, 224; Christ's, 415, 430; gift and, 256; human, 222; magical, 239; in the Mass, 206, 254ff; oblation of bread and, 208; of son, 268, 418; *see also* Mass
sacrificer: in the Mass, 255, 261n; and sacrificed, unity of, 231
sacrificium intellectus, 477
saints: sometimes heretics, 321; surrounding Christ, 155

INDEX

- Salomon, Richard, 37n
salvation, 46, 195, 196, 348f; religion and, 199, 348
Salzer, Anselm, 71n, 72n
samādhi, 485, 492, 533, 556, 562, 565, 581
Samaria, woman of, 569
sambhogakāya, 495
"same, the," in *Timaeus*, 123ff
Samiazaz, 421f
samsāra, 481, 492, 499
samskaras, 555
I Samuel, (19: 13f), 241
II Samuel, (1: 26), 359; (5: 23ff), 388
Samyutta-nikāya, 481n
Sanchi, 80n, 558
Sanctus (in Mass), 213
Sankhya philosophy, 498
Sapientia, 162, 178, 236
Sapientia Dei, 386; *see also* Sophia/Wisdom
Sardis, 436
Sarpanitu, 115
Satan, 311ff, 375ff; and Christ, 409f, 412, 440; as dark God, 412, 433; daughter of, *see* Lilith; eternal in damnation, 358; fall/destruction of, 410, 424, 431, 440; and God/Yahweh, 375n, 377, 379, 383, 390ff, 402, 404, 410ff, 418, 431f, 434; godfather of man, 383; God's left hand, 358; influence everywhere, 401; and Mary, 398, 465; in Old Testament, 173; Satans, in Enoch, 424; as snake, 185; thousand-year confinement of, 447; three-headed, 172; and the Trinity, 59; *see also* adversary; devil; Lucifer
Satanael, 170
satori, 539ff; a natural occurrence, 542; in the West, 545
Saturn (planet), 431n
Saturn(us), 229f, 263, 267
Saul, *see* Paul
Saul, king, 241
saviour, 91, 344; Christ as, 154, 155, 277; Mandaean, 514; Mercurius as, 234, 277; *see also* mediator; redeemer
scalping, 227f, 242, 267
Schaer, Hans, 299n
Schärf, Riwkah, 170n, 187
Scheffler, Johannes, *see* Angelus Silesius
Scheler, Max, 516
Schelling, Friedrich W., 245
Scheuchzer, Johann Jakob, 394
Schiller, Friedrich, 122n
schizophrenia, 88, 316f, 489f, 520; schizophrenic delusions, 304; schizophrenics, 290
scholastic: philosophy, 193; theology, 153
Scholem, Gershom, 382n
Scholz, Heinrich, 8n
Schopenhauer, Arthur, 85, 167, 481, 547, 555
Schultz, J. H., 536
science: China and, 590; and faith, 152; modern man's faith in, 45; natural, 487, 499; and philosophy, division, 530; philosophy of, 477; power of, in Europe, 534; and religion, conflict, 477, 531; and subtilization of projections, 83; *see also* arts and sciences
scientist, asceticism of, 493
scintilla, 476; *see also* spark
scorpion, 237n
Scott, Walter, 29n, 51n, 97n, 99n, 210n, 233n
scourging, of Jesus, 268
Scriptures, Holy, *see* Bible; New Testament; Old Testament; *names of specific books*
Scythia, Upper, 130
Scythians, 228
sea-monsters, 444; *see also* behemoth; leviathan
seasons, the four, 52, 65, 155
second half of life, 334
sectarianism, 22
Secundus, 37n
sefiroth, 381–82n
selelteni, 19

INDEX

- Seler, Eduard, 228*n*
self, 264*n*, 441*f*: archetype of, 469;
Christ and idea of, 156; Christ
symbol of, 191, 194; Eastern and
Western conceptions, 502; ego
and, 41, 94, 281, 542, 579*f*; en-
lightenment and the, 542; as the
father, 263; as God-image, 156,
160, 190, 194; in Indian philoso-
phy, 190, 580; "Mental Self," 502;
is more than conscious personal-
ity, 262*n*; passing into conscious-
ness, 262; philosophers' stone as,
94; a psychic reality, 157; reflec-
tion of, 156; and sacrifice, 258*ff*;
symbols of, 502; as total personal-
ity, 273, 276; as totality, 82, 156,
443, 468: unconscious prefigura-
tion of ego, 259
self: assertiveness, 484; born, the,
37; criticism, 49; knowledge, 257,
272, 497, 601, 602; liberation, 482,
484, 488, 491, 496, 500, 510, 513,
582; —, yoga of, 503; possession,
581; realization, *see* individua-
tion; recollection, 263*ff*; reliance,
198; renunciation, 258; sacrifice,
260*f*, 263; —, fear of, 521; sur-
render, 258
semen, 237
Sendivogius, Michael, 53*n*, 93*n*,
256*n*
Senior, 55, 102*n*
Sennezem, 229*n*
sensation, 165, 167
sensuality, in Indian art, 559
sententia communis, 304
separateness, in divine process, 196
separatio, 234, 272, 278
seraphim, 115
sermon, 351
serpent: circle as, 64; on cross, 229;
in Eden, 196, 287, 305*n*, 392; four-
horned, 177*f*; in mandala, 80;
Mercurius as, 233; Nous as, 252;
serpens mercurialis, 98*n*, 236*f*; *see*
also snake; uroboros
Set, 313, 406
Seth, 374
Setheus, 56
seven, in Bible, 437, 445
Seven Seals, 437*f*
sexual fantasies, 515*f*
sexual instinct, and neuroses, 329,
492; *see also* sexuality
sexuality: Freud's theory of, 333,
349; infantile, 44; repressed, 337;
—, God and, 85
sexual life, denial of, 445, 448
sexual theory, Freudian, 349
shadow, 76*ff*, 166, 186, 193, 196*ff*,
309, 342, 447; St. Ambrose on,
210*o**n*; Christ and, 166*n*, 177,
444; conflict with ego, 341; Freud-
ian psychology and, 343, 572;
projection of, 83
Shakti, 322, 387
Shākyamuni, 561; *see also* Buddha
shamans / shamanism / shamanistic,
227*n*, 271*f*, 294, 306
Shamash, 113*f*
shards, 381*o**n*, 397
Shatapatha-Brahmana, 261*n*
shaving the head, 228
Shaw, Bernard, 24, 36
Shekinah, 448
shén, 594*n*
Sheol, 426
shepherd, Christ as, 155
Shiva, 67, 92, 303, 322
shocks, emotional, 183
shoemaker, 578
Shri-Chakra-Sambhara Tantra, 495*n*
sickle, 445
sickness, rites, 194
Sidik, 218*n*
Sidpa Bardo, 509, 515*ff*, 519*f*
Sigismund of Seon, 238*n*
Silberer, Herbert, 26*n*
Silenus, 28*n*
similarity, *see* homoiousia
Simon Magus, 236*f*
simplification, Puritan, 350
Sin (Babylonian god), 113*f*
sin(s), 435; Christ born without, 155;
consciousness of, 49; forgiveness

INDEX

- of many, 347; Gnostics and, 77;
God cannot will, 169; Mary and,
398; original, 169, 172, 177, 393,
398, 431, 460, 470; Protestantism
and, 352; *see also* forgiveness
- Singer, Charles, 37*n*
- sinners, unconscious, 76
- situation, momentary, 593
- six, in *I Ching*, 600
- skull worship, 243*f*
- sky: the human, 100; quintessence
and, 100
- slang, American, 223
- slaughter, mystical, 216; *see also*
mactation
- sleep, and consciousness, 33
- smoke: of incense, 212; sacrificial,
205
- Smyrna, 436
- snake(s), 65, 393*ff*; in Eden, 393*ff*;
St. Ignatius Loyola's vision of,
581; renewal of, 228; spirit sym-
bol, 185; *see also* serpent
- Socialism, 429
- social order, and Trinity, 151
- social problems, and projections, 83
- Socrates, 154, 600
- Sodom and Gomorrah, 412
- Solomon, *Odes of*, 211
- solutio*, 232, 234, 272
- solvent, in alchemy, 278
- somatic man, 77
- son: devil as God's, 170; sacrifice of,
217*f*
- Son, (God) the, 73, 131, 182*f*, 322;
Christ as, 155; eternal begetting
of, 136*n*; as redeemer, 134*f*; rela-
tion to Holy Ghost, 158*ff*; a transi-
tory phenomenon, 182; unity
of nature with Father, 269; world
of the, 135, 176; *see also* Trinity
- Son of Man, 140, 277, 423*ff*, 435; as
benevolent aspect of Yahweh,
427; Christ as, 264, 273, 430;
Enoch as, 426, 430*f*; Ezekiel as,
421, 424, 428, 430*f*; quaternity of,
430; symbol of righteousness, 425
- Song of Solomon, (4 : 8), 388; (4 : 8,
13-15), 388; (5 : 5), 389
- Sons of God, two, 313, 357
- Sophia/Wisdom: 162, 236, 323;
anamnesis of, 391, 423, 457, 459,
462; and Chochma, 387; coexist-
ence/oneness with God, 386, 395,
448, 462; cosmic, 442; and dogma
of the Assumption, 458; as earth,
447*f*; in Ecclesiasticus, 387*f*; as
feminine pneuma, 386, 389, 393,
407; as Holy Ghost, 114*n*, 389,
407; as Jerusalem, 388, 438, 448;
and Lilith, 393; as the Logos, 128,
387; Mary as, 398, 400, 407, 442,
458; as "master workman," 386,
391, 397, 400, 403; Maya char-
acter of, 389; as mother, 407, 438,
442, 448, 457; as playmate of
God, 391, 393; in Proverbs, 386,
403; and Ruach, 388, 393; as
Shekinah, 448; as sun-woman,
438*f*, 446
- Sophonias, Apocalypse of*, 284*n*
- Sosnosky, Theodor von, 172*n*
- So-to-shu college, 539
- soul(s), 12, 17, 351; analyst and pa-
tient's, 353; cure of, 523, *see also*
cure; existence after death, 517;
fettered, 92*n*; as the Godhead,
513; in grain and wine, 254; loss
of, 429; names of, 93; Pindar and,
244; plurality of, 133; psychoneu-
roses and, 329; supra-temporality
of, 512, 517, 523; testimony of
the, 361; its union with God, 72;
Universal Mind as relic of, 479;
Western idea of, 512; *see also*
"perils of the soul"
- space, 265*n*
- Spain, 335
- spark, divine, 92*f*
- spells: apotropaic, 149; magic, 597.
601
- sphere, 53, 167, 185
- Spielrein, S., 490*n*
- spiration, 131, 135, 159; active and
passive, 159*n*
- spirit(s), 8, 499; in alchemy, 99;

INDEX

- spirit(s) (*cont.*):
darkness of the, 156; descent into water, 100–101; discernment of, 193*n*; doubling of the, 132; and Eucharistic wine, 211; evil, censuring and, 212; familiar, in alchemy, 226, 239; God a formless, 92; and human will, 176; imprisoned in matter, 91; living, 347; and nature, gulf between, 176; not a personal designation, 186; primordial experience of, 346; as subtle material entity, 221; and water, 231–32
- spirit (volatile substance), 185, 205; wine as, 253
- Spirit, Holy, *see* Holy Ghost/Spirit
- spiritualism, 518, 525
- spirituality, 32; Eastern, 483; —, and the West, 487; Indian, 568
- spiritualization, 27, 193, 221, 231; censuring and, 212; of Eucharistic wine, 212; oblation of bread and, 208; of substance, 206
- spiritus niger*, 230
- Splendor Solis*, 30*n*, 94*n*, 234*n*
- split, in European mind, 531*ff*
- splitting of personality, 166
- sponsa* and *sponsus*, 388
- square, 65, 75; in alchemy, 185; goddess symbolized by, 80; New Jerusalem as, 447; soul as a, 37*n*, 72, 167; *see also* quaternity
- squaring the circle, 53, 91, 96, 454
- stagnation, spiritual, 331
- Stans, Diet of, 317*en*
- star(s), 52, 65, 80; dance of, 276; vision of, 320
- State, the, 534; totalitarian claims of, 47, 84
- Steeb, Joannes C., 53*n*, 98*n*, 233*n*
- Steiner, Rudolf, 529
- sterility, psychic, 331
- Stern, L., 284*n*
- steward, unjust, parable of, 260, 275, 395*n*, 434
- stigmata, 185
- stimulus-words, 13
- Stoekli, Alban, 316, 319, 322, 574*n*
- stone: “that hath a spirit,” 91, 98*n*, 233; “that is no stone,” 437; *see also* philosophers’ stone
- Strack, H. L., and Billerbeck, Paul, 211*n*
- Strauss, David Friedrich, 152*f*
- subconsciousness, 485*n*
- subjective factor, *see* factor(s)
- subjectivism, personal, 486
- subjectivity: of consciousness, 479; relation to events, 592*ff*
- sublimatio*, 232
- sublimation, 27, 349; Eastern and Western, 485
- submission, to unconscious, 183*en*
- substance: imperfect, perfected by alchemical opus, 208; incorruptible, 268
- “subtle body,” 99
- suffering, 341; in Buddhism, 567; Godhead’s redemptive, 157, 178*f*, in *Acts of John*, 274, 281; inescapable, 197; moral, of Christian, 176; psychic, 330*f*; spiritual, 332, 344
- Sufi sects, 530
- Sukhāvati, 561*f*
- summum bonum*, 428, 530; God as, 172, 313, 319, 419; Yahweh as, 411, 428
- sun, 52, 80, 569; after-image of, 566; in alchemy, 100; and Amitabha, 562; setting, 565
- sun-disc, winged, 116
- sun-wheels, 57*n*, 321*f*
- sun-woman, 438*ff*, 453, 458; son of, 454, 458, *see also* divine child
- superego, 258, 260*f*
- superman, 315
- Supper, the Last, 204, 248, 275
- supposition, lack of, in Zen, 550
- suppression, 75, 489
- Suso, Henry, 322
- Suzuki, D. T., 507*n*, 538*ff*
- swastika, 574
- Swazi people, 242
- Swedenborg, Emanuel, 518, 541

INDEX

- Switzerland, 321
sword, 278, 447; in alchemy, 234, 236f; flaming, 236; sacrificial, 215, 238
Sylvester II, Pope, 241
symbiosis, 294
symbol(s), 255, 566; use of, by Catholic Church, 352; of Christ, 155; Christian, 109–10; — early, 97; convincingness of, 105; in dreams, 259; individual formation of, 306; interpenetration of, 73; the Mass a, 207; migration of, 490; natural, 285, 506; never simple, 254; objective and subjective aspects, 253n; overdetermined, 446; religion expressed in, 199; religious, beginnings of, 223; replacing experience, 43; representing deified man, 96; spontaneous and prescribed, 523; ternary and quaternary, 191; theriomorphic, 185; of totality, 421, 430, 457; unconscious represented by, 502; and union of opposites, 468; of unity, 447, 454, 468; *see also* mandala
Symbola, *see* Creeds
symbol-formation, process of, 312
symbolism, 187ff; alchemical, 185; in Catholic Church, 353; Christ, 154ff; of individuation process, 306; Mithraist, 224ff; paradoxical, 186; religious, of unconscious processes, 6; sacrificial, 222; tradition and, 103; of unconscious processes, 488
sympathy, of all things, 290
symptoms: Freud and, 349; imaginary 10, 16, 349; sexual, 337; therapy of, 300
synchronicity, 174, 592f; and experimentation, 593
syncretism, modern and Hellenistic, 530
synthesis: of conscious and unconscious, 192; in Jungian psychology, 537
syzygy, divine, 29
- T
- table, 52, 65; round, 275
taboos, 17f
Tabula smaragdina, 314, 498
Talmud, 26, 269n
Tammuz, 388, 443
Tantric, Tantrism, 92, 322, 516, 523; tantric yoga, 537
Tao, 156, 538; Taoist philosophy, 594; taoistic yoga, 537
Tao Teh Ching, 495, 579
target, 65
Tathāgata, 563f, 567; *see also* Buddha
tauroctony, 225
tauroktonos, 224
Taylor, F. Sherwood, 97
Taylor, Thomas, 126
teachers, 302
technics, 291; dangers of, 534
technique(s): Freudian, aim of, 349; modern, 487; spiritual, Eastern, 483
teleios (τέλειος) (*anthropos*), 457, 468
telepathy, 266n
telum passionis, 278
temenos, 95
Ten Commandments, 376, 383
tension: Father-Son, 136, 162; in *I Ching* hexagrams, 600; of psychic energy, 320
Teoqualo, 223f
teraphim, 241
Tertullian, 142n, 144, 251, 354, 482, 488n; *Adversus Judaeos*, 63n, 448n; *Apologeticus*, 414; *De testimonio animae*, 361f
tetraktys, 37, 52, 167; dissolution of, by demiurge, 54; *see also* four; quaternity
Tetramorph, 37n, 57, 73, 430
thanks, giving, 149
Theatrum chemicum, 55n, 60n, 70n, 91n, 92n, 94n, 95n, 99n, 232n, 234n, 235n, 238n, 239n, 272n
theocracy, totalitarian claims of, 47

INDEX

- Theodore of Mopsuestia, 219
Theologia Germanica, 542f
theologian, 344; co-operation with, 299, 302
theology, 192; philosophy and, 511; and psychotherapy, 299, 335
Theophrastus, 264
theory, 46; lack of psychological value, 45
theosophy, 529, 531
Theotokos, 170, 312; in Egypt, 132; excluded from patriarchal formula, 133; *see also* Mary; Virgin
thieves, two, *see* crucifixion
thinking, 161, 278f; all-round, 96n; function, 121, 167; Goethe's, 164f; purposive, 312; rationalistic, 312; trinitarian, 162f
third, 454; *see also* Trinity
Thomas, Acts of, 73n, 114n, 159n
Thomas Aquinas, St., 100n, 159n, 186n, 195
Thomas Aquinas (pseudo-), 55
Thorndike, Lynn, 241n
thorns, crowning with, 268
Thoth, 55n
thought(s): laws of, 153; meaning of a, 188; as perceived functioning of mind, 46; in the primitive, 161, 312; reality of, 521; Western, lacks reality, 480
thought-forms: archaic, 491; in Bardo state, 521
Thrace, 130
three: the number, 51, 118ff, 185; Adam and, 60n; artificial coefficient of order, 167
Thutmosis III, 132n
Thyatira, 436
thysia, 204ff, 212, 215, 227, 266
Tiamat, 113
Tibet, 322
Timaeus, *see* Plato
time, 69, 265n; mind's own, 503; a relative concept, 400; "when there was no time," 490; *see also* pleroma
timelessness, 490f, 496, 503
Timothy, First Epistle to, (4:15), 278n
tinctura, 100
ting (hexagram), 594, 597ff, 605f
Tiruvannamalai, 576, 578
Titans, 231
tohu-bohu, 392
tomcat, 239
Tom Thumb, 189
tongues: speaking with, 284n; unknown, 163n
Tonquédec, Joseph de, 163n
tonsure, 229
torment, *see* torture
torture: of *Chönyid* state, 520; at initiation, 271; self-inflicted, 7; in Zosimos' vision, 227
totalitarianism, 47, 84
totality: conscious mind is not, 258; of experience, 41; including conscious and unconscious, 156, 582; man an ineffable, 82; supraordinate, 185; symbols of non-human character of, 185; of thinking, 96; Trinity and, 196; *see also* Christ; wholeness
totem meal, 222
Tractatus Avicennae, 29n
Tractatus aureus, 30n, 90f, 102n
tradition, 341; archetypes and, 50; historical, and Catholicism, 44; Jewish, 230; modern man and, 336, 342; secret, and symbolism, 103
trance(s), states, 17, 46
transcendental, the, 478
transcendent function, *see* function(s)
transference, 353; clergyman and, 353; phenomena, 155, 353
transformation, 237, 586; censoring and, 212; complete, 166; flaying and, 228; goal of psychotherapy, 554; God's, in the Mass, 221; in the Mass, 206ff; of personality, 500; purpose of process, 231; religious, 546ff; spiritual, 183; sym-

INDEX

- bol of, 204; symbol as means of, 503; in *Zen*, 553
transitus, in Mithraism, 224
transubstantiation, 206, 214, 250, 294f; efficient cause of, 249; *see also* Mass
"treasure hard to attain," 155, 567
treatment, 308; methods of, 346
tree of faith, 545
tree of life, 237
tree symbolism, 388, 447
Trent, Council of, 146, 215
triad(s), 191; Babylonian, 113ff; Egyptian, 115ff; of gods, 113ff; Greek, 117ff; Plato's, 167
triangle, equilateral, 119
Tricephalus, 177
trickster, Satan as, 393, 395
Trikāya, 494, 504
Trinity, 46, 51, 62, 72ff, 109ff, 312, 413; an anthropomorphic configuration, 160; as archetype, 131, 139f, 151, 189; central Christian symbol, 59; in Christianity, 191; controversies regarding, 149; development of idea a collective process, 180; the devil's relation to, 59, 169f; exclusively masculine, 62; and feminine element, 63; form and content of, 131; formulations in New Testament, 138; Gnostic, 323; Guillaume de Digulleville and, 69f; higher conception than unity, 136; logical idea and psychological reality, 131; Mary's relation to, 71; must have meaning, 189; noetic character of, 193; and patriarchal society, 151; and Platonic triad, 130; prehistory of, 151; as process, 196; as psychological symbol, 193; and quaternity, 62; a revelation of man, 74; saving effect of, 188; and structure of psyche, 147
Trinity vision, 318f
Trishagion, 139
Trismosin, Solomon, 94
Trithemius of Spanheim, 238n
trinity, 115, 161
Trivandrum, 578
troglodytes, 308
truth(s): collective, 308; and external world, 487; metaphysical, 200; psychic, 359; revealed, 301, 344; statistical, 590, 592; subjective, 487; traditional, repudiation of, 337; universal, 302
tuberculosis, 338
Turba philosophorum, 29n, 53n, 54, 92n, 94n, 101n, 595n
twelve, the number, 279
two, the number, 60, 118; associations of, 118; the first number, 118
- U
- Uddushu-namir, 114
umbra solis, 166n
unconscious(ness), 288, 476ff, 550ff, *et passim*; alchemy and, 245; anima and animus in, 30; and archetypes, 160; an assumption, 39; autonomy of, 85; breaking through / disturbance / emergence of, 420ff, 424, 435, 438, 456, 460, 469; cannot be discriminated, 277; and conscious in human personality, 40; vs. consciousness, 420, 440f, 456, 459, 468; constellation of, 489; contents of, 404, 424, 437, 438, 454, 460; continuity of, 33; conveys experience of unity, 288; creativity of, 537; crossing threshold of, 49; deeper unity in, 573; and evil, 197; extension unknown, 84; fear of impersonal forces in, 14f; Freud's conception, 536; of God, 373, 382f, 404, 416; God and the, 468f; and God-image, 456; growth of complexes from, 14; *I Ching* and, 600; indefinite in extent, 258; individuation in, 468; invasions of, 345; longs for consciousness, 460; lum-

INDEX

- unconscious(ness) (*cont.*):
ber-room of, 552; magical rites as defence against, 18; manifestations of, 289; manifests purposiveness, 39; mankind's unwritten history, 188; the numinous and, 150; opening up of, 344; personal, 571*f*; —, and collective, 150, 277, 573; possession by, 409; perceptiveness of, 386, 404, 454; primitive fear of, 17; products of, differentiated from those of conscious mind, 39; psychoanalysis and, 348; psychology of the, 572; reflected in dogma, 46; in relation to dream-series, 24; religion as escape from, 42; and religious experience, 360*f*; religious function in, 6; spontaneous manifestation of, 22; symbolism of, 488; as "total vision," 551; transformation under analysis, 523; yoga and, 535; *see also* archetype(s); collective unconscious
unconscious material, interpretation of, 349
Uncreated, the, 37
understanding, 331; attitude of, 338
Uniate rites, 209*n*
unicorn, 175, 270
union: of conscious and unconscious, 191; of God and man, 280
uniting symbols, 439, 454; *see also* opposites, union of
unity: of cosmos, 288; of God and man, 116; of God, man, and world, 134; loss of feeling of, 290; mystical, in Mass, 248; original, 292; of redeemer and redeemed, in alchemy, 231; *see also* one
Universal Mind, 476, 479, 490*f*
universals, 481
unknowable, the, 275
Upanishads, 82, 481, 529, 577; *see also* names of specific Upanishads
Uroboros, 64*n*, 102*n*, 230*n*, 231, 237, 278
Vaidehi, 564*f*
Vairochana, 522
Vajra-Sattva, 522
Valentinians, 144
Valentinus, 37*n*, 166*n*, 279
valuation, 165
value(s): Christian, and Eastern thought, 484; holiness and, 152; introvert and extravert, 481; loss and return of, 90; and myth, 301
Van der Post, Laurens, 242*f*
vas devotivis, 73
vas hermeticum, 95
Venus, 115
Venus (planet), 431*n*
vessel, round, 93; *see also* rotundum
vestments, ecclesiastical, 43*n*
vine, Christ as, 155, 204, 253, 275*f*
vineyard symbolism, 388, 445
viper, 238
Virgin (Mary): coronation of, 170; divine motherhood of, 359, 406; symbol of earth, 63; and unicorn, 270; *see also* Mary
Virgin Birth, 45; psychology and, 6; *see also* Christ
virgins, male, 445
Viridarium chymicum, 230*n*
viriditas, 69*n*, 91, 98*n*
virtue: disadvantages of, 197; and vice, liberation from, 507
vir unus, 277
virus, 294
Visio Arislei, 93*n*, 99*n*
vision(s), 46, 65, 80, 420; Bardo, 512*ff*; in Christianity, 541; concretization of, 570; of Daniel, 421; Enoch's, 424, 435; Ezekiel's, 58, 115, 284*n*, 383, 420, 435, 448; St. Ignatius Loyola's, 531; John's, 435*ff*, 444*ff*, 455, 458; of Mary, 461; Meister Eckhart's, 456, 541; St. Nicholas of Flüe's, 316*ff*, 574; Pope Pius XII's, 461; Zosimos', 225*ff*, 266*f*
vitamins, 486; lack of, 492

INDEX

- voice(s): Böhme's, 541; dream-symbol, 35, 38ff, 75; inner, 346; Swedenborg's, 541
- Voidness, 505, 511ff, 525
- "volatile," cock's name in alchemy, 238
- W
- Wagner, Richard, 36
- Waite, A. E., 537, 1037
- war, civil, 341, 344
- war, rites, 194
- War, World, 47, 344, 534
- washing, 279; of feet, by Jesus, 204
- water(s), 185, 566f, 603f, 606; allegory of Holy Spirit, 100n, 232; in Amitābha meditation, 562f; baptismal, 100f; and blood, 232; in Christian allegory, 569; divine, 92, 96, 100f, 226, 232, 236, 266f; and fire, 232; mixture with Eucharistic wine, 209ff; permanent, 234, 236, *see also aqua permanentis*; production of the, 231, 272; represents man's material nature, 209; and spirit, 231f; symbolism in Bible, 210
- "way," 281
- Weizsäcker, Karl von (version of New Testament), 2047
- well, 605f
- Well, vision of the, 323
- Weltanschauung*, 309, 429, 477
- Werner von Niederrhein, 717
- Western land/quarter, 561, 564
- Western man, 482f; and nature, 534f
- wheel, 52, 318f, 321
- White, Victor, O. P., 186n, 195n
- White, William, 5417
- wholeness, 281, 556; archetype of, 469; of the gospels, 88; in mandala, 82; man's, 459; of natural man, 179; quaternity and, 219; self as essence of, 582; suffering and, 157; symbol(s) of, 156, 191, 447; Trinity a formula of, 162; way of release to, 555; *see also* circle; individuation; totality
- whore, the, in alchemy, 209
- Whore of Babylon, 446
- Wickhoff, Franz, 2847
- Wiederkehr, Karl, 1717
- wig(s), 2297, 241, 242
- Wilhelm, Richard, 387, 102, 589, 594, 596, 602, 605; *see also* Jung, C. G., *WORKS, s.v.* and Wilhelm
- will, 349; divine, 339, 341f, 349; freedom of the, 86f, 157; human, 16; necessary for creation, 196; and the spirit, 176
- will to power, 44, 85
- winds, four, 155, 574
- wine: Christ's blood as, 155; Eucharistic, 252ff; mixing of water with, 203ff; preparation of, 209
- winepress, 445
- wisdom, 146; four aspects of, 522; lack of, 17; natural, mind as, 506; *see also* Sophia/Wisdom
- Wisdom of Jesus the Son of Sirach, *see* Ecclesiasticus
- Wisdom of Solomon, 392; (1:6), 389; (1:10), 3727; (1:15f), 389; (2:10-19), 389f; (6:8), 389; (7:22ff), 389; (8:3, 6, 13), 389; (9:10, 17), 389
- wish-fantasies, 353
- wish-fulfilment, 32
- witches, 13, 486
- withdrawal, from the conscious, 497
- wizards, 13
- Wolff, Toni, 267
- Wölfli, Heinrich, 319
- woman: and the devil, affinity, 607; excluded from Trinity, 63; inferiority of, in Biblical times, 395; and perfection, 395; in Protestantism, 465; sun-woman in Revelation, 438f
- Woolley, Sir Leonard, 2187
- Word, the, 153, 234; *see also* Logos, Son

INDEX

- words: dependence on, 290; doctor's, 330; tabooed, 18
- world: dependent on our image of it, 479; material, real or illusion, 195; as object, 521; physical, transcendent reality of, 498; physicist's model of, 592; seen as "given," 514; as symbol, 521
- world-soul, 295; Mercurius as, 278; in *Timaeus*, 123ff, 185, 295; *see also anima mundi*
- Wotan, 28
- Wu anecdote, 548, 553
- X/Y/Z
- Xyrourgos, 227
- Yahweh, 128, 175, 181n, 185, 270, 303; *see also* God
- yang and yin, 197, 245, 495, 600
- yantra(s), 67, 79
- yarrow-stalks, 591, 593, 594
- Yoga, 7, 58, 79, 421, 487, 492, 500, 508, 545, 560, 568ff; and architecture, 558; dangers of, 520, 534; diverse forms of, 536; European parallels, 536; *hatha*, 485, 557, 560; *kundalini*, 520, 537; meaning, 560; meditations, 549; of self-liberation, 503; tantric, 537; taoistic, 537; Western man and, 500, 529ff, 537, 568; *see also* detachment
- Yves, bishop of Chartres, 209n
- Zagreus, *see* Dionysus
- Zarathustra, Nietzsche's, 85
- Zechariah, (4 : 10), 372n
- Zeller, Heinrich, 37n, 72n, 99n, 118
- Zen: fourth maxim of, 549; naturalness of, 552; and the West, 553ff; *see also* Buddhism
- Zephaniah, *see* *Sophonias*
- Zeus, 254, 303, 370, 414
- Zimmer, Heinrich, 38n, 322n, 558, 576, 577, 584, 586
- Zion, Mount, 444
- zodiac, 69, 276, 357; zodiacal constellations, 276
- Zohar, 381-82n
- zoology, 7
- Zosimos, 29n, 53n, 55n, 70n, 91, 93, 94n, 97f, 101n, 203, 215n, 225ff, 240, 244f, 265, 271ff, 278; comparison of his visions with Mass, 266f
- Zürcher Bibel, 367n