

TABLE OF CONTENTS

EDITORIAL NOTE	vii
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I

THE TAVISTOCK LECTURES (1935)

Lecture I	5
<i>Discussion</i>	25
Lecture II	36
<i>Discussion</i>	57
Lecture III	70
<i>Discussion</i>	94
Lecture IV	102
<i>Discussion</i>	124
Lecture V	135
<i>Discussion</i>	167

II

SYMBOLS AND THE INTERPRETATION OF DREAMS (1961)

The Significance of Dreams	185
The Functions of the Unconscious	196
The Language of Dreams	203

CONTENTS

The Problem of Types in Dream Interpretation	216
The Archetype in Dream Symbolism	227
The Function of Religious Symbols	244
Healing the Split	253

III

THE SYMBOLIC LIFE (1939)

The Symbolic Life	267
<i>Discussion</i>	281

IV

ON OCCULTISM (C.W., vol. 1)*

On Spiritualistic Phenomena (1905)	293
Foreword to Jung: <i>Phénomènes occultes</i> (1938)	309
Psychology and Spiritualism (1948)	312
Foreword to Moser: <i>Spuk: Irrglaube oder Wahrglaube?</i> (1950)	317
Jung's Contribution	320
Foreword to Jaffé: <i>Apparitions and Precognition</i> (1957)	327

V

THE PSYCHOGENESIS OF MENTAL DISEASE
(C.W., vol. 3)

The Present Status of Applied Psychology (1908)	333
On Dementia Praecox (1908)	335
Review of Sadger: <i>Konrad Ferdinand Meyer</i> (1909)	336
Review of Waldstein: <i>Das unbewusste Ich</i> (1909)	339
Crime and the Soul (1932)	343

* The contents of each part are related to volumes of the Collected Works as indicated. Dates are of first publication or, when known, of writing.

CONTENTS

The Question of Medical Intervention (1950)	347
Foreword to Custance: <i>Wisdom, Madness and Folly</i> (1951)	349
Foreword to Perry: <i>The Self in Psychotic Process</i> (1953)	353
Foreword to Schmalz: <i>Komplexe Psychologie und körperliches Symptom</i> (1955)	357

VI

FREUD AND PSYCHOANALYSIS (C.W., vol. 4)

Sigmund Freud: <i>On Dreams</i> (1901)	361
Review of Hellpach: <i>Grundlinien einer Psychologie der Hysterie</i> (1905)	369
Reviews of Psychiatric Literature (1906–10)	374
The Significance of Freud's Theory for Neurology and Psychiatry (1907)	388
Review of Stekel: <i>Nervöse Angstzustände und ihre Behandlung</i> (1908)	390
Editorial Preface to the <i>Jahrbuch</i> (1909)	392
Marginal Notes on Wittels: <i>Die sexuelle Not</i> (1910)	393
Review of Wulffen: <i>Der Sexualverbrecher</i> (1910)	397
Abstracts of the Psychological Works of Swiss Authors (1910)	398
Review of Hitschmann: <i>Freuds Neurosenlehre</i> (1911)	422
Annual Report by the President of the International Psychoanalytic Association (1911)	423
Two Letters on Psychoanalysis (1912)	427
On the Psychoanalytic Treatment of Nervous Disorders (1912)	430
A Comment on Tausk's Criticism of Nelken (1913)	433
Answers to Questions on Freud (1953)	438

VII

ON SYMBOLISM (C.W., vol. 5)

The Concept of Ambivalence (1910)	443
Contributions to Symbolism (1911)	446

CONTENTS

VIII

TWO ESSAYS ON ANALYTICAL PSYCHOLOGY

(C.W., vol. 7)

Adaptation, Individuation, Collectivity (1916)	449
Foreword to the Hungarian edition of Jung: <i>On the Psychology of the Unconscious</i> (1944)	455

IX

THE STRUCTURE AND DYNAMICS OF THE PSYCHE

(C.W., vol. 8)

Forewords to Jung: <i>Über psychische Energetik und das Wesen der Traüme</i> (1928, 1947)	459
On Hallucination (1933)	461
Foreword to Schleich: <i>Die Wunder der Seele</i> (1934)	462
Foreword to Jacobi: <i>The Psychology of C. G. Jung</i> (1939)	467
Foreword to the Spanish edition (1947)	468
Foreword to Harding: <i>Psychic Energy</i> (1947)	469
Address on the Occasion of the Founding of the C. G. Jung Institute, Zurich, 24 April 1948	471
Depth Psychology (1948)	477
Foreword to the First Volume of Studies from the C. G. Jung Institute (1948)	487
Foreword to Frieda Fordham: <i>Introduction to Jung's Psychology</i> (1952)	489
Foreword to Michael Fordham: <i>New Developments in Analytical Psychology</i> (1957)	491
An Astrological Experiment (1958)	494
Letters on Synchronicity	
To Markus Fierz (1950, 1954)	502
To Michael Fordham (1955)	508
The Future of Parapsychology (1960)	510

CONTENTS

X

THE ARCHETYPES AND THE
COLLECTIVE UNCONSCIOUS (C.W., vol. 9)

The Hypothesis of the Collective Unconscious (1932)	515
Foreword to Adler: <i>Entdeckung der Seele</i> (1933)	517
Foreword to Harding: <i>Woman's Mysteries</i> (1948)	518
Foreword to Neumann: <i>The Origins and History of Consciousness</i> (1949)	521
Foreword to Adler: <i>Studies in Analytical Psychology</i> (1949)	523
Foreword to Jung: <i>Gestaltungen des Unbewussten</i> (1949)	525
Foreword to Wickes: <i>Von der inneren Welt des Menschen</i> (1953)	527
Foreword to Jung: <i>Von den Wurzeln des Bewusstseins</i> (1953)	529
Foreword to van Helldingen: <i>Beelden uit het onbewuste</i> (1954)	530
Foreword to Jacobi: <i>Complex/Archetype/Symbol</i> (1956)	532
Foreword to Bertine: <i>Human Relationships</i> (1956)	534
Preface to de Laszlo: <i>Psyche and Symbol</i> (1957)	537
Foreword to Brunner: <i>Die Anima als Schicksalsproblem des Mannes</i> (1959)	543

XI

CIVILIZATION IN TRANSITION
(C.W., vol. 10)

Report on America (1910)	551
On the Psychology of the Negro (1912)	552
A Radio Talk in Munich (1930)	553
Forewords to Jung: <i>Seelenprobleme der Gegenwart</i> (1930, 1932, 1959)	558
Foreword to Aldrich: <i>The Primitive Mind and Modern Civilization</i> (1931)	561

CONTENTS

Press Communiqué on Visiting the United States (1936)	564
Psychology and National Problems (1936)	566
Return to the Simple Life (1941)	582
Epilogue to Jung: <i>L'Homme à la découverte de son âme</i> (1944)	589
Marginalia on Contemporary Events (1945)	591
Answers to <i>Mishmar</i> on Adolf Hitler (1945)	603
Techniques of Attitude Change Conducive to World Peace (Memorandum to UNESCO) (1948)	606
The Effect of Technology on the Human Psyche (1949)	614
Foreword to Neumann: <i>Depth Psychology and a New Ethic</i> (1949)	616
Foreword to Baynes: <i>Analytical Psychology and the English Mind</i> (1950)	623
The Rules of Life (1954)	625
On Flying Saucers (1954)	626
Statement to the United Press International (1958)	631
Letter to Keyhoe (1958)	632
Human Nature Does Not Yield Easily to Idealistic Advice (1955)	634
On the Hungarian Uprising (1956)	636
On Psychodiagnostics (1958)	637
If Christ Walked the Earth Today (1958)	638
Foreword to <i>Hugh Crichton-Miller 1877-1959</i> (1960)	639

XII

PSYCHOLOGY AND RELIGION

(C.W., vol. 11)

Why I Am Not a Catholic (1944)	645
The Definition of Demonism (1945)	648
Foreword to Jung: <i>Symbolik des Geistes</i> (1947)	649

CONTENTS

Foreword to Quispel: <i>Tragic Christianity</i> (1949)	651
Foreword to Abegg: <i>Ostasien denkt anders</i> (1949)	654
Foreword to Allenby: <i>A Psychological Study of the Origins of Monotheism</i> (1950)	656
The Miraculous Fast of Brother Klaus (1951)	660
Concerning <i>Answer to Job</i> (1952)	662
Religion and Psychology: A Reply to Martin Buber (1952)	663
Address at the Presentation of the Jung Codex (1953)	671
Letter to Père Bruno (1953)	673
Letter to Père Lachat (1954)	679
On Resurrection (1954)	692
On the Discourses of the Buddha (1955?)	697
Foreword to Froboese-Thiele: <i>Träume—eine Quelle religiöser Erfahrung?</i> (1957)	700
Jung and Religious Belief (1956–57)	702

XIII

ALCHEMICAL STUDIES

(C.W., vols. 12, 13, 14)

Foreword to a Catalogue on Alchemy (1946)	747
Faust and Alchemy (1949)	748
Alchemy and Psychology (1950)	751

XIV

THE SPIRIT IN MAN, ART, AND LITERATURE

(C.W., vol. 15)

Memorial to J. S. (1927)	757
Foreword to Schmid-Guisan: <i>Tag und Nacht</i> (1931)	759
Hans Schmid-Guisan: In Memoriam (1932)	760
On the Tale of the Otter	762

CONTENTS

Is There a Freudian Type of Poetry? (1932)	765
Foreword to Gilbert: <i>The Curse of Intellect</i> (1934)	767
Foreword to Jung: <i>Wirklichkeit der Seele</i> (1933)	768
Foreword to Mehlich: <i>J. H. Fichtes Seelenlehre und ihre Beziehung zur Gegenwart</i> (1935)	770
Foreword to von Koenig-Fachsenfeld: <i>Wandlungen des Traumproblems von der Romantik bis zur Gegenwart</i> (1935)	773
Foreword to Gilli: <i>Der dunkle Bruder</i> (1938)	776
Gérard de Nerval (1945)	779
Foreword to Fierz-David: <i>The Dream of Poliphilo</i> (1946)	780
Foreword to Crottet: <i>Mondwald</i> (1949)	782
Foreword to Jacobi: <i>Paracelsus: Selected Writings</i> (1949)	784
Foreword to Kankeleit: <i>Das Unbewusste als Keimstätte des Schöpferischen</i> (1959)	786
Jung's Contribution	786
Foreword to Serrano: <i>The Visits of the Queen of Sheba</i> (1960)	788
Is There a True Bilingualism? (1961)	789

XV

THE PRACTICE OF PSYCHOTHERAPY

(C.W., vol. 16)

Review of Heyer: <i>Der Organismus der Seele</i> (1933)	793
Review of Heyer: <i>Praktische Seelenheilkunde</i> (1936)	794
On the <i>Rosarium Philosophorum</i> (1937)	797
Preface to an Indian Journal of Psychotherapy (1955)	801
On Pictures in Psychiatric Diagnosis (1959)	802

XVI

THE DEVELOPMENT OF PERSONALITY

(C.W., vol. 17)

Foreword to Evans: <i>The Problem of the Nervous Child</i> (1919)	805
Foreword to Harding: <i>The Way of All Women</i> (1932)	807

CONTENTS

Depth Psychology and Self-Knowledge (1943)	811
Foreword to Spier: <i>The Hands of Children</i> (1944)	820
Foreword to the Hebrew edition of Jung: <i>Psychology and Education</i> (1955)	822
ADDENDA	
Foreword to <i>Psychologische Abhandlungen</i> , Volume I (1914)	825
Address at the Presentation of the Jung Codex [longer version] (1953)	826
BIBLIOGRAPHY	831
INDEX OF TITLES	855
INDEX	857

LECTURE I

The Chairman (Dr. H. Crichton-Miller):

- ¹ Ladies and Gentlemen, I am here to express your welcome to Professor Jung, and it gives me great pleasure to do so. We have looked forward, Professor Jung, to your coming for several months with happy anticipation. Many of us no doubt have looked forward to these seminars hoping for new light. Most of us, I trust, are looking forward to them hoping for new light upon ourselves. Many have come here because they look upon you as the man who has saved modern psychology from a dangerous isolation in the range of human knowledge and science into which it was drifting. Some of us have come here because we respect and admire that breadth of vision with which you have boldly made the alliance between philosophy and psychology which has been so condemned in certain other quarters. You have restored for us the idea of value, the concept of human freedom in psychological thought; you have given us certain new ideas that to many of us have been very precious, and above all things you have not relinquished the study of the human psyche at the point where all science ends. For this and many other benefits which are known to each of us independently and individually we are grateful to you, and we anticipate with the highest expectations these meetings.

Professor Jung:

- ² Ladies and Gentlemen: First of all I should like to point out that my mother tongue is not English; thus if my English is not too good I must ask your forgiveness for any error I may commit.
- ³ As you know, my purpose is to give you a short outline of certain fundamental conceptions of psychology. If my demonstration is chiefly concerned with my own principles or my own

I. THE TAVISTOCK LECTURES

point of view, it is not that I overlook the value of the great contributions of other workers in this field. I do not want to push myself unduly into the foreground, but I can surely expect my audience to be as much aware of Freud's and Adler's merits as I am.

4 Now as to our procedure, I should like to give you first a short idea of my programme. We have two main topics to deal with, namely, on the one side the concepts concerning the *structure of the unconscious mind* and its *contents*; on the other, the *methods* used in the *investigation* of contents originating in the unconscious psychic processes. The second topic falls into three parts, first, the word-association method; second, the method of dream-analysis; and third, the method of active imagination.

5 I know, of course, that I am unable to give you a full account of all there is to say about such difficult topics as, for instance, the philosophical, religious, ethical, and social problems peculiar to the collective consciousness of our time, or the processes of the collective unconscious and the comparative mythological and historical researches necessary for their elucidation. These topics, although apparently remote, are yet the most potent factors in making, regulating, and disturbing the personal mental condition, and they also form the root of disagreement in the field of psychological theories. Although I am a medical man and therefore chiefly concerned with psychopathology, I am nevertheless convinced that this particular branch of psychology can only be benefited by a considerably deepened and more extensive knowledge of the normal psyche in general. The doctor especially should never lose sight of the fact that diseases are disturbed normal processes and not *entia per se* with a psychology exclusively their own. *Similia similibus curantur* is a remarkable truth of the old medicine, and as a great truth it is also liable to become great nonsense. Medical psychology, therefore, should be careful not to become morbid itself. One-sidedness and restriction of horizon are well-known neurotic peculiarities.

6 Whatever I may be able to tell you will undoubtedly remain a regrettably unfinished torso. Unfortunately I take little stock of new theories, as my empirical temperament is more eager for new facts than for what one might speculate about them, although this is, I must admit, an enjoyable intellectual pastime. Each new case is almost a new theory to me, and I am not quite

convinced that this standpoint is a thoroughly bad one, particularly when one considers the extreme youth of modern psychology, which to my mind has not yet left its cradle. I know, therefore, that the time for general theories is not yet ripe. It even looks to me sometimes as if psychology had not yet understood either the gigantic size of its task, or the perplexingly and distressingly complicated nature of its subject-matter: the psyche itself. It seems as if we were just waking up to this fact, and that the dawn is still too dim for us to realize in full what it means that the psyche, being the *object* of scientific observation and judgment, is at the same time its *subject*, the *means* by which you make such observations. The menace of so formidably vicious a circle has driven me to an extreme of caution and relativism which has often been thoroughly misunderstood.

7 I do not want to disturb our dealings by bringing up disquieting critical arguments. I only mention them as a sort of anticipatory excuse for seemingly unnecessary complications. I am not troubled by theories, but a great deal by facts; and I beg you therefore to keep in mind that the shortness of time at my disposal does not allow me to produce all the circumstantial evidence which would substantiate my conclusions. I especially refer here to the intricacies of dream-analysis and to the comparative method of investigating the unconscious processes. In short, I have to depend a great deal upon your goodwill, but I realize naturally it is my own task in the first place to make things as plain as possible.

8 Psychology is a science of consciousness, in the very first place. In the second place, it is the science of the products of what we call the unconscious psyche. We cannot directly explore the unconscious psyche because the unconscious is just unconscious, and we have therefore no relation to it. We can only deal with the conscious products which we suppose have originated in the field called the unconscious, that field of "dim representations" which the philosopher Kant in his *Anthropologie*¹ speaks of as being half a world. Whatever we have to say about the unconscious is what the conscious mind says about it. Always the unconscious psyche, which is entirely of an unknown nature, is expressed by consciousness and in terms of consciousness, and

¹ [*Anthropologie in pragmatischer Hinsicht* (1798), Pt. I, Bk. I, sec. 5.]

I. THE TAVISTOCK LECTURES

that is the only thing we can do. We cannot go beyond that, and we should always keep it in mind as an ultimate critique of our judgment.

- 9 Consciousness is a peculiar thing. It is an intermittent phenomenon. One-fifth, or one-third, or perhaps even one-half of our human life is spent in an unconscious condition. Our early childhood is unconscious. Every night we sink into the unconscious, and only in phases between waking and sleeping have we a more or less clear consciousness. To a certain extent it is even questionable how clear that consciousness is. For instance, we assume that a boy or girl ten years of age would be conscious, but one could easily prove that it is a very peculiar kind of consciousness, for it might be a consciousness without any consciousness of the *ego*. I know a number of cases of children eleven, twelve, and fourteen years of age, or even older, suddenly realizing "I am." For the first time in their lives they know that they themselves are experiencing, that they are looking back over a past in which they can remember things happening but cannot remember that they were in them.
- 10 We must admit that when we say "I" we have no absolute criterion whether we have a full experience of "I" or not. It might be that our realization of the ego is still fragmentary and that in some future time people will know very much more about what the ego means to man than we do. As a matter of fact, we cannot see where that process might ultimately end.
- 11 Consciousness is like a surface or a skin upon a vast unconscious area of unknown extent. We do not know how far the unconscious rules because we simply know nothing of it. You cannot say anything about a thing of which you know nothing. When we say "the unconscious" we often mean to convey something by the term, but as a matter of fact we simply convey that we do not know what the unconscious is. We have only indirect proofs that there is a mental sphere which is subliminal. We have some scientific justification for our conclusion that it exists. From the products which that unconscious mind produces we can draw certain conclusions as to its possible nature. But we must be careful not to be too anthropomorphic in our conclusions, because things might in reality be very different from what our consciousness makes them.
- 12 If, for instance, you look at our physical world and if you

LECTURE I

compare what our consciousness makes of this same world, you find all sorts of mental pictures which do not exist as objective facts. For instance, we see colour and hear sound, but in reality they are oscillations. As a matter of fact, we need a laboratory with very complicated apparatus in order to establish a picture of that world apart from our senses and apart from our psyche; and I suppose it is very much the same with our unconscious—we ought to have a laboratory in which we could establish by objective methods how things really are when in an unconscious condition. So any conclusion or any statement I make in the course of my lectures about the unconscious should be taken with that critique in mind. It is always *as if*, and you should never forget that restriction.

- 13 The conscious mind moreover is characterized by a certain narrowness. It can hold only a few simultaneous contents at a given moment. All the rest is unconscious at the time, and we only get a sort of continuation or a general understanding or awareness of a conscious world through the *succession* of conscious moments. We can never hold an image of totality because our consciousness is too narrow; we can only see flashes of existence. It is always as if we were observing through a slit so that we only see a particular moment; all the rest is dark and we are not aware of it at that moment. The area of the unconscious is enormous and always continuous, while the area of consciousness is a restricted field of momentary vision.
- 14 Consciousness is very much the product of perception and orientation in the *external* world. It is probably localized in the cerebrum, which is of ectodermic origin and was probably a sense organ of the skin at the time of our remote ancestors. The consciousness derived from that localization in the brain therefore probably retains these qualities of sensation and orientation. Peculiarly enough, the French and English psychologists of the early seventeenth and eighteenth centuries tried to derive consciousness from the senses as if it consisted solely of sense data. That is expressed by the famous formula *Nihil est in intellectu quod non fuerit in sensu*.² You can observe something similar in

² ["There is nothing in the mind that was not in the senses." Cf. Leibniz, *Nouveaux Essais sur l'Entendement humain*, Bk. II, ch. 1, sec. 2, in response to Locke. The formula was scholastic in origin; cf. Duns Scotus, *Super universalibus Porphyrii*, qu. 3.]

I. THE TAVISTOCK LECTURES

modern psychological theories. Freud, for instance, does not derive the conscious from sense data, but he derives the unconscious from the conscious, which is along the same rational line.

15 I would put it the reverse way: I would say the thing that comes first is obviously the unconscious and that consciousness really arises from an unconscious condition. In early childhood we are unconscious; the most important functions of an instinctive nature are unconscious, and consciousness is rather the product of the unconscious. It is a condition which demands a violent effort. You get tired from being conscious. You get exhausted by consciousness. It is an almost unnatural effort. When you observe primitives, for instance, you will see that on the slightest provocation or with no provocation whatever they doze off, they disappear. They sit for hours on end, and when you ask them, "What are you doing? What are you thinking?" they are offended, because they say, "Only a man that is crazy thinks—he has thoughts in his head. We do not think." If they think at all, it is rather in the belly or in the heart. Certain Negro tribes assure you that thoughts are in the belly because they only realize those thoughts which actually disturb the liver, intestines, or stomach. In other words, they are conscious only of emotional thoughts. Emotions and affects are always accompanied by obvious physiological innervations.

16 The Pueblo Indians told me that all Americans are crazy, and of course I was somewhat astonished and asked them why. They said, "Well, they say they think in their heads. No sound man thinks in the head. *We* think in the heart." They are just about in the Homeric age, when the diaphragm (*phren* = mind, soul) was the seat of psychic activity. That means a psychic localization of a different nature. *Our* concept of consciousness supposes thought to be in our most dignified head. But the Pueblo Indians derive consciousness from the intensity of feeling. Abstract thought does not exist for them. As the Pueblo Indians are sun-worshippers, I tried the argument of St. Augustine on them. I told them that God is not the sun but the one who made the sun.³ They could not accept this because they cannot go beyond the perceptions of their senses and their feelings. There-

³ [In *Johannis Evang.*, XXXIV, 2. Cf. *Symbols of Transformation* (C.W., vol. 5), par. 162 and n. 69.]

fore consciousness and thought to them are localized in the heart. To us, on the other hand, psychic activities are nothing. We hold that dreams and fantasies are localized “down below,” therefore there are people who speak of the *sub-conscious* mind, of the things that are *below* consciousness.

17 These peculiar localizations play a great role in so-called primitive psychology, which is by no means primitive. For instance if you study Tantric Yoga and Hindu psychology you will find the most elaborate system of psychic layers, of localizations of consciousness up from the region of the perineum to the top of the head. These “centres” are the so-called *chakras*,⁴ and you not only find them in the teachings of yoga but can discover the same idea in old German alchemical books,⁵ which surely do not derive from a knowledge of yoga.

18 The important fact about consciousness is that nothing can be conscious without an ego to which it refers. If something is not related to the ego then it is not conscious. Therefore you can define consciousness as a relation of psychic facts to the ego. What is that ego? The ego is a complex datum which is constituted first of all by a general awareness of your body, of your existence, and secondly by your memory data; you have a certain idea of having been, a long series of memories. Those two are the main constituents of what we call the ego. Therefore you can call the ego a complex of psychic facts. This complex has a great power of attraction, like a magnet; it attracts contents from the unconscious, from that dark realm of which we know nothing; it also attracts impressions from the outside, and when they enter into association with the ego they are conscious. If they do not, they are not conscious.

19 My idea of the ego is that it is a sort of complex. Of course, the nearest and dearest complex which we cherish is our ego. It is always in the centre of our attention and of our desires, and it is the absolutely indispensable centre of consciousness. If the ego becomes split up, as in schizophrenia, all sense of values is gone, and also things become inaccessible for voluntary reproduction

⁴ [Cf. “The Realities of Practical Psychotherapy” (C.W., vol. 16, 2nd edn.), pars. 55⁸ff.]

⁵ [What Jung may have had in mind are the *melothesia*, explained in “Psychology and Religion” (C.W., vol. 11), par. 113, n. 5; cf. *Psychology and Alchemy*, fig. 156.]

I. THE TAVISTOCK LECTURES

because the centre has split and certain parts of the psyche refer to one fragment of the ego and certain other contents to another fragment of the ego. Therefore, with a schizophrenic, you often see a rapid change from one personality into another.

20 You can distinguish a number of functions in consciousness. They enable consciousness to become oriented in the field of ectopsychic facts and endopsychic facts. What I understand by the *ectopsyche* is a system of relationship between the contents of consciousness and facts and data coming in from the environment. It is a system of orientation which concerns my dealing with the external facts given to me by the function of my senses. The *endopsyche*, on the other hand, is a system of relationship between the contents of consciousness and postulated processes in the unconscious.

21 In the first place we will speak of the ectopsychic functions. First of all we have *sensation*,⁶ our sense function. By sensation I understand what the French psychologists call “la fonction du réel,” which is the sum-total of my awareness of external facts given to me through the function of my senses. So I think that the French term “la fonction du réel” explains it in the most comprehensive way. Sensation tells me that something *is*: it does not tell me *what* it is and it does not tell me other things about that something; it only tells me that something is.

22 The next function that is distinguishable is *thinking*.⁷ Thinking, if you ask a philosopher, is something very difficult, so never ask a philosopher about it because he is the only man who does not know what thinking is. Everybody else knows what thinking is. When you say to a man, “Now think properly,” he knows exactly what you mean, but a philosopher never knows. Thinking in its simplest form tells you *what* a thing is. It gives a name to the thing. It adds a concept because thinking is perception and judgment. (German psychology calls it *apperception*.)⁸

23 The third function you can distinguish and for which ordinary language has a term is *feeling*.⁹ Here minds become very confused and people get angry when I speak about feeling, be-

⁶ [*Psychological Types* (C.W., vol. 6), Definition 47.]

⁷ [*Ibid.*, Def. 53.]

⁸ [*Ibid.*, Def. 5.]

⁹ [*Ibid.*, Def. 21.]

LECTURE I

cause according to their view I say something very dreadful about it. Feeling informs you through its feeling-tones of the *values* of things. Feeling tells you for instance whether a thing is acceptable or agreeable or not. It tells you what a thing is *worth* to you. On account of that phenomenon, you cannot perceive and you cannot apperceive without having a certain feeling reaction. You always have a certain feeling-tone, which you can even demonstrate by experiment. We will talk of these things later on. Now the "dreadful" thing about feeling is that it is, like thinking, a *rational*¹⁰ function. All men who think are absolutely convinced that feeling is never a rational function but, on the contrary, most irrational. Now I say: Just be patient for a while and realize that man cannot be perfect in every respect. If a man is perfect in his thinking he is surely never perfect in his feeling, because you cannot do the two things at the same time; they hinder each other. Therefore when you want to think in a dispassionate way, really scientifically or philosophically, you must get away from all feeling-values. You cannot be bothered with feeling-values at the same time, otherwise you begin to feel that it is far more important to think about the freedom of the will than, for instance, about the classification of lice. And certainly if you approach from the point of view of feeling the two objects are not only different as to *facts* but also as to *value*. Values are no anchors for the intellect, but they exist, and giving value is an important psychological function. If you want to have a complete picture of the world you must necessarily consider values. If you do not, you will get into trouble. To many people feeling appears to be most irrational, because you feel all sorts of things in foolish moods; therefore everybody is convinced, in this country particularly, that you should control your feelings. I quite admit that this is a good habit and wholly admire the English for that faculty. Yet there are such things as feelings, and I have seen people who control their feelings marvellously well and yet are terribly bothered by them.

²⁴ Now the fourth function. Sensation tells us that a thing *is*. Thinking tells us *what* that thing is, feeling tells us what it is *worth* to us. Now what else could there be? One would assume one has a complete picture of the world when one knows there *is*

¹⁰ [Ibid., Def. 44.]

something, *what* it is, and what it is *worth*. But there is another category, and that is time. Things have a past and they have a future. They come from somewhere, they go to somewhere, and you cannot see where they came from and you cannot know where they go to, but you get what the Americans call a hunch. For instance, if you are a dealer in art or in old furniture you get a hunch that a certain object is by a very good master of 1720, you get a hunch that it is good work. Or you do not know what shares will do after a while, but you get the hunch that they will rise. That is what is called *intuition*,¹¹ a sort of divination, a sort of miraculous faculty. For instance, you do not know that your patient has something on his mind of a very painful kind, but you “get an idea,” you “have a certain feeling,” as we say, because ordinary language is not yet developed enough for one to have suitably defined terms. The word intuition becomes more and more a part of the English language, and you are very fortunate because in other languages that word does not exist. The Germans cannot even make a linguistic distinction between sensation and feeling. It is different in French; if you speak French you cannot possibly say that you have a certain “sentiment dans l’estomac,” you will say “sensation”; in English you also have your distinctive words for sensation and feeling. But you can mix up *feeling* and *intuition* easily. Therefore it is an almost artificial distinction I make here, though for practical reasons it is most important that we make such a differentiation in scientific language. We must define what we mean when we use certain terms, otherwise we talk an unintelligible language, and in psychology this is always a misfortune. In ordinary conversation, when a man says feeling, he means possibly something entirely different from another fellow who also talks about feeling. There are any number of psychologists who use the word *feeling*, and they define it as a sort of crippled thought. “Feeling is nothing but an unfinished thought”—that is the definition of a well-known psychologist. But feeling is something genuine, it is something real, it is a function, and therefore we have a word for it. The instinctive natural mind always finds the words that designate things which really have existence. Only psychologists invent words for things that do not exist.

¹¹ [Ibid., Def. 35.]

25 The last-defined function, intuition, seems to be very mysterious, and you know I am “very mystical,” as people say. This then is one of my pieces of mysticism! Intuition is a function by which you see round corners, which you really cannot do; yet the fellow will do it for you and you trust him. It is a function which normally you do not use if you live a regular life within four walls and do regular routine work. But if you are on the Stock Exchange or in Central Africa, you will use your hunches like anything. You cannot, for instance, calculate whether when you turn round a corner in the bush you will meet a rhinoceros or a tiger—but you get a hunch, and it will perhaps save your life. So you see that people who live exposed to natural conditions use intuition a great deal, and people who risk something in an unknown field, who are pioneers of some sort, will use intuition. Inventors will use it and judges will use it. Whenever you have to deal with strange conditions where you have no established values or established concepts, you will depend upon that faculty of intuition.

26 I have tried to describe that function as well as I can, but perhaps it is not very good. I say that intuition is a sort of perception which does not go exactly by the senses, but it goes via the unconscious, and at that I leave it and say “I don’t know how it works.” I do not know what is happening when a man knows something he definitely should not know. I do not know how he has come by it, but he has it all right and he can act on it. For instance, anticipatory dreams, telepathic phenomena, and all that kind of thing are intuitions. I have seen plenty of them, and I am convinced that they do exist. You can see these things also with primitives. You can see them everywhere if you pay attention to these perceptions that somehow work through the subliminal data, such as sense-perceptions so feeble that our consciousness simply cannot take them in. Sometimes, for instance, in cryptomnesia, something creeps up into consciousness; you catch a word which gives you a suggestion, but it is always something that is unconscious until the moment it appears, and so presents itself as if it had fallen from heaven. The Germans call this an *Einfall*, which means a thing which falls into your head from nowhere. Sometimes it is like a revelation. Actually, intuition is a very natural function, a perfectly normal thing, and it is necessary, too, because it makes up for what you cannot perceive

I. THE TAVISTOCK LECTURES

or think or feel because it lacks reality. You see, the past is not real any more and the future is not as real as we think. Therefore we must be very grateful to heaven that we have such a function which gives us a certain light on those things which are round the corners. Doctors, of course, being often presented with the most unheard-of situations, need intuition a great deal. Many a good diagnosis comes from this "very mysterious" function.

²⁷ Psychological functions are usually controlled by the will, or we hope they are, because we are afraid of everything that moves by itself. When the functions are controlled they can be excluded from use, they can be suppressed, they can be selected, they can be increased in intensity, they can be directed by will-power, by what we call intention. But they also can function in an involuntary way, that is, they think for you, they feel for you—very often they do this and you cannot even stop them. Or they function unconsciously so that you do not know what they have done, though you might be presented, for instance, with the result of a feeling process which has happened in the unconscious. Afterwards somebody will probably say, "Oh, you were very angry, or you were offended, and therefore you reacted in such and such a way." Perhaps you are quite unconscious that you have felt in that way, nevertheless it is most probable that you have. Psychological functions, like the sense functions, have their specific energy. You cannot dispose of feeling, or of thinking, or of any of the four functions. No one can say, "I will not think"—he will think inevitably. People cannot say, "I will not feel"—they will feel because the specific energy invested in each function expresses itself and cannot be exchanged for another.

²⁸ Of course, one has preferences. People who have a good mind prefer to think about things and to adapt by thinking. Other people who have a good feeling function are good social mixers, they have a great sense of values; they are real artists in creating feeling situations and living by feeling situations. Or a man with a keen sense of objective observation will use his sensation chiefly, and so on. The dominating function gives each individual his particular kind of psychology. For example, when a man uses chiefly his intellect, he will be of an unmistakable type, and you can deduce from that fact the condition of his feeling. When thinking is the dominant or superior function,

feeling is necessarily in an inferior condition.¹² The same rule applies to the other three functions. But I will show you that with a diagram which will make it clear.

29 You can make the so-called cross of the functions (Figure 1).

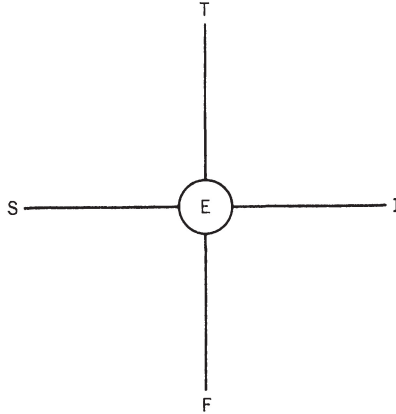


FIG. 1. The Functions

In the centre is the *ego* (E), which has a certain amount of energy at its disposal, and that energy is the will-power. In the case of the thinking type, that will-power can be directed to *thinking* (T). Then we must put *feeling* (F) down below, because it is, in this case, the *inferior function*.¹³ That comes from the fact that when you think you must exclude feeling, just as when you feel you must exclude thinking. If you are thinking, leave feeling and feeling-values alone, because feeling is most upsetting to your thoughts. On the other hand people who go by feeling-values leave thinking well alone, and they are right to do so, because these two different functions contradict each other. People have sometimes assured me that their thinking was just as differentiated as their feeling, but I could not believe it, because an individual cannot have the two opposites in the same degree of perfection at the same time.

30 The same is the case with *sensation* (S) and *intuition* (I). How do they affect each other? When you are observing physical

¹² [Ibid., Def. 30.]

¹³ [Ibid.]

I. THE TAVISTOCK LECTURES

facts you cannot see round corners at the same time. When you observe a man who is working by his sense function you will see, if you look at him attentively, that the axes of his eyes have a tendency to converge and to come together at one point. When you study the expression or the eyes of intuitive people, you will see that they only glance at things—they do not look, they radiate at things because they take in their fulness, and among the many things they perceive they get one point on the periphery of their field of vision and that is the *hunch*. Often you can tell from the eyes whether people are intuitive or not. When you have an intuitive attitude you usually do not as a rule observe the details. You try always to take in the whole of a situation, and then suddenly something crops up out of this wholeness. When you are a sensation type you will observe facts as they are, but then you have no intuition, simply because the two things cannot be done at the same time. It is too difficult, because the principle of the one function excludes the principle of the other function. That is why I put them here as opposites.

31 Now, from this simple diagram you can arrive at quite a lot of very important conclusions as to the structure of a given consciousness. For instance, if you find that *thinking* is highly differentiated, then feeling is undifferentiated. What does that mean? Does it mean these people have no feelings? No, on the contrary. They say, “I have very strong feelings. I am full of emotion and temperament.” These people are under the sway of their emotions, they are caught by their emotions, they are overcome by their emotions at times. If, for instance, you study the private life of professors it is a very interesting study. If you want to be fully informed as to how the intellectual behaves at home, ask his wife and she will be able to tell you a story!

32 The reverse is true of the *feeling* type. The feeling type, if he is natural, never allows himself to be disturbed by thinking; but when he gets sophisticated and somewhat neurotic he is disturbed by thoughts. Then thinking appears in a compulsory way, he cannot get away from certain thoughts. He is a very nice chap, but he has extraordinary convictions and ideas, and his thinking is of an inferior kind. He is caught by this thinking, entangled in certain thoughts; he cannot disentangle because he cannot reason, his thoughts are not movable. On the other hand, an intellectual, when caught by his feelings, says, “I feel

just like that," and there is no argument against it. Only when he is thoroughly boiled in his emotion will he come out of it again. He cannot be reasoned out of his feeling, and he would be a very incomplete man if he could.

33 The same happens with the *sensation* type and the *intuitive* type. The intuitive is always bothered by the reality of things; he fails from the standpoint of realities; he is always out for the possibilities of life. He is the man who plants a field and before the crop is ripe is off again to a new field. He has ploughed fields behind him and new hopes ahead all the time, and nothing comes off. But the sensation type remains with things. He remains in a given reality. To him a thing is true when it is real. Consider what it means to an intuitive when something is real. It is just the wrong thing; it should not be, something else should be. But when a sensation type does not have a given reality—four walls in which to be—he is sick. Give the intuitive type four walls in which to be, and the only thing is how to get out of it, because to him a given situation is a prison which must be undone in the shortest time so that he can be off to new possibilities.

34 These differences play a very great role in practical psychology. Do not think I am putting people into this box or that and saying, "He is an intuitive," or "He is a thinking type." People often ask me, "Now, is So-and-So not a thinking type?" I say, "I never thought about it," and I did not. It is no use at all putting people into drawers with different labels. But when you have a large empirical material, you need critical principles of order to help you to classify it. I hope I do not exaggerate, but to me it is very important to be able to create a kind of order in my empirical material, particularly when people are troubled and confused or when you have to explain them to somebody else. For instance, if you have to explain a wife to a husband or a husband to a wife, it is often very helpful to have these objective criteria, otherwise the whole thing remains "He said"—"She said."

35 As a rule, the inferior function does not possess the qualities of a conscious differentiated function. The conscious differentiated function can as a rule be handled by intention and by the will. If you are a real thinker, you can direct your thinking by your will, you can control your thoughts. You are not the slave

I. THE TAVISTOCK LECTURES

of your thoughts, you can think of something else. You can say, "I can think something quite different, I can think the contrary." But the feeling type can never do that because he cannot get rid of his thought. The thought possesses him, or rather he is possessed by thought. Thought has a fascination for him, therefore he is afraid of it. The intellectual type is afraid of being caught by feeling because his feeling has an archaic quality, and there he is like an archaic man—he is the helpless victim of his emotions. It is for this reason that primitive man is extraordinarily polite, he is very careful not to disturb the feelings of his fellows because it is dangerous to do so. Many of our customs are explained by that archaic politeness. For instance, it is not the custom to shake hands with somebody and keep your left hand in your pocket, or behind your back, because it must be visible that you do not carry a weapon in that hand. The Oriental greeting of bowing with hands extended palms upward means "I have nothing in my hands." If you kowtow you dip your head to the feet of the other man so that he sees you are absolutely defenceless and that you trust him completely. You can still study the symbolism of manners with primitives, and you can also see why they are afraid of the other fellow. In a similar way, we are afraid of our inferior functions. If you take a typical intellectual who is terribly afraid of falling in love, you will think his fear very foolish. But he is most probably right, because he will very likely make foolish nonsense when he falls in love. He will be caught most certainly, because his feeling only reacts to an archaic or to a dangerous type of woman. This is why many intellectuals are inclined to marry beneath them. They are caught by the landlady perhaps, or by the cook, because they are unaware of their archaic feeling through which they get caught. But they are right to be afraid, because their undoing will be in their feeling. Nobody can attack them in their intellect. There they are strong and can stand alone, but in their feelings they can be influenced, they can be caught, they can be cheated, and they know it. Therefore never force a man into his feeling when he is an intellectual. He controls it with an iron hand because it is very dangerous.

36 The same law applies to each function. The inferior function is always associated with an archaic personality in ourselves; in the inferior function we are all primitives. In our differenti-

ated functions we are civilized and we are supposed to have free will; but there is no such thing as free will when it comes to the inferior function. There we have an open wound, or at least an open door through which anything might enter.

- 37 Now I am coming to the *endopsychic functions* of consciousness. The functions of which I have just spoken rule or help our conscious orientation in our relations with the environment; but they do not apply to the relation of things that are as it were below the ego. The ego is only a bit of consciousness which floats upon the ocean of the dark things. The dark things are the inner things. On that inner side there is a layer of psychic events that forms a sort of fringe of consciousness round the ego. I will illustrate it by a diagram:

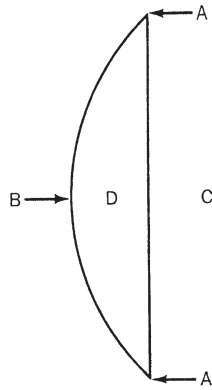


FIG. 2. The Ego

- 38 If you suppose AA' to be the threshold of consciousness, then you would have in D an area of consciousness referring to the ectopsychic world B, the world ruled by those functions of which we were just speaking. But on the other side, in C, is the *shadow-world*. There the ego is somewhat dark, we do not see into it, we are an enigma to ourselves. We only know the ego in D, we do not know it in C. Therefore we are always discovering something new about ourselves. Almost every year something new turns up which we did not know before. We always think we are now at the end of our discoveries. We never are. We go on discovering that we are this, that, and other things, and some-

I. THE TAVISTOCK LECTURES

times we have astounding experiences. That shows there is always a part of our personality which is still unconscious, which is still becoming; we are unfinished; we are growing and changing. Yet that future personality which we are to be in a year's time is already here, only it is still in the shadow. The ego is like a moving frame on a film. The future personality is not yet visible, but we are moving along, and presently we come to view the future being. These potentialities naturally belong to the dark side of the ego. We are well aware of what we have been, but we are not aware of what we are going to be.

39 Therefore the *first* function on that endopsychic side is *memory*. The function of memory, or reproduction, links us up with things that have faded out of consciousness, things that became subliminal or were cast away or repressed. What we call memory is this faculty to reproduce unconscious contents, and it is the first function we can clearly distinguish in its relationship between our consciousness and the contents that are actually not in view.

40 The *second* endopsychic function is a more difficult problem. We are now getting into deep waters because here we are coming into darkness. I will give you the name first: *the subjective components of conscious functions*. I hope I can make it clear. For instance, when you meet a man you have not seen before, naturally you think something about him. You do not always think things you would be ready to tell him immediately; perhaps you think things that are untrue, that do not really apply. Clearly, they are subjective reactions. The same reactions take place with things and with situations. Every application of a conscious function, whatever the object might be, is always accompanied by subjective reactions which are more or less inadmissible or unjust or inaccurate. You are painfully aware that these things happen in you, but nobody likes to admit that he is subject to such phenomena. He prefers to leave them in the shadow, because that helps him to assume that he is perfectly innocent and very nice and honest and straightforward and "only too willing," etc.,—you know all these phrases. As a matter of fact, one is not. One has any amount of subjective reactions, but it is not quite becoming to admit these things. These reactions I call the subjective components. They are a very im-

LECTURE I

portant part of our relations to our own inner side. There things get definitely painful. That is why we dislike entering this shadow-world of the ego. We do not like to look at the shadow-side of ourselves; therefore there are many people in our civilized society who have lost their shadow altogether, they have got rid of it. They are only two-dimensional; they have lost the third dimension, and with it they have usually lost the body. The body is a most doubtful friend because it produces things we do not like; there are too many things about the body which cannot be mentioned. The body is very often the personification of this shadow of the ego. Sometimes it forms the skeleton in the cupboard, and everybody naturally wants to get rid of such a thing. I think this makes sufficiently clear what I mean by subjective components. They are usually a sort of disposition to react in a certain way, and usually the disposition is not altogether favourable.

⁴¹ There is one exception to this definition: a person who is not, as we suppose we all are, living on the positive side, putting the right foot forward and not the wrong one, etc. There are certain individuals whom we call in our Swiss dialect “pitch-birds” [*Pechvögel*]; they are always getting into messes, they put their foot in it and always cause trouble, because they *live* their own shadow, they live their own negation. They are the sort of people who come late to a concert or a lecture, and because they are very modest and do not want to disturb other people, they sneak in at the end and then stumble over a chair and make a hideous racket so that everybody has to look at them. Those are the “pitch-birds.”

⁴² Now we come to the *third* endopsychic component—I cannot say function. In the case of memory you can speak of a function, but even your memory is only to a certain extent a voluntary or controlled function. Very often it is exceedingly tricky; it is like a bad horse that cannot be mastered. It often refuses in the most embarrassing way. All the more is this the case with the subjective components and reactions. And now things begin to get worse, for this is where the *emotions* and *affects* come in. They are clearly not functions any more, they are just events, because in an emotion, as the word denotes, you are moved away, you are cast out, your decent ego is put aside, and something else

I. THE TAVISTOCK LECTURES

takes your place. We say, "He is beside himself," or "The devil is riding him," or "What has gotten into him today," because he is like a man who is possessed. The primitive does not say he got angry beyond measure; he says a spirit got into him and changed him completely. Something like that happens with emotions; you are simply possessed, you are no longer yourself, and your control is decreased practically to zero. That is a condition in which the inner side of a man takes hold of him, he cannot prevent it. He can clench his fists, he can keep quiet, but it has him nevertheless.

- 43 The *fourth* important endopsychic factor is what I call *invasion*. Here the shadow-side, the unconscious side, has full control so that it can break into the conscious condition. Then the conscious control is at its lowest. Those are the moments in a human life which you do not necessarily call pathological; they are pathological only in the old sense of the word when pathology meant the science of the passions. In that sense you can call them pathological, but it is really an extraordinary condition in which a man is seized upon by his unconscious and when anything may come out of him. One can lose one's mind in a more or less normal way. For instance, we cannot assume that the cases our ancestors knew very well are abnormal, because they are perfectly normal phenomena among primitives. They speak of the devil or an incubus or a spirit going into a man, or of his soul leaving him, one of his separate souls—they often have as many as six. When his soul leaves him, he is in an altered condition because he is suddenly deprived of himself; he suffers a loss of self. That is a thing you can often observe in neurotic patients. On certain days, or from time to time, they suddenly lose their energy, they lose themselves, and they come under a strange influence. These phenomena are not in themselves pathological; they belong to the ordinary phenomenology of man, but if they become habitual we rightly speak of a neurosis. These are the things that lead to neurosis; but they are also exceptional conditions among normal people. To have overwhelming emotions is not in itself pathological, it is merely undesirable. We need not invent such a word as pathological for an undesirable thing, because there are other undesirable things in the world which are not pathological, for instance, tax-collectors.

Discussion

Dr. J. A. Hadfield:

- 44 In what sense do you use the word “emotion”? You used the word “feeling” rather in the sense in which many people here use the word “emotion.” Do you give the term “emotion” a special significance or not?

Professor Jung:

- 45 I am glad you have put that question, because there are usually great mistakes and misunderstandings concerning the use of the word emotion. Naturally everybody is free to use words as he likes, but in scientific language you are bound to cling to certain distinctions so that everyone knows what you are talking about. You will remember I explained “feeling” as a function of valuing, and I do not attach any particular significance to feeling. I hold that feeling is a rational function if it is differentiated. When it is not differentiated it just happens, and then it has all the archaic qualities which can be summed up by the word “unreasonable.” But conscious feeling is a rational function of discriminating values.

- 46 If you study emotions you will invariably find that you apply the word “emotional” when it concerns a condition that is characterized by physiological innervations. Therefore you can measure emotions to a certain extent, not their psychic part but the physiological part. You know the James-Lange theory of affect.¹⁴ I take emotion as affect, it is the same as “something affects you.” It does something to you—it interferes with you. Emotion is the thing that carries you away. You are thrown out of yourself; you are beside yourself as if an explosion had moved you out of yourself and put you beside yourself. There is a quite tangible physiological condition which can be observed at the same time. So the difference would be this: feeling has no physical or tangible physiological manifestations, while emotion is characterized by an altered physiological condition. You know that the James-Lange theory of affect says that you only get really emotional when you are aware of the physiological altera-

¹⁴ [The theory was independently advanced by William James and by the Danish physiologist C. G. Lange, and is commonly referred to by both their names.]

I. THE TAVISTOCK LECTURES

tion of your general condition. You can observe this when you are in a situation where you would most probably be angry. You know you are going to be angry, and then you feel the blood rushing up into your head, and *then* you are really angry, but not before. Before, you only know you are going to be angry, but when the blood rushes up into your head you are caught by your own anger, immediately the body is affected, and because you realize that you are getting excited, you are twice as angry as you ought to be. Then you are in a real emotion. But when you have *feeling* you have control. You are on top of the situation, and you can say, "I have a very nice feeling or a very bad feeling about it." Everything is quiet and nothing happens. You can quietly inform somebody, "I hate you," very nicely. But when you say it spitefully you have an emotion. To say it quietly will not cause an emotion, either in yourself or in the other person. Emotions are most contagious, they are the real carriers of mental contagion. For instance, if you are in a crowd that is in an emotional condition, you cannot help yourself, you are in it too, you are caught by that emotion. But the feelings of other people do not concern you in the least, and for this reason you will observe that the differentiated feeling type usually has a cooling effect upon you, while the emotional person heats you up because the fire is radiating out of him all the time. You see the flame of that emotion in his face. By sympathy your sympathetic system gets disturbed, and you will show very much the same signs after a while. That is not so with feelings. Do I make myself clear?

Dr. Henry V. Dicks:

- 47 May I ask, in continuation of that question, what is the relation in your view between affects and feelings?

Professor Jung:

- 48 It is a question of degree. If you have a value which is overwhelmingly strong for you it will become an emotion at a certain point, namely, when it reaches such an intensity as to cause a physiological innervation. All our mental processes probably cause slight physiological disturbances which are so small that we have not the means to demonstrate them. But we have a pretty sensitive method by which to measure emotions, or the physiological part of them, and that is the psychogalvanic

effect.¹⁵ It is based on the fact that the electrical resistance of the skin decreases under the influence of emotion. It does not decrease under the influence of feeling.

- 49 I will give you an example. I made the following experiment with my former Professor at the Clinic. He functioned as my test partner, and I had him in the laboratory under the apparatus for measuring the psychogalvanic effect. I told him to imagine something which was intensely disagreeable to him but of which he knew I was not aware, something unknown to me yet known to him and exceedingly painful. So he did. He was well acquainted with such experiments and gifted with great power of concentration, so he concentrated on something, and there was almost no visible disturbance of the electrical resistance of the skin; the current did not increase at all. Then I thought I had a hunch. That very morning I had observed certain signs of something going on and I guessed it must be hellishly disagreeable to my chief. So I thought, "I am going to try something." I simply said to him, "Was not that the case of So-and-So?"—mentioning the name. Instantly there was a deluge of emotion. That was the *emotion*; the former reaction was the *feeling*.

- 50 It is a curious fact that hysterical pain does not cause contraction of the pupils, it is not accompanied by physiological innervation, and yet it is an intense pain. But physical pain causes contraction of the pupils. You can have an intense feeling and no physiological alteration; but as soon as you have physiological alteration you are possessed, you are dissociated, thrown out of your own house, and the house is then free for the devils.
Dr. Eric Graham Howe:

- 51 Could we equate emotion and feeling with conation and cognition respectively? Whereas feeling corresponds to cognition, emotion is conative.

Professor Jung:

- 52 Yes, one could say that in philosophical terminology. I have no objection.

¹⁵ [Jung and Peterson, "Psychophysical Investigations with the Galvanometer and Pneumograph in Normal and Insane Individuals" (1907); Jung and Ricksher, "Further Investigations on the Galvanic Phenomenon and Respiration in Normal and Insane Individuals" (1907); in C.W., vol. 2.]

Dr. Howe:

- 53 May I have another shot? Your classification into four functions, namely those of sensation, thinking, feeling, and intuition, seems to me to correspond with the one-, two-, three-, and four-dimensional classification. You yourself used the word "three-dimensional" referring to the human body, and you also said that intuition differed from the other three in that it was the function which included Time. Perhaps, therefore, it corresponds to a fourth dimension? In that case, I suggest that "sensation" corresponds with one-dimensional, "perceptual cognition" with two-dimensional, "conceptual cognition" (which would correspond perhaps with your "feeling") with three-dimensional, and "intuition" with four-dimensional on this system of classification.

Professor Jung:

- 54 You can put it like that. Since intuition sometimes seems to function as if there were no space, and sometimes as if there were no time, you might say that I add a sort of fourth dimension. But one should not go too far. The concept of the fourth dimension does not produce facts. Intuition is something like H. G. Wells's Time Machine. You remember the time machine, that peculiar motor, which when you sit on it moves off with you into time instead of into space. It consists of four columns, three of which are always visible, but the fourth is visible only indistinctly because it represents the time element. I am sorry but the awkward fact is that intuition is something like this fourth column. There is such a thing as unconscious perception, or perception by ways which are unconscious to us. We have the empirical material to prove the existence of this function. I am sorry that there are such things. My intellect would wish for a clear-cut universe with no dim corners, but there are these cobwebs in the cosmos. Nevertheless I do not think there is anything mystical about intuition. Can you explain beyond any possibility of doubt why, for instance, some birds travel enormous distances, or the doings of caterpillars, butterflies, ants, or termites? There you have to deal with quite a number of questions. Or take the fact of water having the greatest density at 4° Centigrade. Why such a thing? Why has energy a limitation to quantum? Well, it has, and that is awkward; it is not right that

LECTURE I (DISCUSSION)

such things should be, but they are. It is exactly like the old question, "Why has God made flies?"—He just has.

Dr. Wilfred R. Bion:

- 55 In your experiment why did you ask the Professor to think of an experience which was painful to himself and unknown to you? Do you think there is any significance in the fact that he knew you knew of the unpleasant experience in the second experiment and that this had some bearing on the difference of emotional reaction which he showed in the two examples you gave?

Professor Jung:

- 56 Yes, absolutely. My idea was based on the fact that when I know that my partner does not know, it is far more agreeable to me; but when I know that he knows too, it is a very different thing and is very disagreeable. In any doctor's life there are cases which are more or less painful when a colleague knows about them, and I knew almost for a certainty that if I gave him a hint that I knew, he would jump like a mine, and he did. That was my reason.

Dr. Eric B. Strauss:

- 57 Would Dr. Jung make clearer what he means when he says that feeling is a rational function? Further, I do not quite understand what Dr. Jung means by feeling. Most of us when we employ the term feeling understand polarities such as pleasure, pain, tension, and relaxation. Further, Dr. Jung claims that the distinction between feelings and emotions is only one of degree. If the distinction is only one of degree, how is it that he puts them on different sides of the frontier, so to speak? Still further, Dr. Jung claims that one of the criteria or the chief criterion would be that feelings are unaccompanied by physiological change, whereas emotions are accompanied by such changes. Experiments conducted by Professor Freudlicher¹⁶ in Berlin have, I think, shown clearly that simple feelings, in the sense of pleasure, pain, tension, and relaxation, are as a matter of fact accompanied by physiological changes, such as changes in the blood pressure, which can now be recorded by very accurate apparatus.

¹⁶ [Possibly a stenographic slip for Jakob Freundlich, who conducted electrocardiogram experiments; see his article in *Deutsches Archiv für klinische Medizin* (Berlin), 177:4 (1934), 449-57.]

Professor Jung:

- 58 It is true that feelings, if they have an emotional character, are accompanied by physiological effects; but there are definitely feelings which do not change the physiological condition. These feelings are very mental, they are not of an emotional nature. That is the distinction I make. Inasmuch as feeling is a function of values, you will readily understand that this is not a physiological condition. It can be something as abstract as abstract thinking. You would not expect abstract thinking to be a physiological condition. Abstract thinking is what the term denotes. Differentiated thinking is rational; and so feeling can be rational in spite of the fact that many people mix up the terminology.
- 59 We must have a word for the giving of values. We must designate that particular function, as apart from others, and feeling is an apt term. Of course, you can choose any other word you like, only you must say so. I have absolutely no objection if the majority of thinking people come to the conclusion that feeling is a very bad word for it. If you say, "We prefer to use another term," then you must choose another term to designate the function of valuing, because the fact of values remains and we must have a name for it. Usually the sense of values is expressed by the term "feeling." But I do not cling to the term at all. I am absolutely liberal as to terms, only I give the definition of terms so that I can say what I mean when I use such and such a term. If anybody says that feeling is an emotion or that feeling is a thing that causes heightened blood pressure, I have no objection. I only say that I do not use the word in that sense. If people should agree that it ought to be forbidden to use the word feeling in such a way as I do, I have no objection. The Germans have the words *Empfindung* and *Gefühl*. When you read Goethe or Schiller you find that even the poets mix up the two functions. German psychologists have already recommended the suppression of the word *Empfindung* for feeling, and propose that one should use the word *Gefühl* (feeling) for values, while the word *Empfindung* should be used for sensation. No psychologist nowadays would say, "The feelings of my eyes or of my ears or of my skin." People of course say that they have feelings in their big toe or ear, but no scientific language of that kind is possible any more. Taking those two words as identical, one could ex-

press the most exalted moods by the word *Empfindung*, but it is exactly as if a Frenchman spoke of “les sensations les plus nobles de l’amour.” People would laugh, you know. It would be absolutely impossible, shocking!

Dr. E. A. Bennet:

- 60 Do you consider that the superior function in the case of a person suffering from manic-depression remains conscious during the period of depression?

Professor Jung:

- 61 I would not say that. If you consider the case of manic-depressive insanity you occasionally find that in the manic phase one function prevails and in the depressive phase another function prevails. For instance, people who are lively, sanguine, nice and kind in the manic phase, and do not think very much, suddenly become very thoughtful when the depression comes on, and then they have obsessive thoughts, and vice versa. I know several cases of intellectuals who have a manic-depressive disposition. In the manic phase they think freely, they are productive and very clear and very abstract. Then the depressive phase comes on, and they have obsessive feelings; they are obsessed by terrible moods, just moods, not thoughts. Those are, of course, psychological details. You see these things most clearly in cases of men of forty and a little bit more who have led a particular type of life, an intellectual life or a life of values, and suddenly that thing goes under and up comes just the contrary. There are very interesting cases like that. We have the famous literary illustrations, Nietzsche for instance. He is a most impressive example of a change of psychology into its opposite at middle age. In younger years he was the aphorist in the French style; in later years, at 38, in *Thus Spake Zarathustra*, he burst out in a Dionysian mood which was absolutely the contrary of everything he had written before.

Dr. Bennet:

- 62 Is melancholia not extraverted?

Professor Jung:

- 63 You cannot say that, because it is an incommensurable consideration. Melancholia in itself could be termed an introverted condition but it is not an attitude of preference. When you call somebody an introvert, you mean that he prefers an introverted

I. THE TAVISTOCK LECTURES

habit, but he has his extraverted side too. We all have both sides, otherwise we could not adapt at all, we would have no influence, we would be beside ourselves. Depression is always an introverted condition. Melancholics sink down into a sort of embryonic condition, therefore you find that accumulation of peculiar physical symptoms.

Dr. Mary C. Luff:

- 64 As Professor Jung has explained emotion as an obsessive thing which possesses the individual, I am not clear how he differentiates what he calls “invasions” from “affects.”

Professor Jung:

- 65 You experience sometimes what you call “pathological” emotions, and there you observe most peculiar contents coming through as emotion: thoughts you have never thought before, sometimes terrible thoughts and fantasies. For instance, some people when they are very angry, instead of having the ordinary feelings of revenge and so on, have the most terrific fantasies of committing murder, cutting off the arms and legs of the enemy, and such things. Those are invading fragments of the unconscious, and if you take a fully developed pathological emotion it is really a state of *eclipse* of consciousness when people are raving mad for a while and do perfectly crazy things. That is an invasion. That would be a pathological case, but fantasies of this kind can also occur within the limits of normal. I have heard innocent people say, “I could cut him limb from limb,” and they actually do have these bloody fantasies; they would “smash the brains” of people, they imagine *doing* what in cold blood is merely *said* as a metaphor. When these fantasies get vivid and people are afraid of themselves, you speak of invasion.

Dr. Luff:

- 66 Is that what you call confusional psychosis?

Professor Jung:

- 67 It does not need to be a psychosis at all. It does not need to be pathological; you can observe such things in normal people when they are under the sway of a particular emotion. I once went through a very strong earthquake. It was the first time in my life I experienced an earthquake. I was simply overcome by the idea that the earth was not solid and that it was the skin of a huge animal that had shaken itself as a horse does. I was simply

caught by that idea for a while. Then I came out of the fantasy remembering that that is exactly what the Japanese say about earthquakes: that the big salamander has turned over or changed its position, the salamander that is carrying the earth.¹⁷ Then I was satisfied that it was an archaic idea which had jumped into my consciousness. I thought it was remarkable; I did not quite think it was pathological.

Dr. B. D. Hendy:

- 68 Would Professor Jung say that affect, as he defined it, is *caused* by a characteristic physiological condition, or would he say that this physiological alteration is the *result* of, let us say, invasion?

Professor Jung:

- 69 The relation between body and mind is a very difficult question. You know that the James-Lange theory says that affect is the result of physiological alteration. The question whether the body or the mind is the predominating factor will always be answered according to temperamental differences. Those who by temperament prefer the theory of the supremacy of the body will say that mental processes are epiphenomena of physiological chemistry. Those who believe more in the spirit will say the contrary, to them the body is just the appendix of the mind and causation lies with the spirit. It is really a philosophical question, and since I am not a philosopher I cannot claim to make a decision. All we can know empirically is that processes of the body and processes of the mind happen together in some way which is mysterious to us. It is due to our most lamentable mind that we cannot think of body and mind as one and the same thing; probably they *are* one thing, but we are unable to think it. Modern physics is subject to the same difficulty; look at the regrettable things which happen with light! Light behaves as if it were oscillations, and it also behaves as if it were "corpuscles." It needed a very complicated mathematical formula by M. de Broglie to help the human mind to conceive the possibility that oscillations and corpuscles are two phenomena, observed under

¹⁷ [According to a Japanese legend, the *namazu*, a kind of catfish of monstrous size, carries on its back most of Japan, and when annoyed it moves its head or tail, thus provoking earthquakes. The legend is often depicted in Japanese art.]

I. THE TAVISTOCK LECTURES

different conditions, of one and the same ultimate reality.¹⁸ You cannot *think* this, but you are forced to admit it as a postulate.

70 In the same way, the so-called psychophysical parallelism is an insoluble problem. Take for instance the case of typhoid fever with psychological concomitants. If the psychic factor were mistaken for a causation, you would reach preposterous conclusions. All we can say is that there are certain physiological conditions which are clearly caused by mental disorder, and certain others which are not caused but merely accompanied by psychic processes. Body and mind are the two aspects of the living being, and that is all we know. Therefore I prefer to say that the two things happen together in a miraculous way, and we had better leave it at that, because we cannot think of them together. For my own use I have coined a term to illustrate this being together; I say there is a peculiar principle of *synchronicity*¹⁹ active in the world so that things happen together somehow and behave as if they were the same, and yet for us they are not. Perhaps we shall some day discover a new kind of mathematical method by which we can prove that it must be like that. But for the time being I am absolutely unable to tell you whether it is the body or the mind that prevails, or whether they just coexist.

Dr. L. J. Bendit:

71 I am not quite clear when invasion becomes pathological. You suggested in the first part of your talk this evening that invasion became pathological whenever it became habitual. What is the difference between a pathological invasion and an artistic inspiration and creation of ideas?

Professor Jung:

72 Between an artistic inspiration and an invasion there is absolutely no difference. It is exactly the same, therefore I avoid the word "pathological." I would never say that artistic inspiration is pathological, and therefore I make that exception for invasions too, because I consider that an inspiration is a perfectly normal fact. There is nothing bad in it. It is nothing out of the ordinary. Happily enough it belongs to the order of human beings that

¹⁸ [Louis Victor de Broglie, French physicist, recipient of Nobel Prize for physics (1929), discovered the wave character of electrons. In the preceding sentence of the text, instead of "oscillations" and "corpuscles" the more usual terms would be "waves" and "particles."]

¹⁹ [Cf. "Synchronicity: An Acausal Connecting Principle" (C.W., vol. 8).]

INDEX OF TITLES

The titles of articles in this volume are here listed alphabetically, with beginning page number, except for reviews, abstracts, forewords, etc., which are readily located in the main index under the name of the subject author.

- Abstracts of the Psychological Works of Swiss Authors, 398
Adaptation, Individuation, Collectivity, 449
Address at the Presentation of the Jung Codex, 671, 828
Address on the Occasion of the Founding of the C. G. Jung Institute, 471
Alchemy and Psychology, 751
Analytical Psychology: Theory and Practice, 1
Answers to Questions on Freud, 438
Approaching the Unconscious, 183
Astrological Experiment, An, 494
- Concept of Ambivalence, The, 443
Concerning *Answer to Job*, 662
Contributions to Symbolism, 446
Crime and the Soul, 343
- Definition of Demonism, The, 648
Depth Psychology, 477
Depth Psychology and Self-Knowledge, 811
- Effect of Technology on the Human Psyche, The, 614
- Faust and Alchemy, 748
Foreword to a Catalogue on Alchemy, 747
- Foreword to the First Volume of Studies from the C. G. Jung Institute, 487
Future of Parapsychology, The, 510
- Human Nature Does Not Yield Easily to Idealistic Advice, 634
Hypothesis of the Collective Unconscious, The, 515
- If Christ Walked the Earth Today, 638
Individuation and Collectivity, 452
Is There a Freudian Type of Poetry?, 765
Is There a True Bilingualism?, 789
- Jung and Religious Belief, 702
- Letters on Synchronicity, 502
- Man and His Symbols, 183
Marginalia on Contemporary Events, 591
Memorial to J. S., 757
Miraculous Fast of Brother Klaus, The, 660
Munich, A Radio Talk in, 553
- On Dementia Praecox, 335
On the Discourses of the Buddha, 697

INDEX OF TITLES

-
- On Flying Saucers, 626
On Hallucination, 461
On the Hungarian Uprising, 636
On Pictures in Psychiatric Diagnosis, 802
On the Psychoanalytic Treatment of Nervous Disorders, 430
On Psychodiagnostics, 637
On the Psychology of the Negro, 552
On Resurrection, 692
On the *Rosarium Philosophorum*, 797
On Spiritualistic Phenomena, 293
On the Tale of the Otter, 762
- Preface to an Indian Journal of Psychotherapy, 801
Present Status of Applied Psychology, The, 333
Press Communiqué on Visiting the United States, 564
Psychology and National Problems, 566
Psychology and Spiritualism, 312
- Question of Medical Intervention, The, 347
Radio Talk in Munich, A, 553
Religion and Psychology: A Reply to Martin Buber, 663
Report on America, 551
Return to the Simple Life, 582
Reviews of Psychiatric Literature, 374
Rules of Life, The, 625
- Significance of Freud's Theory for Neurology and Psychiatry, The, 388
Symbolic Life, The, 265
Symbols and the Interpretation of Dreams, 183
- Tavistock Lectures, The, 1
Techniques of Attitude Change Conducive to World Peace, 606
Two Letters on Psychoanalysis, 427
Why I Am Not a Catholic, 645

INDEX

A

- Aalders, C., 826*n*
abaissement du niveau mental, 67, 74,
79, 222, 335; in schizophrenia, 351
abdomen, crab as representation of,
92
Abegg, Lily: *Ostasien denkt anders*,
J.'s foreword, 654–55
Abraham and Isaac, 688
Abraham Ibn Ezra, 675
Abraham, Karl, 398&*n*, 423&*n*, 485
absolution, 287; and cure, 273
Abyssinians, 46
active imagination, 6, 169, 170, 172,
530–31, 799, 800; archetypal motifs
in, 653; and dream-series, 174, 176
Adam, and Christ, 231, 280
Adam Kadmon, 280
Adamski, George: *Flying Saucers
Have Landed*, 627*n*
adaptation: in analysis, 450, 451; en-
ergetics of, 450; psychological, 449–
52
Adler, Alfred/Adlerian, 6, 62, 124–
26, 128, 423&*n*, 517, 534; confes-
sion, 126; on “guiding fictions,”
481; on masculine protest, 481; on
power-drive, 480; psychology/
school of psychology, 125, 127,
423*n*, 480; theory, 61; ed. (with
Stekel), *Zentralblatt für Psycho-
analyse*, 425&*n*
Adler, Gerhard, 474, 773; *Entdeck-
ung der Seele*, 127*n*; J.'s foreword,
517; *Studies in Analytical Psychol-
ogy*, 474*n*; J.'s foreword, 523, 524
adolescence, 233
adumbratio, 234
advice, idealistic, 634
Aerial Phenomena Research Organi-
zation (APRO), 626*n*, 632; *Bulle-
tin*, 632
aesthetics, 341
affect(s), 23, 43; blocking of, 478;
emotion as, 25; infectiousness of,
596; influence of, on psyche, 375;
and intellectual feelings, distin-
guished, 375; and invasions, 32;
James-Lange theory of, 25, 27
affectivity, 375
Africa, 46; “going native” in, 148;
J.'s journey to, 554–57, 623
Africa, Central, 15
Africa, East, Elgonyi tribe in, *see*
Elgonyi
Africa, South, rock-carvings in, 39*n*
Agadir, Morocco, 566&*n*
agnosia, 671, 672, 826
agnosticism, 734
agoraphobia, 365
Agrippa von Nettesheim, Cornelius,
784
Aion, god, 121, 122
aischrologia, 121&*n*
Aksakow, A. N.: *Animismus und
Spiritismus*, 293*n*
Albertus Magnus, 678; *De mirabilis
mundi*, 511
alchemist(s)/alchemy, 120, 167, 280,
286, 546; art of, “requires the
whole man,” 619; Byzantine, 211;

INDEX

- alchemist(s)/alchemy (*cont.*):
and chemistry, 40, 747; Faust and, 748–50; foreword by J. to a catalogue on, 747; German, 11; Gnosticism and, 652, 672; Greek, 751; J.'s rediscovery of, 211; Latin, 232, 678; natural philosophy of, 649; philosophical, philosophy of, 742; and pre-Christian rites, 270; and psychology, 751–53; psychology of, 678; spiritual discipline of, 707; symbolism of, 747, 751; trinitarian and quaternarian standpoints, 473; R. Wilhelm and, 472
- alcoholic “cured by Jesus,” 242, 272
- Aldrich, Charles Roberts: *The Primitive Mind and Modern Civilization*, J.'s foreword, 561–63
- Alexander the Great, 221, 222
- Alexandria, 121*n*
- Alexandros, 108, 109
- Alfonso X, King of Castile: *Clavis sapientiae*, 799
- Alfred the Great, King, 282
- alienist(s), *see* psychiatrist(s)
- Allah, as monad, 715
- Allenby, Amy I.: “A Psychological Study of the Origins of Monotheism” (unpubl.), J.'s foreword, 656–60
- Allendy, R., 765*n*
- altar, 234
- altruism, abnormal, 612
- ambivalence, 443, 444
- America/Americans, 10, 14, 96, 139, 149; commerce and industry in, 575; European immigrants in, 465; J.'s journey to, 214, 551&n; Negro complex in, 551; primitive layer in, 47, 148; self-control in, 552; sexual repression in, 551; spiritualism in, 293, 294; university “psychologies,” 127; unrest in, 275; woman patient, 147; women's colleges in, 147
- American Indians, 552*n*; Navaho sand-paintings and *yaibichy* dances, 516; Pueblo, 247; —, and Father Sun, 247, 274, 288; —, on thinking, 10; —, sand-paintings of, 123; South, 205
- Amitāyur Dhyāna Sūtra*, 739
- Ammianus Marcellinus, 296
- amnesia, infantile, 258, 259
- amplification, 83, 84
- Anabaptists, 593
- anaesthesia, cutaneous and sensory, 388
- anal: complex, 433, 434; fantasy, 436
- analysis: adaptation in, 450, 451; danger of, for analyst, 153; of pupil, 251; as quickened maturation, 172; and return to a church, 285; training, 485
- analyst(s): analysis of, 140; challenges to, 492; neurotic, 149; not a superman, 217; own psychic problems of, 493; and patient, as partners, 493; patients' resistance to, 220; and patients' sexual fantasy about, 144; personality of, and transference, 143; projections into, 140, 161; provocation by, 151; as saviour, 165; “snake's eyes” of, 142
- analytical psychology, 523, 563, 608, 814; *see also* depth psychology
- Anatomical Institute, 214
- Andreae, Johann Valentin, 748
- angels in hell, 229, 233
- Angelus Silesius, 688, 739
- anger, 26
- Angola, 39*n*
- anima (J.'s concept), 72*n*, 189, 190, 351, 484, 536; as archetype, of divine mothers, 731; -figure, in schizophrenic's painting, 179; motif, 545, 546; as personification: of collective unconscious, 89; of inferior functions, 89; projection on to, 749
- anima mundi*, 591
- animal(s): cloacal, 433, 434; in dream-series of eight-year-old girl, 229; in dreams, symbolize sympathetic system, 92, 95; emotional manifestations in, 234; founding, 233; and “intelligent” acts of com-

INDEX

- pensation, 657; magnetism, 294, 295, 340; psyche in, 235; sense of smell in, 326; symbols of evangelists, 185; taboo to Church, 99
- ANIMALS (separate species):
- beetle, in dream, 94, 95
 - bull: "father of the snake," 444; in Gilgamesh epos, 106, 107; in Mithras legend, 444
 - cat, Egyptian sculpture of, 142
 - catfish, 33*n*
 - cockroach, 706
 - cow and calf, in dream, 556, 557
 - crab, represents abdomen, 92
 - crab-lizard, in dream, 82, 86, 87, 90-94
 - dog "Clever Hans," 377&*n*
 - dove, sacred to Church, 99
 - dragon: in cave, 117, 120, 123; motif, 38, 91, 92; link with snake, 117, 232
 - fish: aeon of (astrology), 718; as historical symbol, 434, 827; Ichthys, Christ as, 115, 157; sacred, to early Church, 99
 - insects, symbiotic functions of, 234
 - lamb, sacred in early Church, 99
 - lion, 827; as libido symbol, 444
 - mastodon, in dream, 65*n*, 66, 91
 - mice, in catatonic patient's fantasy, 433
 - monster: motif, 38; symbol of, 102
 - namazu*, 33*n*
 - oxen, in dream of Archelaos, 108
 - parrots, araras, 205
 - peacock, 827
 - platypus, 248
 - ram, and Isaac, 674
 - rats, in catatonic patient's fantasy, 433
 - ravens, two, 749
 - rhinoceros, with tick-birds, 39&*n*
 - salamander, 33
 - scarab, 506
 - serpent/snake: -bite, cure for, in Egypt, 102, 103; biting phallus in stele of Priapus, 444; in cave, 116-18, 123; as Christ symbol, 444, 827; on cross as allegory of Christ, 722; in dream of Toledo cathedral, 112, 113; eyes of, and hero's eyes, 92; in Gilgamesh epic, 107; healing, 116; as historical castration animal, 436; horned, 229, 232; as libido symbol, 444; *mercurialis*, 232, 722; in paradise, 690, 709, 715, 722; primitives and, 125; python at Delphi, 117; *quadricornutus*/four-horned, 232; represents cerebrospinal system, 91; in schizophrenic's painting, 179; *serpens oculus*, in vision of Ignatius Loyola, 683; Shakti as, 120; train's movement and, 82, 87; as winter symbol, 122
 - snail, shell of, as proof of existence of God, 591
 - uroboros, 522
 - wasp, 518
 - weaver bird, 535, 541
 - whale, 38
 - worm, poisonous, in myth of Isis and Ra, 102, 103
 - yucca moth, 535
- animism, 595
- animus, 72*n*, 89, 484, 536; incubators, 147
- L'Année psychologique*, 406*n*
- Anthropos, 122; Christ and, 743; as monad, 715; and unconscious God-image, 669
- Antichrist, 685, 691
- antimony: truth as, 619; YHWH as, 690
- antiquity: dreams in, 107, 111, 236, 237; medicine in, 102
- anxiety: equivalents of, 390; hysteria, 390; neurosis, 278, 279, 390; neurotic, and sexuality, 390, 391
- Aosta, 115
- aphasia, 376
- apocatastasis, 231
- Apollo, 117, 120
- apperception, 12, 186, 370; fantastic, 371; state of, 371

INDEX

- apraxia, 383
Apuleius: *Golden Ass*, 444
aqua gratiae, 705
aqua permanens, 270; and baptismal water, 591
arbor philosophica, and tree of Cross, 591
arcane substance, 591
Archelaos, Roman governor of Palestine, 108, 109
archetype(s), 37, 38, 236, 529, 574; as *a priori* forms of representation, 497, 657; autonomy of, 244, 742; choice of, 677, 678; of collective unconscious, 464; constellation of, 658, 677; in dream symbolism, 227–43; emotional value of, 260; etymology of, 228*n*; existence of, denied, 259, 260; —, establishing, 673–78; fascination of, 238; as formal aspect of instinct, 533, 541; and Germany, 576; and history, 163, 164; identification with, 153, 578; as image, 706; —, and emotion, 257; and individuation, 486; inherited instinctual patterns of behaviour, 483, 518, 541, 607, 657, 658; as inherited tendency to form mythological motifs, 228; not inherited idea, 229, 470, 483, 518; initiative of, 238; intervention of, 161; as living matter, 257; of lover in a remote land, 159; numinosity of, 238, 259, 260, 485, 518, 541, 658; and organic illness, 103, 133, 134; in practical experience, 257; and projection, 141, 152, 153, 156; specific energy of, 238; spontaneous activity of, 485; timelessness/eternity of, 695; unconscious, 508
Areopagus, 112
Aristophanes: *The Frogs*, 117
Arnaldus de Villanova, 797
art/artists: difficulty in thinking, 169; galleries, 274; inspiration and invasion, 34, 35; modern, and neurosis, 766
Artemidoros of Daldis, 237
artifex, and lapis, 722&*n*
Artis auriferae, 753*n*; “Rosinus ad Sarratantam,” 800
ascetics, and dreams of temptation, 656
Asia, Europe as peninsula of, 67
Asklepios, 116
Assagioli, Roberto, 398*n*
assimilation: and Gnosticism, 672, 826; of irrational ideas, 356; of lost contents, 259; phenomena of, 671, 672, 677, 826–27; work of, 259
association(s): categories/classification of, 74; familial patterns of, 475; free, 82, 84, 187, 188, 190–92, 478; method, 6
association experiments/tests, 48–56, 191, 353, 406, 471, 482; and complexes, *see* complex(es) *s.v.*; and Freudian unconscious, 61; and hysterics, 410; participation in, 77; potentialities of, 475; respiration in, 63–65; and schizophrenia, 54, 353; vowel sequences in, 401
Ast the Shepherd, 339
Astarte, 677
Asterios, Bishop, 120, 121*n*
astrology: Jung’s experiment, 494–501; and statistics, 494; and synchronicity, 497, 504, 506; unconscious, 179
ataxia-abasia, 371
atheism, 733, 734
Athens, 92, 118, 120
Athos, Mount, 681
Atman/atman, 280, 694, 828; Elijah as, 675
atom bomb, 615, 666
atomic age, 736
Atonement, Day of, 688
Atrides, curse of, 599
attention, oscillating, 196
Attis cult, 554
attitude(s): change of, 608–10, 613; mental and moral, 607, 608; of understanding, rational and irrational, 508

INDEX

- Augustine, St., 10, 37, 288; *In Johannis Evang.*, 10n, 288n
Augustus, 108
austerity, optimism of, 584
Australians, primitive, 41, 282
Austria, 569
autoerotic insulation, 149
automatic wiring, 302, 304
automatisms, 244
autonomy, conscious, 74
Autopator, 653
autosuggestion, 302
Avalon, Arthur: *The Serpent Power*, 578n
- B
- Baal, 677
Babinski, Joseph, 400
Babylon: Creation Myth, 105; Gilgamesh Epic, 105&n, 106, 107; —, Eabani in, 764; —, Enkidu in, 105-7; —, Humbaba in, 106, 110; rite of temple prostitution in, 159; "whore of," patient's nickname, 146
Bacon, Roger, 678
Ballet, Gilbert: *Swedenborg: Histoire d'un visionnaire au XVIII siècle*, 299n
Banerjee, Samiran, 801
baptism: font/*piscina*, 116, 117, 158; —, *benedictio fontis*, 158, 270; as initiation, 116, 156; as *mysteria*, 115; symbolism of, 158; water in, and *aqua permanens*, 591
Bardo existence, 95
Barker, Mary, 3, 4
Barmen, Pomerania, 296
Barth, Karl, 739&n
Basel: leprose, 87; Société de Psychologie, 3
Basil the Great, 709
Basilides (Gnostic), 727
Basilides of Alexandria, 663n
Basler Nachrichten, 293n
Baudouin, (Louis) Charles, 673n, 765n
Bavarian Board of Physicians, 307
Baynes, Cary F. (trans. into English): *The I Ching, or Book of Changes*, 69n
Baynes, Helton Godwin, 168, 623n; *Analytical Psychology and the English Mind*, J.'s foreword, 623-24; *Germany Possessed*, 623; *Mythology of the Soul*, 474, 613n, 623
Bechterew, W. von: *Psyche und Leben*, J.'s review, 385
Becker, Th.: *Einführung in die Psychiatrie*, J.'s review, 386
Beit, Hedwig von (H. von Roques), 474; *Gegensatz und Erneuerung im Märchen*, 474n; *Symbolik des Märchens*, 474n
belief, and illusion, 247
Belilios, A. D., 287
belly, thinking thoughts in, 10
Bender, Hans, 494n
Bendit, L. J., 34
Benedictines, and psychotherapy, 269
benedictio fontis, 158, 270
Bennet, E. A., 3, 31, 176, 179
Benoît, Pierre, 545; *L'Atlantide*, 201
Bergson, Henri, 121
Berkeley, George, 772
Berlin, 58
Bern Winter Meeting of Swiss Psychiatrists, 1910, 443n
Bernese Alps, 170
Berneuchener movement, in Germany, 285&n
Béroalde de Verville, *see under* Colonna
Berthelot, Marcellin: *Collections des anciens alchimistes grecs*, 753n
Bertine, Eleanor: *Human Relationships*, J.'s foreword, 534-36
Bethlehem, massacre of innocents, 274
Betty, medium, *see* White, Betty
bewitchings, 328
Beyond, the, 315
Bezzola, Dumeng: "Zur Analyse psychotraumatischer Symptome," J.'s abstract, 398

INDEX

BIBLE:

- Old Testament: Daniel, 109; Kings, First Book of, 673; Kings, Second Book of, 673, 675; Zachariah, 677n
- New Testament: Acts of the Apostles, 231; Corinthians, First Epistle to, 231, 671, 692, 693n, 758, 826; Hebrews, 705; John, Gospel of, 679n, 686, 693; Luke, 648, 693, 716; Mark, 648, 673, 692; Matthew, Gospel of, 280n; Philippians, 718n; Revelation, Book of/Apocalypse, 232, 685, 686, 688&n, 718, 727, 742; Thesalonians, First Epistle to, 698
- Apocrypha/Pseudepigrapha: *Acts of John*, 735; James, M. R.: *The Apocryphal New Testament*, 735n
- Bibliotheca chemica curiosa*, ed. Manget, 753n
- bilingualism, 789
- Binet, Alfred, 341; ed., *L'Année psychologique*, 406n
- Binswanger, Ludwig, 423&n; "Über das Verhalten des psychogalvanischen Phänomens beim Assoziations-experiment," 411
- biography, psychological, 471
- Bion, Wilfred R., 29, 65, 66
- birth-chamber: baptismal font as, 158; Egyptian, 157
- bladder disturbances, 374
- Blanke, Fritz: *Bruder Klaus von Flüe*, 660n; J.'s letter to, 660n
- Bleikeller, in Bremen, 214
- Bleuler, (Paul) Eugen, 314, 334, 375&nn, 392n, 481; co-director of *Jahrbuch*, 392n; on depth psychology, 477; unpublished paper on ambivalence, 443n; *Affektivität, Suggestibilität, Paranoia*, J.'s abstract, 399-400; —, J.'s review, 375-76; "Bewusstsein und Assoziation," J.'s abstract, 408, 409; "Freudsche Mechanismen in der Symptomatologie von Psychosen," 399; and J., "Komplexe und Krankheitsursache bei Dementia praecox," J.'s abstract, 399; *Die Psychoanalyse Freuds*, 429; "Sexuelle Abnormitäten der Kinder," J.'s abstract, 400; "Über die Bedeutung von Assoziationsversuchen," J.'s abstract, 406-7
- blindness: hysterical, 298; of St. Paul, 298
- "blond beast," 163
- body: evolution of embryonic, 258; and mind, relation between, 33, 34, 65; as personification of shadow of ego, 23
- Boegner, M., 685
- Boehme, Jacob, 516, 732-39
- Bollingen, J.'s "Tower" at, 798n
- Bolshevism, 715
- Bolte, Richard: "Assoziationsversuche als diagnostisches Hilfsmittel," J.'s abstract, 400
- bomb(s): atom, 615, 666; hydrogen, 260, 541, 630, 734; stratospheric, 603
- Boniface VIII, Pope, 99
- bonitas Dei*, 732, 733
- Borobudur, 178
- Bosch, Hieronymus, 530
- Boss, Medard, 347&n, 348
- Bourget, Paul: *L'Étape*, 88
- Bousset, Wilhelm: "Die Himmelreise der Seele," 676
- bowl(s): golden, in dream of Toledo cathedral, 112, 113, 118, 121, 166; in schizophrenic patient's picture, 176
- brain: anatomy, 376; at birth, 41; meaning of, 350; mythology, 464; wave (*Einfall*), 461
- Braunau, 575
- breaking lines, 177
- Bremen, 214
- Brethren of the Free Spirit, 678
- Breuer, Josef, 187, 388, 515; on hysterical symptoms, 478

INDEX

- Brill, Abraham A., 423&n
British and American Society for Psychological Research, 317
British Anthropological Society, 68
British Broadcasting Corporation, 744
British Medical Journal, 65, 664
British Museum, 67, 121
British Union of Fascists ("Black-shirts"), 575ⁿ
Broglie, Louis Victor de, 33, 34ⁿ
Bronze Age, 39
brooding, 815, 816
brother and sister, *hieros gamos* of, 748
Brother Klaus/Nicholas von der Flüe, 99&n; fast of, 660–61; vision of, 683
Browne, Leonard F., 96
Brunner, Cornelia: "Die Anima als Schicksalsproblem des Mannes," J.'s foreword, 543–47
Bruno de Jésus-Marie, Père, J.'s letter to, 673–78; ed. *Élie le prophète*, 673ⁿ
Bruns, L.: *Die Hysterie im Kindesalter*, J.'s review, 374–75
Brunton, Charles, 94
Bubastis, 121
Buber, Martin, 681; *Die Erzählungen der Chassidim*, 675; "Religion und modernes Denken," 663ⁿ; J.'s reply, 663–70; *Tales of the Hasidim*, 675ⁿ
Buchman, Frank, 739
Büchner, Ludwig: *Kraft und Stoff*, 603&n
Buddha, 178, 181, 311; Pali Canon, 697ⁿ, 739
Buddhahood, attainment of, 650
Buddhism/Buddhists, 246, 261, 262, 667, 697–99, 703; Mahayana, 739; —, mandala, 717; and suffering, 697; Zen, *koans* in, 234
Budge, E. A. Wallis: *Egyptian Literature*, 103ⁿ
Bulletin or *Korrespondenzblatt der internationalen psychoanalytischen Vereinigung*, 423ⁿ
Bumke, Oswald: *Landläufige Irrtümer in der Beurteilung von Geisteskranken*, J.'s review, 383
Burckhardt, Jacob, 780
Burghölzli Mental Hospital, Zurich, -353ⁿ, 361ⁿ
Burgundy, Duke of, 87
Byzantine alchemy, 211
- C
- Caesar, as god, 165, 581, 694, 695
Cahen (Cahen-Salabelle), Roland, ed. and trans., J.'s essays in *L'homme à la découverte de son âme*, 3, 589&n
Cairo, tombs of Khalifs in, 315
Camps, P. W. L., 130
Canaanite deities, 677
cancer/carcinoma, 321; phobia, 206, 242
candle, plunged into font, 158
Capron, E. W.: *Modern Spiritualism, Its Facts and Fanaticisms*, 293ⁿ
cardiac disorder, 357
Carmel: Elijah and, 674, 675, 677, 678; pagan sanctuary on, 674
Carus, C. G., 439, 515, 560, 771, 775
Cassini, Jacques Dominique, comte de Thury, 296 ("Professor Thury")
Castalia, Fountain of, 116, 117
Castel, William, 297
castration: complex, *see* complex *s.v.*; motif, 434, 436; —, teleological significance, 436; as numinous mutilation, 348; as treatment for transvestism, 347, 348
catalepsy: crimes committed in state of, 345; hypnoid, 325; psychology of, 418, 419
catastrophe, 316
catatonia: akinetic motility psychosis, 378, 382; cerebral localizations, 382; consciousness of, 371; and hypnotic states, 377
cathartic method, 378, 398, 402
cathedrals, Gothic, 114; *see also* Chartres; Toledo

INDEX

- Catherine of Alexandria, St., 781
Catholic Church, 246, 263; and analysis, 271; *benedictio fontis*, 158, 270; and cure, 273; and dogma of infallibility, 283; and Holy Spirit, 680; marriage rite in, 157; and meaningful life, 275; quaternity in, 712, 714; and sexuality, 742; and spiritualism, 294; as therapeutic institution, 162
Catholicism: J.'s reasons for not joining, 645-47; and truth, 646
Catholics, 246; less subject to neurosis, 267, 269; as patients, 162
causality, 499, 500; law of, 647; relativity of, 68; Western concept of, 655
Caux, *see* Moral Re-Armament Movement
cave: descent into, 38, 113, 120; dragon in, 117, 120, 123; serpent in, 116-18, 123
Cecrops, 92, 118
centre: of consciousness, *see* ego *s.v.*; non-ego, 167, 173, 178
cerebrospinal system, serpent as, 91
cerebrum, origin of, 9
chakra, 578; *manipura*, *see* *manipura*
Chalewsky, Fanny: "Heilung eines hysterischen Bellens durch Psychoanalyse," 400
Charcot, Jean Martin, 370, 374
charisma, faith as, 603, 646
Chartres cathedral, 115, 116
child(ren): and archetypal images, 232; born in the East, 145; and collective unconscious, 95; criminal, 96; drawings by, 516; dreams of, 40, 229, 362, 363, 368; —, archetypal, 95; ethereal, 95; -god, 688; parents make neuroses of, 133, 358, 485; -substitution, 658; unconscious in, 130
childhood: early, unconscious, 8, 10; memories about, 199; and neurosis in later life, 420; sexuality in, 806
childishness, Western, 245
Children's Crusades, 593
China/Chinese, 45, 46, 69, 148, 162; Book of Wisdom, 131; literature, 68; loss of old culture, 743; mind, 69; philosophy, 119, 516, 553
chirology, 820
Chladni, Ernst Florens Friedrich, 307&n
choreic affections, hysterical, 374
Christ/Jesus, 638; as archetype, 730, 731, 737; astrological assimilation of, 673; beyond good and evil, 720, 721; as brother, 280; in childhood, 682; as *complexio oppositorum*, 722, 731, 737; crucifixion of, 688, 734; death of, 444; and devil/Satan, 682, 687, 689; —, as opposites, 689; and Elijah, 673, 674, 677; evil and, 723; executed with criminals, 97, 684; and fig-tree, 646; as Fish/Ichthys, 115, 157, 673; and healing the sick, 699; as Holy Spirit, 686, 687, 689; *imitatio Christi*, 123, 689; as innocent victim, 718, 741; as light-bringer, 671, 826; and myth of God-man, 247; name of, not to be mentioned, 115; opposites contained in, 731; passion of, in alchemy, and arcane substance, 591; and projections, 695, 730; the Redeemer, 97, 231; and Redeemer archetype, 743; resurrection of, 591, 692-96; as rider on white horse, 577; sacrifice of, 275, 276; sayings of, 122, 619; self as, 722, 725, 731-33, 737, 738; sources for, 732; as totality, 123; and tree, 239; and unjust steward, 727; and virgin birth, 717, 718; within, 280
Christian: dogma, truth of, 288; and unconscious, 262
Christianity, 703; and development of consciousness, 672; devitalization of, 736; dualism of, 689, 690; and end of the world, 246; esoteric meaning of, 267, 280; expansion of, 607; Hitler and, 576; impotence of, 593&n; philosophy,

INDEX

- 699; problem of, 127; and psychic change, 602; and Roman Imperium, 576; and technological progress, 584
- Christian Science, 341
- Christmas tree, 235, 239
- Christocentrism, 689
- Church: Catholic, *see* Catholic Church; fanatical sects in, 154; and fear of God, 683; and mass education, 603
- church(es), robbed of magical images, 274
- Church of England: Holy Communion in, 281; a real church, 281
- Churches, Free, 283
- Church Fathers, 726; Greek, 231
- circle: magic, 123, 178, 179; symbol of, 515; as symbol of "all-round" man, 280
- circulus quadratus*, 577
- circumambulatio*, 178, 179
- circumcision, 674
- cistern, in dream, 112, 113, 119
- city: as synonym for self, 122; walk round circumference, 178
- civilization, 208
- Civitas Dei, 574
- clairvoyance, 295, 296, 304, 306
- Claparède, Edouard: "Classification et plan des méthodes psychologiques," 421n; "Quelques mots sur la définition de l'hystérie," 420n; J.'s abstract, 400
- Clausura, 272
- Clavis sapientiae*, 799
- Clement of Rome, 682
- clergy, as *directeur de conscience*, 284
- Cockin, F. A., 744n
- Code Napoléon, 273
- Codices and MSS: Bezae, 619, 720n, 727; Jung Codex (*Evangelium Veritatis*), 671&n, 826-28, Lucca: Hildegard of Bingen, 516; Oxford: Bodleian Library, Bruce 96 (Codex Brucianus), 122&n
- cognitio sui ipsius*, 732
- cognition, 27, 186; mystic powers of, 306; mythological stage of, 435; theory of, 60
- collectivity: Christian, 683; individuation and, 452-54
- Colonna, Francesco: *Hypnerotomachia Poliphili*, 474, 545, 759&n, 760&n, 780; trans. Béroalde de Verville, *Le Tableau des riches inventions*, containing *Recueil stéganographique*, 760n, 780; *see also* Fierz-David, Linda
- colour, as oscillations, 9
- Communism, 573, 574, 579, 580, 735; an archaic pattern of life, 541
- Communist use of language, 203
- Communitic state, as substitute for God, 694, 695
- community: and divine experience, 725; individual and, 585-88, 739
- comparative method, *see* method *s.v.*
- compensation: archetypal, 520; Elijah as, 677; feminine, 520; goal of, 475
- complementarity, 472
- complex(es), 188, 515; in association experiments, 71, 353; autonomous, 73, 238, 532, 533; castration, 57, 58, 61; among Catholics, 268, 269; consciousness of, 73, 74; -constellation type, 407; in demonism, 648; dreams and, 72, 82, 190, 191; ego as, *see* ego *s.v.*; father, 278, 279; feeling-toned, 376, 388, 482; as fragmentary personalities, 72, 73; incest, 58, 84, 126; -indicators, 482; inferiority, 144, 221, 222; among Jews, 268; money, 49; personal, 238; personification of, 72; power, 125-27; among Protestants, 268; psychic functional, and their executive organs, 383; psychology, 562; of representations, 388; savour, 152-55, 161; social, 238; split-off, 168; theory, 482; tormenting, 444
- complexio oppositorum*: Christ as, 722, 731, 737; God/Deity as, 682,

INDEX

- complexio oppositorum* (cont.):
725, 726, 737; Holy Spirit as, 689;
star of David as, 716
compulsion neurosis, 128–30
conation, 27, 712
concentration camp, 599&n, 602; *see*
also Maidenek
conceptio immaculata, *see* Mary
concretism, 693; bolshevistic, 695
confession, religious, 223, 269, 271;
analytical psychology and, 816;
public, 242
confessionalism, 645
conflict, and neurosis, 283, 284
coniunctio oppositorum, 719
conscious: exploration of, 244; and
neurosis, 616
conscious mind: lopsidedness of, 190;
in mania, 351; narrowness of, 9,
316; onesidedness of, 316
consciousness: alterations of, 302;
beginning of, 133; and the “Be-
yond,” 315; clouding of, 305; col-
lective, of our time, 6; dawn of, 95;
definition of, 11; development of,
193, 658; —, in Buddhism, 699;
differentiation of, 156; dimming
of, 328; dissociability of, 197; dis-
sociation of, 194, 621; eclipse of,
32, 197; ectopsychic contents of,
36; ego and, *see* ego *s.v.*; emanci-
pation of, 733; emptiness of, 371;
evolution of, 522; exclusive belief
in, 243; experimental state of, 194;
extension of, 259, 316; and feeling,
10; fringe of, 21, 205, 209, 223;
functions and, *see* function(s) *s.v.*;
an intermittent phenomenon, 8; in-
vasion of, by strange contents, 355;
localization(s) of, 9, 11, 578; and
loss of numinous symbols, 254, 255;
lowered threshold of, 351; not the
whole psyche, 262, 340; onesided-
ness of, 621; and physical world,
8, 9; in primitives, 10, 316; psyche
and, 193, 262, 340, 519; psychol-
ogy of, 7; reflective, origin of, 236;
restricted/narrow, 9; subjective, en-
tanglement in, 262; as surface or
skin, 8; and unconscious, *see* un-
conscious and consciousness; and
union with “Orthos,” 316; unity of,
72, 195; value of, 316; Western,
245
consensus: gentium, 276; *omnium*,
247
contagion, mental, 26, 75, 138
contamination through mutual un-
consciousness, 141, 149
contradictio in adiecto, 714
conversion, and hysterical symptom,
431
Coptic Museum (Cairo), 826n
Coptic treatise (Codex Brucianus),
122
Corbin, Henry: *Creative Imagination
in the Sufism of Ibn ‘Arabi*, 545n
*Correspondenz-Blatt für Schweizer
Ärzte*, 374n
Cosmopolitan, 638n
Cox, David: J.’s letters/answers to,
719–44; *Jung and St. Paul*, 702n
Cramer, A.: *Gerichtliche Psychiatrie*,
J.’s review, 386
creatio continua, 721
creation: cruel aspect of, 732; of
world, myth of, 231
creed, as *symbolum*, 719
Cretan monuments, 185
Crichton-Miller, Hugh, 1, 134, 135;
Hugh Crichton-Miller, 1877–1959,
J.’s foreword, 639–41
crime, inner urge to, 344
criminal(s): children, 96; dual per-
sonality of, 343; soul of, 345; use
of association tests, 49, 51, 63
criticism, higher, 740, 741
Croix de Feu, 575n
Crookes, Sir William, 299, 301, 306,
307, 314; “Notes of an Enquiry
into the Phenomena called Spirit-
ual, during the years 1870–73,”
300n; *Quarterly Journal of Sci-
ence*, 299
cross: of Christ, 683; four arms of,
123; of functions, 17; and swastika,

INDEX

- analogy, 576; as symbol, 244-45, 257; tree of, and *arbor philosophica*, 591; as union of opposites, 735; *see also* crucifixion
- Crottet, Robert: *Mondwald*, J.'s foreword, 782-83
- crowd, emotion in, 138
- crucifixion: of thieves, with Christ, 97; on wheel, 38-39; *see also* cross
- crypt, 115, 116
- cryptomnesia, 15, 200, 201
- cul de Paris*, 571
- culture: contemporary, pathological nature of, 658; essence of, 583; Freud's theory of, 479
- Cumont, Franz: *Textes et monuments*, 676
- cura animarum*/care of souls, 246
- curses, Christianity and, 646
- Cusanus, Nicholas, 682, 725
- Custance, John: *Wisdom, Madness, and Folly*, 667; J.'s foreword, 349-352
- Cybele cult, 554
- Cyrillic script, 188
- D
- dagger, in dream of Toledo cathedral, 112-13, 118, 121, 166
- daimonia, psychic, 664
- damnation, eternity of, 690, 693, 727
- Dana, Martha, 692n
- dances, *yaibichy*, of Navaho, 516
- Dante and Beatrice, 545n
- Darshana*, 265
- Darwin, Charles, 213
- Davenport brothers, mediums, 299
- Davie, T. M., 133; "Comments upon a Case of 'Periventricular Epilepsy,'" 65n
- dead, return of, 328
- Dead Sea, 108
- death: fear of, 107; as goal, 757; philosophy and, 315; preparation for, 234, 315; spectre of, 246; symbolic, as salvation, 735; unknown approach of, 234
- Déesse Raison*, 261
- deities, *see* god(s)
- Delphi, 117; oracle at, 239
- delusional ideas: and archetypal motifs, 652; understanding of, 651
- delusions, and mythological motifs, 354
- Demant, V. A., 704; *The Religious Prospect*, 704n
- dementia praecox, *see* schizophrenia
- Demeter, 120, 121n
- demiurge, Gnostic, 622
- democracy, 572-74, 580, 695
- Democritus, pseudo, 270, 751
- demon(s): autochthonous, 591; metaphorical, 666; possession by, 593; psychic powers embodied in, 587, 593, 594, 599, 601
- demonism, 648; of nature, 593
- demotivation, 370
- Deo concedente*, 722
- depression, 32
- depth psychology, 616, 811-13, 818; J.'s encyclopedia article on, 477-86
- descensus ad inferos*, 38
- descent, double, 658
- Dessoir, Max, 341; *Das Doppel-Ich*, 341n
- determination, principle of, 430
- deus absconditus*, 678, 680, 682
- "deus ultionum," 684
- Devas*, angel (Sanskrit)/devil (Persian), 444
- devil/Satan, 680; Christ and, *see* Christ *s.v.*; eternity of, 690; as fourth member of quaternity, 712, 732; as left hand of God, 682; as son of God, 687, 689, 690, 709, 710; —, *benê Elohim*, 716
- Dharma, 261
- diagnosis, and paintings of patients, 181
- dialectical discussion with unconscious, 664, 667
- diaphragm, seat of psychic activity, 10

INDEX

- Dicks, Henry V., 26, 168
dictator(ship), 318, 580, 581
Dieterich, Albrecht, 42; *Eine Mithrasliturgie*, 42n
differentiation, 621
Diocletian, 116
Dionysus, 117, 121n
directeur de conscience, 269, 284
discontinuity, principle of, 504, 505
diseases, as disturbed normal processes, 6
disorientation, worldwide, 254
dissociability of psyche, 195, 664
dissociation, 309; between conscious and unconscious, 607; of consciousness, 194, 621; in hysteria, 100; of modern mind, 243; neurotic, 167, 209, 608, 690; in schizophrenia, *see* schizophrenia *s.v.*; worldwide, 254
divination, experiments in, 296
divining rod, 295, 296, 302
divorce rate, 582
doctor: and faith, 669; and incurable disease, 697; intuition in, 16; as saviour, 577; as sorcerer, 577
dogmas: as spiritual structures, 668; truth of, 271
Dorn, Gerard, 232n, 676n, 651; "De transmutatione metallorum" in *Theatrum chemicum*, 676
Dost, Max: *Kurzer Abriss der Psychologie, Psychiatrie und gerichtlichen Psychiatrie*, J.'s review, 384
drama, and rebirth motif, 525
dream(s), 68; affects in, 364-65; of Africans, 557, 629; analyst's, of patient, 144, 146, anticipatory, 15, 237; in antiquity, 107, 112, 236; archetypal, of children, *see* child(ren) *s.v.* dreams; archetypal contents of, 104, 227-43, 259; "big," 85, 111, 193, 484, 556; -books, Arabic, 556; censorship in, 366, 367; of children, *see* child(ren) *s.v.*; on collective level, 111; compensating function, 110, 207, 220, 227, 233, 608, 656, 657; and complexes, *see* complex(es) *s.v.*; com-
position, 366; condensation in, 364, 368; and context, 110, 213, 608; of convenience, 363; and creative process, 787; and diagnosis of physical disorder, 65&n, 66 (*see also below* organic); displacement in, 365, 368; and distortion, 84-86; -elements, 364-66; façade, 366; fear in, 367, 368; feelings in, 364; Freud on, 361-68; functional meaning of, 187; of Germans, collective, 573; in girl, with progressive muscular atrophy, 66; God speaks through, 262 (*see also below* sent by God); as guardian of sleep, 222, 363, 367, 368; historical, 110; -images, 187, 191, 204, 206, 222, 228, 363, 366; —, context of, 213, 220, 227; and immortality, 288; instigator, 365; is its own interpretation, 83, 248; language of, 203-15, 227, 279, 285; and language of nature, 255; latent and manifest content, 362-65, 368; in later stages of analyses, 104; localized "down below," 11; meaning of, 657; -motifs, 207, 210, 231; mythological, 111; of Negroes, 37, 38, 40; new thoughts in, 198; and "nothing but" explanation, 192; obsessive, 227; organic representations in, 66 (*see also above* and diagnosis); of personal exaltation, 224; picture-language of, 204; pre-catastrophal, 475; of primitives, *see* primitive(s) *s.v.*; and prognostication of the future, 236, 237; and recollection of prehistoric world, 258; recurrent, 210, 211, 227; religious meaning of, 700, 701; replaced by objectivation of images, 172; repression in, 366, 367; scene changes in, 90; and self-regulating psychic system, 110; "sent by God"/*somnia a Deo missa*, 193, 263, 286 (*see also above* God speaks through); -series, 40, 78, 174-76, 229, 236; sexual allu-

INDEX

- sions in, 249; significance of, 185–95; as source of natural symbols, 217; -statement, manifest, 190; as statements about the unconscious, 313; subliminal, 210, 222, 223; symbols/symbolism in, 40, 186, 190, 223, 248, 653; symbol-producing function of, 257; teleological explanation of, 368; telepathic, 656; theories of, 361; -thought, 364, 367, 656; in transference, 148; two aspects of, 259; universal language in, 111; waking, 367; wish-, 363, 367; wish-fulfilment theory, 188, 479; -work, 362, 365, 366
- dream-analysis/interpretation, 6, 40, 77–96, 814, 815; and archetypal image, 102; before Freud, 190; and causal-reductive method, 478; complexes in, 73; as confrontation of two minds, 217; and feelings, 364, 365; incompetent application of, 210; and individuality of dreamer, 250; interpretation of one's own dreams, 109; intricacies of, 7; and intuitive attitude, 547; and mutual dream of interpreter and dreamer, 251; and self-awareness of interpreter, 250; and types problem, 216–43
- dreams: instances (in order of appearance in the text): Negro's, of man crucified on wheel, 38; lubricating machinery, and drainage of pond, with mastodon, 65*n*, 66; patient wearing black coat, in small Swiss village, with former classmates, 79; dreamer is late for a conference, and misses his train looking for his portfolio—the train is derailed, 79–81; a peasant woman is told of a great walk planned—a monstrous crab-lizard appears and is killed, 86*ff*; a rolling wheel which burns (5-year-old's dream), 94; beetle that pinches (5-year-old's dream), 94, 95; Arche-laos', of oxen eating ears of wheat, 108; Glaphyra's, of murdered husband, 108–109; Nebuchadnezzar's, of hewn tree, 109; Roman senator's daughter's, of Minerva, 111; Sophocles', of Herakles' vessel, 111, 112; cistern beneath Toledo cathedral, with serpent guarding golden bowl, 112–15, 117–19, 121, 122, 123, 166; J.'s, of devalued patient as woman in castle tower, 146; custom-house at frontier (three dreams), 150; Mr X tries to jump on dreamer's back (J.'s own dream), 204; prejudiced and stubborn woman is invited into a cowshed, 207; stepping off a mountain into the air, 207; discovery of wing or guest house containing old library (J.'s own dream), 211; A house with historical layers with prehistoric tomb beneath the lowest (J.'s own dream), 213–15; man with exalted opinion of himself dreams of drunken tramps, 221; intelligent woman's dream of dishonest intriguer as "sister" or shadow, 221; the leading horseman clears a ditch and his companions fall in (dreamt by two separate patients, one young, one old), 225; eight-year old girl's series of "uncanny" dreams, 229–34, 239; related by Artemidorus of Daldis, of man who dreamt his father died in flames, 237; patient's dream that ill doctor perished in a great fire, 237; J. as size of a god, in cornfield, holding patient in his arms, 278; J.'s dream of pretty girl with father complex, 278; dreamer (J. himself) is a small man with a beard, with no glasses, and is no longer young, 443; African chief's dream of cow and calf, 556, 557; eagle circling over concentration camp, 677*n*; dying man's, of his own sarcophagus, 758

INDEX

- Dreyfus, —, M.D., 385
Dromard, G.: "De la dissociation de la mimique chez les aliénés," 421n
drugs, 598
Druses, 674, 678
dualism: and Christianity, 709, 731; Manichaeism, 726
Dubois, Paul, 214, 431n; *Die Einbildung als Krankheitsursache*, J.'s review, 380
Duce, the (Mussolini), 165
Dudu and Suleika (Nietzsche), 546&n
Duke University, 313
Dumas, G.: "Qu'est-ce que la psychologie pathologique?" 421n
Duns Scotus, Johannes: *Super universalibus Porphyrii*, 9n
durée créatrice (Bergson), 121
Dürr, —, Prof., 333
Dussaud, René: *Notes du mythologie syrienne*, 676n
duty, conflict of, 620
dyad, Persian deity as, 715
- E
- East/Eastern/Oriental, 173; aim of detachment, 166; European's fear of, 530; and Golden Age, 245; mandala in, 123, 178; mind, 69, 233; philosophy(-ies), 69, 95, 232; religions, 213, 232; symbolism, 67; —, of greeting, 20; therapy, 103; thinking, 68; white man in, 145; will to power of, 244
East and West: mind of, 68–69; psychology of, 654, 655
Easter, 158; coloured eggs at, 235
Eberschweiler, A.: "Untersuchungen über die sprachliche Komponente der Assoziation," J.'s abstract, 401
echolalia, 377
Eckhart, Meister, 280, 600; *Works*, trans. C. de B. Evans, 600n
eclecticism, 669
ecstasy, 304
Ecstatic Virgins of the Tyrol, *The / Die Tyroler ekstatischen Jungfrauen* . . . (anon.), 295&n
ectoplasm, 660
ectopsyche, 12, 43
educated man as leader of the people, 603
education: Christian, 602&n; for fuller consciousness, 605
Edwards, H. M., 287
ego: is centre of consciousness, 11; is a complex, 11; -complex, 43, 45, 72, 73; -consciousness, 621; —, in demonism, 648; consciousness and, 8, 11; constituents of, 11; and cross of functions, 17; dark side of, 22; in Freud's theory, 480; -personality, 202; realization of, 8; shadow-world of, 23; and unconscious, 159–60, 664
egocentricity and meditation, 817
egotism, 612
Egypt/Egyptians, 109; cat sculpture, 142; Christianity in, 694n; Essene sect in, 108; Horus, *see* Horus; Isis mysteries in, *see* Isis *s.v.*; and snake-bite, treatment for, 102, 103; symbolism, 173; temples, 157
Ehrenfels, Christian von: *Grundbegriffe der Ethik*, J.'s review, 383; *Sexualethik*, J.'s review, 384
Eid, Albert, Estate, 826n
Eidgenössische Technische Hochschule, *see* Zurich *s.v.*
Einfall, 15, 172
Einstein, Albert, 67, 499n
Electra complex, 535
electrocardiogram experiments, 29n
electrons, 34n
El-Elyon, 677
Eleusinian mysteries, 239, 270
Eleusis, 120
Elgonyi tribe, East Africa, 240, 554; and dreams, 192, 286; and *selelteni* (ghosts), 318; sun worship of, 240
Eliade, Mircea, 253, 529; *Shamanism: Archaic Techniques of Ecstasy*, 253n

INDEX

- Elijah: in alchemy, 676&n; as angel, 674, 675; ascension of, 676; and Elisha, 673, 674; as "hairy" man, 673; as mythical/archetypal figure, 673-78; two souls of, 674; walking on water, 673
- Elimelekh of Lizhensk: "Elijah," 675n
- Ellenberger, Henri F.: *The Discovery of the Unconscious*, 374n, 427n
- Ellis, Havelock, 380
- Emmerich, Katherina, 295
- emotion(s), 23-26; contagious, 138 (see also contagion); and feeling, differentiated, 26, 27, 29, 219; Ossianic, 294; overwhelming, 138; of patients, 140; and symbol, 249
- empiricism, 463; J.'s, 666-68; and philosophy, 770, 771
- enantiodromia, 711
- Encyclopedia Hebraica*, 751n
- Encyclopedia of Islam*, 676
- Encyclopedia Judaica*, 675
- endogamy, 486
- endopsyché, 12, 43
- energetics of adaptation, 450
- energetic conception of psyche, 314
- energetic tension, 222
- energy: emotional, of numinous phenomena, 254; and opposites, 727; and psyche, relation, 385; psychic, 459; specific, of functions, 16
- engineers, and philosophy, 615
- England, 13, 14, 41, 49, 130, 161, 185; theosophy in, 554
- England, Canon H., 281, 283
- Enkidu, see *Babylon s.v. Gilgamesh*
- Epic
- Enlightenment, 595
- Ennemoser, Joseph, 340&n
- Enoch: and Elijah, 675; and Ilyās, 676
- Epidaurus, 116
- epidemic, psychic/mental, 46, 290, 485, 590, 604, 659; demonism as, 648; and insanity, 607
- epilepsy: prodromal symptoms of, 95; as repression of criminal instinct, 344
- Epiphanius, St., 714; *Panarium*, 653n
- Eranos-Jahrbuch*, 285n
- Eranos lectures/Tagung, 67n, 529
- Erechtheus, 118
- Eschenmayer, Karl August, 340&n
- Eschle, Franz C. R.: *Grundzüge der Psychiatrie*, J.'s review, 379-80
- Eskimos, Polar, 286
- Essenes, 108
- E.T.H., see *Zurich s.v. Eidgenössische Technische Hochschule*
- ethic(s): differentiation of, 620; "new," 619, 622; "old," 618-20
- ethical problem, 617, 618; and psychology, 616, 617
- etymology(-ies): archetype, 228n; "invent," 239
- Europe: history of, 81; a peninsula of Asia, 67
- Evangelium Veritatis*, see *Codices and MSS: Jung Codex*
- Evans, Elida: *The Problem of the Nervous Child*, J.'s foreword, 805-6
- Evans-Wentz, W. Y.: *The Tibetan Book of the Dead*, 95n
- Eve, "hidden in the body," 189
- evil: as non-existence, 709, 726; as positive factor, 708
- Exercitia Spiritualia*, see *Ignatius Loyola*
- existence, criterion of, 703
- existentialism, 347
- exogamy of our culture, 486
- expiation for guilt of individuation, 451, 453
- extra ecclesiam*, 276; *nulla salus*, 284
- extra-sensory perception (ESP): experiments, 504; phenomena and archetypes, 500
- extraversion, 483, 534; types, 217
- Ezekiel, vision of, 185, 205

F

- fairytale, 38, 111, 230, 649, 657; J.'s foreword to "The Tale of the Otter," 762-64

INDEX

- faith, 683; charisma of, 646; and consolation, 698; knowledge by, 668; and projection, 723, 730; and thought, 254
- family(-ies): murder, 386; research into, 74; romance, 480
- fanaticism, 154, 600
- fantasy(-ies): and active imagination, differentiated, 171; creative, 212; localized "down below," 11; positive aspect of, 527
- Fascism, 164, 165, 574, 579, 580
- fasting of Brother Klaus, 660, 661
- fate, dreams and, 657
- father: complex, *see* complex(es); doctor as, 577; fixation, 277; -image, and group formations, 570; —, projection of, 159–60, 277, 577; -transference, 160, 277
- Father: of All, 255; "devoid of consciousness" (in Gnosticism), 653; paradoxical nature of, 688, 690; Sun, 247, 274, 288
- Faust*, *see* Goethe
- Fechner, Theodor, 477
- "fedeli d'amore," 545
- Federal Polytechnic, *see* Zurich *s.v.* Eidgenössische Technische Hochschule
- feeling(s): and affects, 26, 219; emotion and, *see* emotion *s.v.*; function, 12–14, 16–17, 43, 48, 88; —, of evaluation/value, 25, 30, 219; —, rational, 29, 219; lesion of, 357; type, 18, 26, 139–40; -values, 13, 17
- feeling-tone(d), 13; and idea, 608
- feeling-toned complex, 376, 405, 471; repressed, 388, 482
- felix culpa*, 710
- Feminine, Eternal, 106
- feminine psychology, 808
- fertility of the earth, 120–21
- Fichte, J. H., 771
- Fierz, Jürg, 616*n*
- Fierz, Markus: J.'s letters to, on synchronicity, 502–7
- Fierz-David, Linda: *The Dream of Poliphilo*, 474, 545*n*, 760*n*; J.'s foreword, 759*n*, 780–81
- flioque* clause, 687
- filius macrocosmi*, 722, 742
- filius philosophorum*, 722
- fire and water, in star of David, 716
- Flammarion, Camille, 314
- Flinker, Martin, 789*n*; *Almanac*, 789*n*
- Flournoy, Théodore, 471, 515; "Automatisme téléologique anti-suicide," 420; *Des Indes à la Planète Mars*, J.'s abstract, 401; "Nouvelles observations sur un cas de somnambulisme avec glossolalie," J.'s abstract, 401
- flower(s), 591; blue, 775
- Fludd, Robert, polemics with Kepler, 473
- flying saucers, *see* Ufos
- Folia neuro-biologica*, 420&n
- fonction du réel*, *see* Janet
- Fordham, Frieda: *Introduction to Jung's Psychology*, J.'s foreword, 489–90
- Fordham, Michael, 506; J.'s letter to, on synchronicity, 508–9; *New Developments in Analytical Psychology*, J.'s foreword, 491–93
- Forel, August(e) Henri, 341&n, 387&n; *Ethische und rechtliche Konflikte im Sexualleben in- und ausserhalb der Ehe*, J.'s review, 387
- forgetting, definition of, 198
- Förster-Nietzsche, Elizabeth, 201
- Foucart, P. F.: *Les Mystères d'Eleusis*, 121*n*
- four: corners, in child's dream, 229, 232; dimensions, 28, 58–59
- Fox family, Hydesville (New York), 293
- France/French, 52, 579; and Germany/Germans, 46, 47, 48; language, 14, 219; psychologists, 9, 12, 138, 143
- France, Anatole, 394; *Penguin Island*, 337*n*, 781; *The White Stone*, 394*n*

INDEX

- Francis of Assisi, St., 99
Franco, Francisco, 581&n
Frank, Ludwig: "Zur Psychoanalyse,"
 J.'s abstract, 402-3
Frankfurt a. M., Saalburg near, 117
Franz, Marie-Louise von, 183, 474&n,
 825n
Frazer, Sir James G.: *The Golden Bough*, 561, 562
Frederick the Great, clock of, 211
free association, *see* association(s) *s.v.*
freedom, 580, 581; as emotion, 310,
 311
Freeman, John, 183
Frei, Gebhard, 475; *Probleme der Parapsychologie: Gesammelte Aufsätze*, 475n
Freia, 444
frequency, 314, 315
Freud, Sigmund, 6, 132, 199, 337, 342, 354, 380, 381, 392, 471, 517, 534, 773; and Adler, 125-26, 127; on ambivalence in language, 443; J.'s answers to questions on, 438-40; on archaic remnants, 206, 227, 535; biological point of view, 440; on castration complex, 61; causal-reductive method of, 481; and causes of psychosis, 381; on censor, 222, 366, 367, 479, 480; on countertransference, 140; credulity of, 440; on death-instinct, 479; on determination, 430; on dream-interpretation, 84, 85, 187, 377; on ego-ideal, 480; on ego-instinct, 479; on hysteria, 369, 372, 375, 381, 388; on Id, 61, 62, 128, 131, 480; on incest-wish, 91; and instincts, 658; on introverted type, 218; and Jung: analysis of Jung's dream, 213-15; —, collaboration, 125, 354; —, loss of friendship, 214; —, disagreement, 125, 483; on Leonardo da Vinci, 658; materialism of, 440; and memories, 258; negative, reductive attitude of, 479; neurosis theory of, 425, 652; and "nothing but" explanation, 277, 479; and objective side, 160; on obsessional neurosis, 388; on Oedipus complex, 535, 658; one-sidedness of his views, 438; on pleasure principle, 479; on pre-conscious, 57; on primitive mind, 562; and psychoanalysis, 478; psychology, 126; and religion, 635; on repression, 188, 478, 479; scientific materialism of, 479; sectarianism of, 523; and sex, exclusive interest, 215; and shadow, 828; static view of, 62; on subconscious, 377; on super-ego, 480; three-dimensional, 59; totem and taboo theory, 440; on transference, 136, 141, 151, 544; on unconscious, 10, 61, 62, 124, 127, 128, 263, 515
 WORKS: "Five Lectures on Psychoanalysis," 428n; "Fragment of an Analysis of a Case of Hysteria," 382n; *The Freud/Jung Letters*, *see* Jung: WORKS; *The Interpretation of Dreams*, 354, 361n; "Notes upon a Case of Obsessional Neurosis," 433n; "On Dreams," 361n; J.'s report, 361-68; "An Outline of Psychoanalysis," 535n; preface to Stekel, *Nervöse Angstzustände und ihre Behandlung*, 390n; (with Breuer) *Studies on Hysteria*, 378&n, 430; "Three Essays on the Theory of Sexuality," 382n; *Totem and Taboo*, 562; *Über Psychoanalyse*, 428; *Zur Psychopathologie des Alltagslebens*, J.'s review, 381-82
Freudlicher, —, 29
Freundlich, Jakob: *Deutsches Archiv für klinische Medizin*, 29n
Frey-Rohn, Liliane, 495
Fribourg, Bishop of, 270
Frobenius, Leo, 476
Froboese-Thiele, Felicia: *Träume—eine Quelle religiöser Erfahrung*, J.'s foreword, 700-701
Fromm, Erich, 634n, 702, 703; *Psychoanalysis and Religion*, 702n
Führer, *see* Hitler
function(s): collective, 453; con-

INDEX

- function(s) (*cont.*):
scious, subjective components of, 22; in consciousness, 12, 36; cross of, 17; differentiated, 351; ectopsychic, 12; endopsychic, 21, 22, 37; four, 28, 43, 57, 97-98, 122, 483, 712; inferior, 19-21, 98, 732; psychological, 16; rational, 13; of religious symbols, 244-52; subjective components of, 43; thinking, 12-14, 16, 17, 43, 219; -types, four, 219, 471, 534
- Fürst, Emma: "Statistische Untersuchungen über Wortassoziationen," J.'s abstract, 410-11
- Fürth, first German railway to, 308*n*
- future: historic, 281; unconscious concern with, 236
- G
- Game, Margaret, 3, 4
- Ganser's symptom, 415, 416
- gas, poison, 567
- Gaul, 108
- Gayot de Pitaval, François, 397&*n*
- Geber (Jabir ibn Hayyan) 747
- Gemütlichkeit*, 48
- genitals, suspension by, 445, 446
- George, St., 676
- Germany/German(s), 48, 161, 164, 569, 573, 574, 596, 597, 600; and collective guilt, 715; France and, *see* France *s.v.*; inferiority complex of, 604, 605, 607; language, 14, 15, 30, 87, 136, 176; national character of, 603; Nazis in, *see* Nazism; philosophy, 62; and prejudice, 241; primitivity of, 254; psychology, *see* psychology *s.v.*; sentimentality of, 47, 152; southern, 121; S.S. in, 580, 601; and triadic mandalas, 715; *see also* National Socialism
- Gerry, Peggy, 692*n*
- Gerster, Georg, 626*n*
- ghosts, 319, 328; explanation of, 326; primitive fear of, 318, 319; *sel-*
elteni, Elgonyi and, 318; stories, 318, 319, 326-28; as symbol, 328
- Gilbert, J. Allen, 767*n*; "The Curse of Intellect" (unpublished), J.'s preface, 767
- Gilgamesh, *see* Babylon *s.v.* Gilgamesh Epic
- Gilli, Gertrud: *Der dunkle Bruder*, J.'s foreword, 776-78; "C. G. Jung in seiner Handschrift," 776*n*
- Glaphyra, 100-101
- Glauber, Johann: *De Elia Artista*, 676
- Glover, A.S.B., 589*n*, 673*n*, 679*n*
- Glover, Edward: *Freud or Jung*, 706
- gnosis, 730; of empirical method, 669
- Gnosius, Dominicus: *Hermetis Trismegisti Tractatus vere Aureus de Lapide philosophici secreto*, 189*n*
- Gnosticism, 280, 621, 651-53, 663; and assimilation, 672, 827; and collective unconscious, 652, 664; and evil, 727; father in, "devoid of consciousness," 653; and Holy Ghost as feminine, 99; in John's Gospel, 652, 686, 727; Jung considered as, 663, 664, 666, 727, 728, 730; morality, 720; "philosophoumena" of, 668; psychological significance of, 671, 826-28; and shadow (of Christ), cut off, 716, 722
- Goclenius, Rodolphus: *Uranoscopiae, chiroscopiae, metoposcopiae*, 820&*n*
- God: as Begetter, 156; belief in, Jung's own, 706; child of, 279; compensating, 678; as *complexio oppositorum*, *see* *complexio oppositorum*; devil and, *see* devil *s.v.*; evil principle in, 709, 710, 712, 713, 723; fear of, 206, 279; feminine counterpart, 733; and Godhead, 715; help of the lonely, 286; incarnation of, 687; metaphysical, 668; of Old and New Testaments, 679, 680, 729; the one who made the sun (St. Augustine), 10, 288; pneuma of, 689; self as, 621; speaks

INDEX

- through dreams and visions, 262, 263; as *summum bonum*, 688, 726, 733, 736, 737; a symbol of symbols, 283; is terrible, 289; two aspects/ambivalence/paradox of, 682–84, 686, 688, 690, 691, 709, 710, 740, 741; two sons of, 689; as unknown primal cause, 646; will of, 719, 720, 724, 725, 737
- god(s): dying, 239; —, and resurrected, 694; psychopompic, 122; of Spring, sacrifice of, 446; sun-, 121; turned into philosophical ideas, 316; unconscious need for, 278
- god-almightiness, 728
- Godet, E., *see* Jung: WORKS *s.v.* *Phénomènes occultes*
- godfather and godmother, 156, 157
- Godhead, priest in, 274
- God-image, 706; amoral, 743; archaic, 155; archetypal, 659, 667, 743; as autonomous psychic content, 666; evolution of, 741; in man, 690; as symbol of the self, 659; two sides of, 682; in the unconscious, 669
- Godlikeness, 646
- god-man, 238, 239, 247; Christ as, 693, 695; disappearance of, into unconscious, 261
- Goerwitz, E. F., *see under* Kant, I.
- Goethe, J. W. von, 30; *Egmont*, Klärchen's song, 446*n*; *Faust*, 241, 318, 546, 587*n*; —, Aegean festival, 748, 749; —, and alchemy, 748–50; —, axiom of Maria in, 749; —, Mephistopheles, 748, 749
- gold, 118
- Goldbrunner, Josef, 707, 708; *Individuation*, 707
- Golden Age, 245;
- good and evil, 620, 689, 708, 709, 716, 731; beyond good and evil, 731; —, Christ as, *see* Christ; in quaternity, 717; relative, 717, 733
- good and *ousia*, identification, 709
- goodness, an individual acquisition, 601
- Görres, Johan Joseph von, 294; *Die christliche Mystik*, 294; *Emanuel Swedenborg, seine Visionen und sein Verhältnis zur Kirche*, 294
- gospel, everlasting/*evangelium aeternum*, 688&n
- “Gospel of Truth” (Gnostic), 671, 826
- Graham, Billy, 638*n*
- Grail, Holy, 678, 742, 798; and spear, 118, 120
- graphology, 77
- Gray, Sidney, 3
- Great War, 46, 69, 163
- Greece/Greek: essence and spirit of, 239; gods, 248; language, 82; medicine in, 103; mythology, 40, 118, 472; philosophy, 214
- greed: egotism and, 612
- Grenfell, Bernard P., and Arthur S. Hunt: *New Sayings of Jesus and Fragment of a Lost Gospel*, 122*n*
- Grimm brothers (Jacob, Wilhelm): *Fairy Tales*, 103
- Groddeck, Georg, 480
- group(s): formations, 570, 571; and psychotherapeutic method, 609, 610
- Guild of Pastoral Psychology (London), 265
- Guillaume de Digulleville, 99; *Pèlerinage de l'âme de Jésus Christ*, 99
- guilt, in individuation, 451, 453
- Gurney, Edmund, F.W.H. Myers, and Frank Podmore: *Phantasms of the Living*, 296

H

- Hades, 109
- Hadfield, J. A., 1, 25, 36, 169
- Haggard, H. Rider: anima motif in, 545, 546; *She*, 201, 545, 546
- Hall, G. Stanley, 172
- hallucinations, 298, 389, 461; hypnagogic, 325; olfactory, 321, 326; verbal, 312; *see also* voices

INDEX

- Haloa festival, 121n
Hamelin, Pied Piper of, 593
hands, and character, 820
Hans, Clever, 377&n
Harding, M. Esther, 474; *Psychic Energy*, J.'s foreword, 469-70; *The Way of All Women*, 474n; —, J.'s foreword, 807-10; *Woman's Mysteries*, 474n; —, J.'s foreword, 518-20
Harling, Ann, 283
Harrison, Jane E.: *Prolegomena to the Study of Greek Religion*, 121n
Hartenberg, P.: "Principe d'une physiognomie scientifique," 421n
Hartmann, Eduard von, 62, 439, 560, 771; on "divine Absolute," 477, 515
Harvard Psychological Clinic, 269n
Harvard University, 564&n
Hasidic, 279, 675
Hastings, James: *Encyclopedia of Religion and Ethics*, 648
Hauffe, Friederike, clairvoyante of Prévorst, 294, 295
haunted house, 320-26, 328
Havet, J., 606n
head, abstract existence of, 310
healing the "split," 253-64
heart: and memory, 310; thinking in, 10
hebephrenic fantasies, 389
Hecate, 122
Hegel, G.W.F., 515, 772
Helena, and Simon Magus, 545
Helios, and Elias/Elijah, 674
hellebore, lapis as, 722
Hellpach, Willy: *Grundlinien einer Psychologie der Hysterie*, J.'s review, 369-73
Helsdingen, R. J. van: "Beelden uit het onbewuste," J.'s foreword, 530, 531
Helvetius: "Vitulus aureus," in *Musaeum hermeticum*, 676
Hendy, B. D., 33
Hephaestus, 749
Heraclitus, on enantiodromia, 711
Herakles, 112
heresy, 669
heretics, religious geniuses as, 684
Hermann, —: "Gefühlsbetonte Komplexe in Seelenleben des Kindes, im Alltagsleben und im Wahnsinn," J.'s abstract, 403
Hermas: *The Shepherd*, 115, 116
Hermes Trismegistus: as Idris, 676; *Tractatus aureus*, 286
Hermetic philosophy, 232, 672, 690, 751, 828
hero: as archetype, 232; and conquest of death, 694; -dragon conflict, 105, 111, 231, 238; and dual mother motif, 658; identical with dragon, 92; identification with, 238; motif, 38, 91, 92; myth, 102, 238
Herod the Great, 777
Herodotus, 121&n
Herrnhuter Brüdergemeinde, 681n
hetaira, transformation into, 674, 677
Heyer, Gustav R., 517, 773; *The Organism of the Mind*, 127n; *Der Organismus der Seele*, 794; —, J.'s review, 793; *Praktische Seelenheilkunde*, J.'s review, 794-96
Heyer, Lucy, 796
hierosgamos: 120, 121n; of Homunculus and Galatea, 749; of Spiritus Sanctus and baptismal water, 158
Hilarius, 296
Hildegard of Bingen: Codex Lucca, 516; visions of, 516
Hillman, James, ed.: *Studies in Jungian Thought*, 487n
Himalayas, 153
Hindu(-ism), 97, 185, 667; lingam, 249, 250; literature, 67, 68; psychology, 11
Hippolytus, 730, 827; *Elenchos*, 653n, 671, 827
Hitler, Adolf/the Führer, 544, 576, 578, 595, 596, 602, 604, 605; as hysteric, 596, 604; as incarnation,

INDEX

- 575; like Mohammed, 281; and *pseudologia phantastica*, 604; psychological effect of, 607
- Hitlerism, 164
- Hitschmann, Eduard: *Freuds Neurosenlehre*, J.'s review, 422
- Hoare, Sir Samuel, later Viscount Templewood, 576&n
- Hoche, Alfred E., 386; *Handbuch der gerichtlichen Psychiatrie*, 386n
- Hoffman, Michael L., 438&n
- Hoffmann, Ernst Theodor Wilhelm: "The Golden Pot," 327&n, 525&n
- Holy Communion, 273, 281
- Holy Ghost/Spirit, 679-91; as Christ's father, *see* Christ *s.v.*; as *complexio oppositorum*, 689; as feminine, in Gnosticism, 99; identification with, 735; invocation of, 681; as psychic experience, 690; as revolutionary, 685; as transcendental fact, 682; two aspects of, 685; and union of opposites, 689, 691
- Holy Roman Empire, 576
- Home, Mr., spiritualistic medium, 299, 300
- Homeric age, 10
- homo interior*, Christ as, 695
- homo sapiens*, 215
- homosexuality and law in Germany, 382
- Honegger, Johann Jakob, 426&n
- Hopkins, W., 289, 290
- Horst, Georg Conrad, 340&n
- Horton, —, 680, 685, 686
- Horus, 185; four sons of, 717, 732
- Hosea, 685, 720, 724
- Hottentots, 158
- Howe, Eric Graham, 27, 28, 58-60, 62
- Hubert, Henri, and M. Mauss: *Mélanges d'histoire des religions*, 38&n
- Hull, R.F.C., 183, 449n
- human mind, medical approach to, 354
- humanities and psychology of neuroses, 357
- Humbaba, *see* Babylon *s.v.* Gilgamesh Epic
- Hume, David, 772
- Hungarian uprising, 636
- Hunt, Arthur S., *see under* Grenfell, B. P.
- Huxley, Aldous, 638n
- hydrogen bomb, *see* bomb(s)
- hygiene, psychic, 310
- Hyious tou anthropou*/Son of Man, 828
- Hyliaster, *see* Paracelsus
- hypnosis, 295, 303, 379; movement, 377; and rapport, 143, 144; and suggestion method, 699
- hypnotic: methods of treatment, 215, 378; sleep, 379
- hypnotism, 339, 340, 515; forensic significance of, 378; forms and techniques of, 377; mass, 601
- hypothesis, fulfilment/living of, 280, 281
- hysteria, 58; aetiology, 374; anaesthesia in, 388; and association tests, 353; in childhood, 374; complex in, 410; differential diagnosis, 374; dissociation in, 100; among mediums, 302; a "metaphysical problem," 465; psychic symptoms in, 374; psychogenesis, 374, 388; psychology of, 369; riddle of, 369; root phenomena of, 372; sexual trauma theory, 478; sociological and historical aspects, 372; theory, 370; treatment for, 375
- hysterical: anaesthesia, 187; choreic affections, 374; disturbance of sensation, 371; hyperaesthesias, 371; intellect, 371; pain, 27; pain-apraxia, 371; paralysis, 371, 374; psychogenesis of symptom, 388, 478
- hysterics: analysis of, 430, 431; and lies, 197; spontaneous phenomena in, 303

INDEX

- I
- Iamblichus: *Vita Pythagorica*, 674
- Ibsen, Henrik: *Lady from the Sea*, 159
- I Ching*, trans. Wilhelm/Baynes, 69*n*
- Ichthys/fish, Christ as, *see* Christ icons, 181
- "Id," *see* Freud *s.v.*
- idea(s): association of, 354; as entity, 309; flight of, 351; as golden vessels, 310; mythological, essentially real, 309; as phenomenon, 309; symbolic, 248, 249; unconscious, 303; universal, 309–11
- identity, psychic, 194&*n*, 205
- idols, reason for, 181
- Idris, 676
- Ignatius Loyola: *Exercitia Spiritualia*, 681, 686, 707&*n*; vision of *serpens oculatus*, 683
- image(s): parental, 156, 157, 159; primordial, 39, 228
- imagination: active, *see* active imagination; *a priori* categories of, 38; pathological effects of, 380
- Imago: Zeitschrift für Anwendung der Psychoanalyse auf die Geisteswissenschaften*, 425*n*
- imitatio Christi*, *see* Christ/Jesus *s.v.*
- imitation, 452, 453
- "imitative illnesses," 377
- immortality, 288, 309, 310; magic herb of, 107; psychology of belief in, 309; and realization of self, 694; of soul, 319
- imps, complexes as, 532
- incarnation, 669; further, 734; incompleteness of, 729, 734; and individuation, 719; as integration of unconscious, 736
- incest: complex, *see* complex *s.v.*; among Hottentots, 158; wish, 91, 94
- India, 45, 68; castes in, 157; and loss of old culture, 743; performance of rites in, 273; *see also* Hindu(-ism)
- Indian Journal of Psychotherapy*, J.'s foreword, 801
- individual: change to goodness in, 601, 602; collectivization of, 216; and group formation, 571; need for change in, 261
- individuality, 453, 493
- individuation, 123, 166, 351, 618, 675, 690, 701, 705; and adaptation, 451, 452; and collectivity, 452–54; a dialectical process, 665; drive to, 505; guilt in, 451, 452; inescapable, 727; interpretation of symbols in, 259; as life in God, 719; and problem of opposites, 493; as salvation/redemption, 736; union of conscious and unconscious in, 622
- Indomalaysia, 530
- Indra, 443
- infans mercurialis*, 591
- infection, moral and mental, 245
- inflation, 573; psychotherapist and, 154
- influx divinus*, 735
- initiation(s): and baptism, 116, 156; doctrines taught at, 233, 234; rites, 157
- insanity, 337, 350, 379; *see also* psychosis; schizophrenia
- insight, scientific, 544
- insomnia, J.'s own, 322, 323
- instinct(s): animal, 234; atrophy of, 659; language of, 209; loss of, 658; lost contact with consciousness, 244
- Institute of Medical Psychology (The Tavistock Clinic), J.'s lectures to, 3, 566*n*
- insulation, autoerotic, 149
- integration: ethical aspect of, 621; of personality, 617; of unconscious contents, 606, 613, 618
- intellect: incapable of understanding ritual, 271; murderous, 279; and neurosis, 284
- intellectual(s), 328; rationalist, 262
- intelligence testing, 384
- intercessio: divina*, 157; *sacerdotis*, 157

INDEX

- International Congress for Psychiatry, Amsterdam, 1907, J.'s report, 404-5
International Journal of Parapsychology, 510
International Psychoanalytic Association, 423&n, 606n
interpretation, and emotional value, 260
introjection, 725
introspection, 241
introversion, 38, 217, 483, 534; in dementia praecox, 417, 418
intuition, 14-16, 43, 56; as fourth dimension, 28; and interpretation of symbols, 251; irrational, 219; and nose, link, 326, 327; as perception, 15, 219; in physics, 251; subliminal, 326
intuitive type, 19
invasion(s), 43; and affects, 32, 33; and artistic inspiration, 34; as endopsychic factor, 24
invent, etymology of, 239
inventions, and mythological anticipations, 39
invisibles, 312, 314-16
ions/ionization, and mediums, 660
Irenaeus, 716; *Adversus haereses*, 716n
Irmingier, H., 645n
Iron Curtain, 244-45
Ishtar, in Gilgamesh Epic, 106-7
Isis: cult, 554; as feminine intercession, 734; mysteries, 121; and Ra, 102, 103n
Islam, 607, 667; and Elijah (Ilyās), 675; and Elijah (Khidr/al-Khadir), *see* Khidr; new, 281
Isserlin, Max: "Die diagnostische Bedeutung der Assoziationsver-
suche," 403
Italy, 161, 569; conquest of Ethiopia, 576n; tiled roofs, 118
Ixion, 40, 95
- J
- J. S., J.'s memorial to, 757
Jacob, in fight with angel, 705
Jacob, St., lazar-house (leprosy), and battle of 1444, 87, 91, 102
Jacobi, Jolande, 455, 474, 606n, 811n; *Complex/Archetype/Symbol*, 96n, 229n, 474n; —, J.'s foreword, 532-33; *Paracelsus: Selected Writings*, J.'s foreword, 784, 785; *The Psychology of C. G. Jung*, 455, 474n, 613n; —, J.'s foreword, 467-68
Jaffé, Aniela, 327, 825n; *Apparitions and Precognition*, 327&n; —, J.'s foreword, 327-29; "Bilder und Symbole aus E.T.A. Hoffmanns Märchen *Der Goldene Topf*," 327n, 525&n
Jahrbuch für psychoanalytische und psychopathologische Forschungen (ed. Jung), 125n, 129, 392&n, 398n, 436, 551n
James, William, 25&n, 205, 209; on unconscious psyche, 477; *Varieties of Religious Experience*, 577
James-Lange theory of affect, 25, 33
Janet, Pierre, 67, 74, 187, 222, 244, 341, 388, 439, 471, 477, 515, 773; *fonction du réel*, 12, 520; on "idées fixes," 477; on obsessions, 477; on "partie supérieure" and "partie inférieure" of a function, 477; "Le renversement d'orientation ou l'allochirie des représentations," 421
Japanese: and earthquakes, 33&n; Government, 69
Java, 145, 178
Jena, 287
Jerusalem, 107
Jesuit(s): and psychotherapy, 269, 287; theologian, 729, 740
Jews, 162, 246, 665; complexes in, *see* complexes *s.v.*; and consultation of rabbi for psychological troubles, 268; in Germany, 573, 600, 605; and tradition of Elias, 231; *see also* Judaism
Joachim of Flora, 678, 688&n
Joan of Arc, Maid of Orleans, 299

INDEX

- Job, 680, 741; God/Yahweh of, 669, 718, 719, 721, 742; and individuation, 718
- John the Baptist, St., 108, 673
- John Chrysostom, 674&n
- John the Evangelist, St., "Gnostic" gospel of, 652, 686
- Jonah, and whale, 592, 674
- Jones, Ernest, 399n, 485
- Jordan, Pascual, 473
- Josephus, Flavius, 107, 777; *De bello Judaico/The Jewish War*, 107n, 694n, 777n
- Judaism: God in, 703; medieval, and Kabbala, 672, 828; *see also* Jews
- Judas of Galilee, 777, 778; death of, 693
- JUNG, CARL GUSTAV:
- CASES IN SUMMARY (*in order of presentation, numbered for reference*):
- [1] Widow with hysteria, wrongly diagnosed as sarcomatosis of the spinal cord.—58
- [2] Man aged 40 suffering from vertigo, with dream-series.—78-82, 86-94, 96
- [3] Girl of 10 with mythological dreams, who gave her father a book of them for Christmas and died a year later.—96, 229-34, 239, 259
- [4] Schizophrenic woman who painted pictures to objectify her condition.—100-101
- [5] Young Frenchman whose depression began following journey to Spain and dream of Toledo cathedral.—112-23, 166
- [6] Young man with compulsion neurosis, living off a woman's savings, who wrote analysis of his case.—128-30
- [7] Woman doctor aged 58 whose previous analyst had shown no emotions.—139
- [8] Man who bought Egyptian sculpture of cat, illustrating projection of feminine image.—141-42
- [9] Lady forced to come to consultation by transference.—143
- [10] Girl of 24, born in Java. Before her three attempts to start analysis she had three dreams of a customs house at the frontier. Jung's own dream of her in castle tower showed his misplaced devaluation of her (sister of Case 30).—145-46, 150, 531n
- [11] American woman analyst threatened by her patient with a revolver, unable to accept her feelings as a woman.—147
- [12] Young artist who had difficulty in using active imagination.—169-71
- [13] University scientist who drank and was lonely; he recorded his own dream-series illustrating archetypal symbolism.—173-76, 285&nn, 538, 540
- [14] Woman in stupor, who remembered events under hypnosis.—197
- [15] Professor of philosophy and psychology with cancer phobia.—206, 242
- [16] Man trying to "get above himself" whose dream foreshadows his death in mountain accident.—207
- [17] Woman whose dreams foreshadowed attack on her by sexual pervert.—208
- [18] Man whose cause of neurosis was circumvented for ten years.—224-25
- [19] Professor who had vision repeated in old woodcut.—229, 540
- [20] Alcoholic cured temporarily by Oxford Group, sent to Jung after relapse.—242, 272

INDEX

- [21] Woman of the nobility who discussed her analysis with a Jesuit father-confessor.—269
- [22] Catholic lady from Rome who was helped back into full confession by Jung, after over-involvement with father-confessor.—271–72
- [23] Woman student of philosophy with father-transference to Jung.—277
- [24] Jewish girl with anxiety neurosis.—278–79
- [25] Somnambulistic girl.—309, 482
- [26] Boy aged 9 who stabbed his sister after a “little man” appeared to him.—343–44
- [27] Man who murdered his family; his wife, a member of a religious sect, instilled the criminal impulse into him.—344–45
- [28] 35-year-old female hysteric with respiratory disturbances.—430–31
- [29] 34-year-old female neurotic with fantasy of man suspended by genitals.—446
- [30] Woman, later treated by van Helsing, whose paintings reflect her childhood divided between Indomalaysia and Holland (sister of Case 10).—530–31
- [31] Seven-year-old son of unhappy marriage who put pictures of mandalas round his bed.—538
- WORKS: “The Aims of Psychotherapy,” 166*n*; *Aion*, 89*n*, 121*n*, 673, 678, 682*n*, 688*n*, 689*n*, 692*n*, 711*n*, 716*n*, 718, 732*n*, 736*n*, 742*n*, 825*n*; *Alchemical Studies*, 68*n*; “Answer to Job,” 681*n*, 689*n*, 702*n*, 705, 711&*n*, 717, 725, 729, 740; *The Archetypes and the Collective Unconscious*, 37*n*, 42*n*; “Archetypes of the Collective Unconscious,” 683*n*; “Associations d’idées familiales,” 420; *Aufsätze zur Zeitgeschichte*, 591*n*; “Beiträge zur Symbolik,” untraced lecture at Weimar Congress, Rank’s abstract, 446*n*; “Blick in die Verbrecherseele,” 343*n*; “Brother Klaus,” 39*n*, 99*n*, 683*n*; “A Case of Hysterical Stupor in a Prisoner in Detention,” 415*n*; *Civilization in Transition*, 47*n*; *Collected Papers on Analytical Psychology*, 459*n*; “Commentary on ‘The Secret of the Golden Flower,’” 166*n*, 179*n*; “The Complications of American Psychology,” 465*n*, 552*n*; “Concerning Mandala Symbolism,” 145*n*, 179*n*, 525*n*, 538*n*, 577*n*; “Concerning Psychoanalysis,” 427*n*; “Concerning Rebirth,” 525*n*, 556*n*, 675*n*; “The Content of the Psychoses,” 354*n*; *Contributions to Analytical Psychology*, 459*n*, 623*n*; *Diagnostische Assoziationsstudien*, 398, 400; “Dream Symbols of the Process of Individuation,” 67*n*; *Essays on Contemporary Events*, 591*n*; *Experimental Researches*, 48*n*; “Ein Fall von hysterischem Stupor bei einer Untersuchungsgefangenen,” 415; “The Familial Constellations,” 74*n*; “Flying Saucers: A Modern Myth,” 631*n*, 715*n*; Foreword to *White’s God and the Unconscious*, 474; *The Freud/Jung Letters*, 333*nn*, 335*n*, 339*n*, 375*n*, 376*n*, 377*nn*, 380*n*, 381*n*, 383*n*, 386*n*, 387*n*, 388*n*, 392*n*, 398*n*, 406*n*, 420*n*, 422*n*, 423*nn*, 426*n*, 427*n*, 430*n*, 441, 443*n*, 551*n*, 552*n*, 761*n*; “Further Investigations on the Galvanic Phenomenon and Respiration in Normal and Insane Individuals” (with Ricksher), 27*n*; “General Aspects of Dream Psychology,” 78*n*, 459*n*; *Gestaltungen des Unbewussten*, 327*n*, 825*n*; “Herisau lecture,” 441;

INDEX

- JUNG, CARL GUSTAV: WORKS (*cont.*):
L'Homme à la découverte de son âme, 123ⁿ, 613ⁿ; "Instinct and the Unconscious," 459ⁿ, 535ⁿ; *The Interpretation of Nature and the Psyche* (with Pauli), 473ⁿ; *Letters*, ed. G. Adler, 285ⁿ, 312ⁿ, 494ⁿ, 502ⁿ, 561ⁿ, 616ⁿ, 673ⁿ, 679ⁿ, 702ⁿ, 762ⁿ, 767ⁿ, 773ⁿ, 788ⁿ, 789ⁿ; *Man and His Symbols* (with von Franz et al.), 183; *Memories, Dreams, Reflections*, 214ⁿ, 278ⁿ, 361, 554ⁿ, 798ⁿ; "Mind and Earth," 552ⁿ; *Ein Moderner Mythos*, 631; *Modern Man in Search of a Soul*, 589ⁿ; *Mysterium Coniunctionis*, 545ⁿ, 650, 683ⁿ, 825ⁿ; *Naturerklärung und Psyche* (with Pauli), 494ⁿ; "New Paths in Psychology," 427ⁿ; "Le nuove vedute della psicologia criminale," 411; "On the Importance of the Unconscious in Psychopathology," 70ⁿ; "On the Nature of Dreams," 78ⁿ, 460; "On the Nature of the Psyche," 501ⁿ, 683ⁿ, 705ⁿ; "On the Practical Use of Dream Analysis," 78ⁿ; "On Psychic Energy," 459ⁿ; "On the Psychogenesis of Schizophrenia," 69ⁿ; "On Psychological Understanding," 70ⁿ; "On the Psychology and Pathology of So-called Occult Phenomena," 309ⁿ; *Paracelsica*, 753ⁿ; "Paracelsus as a Spiritual Phenomenon," 462ⁿ; *Phénomènes occultes*, trans. E. Godet and Y. Le Lay, 309ⁿ; "The Phenomenology of the Spirit in Fairytales," 649, 732ⁿ; "The Philosophical Tree," 529, 677ⁿ; *The Practice of Psychotherapy*, 66ⁿ; *Il problema dell'inconscio nella psicologia moderna*, trans. A. Vita and G. Bollea, 559ⁿ; *The Process of Individuation*, 707ⁿ; *Psychiatric Studies*, 200ⁿ; "A Psychological Approach to the Dogma of the Trinity," 649, 711ⁿ; "The Psychological Diagnosis of Evidence," 307ⁿ; "Psychological Factors Determining Human Behaviour," 564ⁿ; "The Psychological Foundations of Belief in Spirits," 309ⁿ; 459ⁿ; *Psychological Types*, 12ⁿ, 13ⁿ, 14ⁿ, 17ⁿ, 43ⁿ, 89ⁿ, 115ⁿ, 166ⁿ, 613ⁿ, 623ⁿ, 690, 704, 761ⁿ; *Die Psychologie der Übertragung*, 613ⁿ, 753ⁿ; *Psychologie und Alchemie*, 753ⁿ, 825ⁿ; *Psychologie und Erziehung*, 613ⁿ; "Psychologie und Spiritismus," 312ⁿ; *Psychologische Abhandlungen*, 459, 525, 529, 558, 625, 649, 825; *Die psychologische Diagnose des Tatbestandes*, 411; *Psychology and Alchemy*, 11ⁿ, 67ⁿ, 99ⁿ, 121ⁿ, 122ⁿ, 167ⁿ, 171ⁿ, 174ⁿ, 175ⁿ, 285ⁿ, 516ⁿ, 538ⁿ, 711ⁿ, 722ⁿ, 775ⁿ, 798ⁿ, 799ⁿ; "Psychology and Literature," 39ⁿ, 525ⁿ; *Psychology and Religion*, 11ⁿ, 39ⁿ, 613ⁿ; "The Psychology of Dementia Praecox," 349, 354, 376ⁿ, 406; "The Psychology of Dictatorship," 566ⁿ; "The Psychology of Eastern Meditation," 650ⁿ, 739ⁿ; "The Psychology of the Transference," 154ⁿ, 650, 748ⁿ, 797ⁿ, 798ⁿ, 800ⁿ; *Psychology of the Unconscious*, 38ⁿ, 355, 459ⁿ, 552ⁿ, 697ⁿ, 724; "Psychophysical Investigations with the Galvanometer and Pneumograph in Normal and Insane Individuals" (with Peterson), 27ⁿ; "Psychotherapy Today," 269ⁿ; "The Reaction-time Ratio in the Association Experiment," 303; "The Realities of Practical Psychotherapy," 11ⁿ, 145ⁿ, 531ⁿ, 578ⁿ; "The Relations between the Ego and the Unconscious," 613ⁿ; "A Review of the Complex Theory," 460; "Richard Wilhelm: In Memoriam," 553ⁿ; "The Role of the Unconscious," 163ⁿ, 465ⁿ, 573ⁿ; *The Secret of the Golden Flower* (with Wilhelm), 753ⁿ; *Seelenprobleme der*

INDEX

- Gegenwart*, 825*n*; forewords, 558–60; *VII Sermones ad Mortuos*, 663*n*; “The Significance of the Father in the Destiny of the Individual,” 74*n*; “The Soul and Death,” 309*n*; “The Spirit Mercurius,” 649, 732*nn*; *The Structure and Dynamics of the Psyche*, 42*n*, 109*n*; “The Structure of the Unconscious,” 449*n*; *Studies in Word Association*, 48*n*; “A Study in the Process of Individuation,” 166*n*, 525*n*, 577*n*; *Symbolik des Geistes*, 753*n*, 825*n*; *Symbols of Transformation*, 10*n*, 38*n*, 42*n*, 91*n*, 105*n*, 117*n*, 121*n*, 355, 441, 446*n*, 724; “Synchronicity: An Acausal Connecting Principle,” 34*n*, 477*n*, 494*n*, 511; “The Theory of Psychoanalysis,” 436*n*, 535*n*; “The Therapeutic Value of Abreaction,” 69*n*; “The Transcendent Function,” 449*n*, 690*n*; “Transformation Symbolism in the Mass,” 735*n*; “Traumsymbole des Individuationsprozesses,” 67*n*; *Two Essays on Analytical Psychology*, 49*n*, 72*n*, 89*n*, 155*n*, 160*n*, 166*n*, 277*n*, 579*n*, 623*n*, 719; *Über die Energetik der Seele*, 825*n*; *Über psychische Energetik und das Wesen der Träume*, 613*n*; *Über die Psychologie des Unbewussten*, 613*n*; “Versuch einer Darstellung der psychoanalytischen Theorie,” 436*n*; “Von den Wurzeln des Bewusstseins,” 825*n*; *Wandlungen und Symbole der Libido*, 354*n*, 459, 552, 562*n*, 697*n*; *Wirklichkeit der Seele*, 825*n*; “Wotan,” 164*n*, 577*n*, 600*n*; “Zur Umerziehung des deutschen Volkes,” 599*n*; ed., see also *Jahrbuch für psychoanalytische und psychopathologische Forschungen*
- Jung Codex, *see* CODICES
- Jung, C. G., Institute for Analytical Psychology, Zurich, 606&n; J.’s address at founding of, 471–76; address on presentation of J. Codex, 671&n, 826&n; foreword to first volume of *Studies*, 487–88
- Jung, Emma, 768, 825*n*; “Ein Beitrag zum Problem des Animus”/trans. Cary F. Baynes, “On the Nature of the Animus,” 768*n*
- Jupiter, planet, 67
- jus primae noctis*, 159
- justification by faith, 719
- “Just So Story,” 230, 504, 506

K

- Kabbala, 652, 672, 736, 828
- Kankeleit, Otto: *Das Unbewusste als Keimstätte des Schöpferischen*, J.’s foreword and contribution, 786–87
- Kant, Immanuel, 7, 62, 213, 299, 318, 772; *Anthropologie in pragmatischer Hinsicht*, 7*n*; and anthropology, 515; *Critique of Pure Reason*, 706; *Dreams of a Spirit-Seer*, trans. E. F. Goerwitz, 297*n*, 318*n*; on Swedenborg, 297–99; psychology of, 379
- Kardec, Allan: *Buch der Medien*, 304
- katabasis, 38, 120
- Katzaroff, Dimitre: “Expériences sur le rôle de la récitation comme facteur de la mémorisation,” 421*n*
- Kepler, Johann: astronomy of, and archetypal triad, 473
- Keplerbund, 427–29
- Kerényi, Karl, 472, 485, 529
- Kerner, Justinus, 201, 294, 340, 775; *Blätter aus Prevorst*, 200&n; *Die Geschichte des Thomas Ignaz Martin*, 299*n*; *The Somnambulant Tables/Die somnambulen Tische*, 296&n
- kerygmatics, 602
- Kesselring, Max, 427–29
- key: in dream of Toledo, 122; and mysteries, 121

INDEX

- Keyhoe, Donald E., 626*n*; J.'s letter to, 632-33; *Flying Saucers from Outer Space*, 627*n*
- Keyserling, Count Hermann, 663; "Begegnungen mit der Psychoanalyse," 663*n*
- Khidr/Al-Khadir, 556; Elijah and, 675-77
- Khunrath, Heinrich, 751
- Kingdom of God, on earth, 245
- Kirsch, James, 692*n*
- Kitchin, Derek, 265, 287
- Kleist, Karl: *Untersuchungen zur Kenntnis der psychomotorischen Bewegungsstörungen bei Geistkranken*, J.'s review, 382
- Knapp, Albert, 376; *Die polyneuritischen Psychosen*, J.'s review, 378
- Koenig-Fachsenfeld, Olga von: *Wandlungen des Traumproblems von der Romantik bis zur Gegenwart*, J.'s foreword, 773-75
- Kolb, Eugen, 604
- Kopp, Hermann: *Die Alchemie in älterer und neuerer Zeit*, 676
- Korrespondenzblatt der internationalen psychoanalytischen Vereinigung (Bulletin)*, 423*n*
- Kraepelin, Emil, 379; diagnostics of, 385
- Krafft-Ebing, Richard von: case of servant-girl aged 24 with hallucinations, 298; *Lehrbuch der Psychiatrie/Textbook of Insanity*, 298*n*
- Kranefeldt, W. M., 517, 768, 773, 825*n*; "Ewige Analyse," 768*n*; "Der Gegensatz von Sinn und Rhythmus in seelischen Geschehen," 768*n*; "'Komplex' und Mythos," 558*n*; *Secret Ways of the Mind*, 127*n*, 517*n*
- Kretschmer, Ernst, 639
- "Kreuzlingen episode," in Freud/Jung relationship, 430*n*
- Kundalini*, see yoga *s.v.*
- Künkel, Fritz, 312*n*
- L
- labour camps in Russia, 665
- Labour Party, 579
- Lachat, Père William: J.'s letter to, 679-91; *La Réception et l'action du Saint-Esprit dans la vie personnelle et communautaire*, 679*n*
- Ladame, —: "L'Association des idées et son utilisation comme méthode d'examen dans les maladies mentales," 412; review of J.'s *Psychologie der Dementia praecox*, 412
- Laforge, René, 673*n*
- lamaism, mandalas of, 181, 516, 578
- Lang, Josef, 825*n*
- Lange, C. G., 25*n*
- Lange, Wilhelm, 336; *Hölderlin: eine Pathographie*, 336*n*
- language, history of, 443
- Lao-tzu: "high stands on low," 233; *Tao-te-ching*, 539*n*
- lapis*: as *alexipharmacum*, 722; and artifex, 722&*n*; exilis, 798; *noster*, 775; *philosophorum*, symbolism of, 753; *semel factus*, 722
- La Rocque, François de, 575*n*
- Laszlo, Violet S. de: *Psyche and Symbol*, J.'s foreword, 537-42
- Latin spirit, 47
- League of Nations, 578
- "least of your brethren," 280
- Le Bon, Gustave: *The Crowd: A Study of the Popular Mind*, 138, 648
- Leibniz, G. W., 62, 771; *Nouveaux Essais sur l'entendement humain*, 9*n*; "petites perceptions," 305, 477, 515
- Leipzig, 78*n*, 86, 87, 89, 94
- Le Lay, Yves, see Jung, C. G., WORKS: *Phénomènes occultes*
- Lemaître, A.: "Un nouveau cycle somnambulique de Mlle. Smith," 421*n*
- Leo, zodiacal sign, 121
- Leroy, E.-Bernard: "Escroquerie et hypnose," 421*n*

INDEX

- Leslie, Desmond, 627ⁿ
Levi, Herta, 820ⁿ
levitation, 300
Lévy-Bruhl, Lucien: *How Natives Think*, 42ⁿ; on "l'état prélogique," 562; on *participation mystique*, 42, 194&ⁿ, 205; see also *représentations collectives*
Lexicon der Paedagogik, 477ⁿ
liberation, 635
libido: and adaptation, 450; -fixations, 480; Freud's concept, 480; infantile fixation of, 124; lion and snake as symbols of, 444
Liébeault, Auguste Ambroise, 340&ⁿ
Liepmann, H. K., 376
life: after death, 287, 288, 294; banal, 274; divine drama of, 274, 275; meaningful, 275; meaning of, 246, 263; rules of, 625; second half of, 315, 485; symbolic, 282; too rational, 274
light, wave and particle theory of, 33, 34ⁿ
light-bringer, Christ as, 671, 826
lightning, 628
lingam as symbol, 249, 250
Lippmann, E. O. von: *Entstehung und Ausbreitung der Alchemie*, 747
Lipps, Theodor, 477
Locke, John, 9ⁿ
Lodge, Sir Oliver, 314
Löwenfeld, Leopold, 378&ⁿ; *Homosexualität und Strafgesetz*, J.'s review, 382; *Der Hypnotismus: Handbuch der Lehre von der Hypnose und der Suggestion*, 378&ⁿ; and H. Kurella, eds., *Grenzfragen des Nerven- und Seelenlebens*, 361ⁿ
Logos, 121, 731
Lombard, Emile: "Essai d'une classification des phénomènes de glosolalie," 420ⁿ
Lomer, George: *Liebe und Psychose*, J.'s review, 380
London, 70
loneliness, 276
lotus (padma), 578
Louis XIV, 574
love, and transference, 143
lubricum illud genus/"that slippery sex," 714&ⁿ
Lucifer, 732
lucus a non lucendo, 318
Luff, Mary C., 32
Luke, Gospel of, 133ⁿ
Lullius, Raymundus/Lull, Ramon, 238, 747, 797
lumen de lumine, 723
Luna, 180
Lutherans in Sweden, 281
lying/lies: doctor's telling of, 620; pathological/*pseudologia phantastica*, 596, 604
- M
- Mabbott, J. D., 744ⁿ
McCarthyism, 631
MacDonald, Ramsay, 579&ⁿ
McDougall, William, 69&ⁿ
MacIntyre, Alasdair, 744ⁿ
Mackenzie, Marion, 132
macula peccati, 687, 718, 723, 729
Madeleine, Mme., 377&ⁿ
Maeder, Alphonse: "À propos des symboles," 414; "Contributions à la psychopathologie de la vie quotidienne," J.'s abstract, 412; "Essai d'interprétation de quelques rêves," 413; "Nouvelles contributions à la psychopathologie de la vie quotidienne," J.'s abstract, 412, 421ⁿ; "Die Symbolik in den Legenden, Märchen, Gebräuchen und Träumen," J.'s abstract, 413; *Une voie nouvelle en psychologie*, J.'s abstract, 413, 414
magic: sexual, 92; today, 328
magnetism, animal, *see* animal *s.v.*
Mahaim Clinic, Cery, 761
Mahatmas, 153
Mahāyāna, mandala, 717, 739
Maidenek, concentration camp at, 599&ⁿ

INDEX

- male and female: as opposites, 714, 716; principle, 118–20, 122
- Malinine, M., with H. C. Puech and G. Quispel, eds., *Evangelium Veritatis*, 671*n*
- Malinowski, Bronislaw, 561*n*
- man: archaic, 228; dehumanization of, 593; governed by demon, 594; isolated in cosmos, 255; “is what he eats,” 598; modern, 205, 256; original, 280; scientific and inventive mind of, 260; as totality, 317
- mana, 240, 241, 715
- Mandaean(s), 676
- mandala(s), 178, 179, 537, 538, 577, 578; healing purpose of, 123; and individuation, 719; Lamaic, *see* Lamaism; Mahāyāna, 717; motif, 67*n*; of Rhodesia, prehistoric, 516; as rotating figure, 578; swastika as, 578; symbolism of, 178, 515; —, and God-image, 659; trinity and triad in, 714, 716
- Manget, J. J.: *Bibliotheca chemica curiosa*, 733*n*
- manic depression, 31, 351, 375, 385
- Manichaeism, 726
- manipura chakra, 67, 95
- mankind, as one individual, 244
- Mann, Thomas, 697*n*
- Marduk, spring-god in Babylonian myth, 105
- Maria, axiom of, and *proportio sesquialtertia*, 476
- Marie, A.: “Sur quelques troubles fonctionnels de l’audition chez certains débiles mentaux,” 421*n*
- Mark, St., 247
- marriage: Christian, 157, 809; compensatory character of, 476; cross-cousin, 473; heavenly, 299; horoscopes, 495, 502, 503; psychology of, 77; *quaternio*, 473
- Marseilles, 113*n*
- Marti, Fritz, 429&*n*
- Martin, P. W., 606*n*
- Martin, Thomas Ignaz, 299; *Die Geschichte des Thomas Ignaz Mar-*
tin, by J. Kerner, 299*n*
- Mary, Mother of God: Assumption of, 689, 713, 714, 742; *Assumptio Beatae Virginis*, 714, 731; as bride in bridal-chamber, 681&*n*, 742*n*; as Co-Redemptrix, 714, 731; Immaculate Conception/*conceptio immaculata*, 714, 738; and Marianic movement, 714; as *omnium gratiarum mediatrix*, 689; Protestant view of, 687; as *virgo terra*, 689
- Mary Magdalene, 692
- Mass, the: Host in, and Mithras cult, 270; as living mystery, 270; miracle of, 276
- mass(es): conversions, 602; danger of, 590; evil and, 601; hypnotism, 601; individual in, and unconscious compensation, 476; -mindedness, 605; phenomenon, demonic features in, 601; politics and, 564; psychology of, 161, 571, 586, 605; psychosis, 607; suggestion, 595, 596, 601, 602
- Mater Magna, 554
- materialism, 603*n*, 733, 734; and psychology, 523; scientific, 314, 463, 734; and spiritual devastation, 583
- matriarchal symbolism, 521
- matter, physical, 255
- Matthew, Book of, 231
- maturation, analysis as, 172
- Matuta, goddess of death, 91
- Mauss, M., *see under* Hubert, H.
- Maya, 464, 670
- Mead, G.R.S.: *The Gnostic John the Baptizer*, 694*n*
- mechanization, 370
- Mechtilde of Magdeburg, 444
- medicina catholica*, 699; lapis as, 722
- medicine: ancient Egyptian, *see* Egypt *s.v.*; ancient Greek, *see* Greek *s.v.*; and borrowing from other sciences, 357, 358; lack of psychological understanding, 355
- medicine-man, 285, 286, 570; ability to “smell,” 325; on dreams, 557

INDEX

- mediums, 294, 299, 301, 304-7, 313;
controls, 312; hysterical symptoms
among, 302; *see also* White, Betty
megalomania, 144
megaphone oratory, 601
Mehlich, Rose: *J. H. Fichtes Seelen-
lehre und ihre Beziehung zur Geg-
enwart*, J.'s foreword, 770-72
Meier, C. A., 472, 671, 826&n; *An-
tike Inkubation und moderne Psy-
chotherapie*, 487n
Meir, Rabbi, 674
melancholia, 31
Mellon, Paul and Mary, Collection,
747n
melothesiaie, 11n
memory(-ies): as function, 22; heal-
ing effect of, 258; infantile, recol-
lection of, 259
Menninger, Karl, 634n
mental disease/disturbance, 353; so-
cial definition of, 35
Menzel, reflection theory of, 628
Mephistopheles, *see* Goethe: *Faust*
Mercurius, 752; and Elijah legend,
676, 677; *Kyllenios*, 749; as Me-
phistopheles, 748; and Mithras,
676; and *serpens mercurialis*, 232,
722; and transformation, 748
Merlin, 742
Mesmer, Franz Anton, 295, 339, 340
mesmerism, 294, 339, 340
Mesolithic Age, 39
Mesopotamia, 109
Messina earthquake, 92&n
metaphysical: assertions, dishonesty
of, 737, 738; principle, amorality
of, 733
metaphysics: and archetypes, 519;
and science, 707, 708
meteors/meteorites, 307&n
method: analytical, 608; causal-re-
ductive, 478; comparative, 7; sci-
entific, 309; statistical, 319; teach-
ing of, 251
Métral, M.: "Expériences scolaires
sur la mémoire de l'orthographe,"
420n
Meyer, E.: *Die Ursachen der Geistes-
krankheiten*, J.'s review, 381
Meyer, Konrad Ferdinand, 336n;
periodic melancholia of, 336; *see
also under* Sadger
Michelsen, Johann: 429; *Ein Wort
an geistigen Adel deutscher Nation*,
429n
microbes, 262
microcosm, man as, 695, 696
Middle Ages, 67, 232; art in, 173;
dreams in, 66, 112, 236; and *jus
primae noctis*, 159; mythological
world of, 593; secret traditions in,
115, 120; *Weltanschauung* of, 115
Midrash, 688
Mieg, Joannes Fridericus: *De raptu
Eliae*, 674
migration, and dissemination of
mythological symbols, 553
Miller, Emanuel, 102
mind: archetypal, 45; basic conform-
ity of, 42; between death and birth,
95; growth to consciousness of,
241; history and phenomenology
of, 356; not born a *tabula rasa*,
540; original, 258, 259; structure
of, 36
Minerva, goddess, 111
miracle-stories, in Gospel, 693
Mishmar, *The Daily Guardian*, 604
misonieism, 192, 194
Mithras/Mithraism: Aion (key god)
in, 121; bells in, 270; bread stamped
with cross/divided into four, 270;
and Christianity, 115, 117; and
Elijah myth, 676, 677; killing of
bull in, 444; liturgy, star in, 695;
Roman army and, 554; Sol and,
676; Tauroktonos, 117; water/
springs in, 117, 270
Moebius/Möbius, Paul Julius, 336&n,
388; on hysterical symptom, 375,
388
Mohammed(-ans), 289
Moleschott, Jacob, 598
Moll, Albert, 341&n; *Der Hypnotis-
mus, mit Einschluss der Haupt-*

INDEX

- Moll, Albert (*cont.*):
 punkte der Psychotherapie und des Occultismus, J.'s review, 377, 378
monad, Anthropos as, 715
Monakow, Constantin von, 333&n
monasteries, 282
money: devaluation of, 576; dilution of, 573; fictitious character of, 567; hollowing out of, 573; the State and, 572-4
Monogenes, 122
moon: conjunction, in marriage horoscopes, 495, 496, 498, 499, 502-7; as symbol of unconscious, 180
Moorish Kingdom, 114
moral law as psychic fact, 619
morality: and greed, 612; in large organizations, 571; relativity of, 713; sexual, and psychoanalysis, 394, 395; social v. individual, 383
Moral Re-Armament movement, Caux centre, 681&n, 683
Morgan, D. Glan, 283-85
Moriens Romanus, 750&n; "De transmutatione metallorum," in *Artis auriferae*, 750n
Moroney, M. J., 507n
Moser, Fanny: *Okkultismus: Täuschungen und Tatsache*, 317n; *Spuk: Irrlaube oder Wahrglaube?*, 317; -, J.'s foreword, 317-26
Moses, 205; and Elijah, parallels, 674
Moses ben Leon, 675
Moses Cordovero, 675
Mosley, Sir Oswald, 575&n
mother-dragon, 91, 105
mother: dual, motif of, 658; earth-, 484; and feeling function, 89; figures, three, 732; fixation, 277; -love, crushing weight of, 338; significance of, in life of K. F. Meyer, 337, 338; terrible, 91
Mother: all-compassionate, 276; Earth, 255; of God, as arch-saint, 99; Great, 239, 255; —, sacrifice to, 446
 motif: of hostile brothers, 228; mythological, *see* myth *s.v.*
motivation, and psychotherapy: of patient, 609, 613; of teacher, 610, 611
mountain: climbing, and dream, 207; sickness, 78, 79, 88, 89, 96
movement(s), automatic, 303-5
mulier taceat in ecclesia, 742
Müller, Hermann: "Beiträge zur Kenntnis der Hypermeses Gravidarum," J.'s abstract, 414; "Ein Fall von induzierten Irresein nebst anschließenden Erörterungen," 414
mulungu, 240
mungu, 240
Murray, Henry A.: "Conclusions" to *Explorations in Personality*, 269n
Mürren, advertisement for, 170
Mussolini, Benito/Il Duce, 127, 165, 576, 578, 579
mutilation, numinous, 348
Myers, F.H.W., 477
mysteria of early Christianity, 115
mysterium: iniquitatis, 690; *tremendum*, 270
mystery(-ies): ancient, 120, 122; as expression of psychological condition, 270
mystical experiences, 577
mysticism, 98; medieval, 280
mystics, and experience of archetypes, 98
myth(s), 38; and collective unconscious, 487; as mental therapy, 238; motifs, 38, 39, 228, 515; and mythologizing factor, 592; reinterpretation of, 736; as symbols that happened, 247
mythologem, theological preaching as, 682
mythology, 41, 91, 354; ambivalence in, 443; archetypal motifs in, 658; Greek, *see* Greek *s.v.*; opposites in, 443, 444; a psychic phenomenon of the present, 327; Scandinavian, 92; truth of, 328

INDEX

- N
- Naassenes, 671, 827
- Näcke, Paul: *Ueber Familienmord durch Geistesranke*, J.'s review, 386
- Nagel, Hildegard, 645ⁿ, 654ⁿ
- Nägeli, —, (Freiburg im Breisgau), 296
- Nag Hamadi, Upper Egypt, 671ⁿ
- Nagy, Peter: trans. into Hungarian of Jung's *On the Psychology of the Unconscious*, J.'s foreword, 455–56
- namazu*, 33ⁿ
- Napoleon I, 221, 222
- Napoleon III, 299
- nation(s): in collective misery, 577; psychology of, 571
- National Industrial Recovery Act (U.S.A.), 575ⁿ
- National Investigations Committee on Aerial Phenomena (NICAP), 626ⁿ; J.'s statement to, 631, 632
- nationalism, 567
- National Recovery Administration (U.S.A.), 575&ⁿ
- National Socialism/Nazi(sm), 165, 289, 574, 594, 715
- Nature, 156; conquest of, 261; deification of, 593, 602; demands death, 275; demonism of, 593, 594; de-psychization of, 591, 593–95; man and, 255, 260; populated with monstrous machines, 260; -spirit, 649
- Navaho, *see* American Indians: North
- Nazi(s), *see* National Socialism
- Neanderthalensis*, 214
- Near East, symbolism of dying god in, 239
- Nebuchadnezzar, dream of, 109, 110
- negativism, 371
- Negro(es), 35, 46, 47, 148; dreams of, 37–40, 552&ⁿ; myth, 119; psychoses of, 552; religion of, 552; thoughts “in the belly,” 10; and white man, idealization of, 552
- Neiditsch, Jeanne, 398ⁿ
- Nekyia, 38, 107
- Nelken, Jan, 433ⁿ; “Analytische Beobachtungen über Phantasien eines Schizophrenen,” J.'s comment on Tausk's criticism, 433–37
- neo-paganism, 569, 576, 647
- Nerval, Gérard de (pseudonym of Gérard Labrunie), 545; J.'s lecture on, 779
- nervous system, of analyst, 154
- Neue Preussische Zeitung*, 296
- Neue Zürcher Zeitung*, J.'s letters in, 427ⁿ
- Neumann, Erich, 474, 485, 529; *Amor and Psyche*, 668; *Depth Psychology and a New Ethic*, J.'s foreword, 616–20; *The Origins and History of Consciousness*, 474ⁿ; J.'s foreword, 474–75
- Neumann, Karl Eugen: *Die Reden Gotamo Buddhos*, J.'s comment on, 697&ⁿ
- Neumann, Therese, *see* Therese of Konnersreuth
- neuralgia, 374
- neurology(-ists), 341; Freud's theories and, 388
- neurosis, 24, 340; adaptation process in, 449; as attempt at self-cure, 168, 169; childhood as origin of, in later life, 420; compulsion, *see* compulsion; definition, 167; as expression of affections of whole man, 357; a moral problem, 617; psychogenic nature of, 380; psychological conception of, 341, 390; psychology and therapy of, 357, 358; reason for, 274; sexual theory of, 388, 402, 438; structure of, 665; symbolic value of, 652; a *terra incognita*, 354; as transitory phase, 284
- neurotic(s): behaviour of, 197; complexes in, 353; isolation of, 105; symptoms, 187
- New Mexico, J.'s visit to, 123, 554
- New York Times*, 438, 564ⁿ
- Nicholas of Cusa, 682

INDEX

- Nicholas von der Flüe, *see* Brother Klaus
Niehus-Jung, Marianne, 566*n*
Nietzsche, Friedrich Wilhelm, 31, 199, 233, 394, 395, 463, 492, 546, 560, 634, 721; and “blond beast,” 573; Dudu and Suleika, 546&n; *Genealogy of Morals*, Freud’s work compared to, 439; madness of, 620; and Superman, 600; *Thus Spake Zarathustra*, 31, 202, 546&n, 578; —, and Kerner, parallel, 200, 201
nihil est in intellectu . . ., 9
Nile, 121
nirdvanda, 620, 720
Nirvana, 667
Nonconformists, 283
normality: mental and moral conflicts of, 606; and neurosis, closeness of, 251
“nothing but”: Freud’s explanation, 277; people as, 274
nuclear deterrent, 245
numbers: archetypes and, 497, 498; as autonomous entities, 497, 498; as mythological entities, 203; in table-tilting experiment, 305, 306; *see also* four; thirteen; three
numina, flight of, 261
numinosity: of cultural symbols, 253; destruction of, 254; loss of, 254; of words, 257
Nuremberg: first German railway from, 308*n*; *see also* Psychoanalytic Congresses *s.v.* Second
- O
- obedience, primordial instinct of, 721
object: and subject, *see* subject; and withdrawal of projection, 668
objectivation of impersonal images, 166, 173, 179
observation, sources of error in, 307
Observer (London), 581*n*
obsession(s), 206; psychotherapy of, 362
obsessional neurosis, 388
Occam’s Razor, 371*n*
occult phenomena, 293–329, 378
Odin, 443
Odyssey, 38
Oedipus complex, 479
olfactory organ, degeneration of, in man, 325, 326
Olympiodorus, 751
one-sidedness, 6; of conscious mind, 316, 621; of Western attitude, 655
operations, cosmetic, 347
opposites, 245; balancing of, 620; collision of, 620; conflict of: crucifixion as, 688; —, and individuation, 727; —, in normal people, 607; cooperation of, 719; divine, 689; functions as, 18; inner confrontation of, 351; pairs of, *see below*; problem of, and Assumption of Mary, 714; structure of, 351; suspension between, 689; symbolism of, 351; system of, in mania, 351; union of, *see below*; wrenched apart, in Germans, 600
opposites, pairs of: contained in one word, 443; instances, 245, 443, 444, 719 (*see also* Christ *s.v.* and devil; good and evil; male and female; right and left); and symbols, 226
opposites, union of, 118, 119, 122; and enantiodromia, 711; and Holy Spirit, 689, 691; in man, 689, 734; in symbol, 259; in transcendent function, 690
opus alchymicum/alchemical, 591; as creation of world, repeated, 721, 722; as *hierosgamos*, 748
opus divinum, 721
opus nostrum, 171
organ-inferiority, 481
organic disease, and archetypal symbols, 103, 133, 134
Oriental, *see* East/Eastern
Origen, 231, 688
Orphic cult, 117
Orthodox Church, 281, 282

INDEX

- Orthos, 315, 316
Osiris, 694&n; and Horus, 239
Oxford Group Movement, 162, 272, 739
Oxyrhynchus sayings of Jesus, 122
- P
- padma* (lotus), 578
Page, George H., 826&n
paintings/drawings, by patients: in psychiatric diagnosis, 802; value of, 530
Paleolithic Age, 39
paleontology, 214
Palestine, 108
Pali Canon, *see* Buddha *s.v.*
palmistry, 820
Pammeter, 788
pantokrator, 694
Papal Bull: *Summis desiderantes*, 607
papyrus, Gnostic, in Coptic (Jung Codex), 671&n, 826
Paracelsus, 751, 784, 785; "De tinctura physicorum," 676; *De vita longa*, ed. Adam v. Bodenstein, 676n; on Hyliaster, 462-64; *Sämtliche Werke*, ed. K. Sudhoff, 784&n; and scientific medicine, 462
paraesthesia, 389
paralysis: and unconscious memory, 303; of the will, 329
paranoia, 379
parapraxes, 479
parapsychological experiences, 317, 660, 694n
parapsychological phenomena: Jung's own, 322; sources of, 319; truth of, 329
parapsychology, 320, 326, 327; future of, 510, 511
parents: influence of, in childhood neurosis/hysteria, 374, 485, 805, 806, 822; liberation from, 156, 157; psychic situation of, 358, 611
Paris, 47, 52
parousia, 681, 691, 693
Parsifal, 742
participation mystique, *see* Lévy-Bruhl
Pascal, Constanza: "Les Maladies mentales de Robert Schumann," 421n
Passover, feast of, 674
pathography, 336
pathology, psychosexual, 380, 381
patient(s): in auto-erotic insulation, 146; face to face with therapist, 139, 140; language of, 225, 276; own need for knowledge, 470
Patricius and Hilarius, soothsayers, 296
Patristic literature, 283
patterns of behaviour, 828
Paul, St., 247, 280, 298, 695, 696, 727; and cursing, 646; Jewish-Gnostic presuppositions of, 652; on resurrection of Christ, 692, 693; vision of Christ, 705
Pauli, Wolfgang, 285n, 473; "The Influence of Archetypal Ideas on the Scientific Theories of Kepler,"
Peale, Norman Vincent, 638n
473n
pendulum, automatic, 295, 296, 302
penis: amputation of, 347; and *lingam* symbolism, 249, 250
penitence, 719
Peratics, 671, 827
perception: olfactory, 325; unconscious, 28, 313
perineum, 11
Pernety, A. J.: *Dictionnaire mythohermétique*, 751
perpetuum mobile, 174
Perry, John Weir: *The Self in Psychotic Process*, J.'s foreword, 353-56
persecution, and secret love, 600
Persian religion, 117
persona, 49, 579&n; of public figure, 579; and unconscious, 453
personality: activated portions of the

INDEX

- personality (*cont.*):
unconscious as, 312; archaic, in ourselves, 20; centre of, 179; fragmentary, 73, 100; future, 22; magic, 155; splinter-, 309
- personification of unconscious contents, 312
- Peter, St., 122, 692
- Peter of Toledo, 796
- Peterson, Frederick, 27*n*
- "petites perceptions," *see* Leibniz
- petitio principii*, 689
- petra scandalii*, 744
- Pfister, Oskar: "Ein Fall von psychoanalytischer Seelsorge und Seelenheilung," 414; "Psychoanalytische Seelsorge und experimentelle Moralpädagogik," 414; "Wahnvorstellung und Schülerelbstmord," 414
- Pharaoh, 104; twice-born, 157
- pharmakon athanasias*, 107
- phenomenology, 289
- Philo Judaeus, 652&*n*
- philosophy: Chinese, *see* China/Chinese *s.v.*; medieval, 174; and psychology, 87, 355, 617; spiritualistic, 315
- Philp, H. L.: *Jung and the Problem of Evil*, extracts, 702–19
- phlegmone*, 237
- Phocaeans, 113&*n*
- Phorkyade, 749
- physics, microphysics, and complex psychology, 472, 473
- Piéron, H.: "La Théorie des émotions et les données actuelles de la physiologie," 421*n*
- Pilcz, Alexander: *Lehrbuch der speziellen Psychiatrie für Studierende und Aerzte*, J.'s review, 384
- pioneer work, 521
- Pirkê Eliezer*, 674
- piscina*, 116, 117
- "Pitch-birds"/*Pechvögel*, 23
- Pithecanthropus, 214
- Pius, Roman bishop, 116
- Pius XI, Pope, 759*n*; Encyclical: *Casti Connubii*, 759&*n*, 809&*n*
- Pius XII, Pope: *Apostolic Constitution*, 681*n*, 742*n*
- Plato, 280, 315
- Pleroma, 670
- Plokker, J. H., 826*n*
- pneuma*, 155
- poetry, Freudian type of, 765, 766
- Poimen, Shepherd, in vision of Hermas, 116
- poisonings, 381
- Pöldinger, Walter: "Zur Bedeutung bildnerischen Gestaltens in der psychiatrischen Diagnostik," 802*n*
- Polia, 545
- Poliphilo, *see under* Colonna
- politeness, archaic, 20
- political economy, 355
- politics, 564, 565, 567
- poltergeists, 294
- Polynesians, 240
- Pompey, 554
- Pope: private blessing for J., 271, 272; *see also* Boniface VIII; Pius XI; Pius XII
- population, over-, 260, 261
- Porphyry, 117
- Portugal, 554
- possession, 599; demonic, 228; states of, 374
- Pototsky, —: "Die Verwertbarkeit des Assoziationsversuches für die Beurteilung der traumatischen Neurosen," J.'s abstract, 414
- power complex, *see* complex(es) *s.v.*
- powers, supreme, 733, 734
- prayer, 681, 682
- prejudices, positive or negative, 253
- Priapus, stele of, in Verona, 444
- Price, Harry, 575&*n*; *An Account of Some Further Experiments with Willy Schneider*, 575*n*; *The Phenomena of Rudi Schneider*, 575*n*
- priests: Catholic, trained as psychotherapists, 287; vs. doctor, consulted for psychological trouble, 268; as sacrifice, 274
- primitive(s): anger in, 24; consciousness in, 10, 316; and dreams, 85,

INDEX

- 111, 192, 193, 285, 286, 556, 557; and initiation rites, 157; and intuition, 15; loss of numinosity in, 254; meaning of ceremonies, 240; and monotony, 614; and pain, 104; politeness of, 20; psyche unsynthesized in, 194; psychology, 11, 42, 159, 192, 354, 553-56, 562, 563; and sexual intercourse, 128; and snake, 125; soul among, 24; storytellers, 247, 248; superstitions of, 241; thinking of, 10, 204
- primitivity in inner world of man, 256
- privatio boni*, 682, 689, 709, 710, 712, 714, 715, 726
- progress, age of, 583
- projection, 136, 137; of archaic personality, 577; of archetypes, *see* archetype(s) *s.v.*; and Christ, *see* Christ; in dream-analysis, 220; of emotional contents, 138; of father-image, 159, 160, 277, 577; impersonal, 155, 160, 161; integration of, 316; mutual, 140; mythological forms of, 577; of personal images, 160; an unconscious mechanism, 137, 138; withdrawal of, 593, 668; prophecy, 295, 296, 298; and hallucination, 461
- prophets, frenzy of, 596
- proportio sesquitertia*/ratio of 3:1, 473, 476
- prostitution, 384
- Protestantism, 711; and care of souls, 602; God in, 729; and integration of psychological experience, 732; ritual life of, 273; splitting of into new denominations, 273; uncertainty of, 273
- Protestants, 231, 246, 263, 714; and Holy Spirit, 680; neurosis among, 284; as patients, 162; —, complexes among, *see* complexes *s.v.*; and self-knowledge, 816
- Provençal, 115
- Provence, 117
- providentia Dei*, 684
- Przywara, Erich, 689; *Deus semper maior*, 689n
- pseudologia phantastica*, 596, 604
- psychoanalysis, 388; *see also* psychoanalysis
- psyche, 347n; American, 316; basic function of, 166; and biological causality, 466; “comparative anatomy” of, 228; and consciousness, *see* consciousness *s.v.*; dissociability of, 195, 664; and geographical locality, 465; as historical structure, 356; and loss of moral and spiritual values, 255; man’s greatest danger, 320; man’s greatest instrument, 263; and matter, 314; not a *tabula rasa*, 235; not atom, is primary, 349; as object and subject, 7, 126; objective, 665, 763; of patient, 349, 355; phenomenology of, 309; prehistoric, identity with, 259; primitive, loss of, 258; primordial, 111; reality of, 351, 665, 666; relation to physiology and biology, 385; study of, 5; and sympathetic system, 464; theological devaluation of, 731; and time and space, 287; unconscious, 7, 36, 78, 193; undervaluation of, 263
- psychiatrist/alienist, 349, 350, 352; and patients’ psychology, 356; and psychological aspect of his cases, 356
- psychiatry, 354, 355, 367, 368, 372, 373, 375; and documentary evidence, 350; Freud’s importance for, 388; German, 403; judicial, 386
- psychic reality, 351
- “psychic smells,” 326
- psychoanalysis: and empirical evidence, 424; goal of, 395; and morality, 395; “wild,” 425
- psychoanalytic training, need for, 424
- Psychoanalytic Congresses: First, Salzburg, 335n, 392; Second, Nur-

INDEX

- Psychoanalytic Congresses (*cont.*):
 emberg, 423&n, 426, 551n; Third,
 Weimar, 423n, 446n
psychodiagnostics, 637
psychogalvanic effect, 26, 27
psychography/automatic writing, 302,
 304, 337
psychoid(s), 683, 705; factor, 508
psychological institute, Bern, 333
psychologism, 559, 705, 729
psychology/psychologist(s):
 academic, 249, 460, 559; of the ages,
 133; analytical, 563; of ancient
 Egyptians, 103; chaos in, 127; col-
 lective, 163; comparative, 539;
 compartment, 153, 242; of con-
 sciousness, 7; empirical, 309, 561,
 569, 664; —, and Holy Spirit,
 690; English, 9; exile, 282; experi-
 mental, 307; and factor of value,
 260; and feeling, 14; four-dimen-
 sional, 59; French, *see* France/
 French *s.v.*; German, 12; Hindu,
 see Hindu *s.v.*; introspective, 67;
 medical, 6; medieval, 163; modern,
 7, 103, 316, 599, 610, 617; na-
 tional and racial, 565; and national
 problems, 566–81; needs widening
 of its horizon, 320; normal, 375;
 objective, 125; pathological, 353,
 354; philosophical, 242; and phi-
 losophy, 773–75; practical, 19;
 primitive, *see* primitive(s) *s.v.*;
 public interest in, 610; as real
 life adventure, 249; the science of
 the future, 589; of the statement,
 307
psychopath, Hitler as, 605
psychopathology, 6, 353, 376
psychophysical parallelism, 34, 65
psychosis, 353, 383; aetiology of, 381;
 affective, 365 (*see also* manic-
 depression); autochthonous de-
 scriptions, 350; classification of,
 379, 386; and collective uncon-
 scious, 484; confusional, 32; mo-
 tility, *see* catatonia; mythological
 fragments in, 259; outbreak of,
 355; psychology of, 349, 651; *see*
 also insanity; schizophrenia
 psychosomatic medicine, 355, 357
 psychosynthesis, 398, 399
 psychotherapists: physical illness
 among, 154; 'priests trained as,
 287
 psychotherapy, 223, 390; aims of,
 316; a craft, 126; description of,
 606; as dialectical discussion with
 the unconscious, 664, 667; and
 emotions of patient, 138; goal of,
 819; hypnotic, 378
 puberty, 233; rites, 157
 Pueblo Indians, *see* American In-
 dians *s.v.*
 purusha, 828; Elijah as, 675
 Pythagoras, 674
 Pythagoreans, 203
- Q
- quaternary: alchemical, 717; Cath-
 olic, 712, 714; devil/Satan as fourth
 member, 712, 732; divine, 232;
 and Godhead, 715; and shadow,
 714; as symbol of psychic totality,
 473; totality as, 688, 713; Trin-
 ity and, 688; as unity, 713
Quest, the, 285, 289
quinarius/quinio/quincunx, 712, 713
Quisling, Vidkun, 604
Quispel, Gilles, 651&n, 671n, 826n;
 "Tragic Christianity," J.'s fore-
 word to, 651–53
- R
- races, study of, 47
racial inheritance, 37
radioactivity, 541
Rahner, Hugo, 485
railways, 308&n
Rank, Otto, 446n, 485, 551n; ed.
 Imago, 425n
rapport between doctor and patient,

INDEX

- 144, 168, 224, 225
Rasmussen, Knud, 286; *Across Arctic America*, 286*n*
rationalism, 273, 705; materialistic, 743; and superstition, complementary, 318
rationality, 318
Ravenna, 761
reaction time, prolongation of, 49
redeemer, 38, 743
reductio in primam figuram, 84, 85
reduction to infantile material, 435, 436
Rees, J. R., 135
regression, 431, 570&n; infantile, 159; into history, 574; national, 573
Reibmayer, Albert: *Die Entwicklungsgeschichte des Talentes und Genies*, J.'s review, 385-86
Reichhardt, M.: *Leitfaden zur psychiatrischen Klinik*, J.'s review, 378-79
Reith, Marian, 692*n*
relativism, 7
relativity, theory of, 68
relativization of moral values, 233
religio medici, 641
religion, 167; an absolute experience, 289; anaemia of, 261; archetypes and, 519; comparative, 354; and creed, distinction, 724, 725; cultural symbols in, 253; Fascism as, 165; future, 277; as mental hygiene, 698; "psychologizing" of, 659; psychology of, 474, 476; as psychotherapeutic systems, 162, 519, 658, 699; and science, conflict, 289; symbols in, 212; world, 246
religious: conversion, 259; development, 267
Renaissance, 545, 736
René d'Anjou, 545, 759
reparation, of the collective, 452
representations, "dim," 7
représentations collectives (Lévy-Bruhl), 201, 228, 233, 238, 253; origins of, 240; of religions, 728; symbols as, 212
repression, 188, 478, 479
respectability, 684
Revault d'Allones, G.: "L'Explication physiologique de l'émotion," 421*n*
revelation, new, 267
Rheinau Sanatorium (Canton Zurich), 417
Rhine, J. B., 319, 473, 499, 500, 504; *New Frontiers of the Mind*, 313*n*; *The Reach of the Mind*, 313*n*
Rhodesia: prehistoric sun-wheel mandalas of, 39&n, 516
Richet, Alfred, 314
Rickert, Heinrich, 771&n
Ricksher, Charles, 27*n*
right and left, in John (Acts of Peter), Franz, 735&n
Riklin, Franz, 429; J.'s abstracts: "Analytische Untersuchungen der Symptome und Assoziationen eines Falles von Hysterie," 416-17; "Beitrag zur Psychologie der kataleptischen Zustände bei Katatonie," 418-19; "Die diagnostische Bedeutung von Assoziationsversuchen bei Hysterischen," 417; "Hebung epileptischer Amnesien durch Hypnose," 415; "Kasuistische Beiträge zur Kenntnis hysterischer Assoziationsphänomene," 410; "Psychologie und Sexuelsymbolik der Märchen," 419; "Über Gefängnispsychosen," 419; "Über Versetzungsbesserungen," 417; *Wunsch-erfüllung und Symbolik im Märchen*, 419; "Zur Psychologie hysterischer Dämmerzustände und des Ganserschen Symptoms," 415; — unpublished lecture on omnipotence of thoughts, 445*n*
Rippon, T. S., 287
rite de sortie, 595
Ritschl, Albrecht, 739&n

INDEX

- ritual: of life, 273; psychology of, 271
- Robert I, the Wise, 797
- Roberts, William A., 634; "Analysis and Faith," 634n
- Roman Catholic Church, *see* Catholic Church
- Romantic Movement, 294, 771, 772, 775
- Rome/Roman(s): Mithraeum, 117; pestilence in, 116; psychic change in, 554; Senate, 111; Tarpeian rock, 117
- Roosevelt, Franklin Delano, 575&n
- Roques, Hedwig von, *see* Beit
- Rosarium philosophorum*, 797-800
- rose, mystic, 759
- Rosenbach, —, 379
- Rosencreutz, Christian: *Chymische Hochzeit*, 748
- Rosenthal, Hugo, 768, 825n; "Der Typengegensatz in der jüdischen Religionsgeschichte," 768n
- "Rosinus ad Sarratantam," 800
- Ross, T. A., 129
- Rothe, Frau, 302
- Rouma, Georges: "Un cas de mythomanie, Contribution à l'étude du mensonge et de la fabulation chez l'enfant," 421n
- Ruach, Elohim, 592, 687
- Russia, 188, 569, 580; Freudian psychology in, 398n; primitivity of, 254
- S
- Saalburg, 117
- Sachs, Hanns: ed. *Imago*, 425n
- sacrifice: of Christ, 275, 276; of god of spring, 446; of phallus, in ancient cults, 446; priest as, *see* priest; problem of, 434, 436
- sacrificial symbols in Negroes' dreams, 552&n
- sacrificium intellectus*, 728
- Sadger, Isidor: *Konrad Ferdinand Meyer, Eine pathographisch-psychologische Studie*, J.'s review, 336-38
- St. Moritz, 129
- Salpêtrière school, 515
- Salzburg, *see* Psychoanalytic Congresses *s.v.* First
- samadhi*, 620
- Samyutta-Nikaya*, 311n
- San Clemente Church, Rome, 117
- Sanskrit, 67, 82, 178
- Sans Souci, 211
- Saoshyant, 676
- sarcomatosis, case of, 58
- sarcophagus, vision of, 758
- Satan, *see* devil/Satan
- saviour: complex, *see* complex *s.v.*; expectation, 161
- sayings of Jesus, *see* Christ *s.v.*
- Scandinavian mythology, 92
- scapegoats, 97
- Schaer, Hans, 474; *Erlösungsvorstellungen und ihre psychologischen Aspekte*, 474n; *Religion and the Cure of Souls in Jung's Psychology*, 474n
- Schärf (-Kluger), Riwkah, 825n; "Die Gestalt Satans im Alten Testament"/*Satan in the Old Testament*, 649&n, 711n
- Schelling, F.W.J. von: on "eternal unconscious," 477, 515
- Scherner, K. A., 361
- Schiaparelli, Giovanni, 314
- Schiller, Johann Christoph Friedrich von, 30; in servant-girl's hallucinations, 298
- schizophrenia/dementia praecox, 335, 353-55; and association experiment, 54, 353; and collective contents of the unconscious, 483; complexes in, 72; and cure, 101; and demonism, 648; diagnosis of, 385; dissociation in, 100; ego split in, 11; fantasies in, and historical parallels, 446; Freud's theory and, 388, 389; hallucinations in, 389; and hysteria, 406; neologisms, 349;

INDEX

- organic factor in, 335; paintings in, 176, 177; patient's vision, 41; personality changes in, 12; psychology of, 354; regional variations in diagnosis, 384; splinter-complexes in, 482; unconscious in, 353; uncultivated deserts of, 371; world in state of, 254
- Schleich, Carl Ludwig: *Those Were Good Days*, 462n; *Die Wunder der Seele*, J.'s foreword, 462-66
- Schloss, Jerome, J.'s memorial, 757
- Schmaltz, Gustav: *Komplexe Psychologie und körperliches Symptom*, J.'s foreword, 357-58; *Östliche Weisheit und westliche Psychotherapie*, 664n
- Schmid-Guisan, Hans, 825n; J.'s *In Memoriam*, 760-61; *Tag und Nacht*, 761; —, J.'s foreword, 759-60
- Schmitz, Oskar A. H.: *Märchen aus dem Unbewussten*, J.'s foreword, 762-64
- Schneider brothers, 575
- Schneiter, C., 825n
- Schnyder, —: *Définition et nature de l'hystérie*, J.'s abstract, 419
- scholasticism, 463
- Schopenhauer, Arthur, 168, 213, 515, 560, 788; on sanctity, 294; on "unconscious will," 477; *Parerga und Paralipomena*, 294; *The World as Will and Idea*, 294n
- Schreber, Daniel Paul: *Memoirs of My Nervous Illness*, 667-68
- Schrenck-Notzing, Albert von, 341&n
- Schubert, Gotthilf Heinrich von, 361
- Schulinus (Johann Heinrich Schuelin): *De Elia corvorum alumno*, 674
- Schumann, —, Professor, 333
- Schürer, Emil: "Zur Vorstellung von der Besessenheit im Neuen Testament," 648
- Schwarzwald, —: "Beitrag zur Psychopathologie der hysterischen Dämmerzustände und Automatismen," J.'s abstract, 420
- Schweitzer, Albert, 680-82, 697n
- Schweizer Gesellschaft für Psychiatrie, 461n
- Schweizerischer Beobachter*, 327
- Schweizer Lexikon*, J.'s article in, 648n
- science: authority of, 466; as power for good or ill, 598, 599; psychic consequences of, 594, 595; and religious experience, 289, 738
- scintilla*, self as, 725, 734
- séances, educated people and, 319
- Seif, Leonhard, 423&n
- sejunction theory (Wernicke), 376
- self: as archetype, 484, 694, 725, 734; city as synonym for, 122; Elijah as, 675; in four dimensions, 60; -interest, 587; -knowledge, 588, 818, 819; loss of, 24; realization of, 694, 695; seeks consciousness, 721; symbols of, and symbols of Deity, 719; theological aspect of, 659; as totality of man, 719
- sensation: extinction of, 370, 371; function, 12-14, 16-18, 28, 43, 219; type, 18, 19
- sense-perceptions, subliminal, 199
- sensitiveness, intensification of, 50
- Serrano, Miguel: *The Visits of the Queen of Sheba*, J.'s foreword, 788
- sex: and neurosis, 128; pathology of, 380
- sexual: concretism, 434; ethics, 384; misdemeanours, 393; morality, natural/cultural, 384; mysteries, 445
- sexuality: biological conception of, 429; and neurosis, 388
- shadow, 280, 484, 620; assimilation of, 708, 710; compensatory significance of, 617; confrontation with, 728; destructive, 254; in Gnosticism, 716; integration of, 619; and Iron Curtain, 245; living one's own, 23; loss of, 23; our own, 245; projection of, 160; -side, 24, 221; in Trinity, 716, 741; -world, 21

INDEX

- Shakti, 120
shamanism, 253&n, 648
Shaw, George Bernard: *Man and Superman*, 164&n
Shiva, 120, 181
Shunamite, 675
Sicily, *see* Messina
sight, second, 328
Silberer, Herbert, 435; *Problems of Mysticism and Its Symbolism*, 753n; "Über die Symbolbildung," 435n; "Von den Kategorien der Symbolik," 435n
similia similibus curantur, 6
Simon the Essene, 108, 109
Simon Magus, 108, 545
simulation, 375
sin, original/*peccatum originale*, 687
Sisyphus, labour of, 601
Skolts, Lappish, of Finland, 783
sleep: magnetic, 295; "waking," 295
Socialism, 573, 579
society, individual's separation from, 453
Society for Freudian Researches, Zurich, 334
Society for Psychotherapy, 639, 640
Soho, 70
Sol, and Luna, 120
sola fide, 738
somnambulism(-ists), 295, 296, 317, 340, 374; hallucinations in, 461
Son, as intermediary between Father and Holy Spirit, 688
Son of Man, 829
soothsaying, 296
Sophia, 689
Sophocles, 111, 112; *Sophoclis Fabulae*, ed. Pearson, 112n
Sorbonne, 52
sorcerer, 156
sorcery, 328
Sorokin, Pitirim A., 638n
soul: bush-, 194, 205; and collective function, 454; cure of, 602, 669; daily need of, 274; existence of, after death, 309; language of, 284; lonely, 276; loss of, 46, 194, 195, 277; paradoxical, 689; part-, 309; problem of, 558; spiritual development of, 689; vision of, rising from sarcophagus, 758; world-, 464; —, sparks of, 591
sound, as oscillations, 9
Southwark, Bishop of (Richard Parsons), 281–84, 286, 289
space and time: an illusion, 287; as limiting factors, 315; and psychic totality, 695; relativation of, 313, 319, 473, 475, 511, 696; unconscious independent of, 315
Spain, 112, 116, 122, 554, 579
speech, modern, 255
Spencer-Brown, G., 496; "Statistical Significance in Psychical Research," 496n
Speyr, — von, Professor, 444n
Spier, Julius: *The Hands of Children*, J.'s foreword, 820–21
spirit(s): aim of, 314; archetype, 649; communicating with, 293, 313; of the departed, as personified unconscious content, 314; existence of, 313; God as, 155; happiness in, 583, 584; and matter, split between, 733; as psychic phenomena, 312
spiritism, 293n; *see also* spiritualism
spiritualism, 73, 293–307, 312, 648; American, 299, 314; compensatory significance of, 314; dual nature of, 293; and ionization investigation, 660; physical phenomena in, 306; primitive projection in, 316; reality of phenomena in, 307, 319; a religious belief, 293
spiritualists, 302, 306, 308
spiritus, 155
Spiritus Sanctus, 158; *see also* Holy Ghost
spittle, magical effect of, 240
springs of water, 117
Stalin, Joseph, 575
star: over Bethlehem, 576; of David,

INDEX

- 716; red, of Russia, 576
State: belief in, 744; as ghost, 572–76, 579, 580; as highest authority, 695; personification of, 578
Stein, Philipp: “Tatbestandsdiagnostische Versuche bei Untersuchungsgefangenen,” J.’s abstract, 411
Steiner, Rudolf, 681
Stekel, Wilhelm, 390n; *Nervöse Angstzustände und ihre Behandlung*, J.’s review, 390, 391; ed. with A. Adler, *Zentralblatt für Psychoanalyse*, 425n
stella matutina, 226
Stenia festival, 121n
Stern, William, 307&n
Stoll, Otto: *Suggestion und Hypnotismus in der Völkerpsychologie*, 648
Strack, H. L., and Paul Billerbeck: *Kommentar zum Neuen Testament*, 675
Strauss, E. B., 29, 57, 58, 60, 62, 63, 133, 134
subject and object: of equal importance, 611; oneness of, 42; psyche as, 7
subliminality, 222
suffering, 697–99
Sufism, 545n
suggestibility, 370–72; during sleep (Moll), 377
suggestion, 605; definition of, 377; under hypnosis, 699; and masses, 610; method, 295; therapy, 340, 603
suicide, 260
Summis desiderantes, Papal Bull, 607
Summum Bonum, 721; as Christ’s father, 717; and dark side, 734; God as, *see* God; Three/trinity as, 712; victims of, 725
sun: Father, 247, 274, 288; -god, 121; -image, archetypal, 39; -wheel, 39, 95, 186; —, in paleolithic (?) Rhodesian rock-drawings, 39&n; worshippers: Elgonyi, 240; —, Pueblo Indians, 10
Sunday Referee, 343n
Superman, 578, 579, 600
superstition, 327; of modern man, 241
Supreme Being, 246
Sutras: Amitayur Dhyana Sutra, 739
Suttie, Ian, 60–62
Swahili, 240
swastika(s), 569, 576; as mandala, 578
Swedenborg, Emanuel, 297&n, 299
Switzerland/Swiss, 161; at battle of St. Jacob, 87; dialect, 23; and freedom, 580; frontier, in dream, 150; and Great War, 46; and harvest blessing, 178; journey from, in dream, 86; national character/temperament, 127, 328, 585–87, 596; village, in dream, 79
sword, ancient, in dream, 113
Sylvester, St., 117
symbol(s): interpretation of, 225; natural vs. cultural, 253; as natural products, 211; religious, 244–52, 827; and reunion of opposites, 259; and sign, differentiated, 212
symbolic life, need for, 273, 274
symbolism: of collective unconscious, 38; of manners, 20; mythological, 240; Oriental, 67; study of, 264; taking refuge in, 282
symbolum, 719
sympathetic system, 134, 464; animal symbols of, 179
symptom, definition of, 568
synchronicity, 34, 69, 319, 491, 655, 696; and archetypes, 500, 501, 508; and astrology, 497, 504, 506; J.’s letter to Fierz on, 502–7; and statistical material, 494
syncretism: Hellenistic-Asiatic, 554; Jewish, 652

T

- table-turning, 294–96, 299, 302, 304
Tabor, transfiguration on, 674

INDEX

- Tacitus: *Historiae*, 674
Tagus river, 112
Talmud, 83, 248
Tantalus Club, 445
Tantra *chakra*, 578
Tantric(-ism), 95, 120; J.'s seminar on, 707&n; mandala in, 578; philosophy, 553; Yoga, 11, 516
Tao, 69, 119, 667, 717; and Christ, contrasted, 737; as dyadic monad, 715; and opposites, cooperation of, 719; as self, 720
Taoist, 68
Tao-te-ching (Lao-tzu), 539n
Tarpeian rock, 117
Tausk, Victor, 433-37, 433n
Tavistock Clinic, *see* Institute of Medical Psychology
Tavistock Institute of Human Relations, 606n
teacher, and shadow, 485
team-spirit, 585-87
technology, effect of, on psyche, 614, 615
telepathic phenomena, 15
temenos, 123, 178, 179
Temple, Frederick, Archbishop, 679
temple: in magic circle, 178; prostitution rite in Babylon, 159
Terence: *Heauton Timorumenos*, 45n
tertium comparationis, 364, 653
Tertullian: *De praescriptione hereticorum*, 676
tetrad, God as, 715
Tetrarch of Palestine, 108
Thayer, Ellen, 654n
Theatrum chemicum, 753n
theologoumenon, 743
theology: and the practical man, 268; and primordial images, 716; and psychology, 354, 716, 742, 743
Theosebeia, 545
theosophy, 554; primitive projection in, 316
Therapeutai, 108
therapist, character of, 439; *see also* analyst; doctor
Therese of Konnersreuth (Therese Neumann), 660&n
Thesmophoria, 121n
thinking: in the belly, 10; function, 12, 13, 16, 17, 43, 219; in the heart, 10; mechanistic, 316; of primitives, 10; subliminal, 461; type, *see* type *s.v.*; *see also* thought(s)
thirteen, 256
Thomas Aquinas, St., 688; *Summa theologica*, 688n
Thomist philosophy, 475
Thompson, R. Campbell: *The Epic of Gilgamesh*, 105n
thought(s): a late discovery, 241; -patterns, collective, 234; *see also* thinking
three plus one, 713, 732, 741; ratio/*proportio sesquiertia*, 473, 476
Thury, Professor, *see* Cassini
Tiamat, dragon in Babylonian myth, 105
Tibetan philosophy, 95
Tifereth, 738
time machine, 28
time and space, *see* space and time
timelessness, and realization of self, 694
Tiresias, 38
Toledo, 121, 122; cathedral, 112-15
Toletum, 114
tongue, slips of, 532
totalitarianism, 596, 659
totality: Eastern apperception of, 655; as four, 715; image of, 9; of man, 122; psychic, and quaternity symbol, 473; as three, 715
tractability, 371, 372
trance: and demonism, 648; speaking in, 302, 304
transcendence, prayer and, 681
transcendent function, 690
transference, 134-37, 472, 492, 577; aetiology of, 143; in alchemy, 753; to animals, 141; and archetypes, 164, 486; collapse of, 142; as compensation, 168; counter-, 140, 142,

INDEX

- 150; as dialogue between partners, 493; dreams in, *see* dreams *s.v.*; erotic, 141; father, 160, 277; Freud on, 480, 486; heightened, 451, 452; as hindrance, 151; intensity of, 142, 152; mutual unconsciousness in, 149; neurosis, 480; as projection, 136-38, 151, 152, 155; teleological value of, 168; therapy of, 154, 160
- transformation, in alchemy, 591
- transubstantiation, 591
- Transvaal, 39*n*
- transvestism, 347-48
- trauma theory, 430
- treasure, 166; in the depths, 118; integration of, 152; singular feeling as, 329; in transference, 143
- treatment, reductive, 224
- tree(s): fig-tree, 646; of knowledge, 603; of Life, 675; symbol: and Christ, 239; —, of Great Mother, 239
- tremors, intended, 303
- triad: and Kepler's astronomy, 473; lower/inferior, 713, 732
- Trinity: as archetype, 99; devil/Satan as fourth in, *see* devil *s.v.*; man as part of, 687, 689; and Mary as fourth, 681, 687, 689, 712, 714; masculine, 99, 689, 714, 733, 741; and psychological viewpoint, 649; and quaternity, 688; shadow of, 716, 741; as symbol, 714
- Tripitaka, 730
- Tripus aureus*, 749
- truth: eschatological, 618; experience of, 558; how we know it, 288; relative or absolute, 703
- Turbo*, 748
- twilight states, 302; hysterical, 415, 416
- Tylor, E. B., 562
- type(s): attitude-, 471, 483; classification into, 220; complex-constellation, 407; and dream-analysis, 217, 218; function-, 219, 471, 534; intellectual, 20; predicate, 407; thinking, 17, 43, 56
- typology, psychological, 471
- typos* (imprint), 37
- Die Tyroler ekstatischen Jungfrauen* (anon.), 295*n*
- Tyrrell, G.N.M.: *The Personality of Man*, 313*n*

U

- ὕδωρ Θεῖον (hudor theion), 591
- Ufos/flying saucers, 626-33; and American Air Force, 627, 632, 633; extra-terrestrial origin of, 628, 629, 632; *Flying Saucer Review*, 626*n*; in history, 631; and parapsychological processes, 628, 630; as psychic phenomenon, 626, 630, 631; as symbols, 626
- Ulysses, 38
- Unamuno, Miguel de, 581&*n*
- unconscious (the): ambivalence/two aspects of, 682, 683; apprehension, 305, 306; capriciousness of, 306; and Christ-phenomenon, 828; combination, 305; continuous, 9; as creative matrix of consciousness, 482; deliberations of, 237; depreciation of, 206; different conceptions of, 62, 124; discovery of, 317; as dustbin of the conscious mind, 206; empirical approach to, 477; energetic charge of, 353; energy of, compared with consciousness, 314, 315; extent of, unknown, 316; goodwill of, 235; has no known limits, 738; has no time, 287; integration of, 695; interventions of, 249; as land of dreams, 315; language of, 279, 285; localization of, 319; in manic state, 351; meaning of term, 8; message of, 207; neutrality of, 704; physiological aspect of, 607; powers of, 665; powers of perception of, 326; problems, exteriorization of, 322; religious aspect of, 701; Satan as

INDEX

- unconscious (the) (*cont.*):
representative of, 732; in schizophrenia, is dreamlike, 353; spectral world of, 318; and subliminal perceptions, 313; symbolic language of, 356; symbol-producing, 262, 279; a treasure-house of lost memories, 313
- unconscious, collective, 41, 482, 483; activation of, 161, 162, 164; and anima, *see* anima *s.v.* personification; archetypes and, 38; children's awareness of, 95; contents of, 37; —, activated, 46; discovery of, 472; Elijah as, 675; in Germans, 573; and Gnosticism, 652, 664; and mutation of dominant ideas, 485; and nations, 577; patient's, onslaught of, 153; and primitive psychology, 553, 554; processes of, 6; —, and mystics, 98; and psychosis, 484; regulating influence of, 486; symbolism in, 38; as totality of archetypes, 682
- unconscious, personal, 37, 484, 515; contents of, 57, 58; is relative, 45, 58
- unconscious and consciousness: collaboration, 235; consciousness arises from, 10; conscious surrounded by sea of unconscious, 315; compensating, 621, 655, 657, 704; in Freud's theory, 515; independent and opposed, 515; as nonsense and sense, 262; relative importance of, 704; united, 120, 122
- unconscious contents: autonomous, 515; emotionality of, 258; fascination of, 74; in Freud's theory, 479; integration of, with consciousness, 606, 613, 618; origin of, 656; projection of, 316
- unconscious mind: and compensation of conscious attitude, 606; as matrix of conscious mind, 607; products of, 8; storehouse of relics, 41; structure of, 6
- unconscious processes, 36; compensatory function of, 482; exteriorization of, 319; investigation of, 7; teleological character of, 482
- unconsciousness: in our civilization, 45; mutual, 140; through mutual contamination, *see* contamination *s.v.*; original condition of, 120; as treasure, 120
- underworld: psychic, 254; and water, 117, 123
- Unesco (United Nations Educational, Scientific and Cultural Organization): Second General Conference, 606*n*; J.'s memorandum to, 606–13; Royaumont Conference, 606*n*
- universe, unobstructed, 315
- Urstein, M.: *Die Dementia praecox und ihre Stellung zum manisch-depressiven Irresein*, J.'s review, 385
- Ursulines of London, 648

V

- Valens, Emperor, 296
- Valentinus (Gnostic), 727, 826
- value: feeling and, 13; idea of, 5; reactivation of, 453; subjective, of transference, 154, 160
- Varendonck, J.: "Les idéals des enfants," 421*n*
- vase, in patient's drawing, 176, 179
- Venus, 444
- Veraguth, Otto, 339&*n*
- Verena, St., 444
- Vespasian, 674
- vessel, 121; as container, 176–78; ideas as, 310; motif, as archetypal image, 176
- Vienna Psychoanalytic Society, 423&*n*, 425*n*
- Vigouroux, A., and Juquelier, P.: "Contribution clinique à l'étude des délires du rêve," 421*n*
- Virgil: *Eclogue V*, 165*n*
- Virgin birth: in alchemy, 591; and rationalization, 271
- virginity, secret of, 271

INDEX

- Vischer, Friedrich Theodor, 619
Visigoths, 114
vision(s), 295, 298; collective, 626, 630; dying man's, of sarcophagus, 758; of female saints, 298; as morbid symptoms, 205; of Paul on road to Damascus, 298; of professor, repeated in old woodcut, 229; and Resurrection, 693; of schizophrenic patient, 41; warning, 327
visionaries, 298
vita somnium breve, 233
vocation, prophetic experience of, 696
Vodoz, J., 825n
Vogt, Oskar, 341&n
Vogt, Ragnar, 377
voices, heard by the insane, 312
volition, 370, 375
Volkelt, J., 361
voyeurism, 394
- W
- Wagner, Richard, 546; *Flying Dutchman*, 159; *Parsifal*, 118, 120, 742
Waldstein, Louis: *Das Unbewusste Ich/The Subconscious Self*, J.'s review, 339-42
Walser, Hans H.: "An Early Psychoanalytical Tragedy," 426n
Walton, Robert C., 744n
wand, as dream symbol, 86, 92, 93
war: wish for, 274; World War I, 567, 568
water: divine, rite of, 270; healing, 749; and unconscious, 118; and underworld, 117, 123
Wehrin, K.: "Über die Assoziationen von Imbezillen und Idioten," J.'s abstract, 407, 408
Welfare State, 245
Welles, Orson, 627n
Wells, Herbert George: *The Time Machine*, 28; *The War of the Worlds*, 627&n
Weltanschauung: Christian, 116; of Middle Ages, 115; need for, 698
Weltwoche, 625n, 626n
Wernicke, Carl, 378, 382; *Grundriss der Psychiatrie in klinischen Vorlesungen*, J.'s review, 376
West/western: Christian tradition in, 231; civilization, 245; consciousness, 245; and Iron Curtain, 244, 245; unease of, 254
wheel, as sun-symbol, 95, 186
White, Betty, medium, 313-16
White, Richard (of Basingstoke), 545
White, Stewart Edward, 312n; *Across the Unknown*, 314n; *The Betty Book*, 314n, 316; *The Road I Know*, 314n; *The Unobstructed Universe/Uneingeschränktes Weltall*, 312&n, 314; —, J.'s foreword to German trans., 312-16
White, Victor, 474, 710; *God and the Unconscious*, 474n, 708
White House, 219
wholeness, 621; meaning of, 123; of symbol-producing individual, 250; as unconscious fact, 686; unconscious tendency toward, 655
Whyte, Lancelot Law: *The Unconscious before Freud*, 477n
Wickes, Frances G., 474; *The Inner World of Childhood*, 474n, 613n; *Inner World of Man*, 613n; *Von der inneren Welt des Menschen*, J.'s foreword, 527-28
Wilhelm, Richard, 68, 472, 485, 553&n; *The Secret of the Golden Flower*, 68n, 553&n
will: and control of functions, 16; free, 21, 658; fulfilment of, 281; -power, 17; —, of complexes, 72; to power, of the East, 244
Willcox, A. R.: *The Rock Art of South Africa*, 39n
Wilmann, —, 385
wise old man archetype, 484
wish-fulfilment, dream as, 363, 367, 479
witch: burning of, 318; -craft, 591; -hunts, 485, 607; warlocks and worricows, 256

INDEX

- Witcutt, W. P., 474; *Catholic Thought and Modern Psychology*, 474n; *Return to Reality*, 474n
- Wittels, Fritz: *Die sexuelle Not*, J.'s marginal notes on, 393–96
- Wolff, Toni, 4; *Einführung in die Grundlagen der komplexen Psychologie*, 474&n
- Wolfram von Eschenbach, 798
- woman, masculine attitude in, 520
- word(s): as fetish, 710; superstitious belief in, 625, 710
- work therapy, 417
- world: dehumanized, 255; principle, male or female, 254; Soul, 464; —, sparks of, 591; Teacher, new incarnation of, 267
- Wotan, 749; and Germany, 576
- Wreschner, Arthur, 333&n
- Wright, Maurice B., 70
- Wulffen, Erich: *Der Sexualverbrecher*, J.'s review, 397
- Wundt, Wilhelm, 78&n, 370, 477, 773; association experiments of, 471
- Y
- Yahweh/YHWH, 682, 690; active principle of, 687; consciousness of, 718; Elijah and, 677; as monad, 715; moral and immoral, 709; opposites unconscious in, 716; paradoxical, 690
- Yellowlees, David, 124
- Yoga, 120; Chinese, 516; consciousness in, 72; Indian and Chinese, 465; *Kundalini*, 120, 516; Tantric, 11, 515
yogi, 620
- Z
- Zeitschrift für angewandte Psychologie und psychologische Sammel-forschung*, 333n
- Zen: see Buddhism *s.v.*
- Zentralblatt für Psychoanalyse*, 423n, 425&n, 551n
- Zeus, 40
- Ziegler, K. A. (bookseller): *Al-chemie*, 747n
- Zilboorg, Gregory, 634n
- Zimmer, Heinrich, 472, 485, 529
- Zinzendorf, Count Nikolaus Ludwig von, 681&n
- zodiac, sign of Leo, 121
- Zöllner, Friedrich, 314
- Zoroaster, 117
- Zosimus of Panopolis, 545, 751
- Zürcher Student*, 614n, 637n
- Zurich, 49, 51, 67, 139, 301; branch of the International Psychoanalytic Association, 423, 424; Eidgenössische Technische Hochschule/Federal Polytechnic (E.T.H.), 3, 515n, 614n, 615, 686n, 707; Psychoanalytic Society, 552n; Psychological Club, 748n, 779n, 797n; school of psychoanalysis, 381, 433n, 434; —, abstracts of works, 398–421; University Psychiatric Clinic, 333; see also Burghölzli Mental Hospital
- Zwinglian Church, 273