

VOLUME 18: THE SYMBOLIC LIFE

Abstracts of the Collected Works of C. G. Jung

Volume 18: The Symbolic Life

The Tavistock lectures: on the theory and practice of analytical psychology. Lecture 1.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 5-35).

In a 1935 lecture at the Institute of Medical Psychology (Tavistock Clinic) in London, the nature of consciousness, its relationship to the unconscious psyche, and its functions are discussed. Psychology is said to be a science of consciousness and of the products of the unconscious psyche, which can be explored only in terms of its conscious manifestations. Consciousness itself is intermittent and narrow and is a product of perception and orientation to the external world depending on reference to an ego. Functions and components of consciousness are both ectopsychic, relating the contents of consciousness to facts and data from the environment (sensation, thinking, feeling, intuition), and endopsychic, relating the contents of consciousness to postulated processes in the unconscious (memory, subjective components of conscious functions, emotions and affects, and invasion of consciousness by unconscious elements). Differentiation of functions is examined in relation to personality types. In open discussion following the lecture, definitions and implications are further explored.

The Tavistock lectures: on the theory and practice of analytical psychology. Lecture II

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 36-69).

In a 1935 lecture at the Institute of Medical Psychology (Tavistock Clinic) in London, unconscious processes of the mind and means of access to them are discussed. It is emphasized that unconscious processes cannot be observed directly but only through their products that enter consciousness. Unconscious processes that cross the threshold of consciousness are divided into the personal unconscious, comprised of material of an individual origin, and the collective unconscious, comprised of archetypes of mythological character that belong to all of mankind, reflect the history of the human brain, and can become active in social groups. A diagram of the structure of the psyche in terms of these and related concepts is provided. Three methods of approaching the unconscious -- word association tests, dream analysis, and active imagination - are suggested, and the word association test, which depends on delays and errors in producing verbal associations to words: is described in detail with examples from case

histories. In open discussion following the lecture, the unconscious is further defined and related to Freudian theory, and the word association test is further explained.

The Tavistock lectures: on the theory and practice of analytical psychology. Lecture III.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 70-101).

In a 1935 lecture at the Institute of Medical Psychology (Tavistock Clinic) in London, dream analysis is discussed as a source of information in psychotherapeutic treatment with reference to a specific clinical case. After preliminary words on complexes (defined as agglomerations of associations that are like fragmentary personalities) and on the use of word association tests in family research, the clinical case is presented. In contrast with Freudian dream analysis, dreams are seen not as distorted representations of censored incompatible wishes but as manifestations of what the unconscious is doing with the complexes. In contrast with Freud's technique of free association, the process of amplification is employed to discover the context of the dream content. Special explanation is offered of the hero motif, dragon motif, and the wand as mythological symbols appearing in dreams. Open discussion of dreams following the lecture and a clinical case are included.

The Tavistock lectures: on the theory and practice of analytical psychology. Lecture IV.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 102-134).

In a 1935 lecture at the Institute of Medical Psychology (Tavistock Clinic) in London, archetypal images in dreams are explored. Dreams containing such images indicate that the dreamer's psychological situation extends beyond the personal portion of the unconscious and relates to the universal problems of mankind. Examples of dreams with universal motifs from mythological and Biblical sources are examined, and it is asserted that those dreams, like all others, are indications that the individual is acting at variance with unconscious conditions. A specific dream with mythological content is presented and such symbols as the serpent, the cave, water, treasure, the dagger, and the city are analyzed. In open discussion following the lecture, the similarities and differences between the present approach and that of Freud are explained.

The Tavistock lectures: on the theory and practice of analytical psychology. Lecture V.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 135-182).

In a 1935 lecture at the Institute of Medical Psychology (Tavistock Clinic) in London, the psychology and treatment of transference are examined. Transference is described as a specific form of projection in which subjective contents are unconsciously extended to another person. Types and etiology of transference, transference by therapists, and reasons for transference illustrated by cases. Treatment of transference has four stages: 1) the patient's realization of the subjective value of the images that trouble him; 2) discrimination between personal and impersonal contents; 3) differentiation of the personal relationship with the analyst from impersonal factors; and 4) objectification of impersonal images. The relationship of therapy to religion is incorporated. In open discussion following the lecture, a short account of the technique of active imagination is given.

Symbols and the interpretation of dreams. 1. The significance of dreams. In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 185-195).

In a portion of an essay written in 1961, the significance of dreams is said to be that symbols are unconsciously and spontaneously produced in dreams, allowing the investigation of the unconscious aspects of conscious psychic events. Dreams are the universally accessible and most common source for the investigation of man's symbolizing faculty and are the chief source of knowledge about symbolism. In analyzing dreams, only the material that is clearly and visibly indicated as belonging to the dream by the dream images themselves should be used; free association as practiced by Freud may not produce a correct interpretation. The beliefs of primitive tribe members regarding dreams are compared to those of moderns, and it is suggested that human consciousness, because it is relatively new historically, is discontinuous and resists the unknown parts of the psyche even in members of modern society.

Symbols and the interpretation of dreams. 2. The functions of the unconscious.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 196- 202).

In a portion of an essay written in 1961, various functions of the unconscious are described as an example of the subliminal material on which spontaneous production of dream symbols is based. The unconscious is a repository of temporarily eclipsed contents that continue to influence conscious processes. A barely audible sound will be perceived alternately as audible and inaudible depending on the attention being paid to it; for example, physical stimuli in an hysterical patient may produce the effect of anesthesia. Contents can also arise out of unconsciousness, as when

subliminal sense perception affects behavior, or when an unconscious recollection enters a creative work due to cryptomnesia. It is hypothesized that material becomes unconscious because conscious contents must lose their energy (the attention given to them) or their specific emotional tone in order to make room for new contents. A distinction is made between intentional contents derived from the ego/personality and unintentional contents from a source not identical with the ego.

Symbols and the interpretation of dreams. 3. The language of dreams.
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 203-215).

In a portion of an essay written in 1961, the analysis of dreams is examined in terms of the images and symbols that appear in them. Many dreams present images and associations that are analogous to primitive ideas, myths, and rites (Freud's "archaic remnants"), yet these elements are functional and serve as a bridge between conscious means of expression and more primitive, pictorial means. Dreams are attempts to reestablish psychic equilibrium by restoring images and emotions that express the state of the unconscious. Typical dream motifs are mentioned, and several dreams are recounted and analyzed. One of Jung's dreams is analyzed by Freud and Jung himself; the two psychoanalysts disagree in the dream analysis.

Symbols and the interpretation of dreams. 4. The problem of types in dream interpretation.
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 216-226).

In a portion of an essay written in 1961, describing the method of and approach to understanding dreams as the main source of natural symbols, the importance of personality types -- introverted and extraverted -- is explained. The difference between the extravert, who is concerned with externals, and the introvert, who is concerned mainly with the way he takes a situation, plays a great role in the analysis of dreams. No therapeutic technique is uniformly applicable to all patients, since every case is an individual in a specific condition. Examples are given to illustrate that the interpretation of dreams and symbols depends largely on the disposition of the dreamer, for symbols may have several meanings, even opposite ones for different patients.

Symbols and the interpretation of dreams. 5. The archetype in dream symbolism.
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 227-243).

In a portion of an essay written in 1961, the archetype -- an inherited

tendency of the human mind to form representations of mythological motifs -- is examined in terms of its primary importance in dream interpretation. The symbolism in dreams and other phenomena that occur in dreams are not of individual origin but derive from innate patterns of the human mind. Examples of dreams with religious and mythological symbolism are given, and a contrast is developed between primitives who live their symbols and the moderns who reflect on them. Because the modern mind is said to be dissociated and confused, it is concluded that the past as well as the present must be understood in order to gain perspective on the powers that operate outside the realm of free will. An understanding of myths and symbols is essential in this regard.

Symbols and the interpretation of dreams. 6. The function of religious symbols.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 244-252).

In the context of a discussion on symbols and the interpretation of dreams, written in essay form in 1961, it is pointed out that religious symbols, although they represent beliefs that cannot be proved, give meaning to man's life and help him find his place in the universe. It is pointed out that many persons have lost faith in religion and ask psychiatrists questions that were once reserved for theologians. Such symbols as the golden age, God/man, the cross, and the Hindu lingam are discussed, and the importance of imagination and intuition in the interpretation of dreams and symbols is emphasized.

Symbols and the interpretation of dreams. 7. Healing the split.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 253-264).

In a portion of an essay written in 1961,, the loss of moral and spiritual values in the modern world and the function of dreams in bringing numinous or spiritual symbols into consciousness from the unconscious are discussed. The emotional energy that is attached to numinous phenomena does not cease to exist when it disappears from consciousness but reappears in unconscious manifestations, in symbolic happenings that compensate for disturbances of the conscious. psyche. Although man finds that neither his religions nor his philosophies provide powerful ideas to give him security, he forgets that God speaks chiefly through dreams and visions. The importance of assimilating and integrating the conscious and unconscious is emphasized.

The symbolic life.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 267-290).

A seminar talk to the Guild of Pastoral Psychology, London, 1939, is presented which answers two questions on why believing Roman Catholics are seldom subject to neurosis. It is suggested that Catholics do become neurotic but seek the help of priests instead of doctors. It is also suggested, however, that the small number of complex manifestations in Catholics may be due to the church's attention to the symbolic life that all men need. The confession, the father/confessor, the mass, and other sacraments embody the mystery that reaches back into the history of the human mind. In answer to a second question, the need and place of God in the psyche are demonstrated from clinical cases, and uncertainty is expressed regarding the historical future of religion. Discussion follows concerning ritual, symbolism, neuroses among Protestants, and other topics relating to religion and mental health.

On occultism. On spiritualistic phenomena.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 293-308).

In a 1905 lecture, an historical overview of spiritualistic phenomena -- animal magnetism, clairvoyance, prophecy, visions -- is presented and personal experiences with mediums are discussed. Spiritualism has a dual nature: 1) a theoretical, scientific side; and 2) a religious side, thus touching on two different areas of human experience. Personal experiences with mediums produced demonstrations of table turning, automatic writing, and speaking in a trance, and the resemblance of some phenomena to symptoms of emotional disturbances is noted. It is concluded that spiritualistic phenomena are difficult to understand and that their reality is in question although by no means disproven.

On occultism. Foreword to Jung: "Occult phenomena." / On occultism. Foreword to Jung: "Phenomenes occultes."

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 309-311).

In the foreword to "Phenomenes Occultes" by C. G. Jung (1939), occult phenomena, particularly the question of the soul's existence after death, are examined. The essays in the book are described as dealing with the idea of immortality and its functional value, not with the metaphysical question of immortality. The idea of immortality exists worldwide and is therefore real -- a characteristic of psychic life. It is argued that for reasons of psychic hygiene it is best not to forget such universal ideas, and if they have disappeared, from neglect or intellectual disfavor, they should be reconstructed as quickly as possible regardless of alleged philosophical "proofs" for or against their existence.

On occultism. Psychology and spiritualism.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 312-316).

In a foreword to "the Unobstructed Universe" by Stewart Edward White (1948), spiritualism and spirits are discussed in terms of their relationship to the unconscious mind, and parallels with psychology are suggested. Spirits, it is argued, appear to be psychic phenomena whose origins lie in the unconscious. They are shadowy personifications of unconscious contents, conforming to the rule that activated portions of the unconscious assume the character of personalities when perceived by the conscious mind. In spiritualism, therefore, communications of spirits are statements about the unconscious. Spiritualism as described in White's book is compared with aspects of modern psychology, and it is concluded that one aim of both is to compensate the narrowness of the conscious mind by deepening its knowledge of the unconscious.

On occultism. Foreword to Moser: "Ghost: false belief or true?" On occultism. Foreword to Moser: "Spuk: Irrglaube oder Wahrglaube?"
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 317-326).

In the foreword to a book on parapsychological experiences, "Spuk: Irrglaube oder Wairrglaube?" (Ghost: false belief or true?) by Fanny Moser (1950), prejudice against belief in parapsychology is said to be grounded in an archaic unconscious fear of ghosts, and a personal experience of ghost like phenomena is recounted. It is argued that rationalism and superstition are complementary and that the more rationalistic one becomes in his conscious mind, the more alive becomes the world of the unconscious. Parapsychological phenomena are of interest to the psychologist because they provide information about the exteriorization of unconscious processes, their content, and the possible sources of such phenomena. The personal experience is analyzed in terms of possible perceptions and reconstructions of the unconscious.

On occultism. Foreword to Jaffe: "Apparitions and precognition."
In: Jung, C. Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 327-329).

In a foreword to -Apparitions and Precognition- by Aniela Jaffe (1958), it is pointed out that -wonder tales, warning visions, and other strange happenings are frequently reported in the form of ghost stories, and other superstitious happenings. The book regards such experiences as psychic facts and asks such psychological questions as who sees ghosts, under what conditions, and what a specific ghost symbolizes. It is concluded that the psychology of the unconscious has shed light on many parapsychological questions and it can be expected to do likewise in the area of wonder

tales.

The psychogenesis of mental disease. The present status of applied psychology.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 333-334).

In a 1907/1908 statement, the current status of applied psychology in German Switzerland is summarized. A psychological institute existed in Bern; courses and programs were available in Zurich; and several associations and societies were in existence.

The psychogenesis of mental disease. On dementia praecox.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 335).

In an abstract contributed to the First International Psychoanalytic Congress (1908), it is hypothesized that depotentiation of the association process, which consequently has a dream like quality, seems to indicate that a pathogenic agent which is absent in other disorders contributes to dementia praecox (schizophrenia).

The pathogenesis of mental disease. Review of Sadger: "Konrad Ferdinand Meyer. A pathographic-psychological study." The psychogenesis of mental disease. Review of Sadger: ---Konrad Ferdinand Meyer. Eine pathographischpsychologische Studie.---

In: Jung, C. Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 336-338).

"Konrad Ferdinand Meyer: Eine pathographischpsychologische Studie (A pathographic/psychological study) by Isidor Sadger (1908) is praised for illustrating the development of the poet's whole personality as a psychological process rather than simply proposing a diagnosis or forcing his pathology into a clinical frame of reference. It is suggested that the task of the---pathographer- is to describe in intelligible language what is actually happening in areas of the psyche that the biographer ignores, and that previous psychographic works failed to do.

The psychogenesis of mental disease. Review of Waldstein: ---The subconscious self."/ The psychogenesis of mental disease. Review of Waldstein: ---Das unbewusste Ich.---

In: Jung, C. Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 339-342).

In a review of---Das unbewusste Ich und sein Verhältnis zur Gesundheit und Erziehung- (The subconscious self and its relationship to education and

health) by Louis Waldstein (1908), the history of German scientific knowledge is outlined in terms of the rejection of Mesmerism and suggestion therapy and subsequent recognition of the existence of the subconscious. The book is praised for shedding light on the regions of the psyche from which all human achievements, creative works, and nervous disorders spring, and for rejecting the dogmatism that viewed neuroses as organic brain diseases.

The psychogenesis of mental disease. Crime and the soul.

In: Jung, C. Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 343-346).

Reflections are offered on the dual personality of the criminal, who is torn between respectability and crime, and on the fact that crime seems to appear to the criminal as something foreign that gains a hold on him so that eventually he has no knowledge of what he is about to do. Cases are presented to illustrate the personification of the criminal instinct and the transfer of evil instincts from one person to a second, who then unconsciously commits a crime that he would otherwise not have committed. In the case of the transmission of evil instincts it is pointed out that the more evil a person is, the more he tries to force on others the wickedness he does not want to show in himself.

The psychogenesis of mental disease. The question of medical intervention.

In: Jung, C. Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 347-348).

In answer to a questionnaire asking doctors' opinions on the permissibility of a sex change operation in the case of a transvestite, the ethicality of the operation is upheld on grounds that it was not illegal, that the patient wanted it, and that the doctor felt no injury was done. It is suggested, however, that the transsexual operation, which involved castration, may violate collective emotions about a collective taboo and may be hazardous to the medical profession for that reason.

The psychogenesis of mental disease. Foreword to Custance: "Wisdom, madness and folly."

In: Jung, C. Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 349-352).

In a foreword to "Wisdom, Madness and Folly" by John Custance (1952), which describes manic-depressive insanity, the intellectual insistence by most investigators that psychoses have purely physical causes is lamented. On the contrary, investigation of schizophrenia made possible the deciphering of the products of insanity and a consequent unlocking of fundamental psychic processes in the unconscious. The book likewise shows how the

delirious flight of ideas and uninhibitedness of the manic state lower the threshold of consciousness to such an extent that the unconscious is exposed and made intelligible. When the inhibitions of the conscious mind are removed, collective, archetypal symbols of a religious and mythological nature are revealed. The book is praised as a contribution to knowledge of the psychic contents that underlie pathological states.

The psychogenesis of mental disease. Foreword to Perry: "The self in psychotic process."

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 353-356).

in a foreword to a book on schizophrenia, "The Self in psychotic process" by John Weir Perry (1953), the importance of examining the psyche, rather than the physical brain, of the disturbed patient is emphasized. In schizophrenics, the unconscious mind is autonomous, unsystematic, and disordered, and attempts to understand its contents are reviewed. The book is welcomed as recognizing the importance of studying the mental patient's psyche, and the need to understand the historical origins of the psyche is emphasized.

The psychogenesis of mental disease. Foreword to Schmaltz: "Complex psychology and somatic symptom." The psychogenesis of mental disease. Foreword to Schmaltz: "Komplexe Psychologie und körperliches Symptom."

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 357-358).

In the foreword to a book on the treatment of a case of psychosomatic illness, "Komplexe Psychologie und körperliches Symptom" (Complex psychology and somatic symptom) by Gustav Schmaltz (1955), it is pointed out that a neurosis is an expression of the whole person and cannot be treated solely within a medical and/or scientific framework. Important in the etiology and therapy of neuroses is the individual's attitude, which rests on personal and collective premises that can be both pathogenic and curative. It is reemphasized that the psychology of neurosis goes beyond medical confines and must take into account these pathogenic factors.

Freud and psychoanalysis. Sigmund Freud: "On dreams," 25 January 1901.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 361-368).

Freud's "On Dreams" (1901) is described and explained. Topics include manifest and latent dream content, classifications of dreams, children's dreams, dream feeling and affect, self-analysis of dream content, dream work effects and dream function purposiveness, and reasons for the obscurity and confusion of dreams. An outline of topics follows.

Freud and psychoanalysis. Review of Hellpach: "Basics of a psychology of hysteria." Freud and psychoanalysis. Review of Hellpach: "Grundlinien einer Psychologie der Hysterie."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 369-373).

"Grundlinien einer Psychologie der Hysterie" (Basics of a psychology of hysteria) by Willy Hellpach (1904) is reviewed, criticized, and related to Freud's work on the same subject. Singled out for attention are suggestibility, symptoms, and a chapter elaborating the principles covered earlier. Certain biases and exaggerations of the Freudian school are refuted, yet no new insight into the genesis of hysteria is offered. Despite criticisms of focus, style, intelligibility, and omissions of case material, Hellpach's treatment of sociological and historical aspects of hysteria is commended.

Freud and psychoanalysis. Reviews of psychiatric literature.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 374-387).

Reviews of the psychiatric literature from 1906 to 1910 are compiled.

Authors reviewed are: 1906: L. Bruns, E. Bleuler, and Carl Wernicke; 1907: Albert Moll, Albert Knapp, and M. Reichhardt; 1908: Franz C. R. Eschle, P. Dubois, Georg Lomer, E. Meyer, and Sigmund Freud; 1909: L. Lowenfeld, Karl Kleist, Oswald Burnke, and Christian von Ehrenfels; 1910: Christian von Ehrenfels, Max Dost, Alexander Pilcz, W. von Bechterew, M. Urstein, Albert Reibmayer, P. Nacke, Th. Becker, A. Cramer, and August Forel.

Freud and psychoanalysis. The significance of Freud's theory for neurology and psychiatry.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 388-389).

In a discussion of Freud's contributions to the understanding of hysteria and obsessional neurosis, Freud's method of psychoanalysis bridges a gap in the theory of psychogenesis by demonstrating that a determining individual psychological factor can be found for every symptom. Freud has become important for psychiatry particularly in elucidating the symptoms of dementia praecox (schizophrenia), analysis of which uncovers the same psychological mechanisms that are at work in the neuroses, thus making intelligible the individual forms of illusionary ideas, hallucinations, paraesthesias, and bizarre hebephrenic fantasies.

Freud and psychoanalysis. Review of Stekel: "Conditions of nervous anxiety and their treatment." Freud and psychoanalysis. Review of Stekel "Nervose

Angstzustände und ihre Behandlung."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 390-391).

In a review of "Nervöse Angstzustände und ihre Behandlung" (Conditions of nervous anxiety and their treatment) by Wilhelm Stekel (1908), a book containing case material on states of nervous anxiety, Stekel, a pupil of Freud, is commended for providing the medical public with an insight into the psychological structure of the neuroses. The individual reactions of the patient are recorded for each case presented, the psychogenesis of each disorder is discussed, and the progress during psychotherapy is described. On the premise that in each individual, states of nervous anxiety are determined by psychosexual conflicts, Freud's assertion that neurotic anxiety is in essence a converted sexual desire is supported.

Freud and psychoanalysis. Editorial preface to the "Yearbook." Freud and psychoanalysis. Editorial preface to the "Jahrbuch."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 392).

The preface to the first volume of the "Jahrbuch für psychoanalytische und psychopathologische Forschungen" (Yearbook of psychoanalytic and psychopathologic studies), explains how in 1908 a group of followers of Freud's psychology decided that a periodical was needed to gather and publish studies applying this psychology to nervous and mental diseases. The "Jahrbuch" resulted.

Freud and psychoanalysis. Marginal notes on Wittels: "Sexual privation."

Freud and psychoanalysis. Marginal notes on Wittels: "Die sexuelle Not."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 393-396).

In notes regarding "Die sexuelle Not" (Sexual privation) by Fritz Wittels (1909), a book advocating that humans must live out their sexuality, the relationship of sexual morality to Freudian psychology is discussed. It is argued that psychoanalysis, like every proper science, is beyond morality. Because it is rational, it is neither moral nor anti-moral, offering no prescriptions but only knowledge. It is recognized, however, that persons other than psychoanalysts will interpret Freud in their own ways and ascribe morality or licentiousness on the basis of their own interpretations.

Freud and psychoanalysis. Review of Wulffen: "The sexual offender." Freud and psychoanalysis. Review of Wulffen: "Der Sexualverbrecher."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 397).

"Der Sexualverbrecher" (The sexual offender) by Erich Wulffen (1910), a book dealing with sex crimes and sexual misdemeanors, is reviewed. The book is commended for attention to criminal case histories, the psychological and social foundations of sexual offenses, sexual psychology, sexual characterology, and sexual pathology, but the absence of psychoanalytic viewpoints is noted.

Freud and psychoanalysis. Abstracts of the psychological works of Swiss authors (to the end of 1909).

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 398-421).

Abstracts of the works of Swiss authors concerning psychoanalysis are compiled for 1900 through 1909, and related works of some German authors are noted. Critical comments are included for most selections. Authors represented are: Bezzola, Binswanger, E. Bleuler, Bolte, Chalewsky, Claparede, Eberschweiler, Flournoy, Frank, Furst, Hermann, Isserlin, Jung, Riklin, Stein, Ladame, Maeder, Müller, Pfister, Pototsky, Schnyder, Schwarzwald, and Wehrin.

Freud and psychoanalysis. Review of Hitschmann: "Freud's theory of neurosis." Freud and psychoanalysis. Review of Hitschmann: "Freud's Neurosenlehre."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 422).

"Freud's Neurosenlehre" (Freud's theory of neurosis) by Eduard Hitschmarin (1911) is reviewed as a clear and simple introduction to the problems of psychoanalysis for the beginner. It is said to present an excellent picture of the present state of psychoanalysis addressed to the theory of neurosis, and it is hoped that it will reach a large public in order to help dispel prejudices and mistaken opinions held by medical men because of inadequate knowledge of the psychoanalytic literature.

Freud and psychoanalysis. Annual report (1910-11) by the president of the International Psychoanalytic Association.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. p. 423-426).

In the annual report of the International Psychoanalytic Association for 1910-11, growth in the organization is reported and goals for the future outlined. Branches of the organization are encouraged to educate their members, to plan and execute scientific research, to husband the store of knowledge provided by Freud and transmit it, and to adhere to the principles of psychoanalysis until they are fully confirmed or refuted. The

beginning of the journal "Zentralblatt fur Psychoanalyse" is noted, and a future journal ("Images") is announced.

Freud and psychoanalysis. Two letters on psychoanalysis.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 427-429).

Two letters (1912) defending psychoanalysis against oral and published attacks are presented. In the first, a speaker to the Keplerbund is accused of lack of objectivity and serious distortion of Freud's work. In the second, the Freudian concept of sexuality is clarified as being broader than the usual usage of the word implies, including all instinctual forces beyond the instinct of self-preservation. Psychoanalysts disclaim responsibility for inferred misconceptions and errors that arise from others' interpretations of their work.

Freud and psychoanalysis. On the psychoanalytic treatment of nervous disorders.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 430-432).

The application of the psychoanalytic method to psychoneurotics is discussed in the context of a case history involving a childhood sexual conflict, reported in 1912. Using parapraxes, fantasies, and dreams as data, psychoanalysis seeks to uncover conflicts, which are often between sexual wishes and opposing moral and esthetic tendencies, and free the psyche of such conflicts. The necessity of dealing with sexual matters in psychotherapy is emphasized; childhood impressions persist, although repressed, throughout one's life and survive in the unconscious until uncovered by psychoanalysis.

Freud and psychoanalysis. A comment on Tausk's criticism of Nelken.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 433-437).

A review by Victor Tausk of an article by Jan Nelken (1913) is criticized for misinterpreting the significance of symbols in schizophrenic fantasy. The symbols, rats and mice (cloacal animals) gnawing at the genitals (castration) are said by Tausk to represent the infantile defecation (anal) complex. The response is that reduction of fantasies to infantile mechanisms is not enough. The therapist must ask why certain infantile channels of interest are being reactivated in the present and find out what they mean to the patient. Even if infantile or primitive symbols are approached analytically, the Zurich school is not content with reduction and with establishing their self-evident existence. Rather, by comparing them through similar material, this school tries to reconstruct the actual

problems that led to the employment of these primitive patterns and seeks expression through them. In the case at issue, it is argued that the teleological significance of the castration motif in the fantasy must be clarified.

Freud and psychoanalysis. Answers to questions on Freud.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18 Princeton University Press, 1976. 904 p. (p. 438-440).

In 1953, replies are given to questions regarding Freud: 1) the part of Freud's work that Jung accepts; 2) the role of Freud's work and views in the development of Jung's analytical psychology; 3) the role of Freudian sexuality in the etiology of neurosis; 4) the extent of Freud's contribution to knowledge of the psyche; and 5) the value of Freud's therapeutic procedure. Freud is criticized for overemphasis of sex, yet his contribution to knowledge of the psyche is praised. The character and attitude of the therapist are regarded as more important than the method of therapy, and Freud's "prejudice" in the therapeutic approach is criticized. In sum, however, it is said that the present purpose is not to criticize Freud but to build on his work by further investigating the unconscious that Freud's own school has neglected.

On symbolism. The concept of ambivalence.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 90.4 p. (p. 443-445).

In discussion of a paper by Eugen Bleuler, ambivalence is defined and regarded as a valuable addition to terminology. Rather than being a driving force, however, ambivalence is hypothesized to be a formal aspect found everywhere. Examples are given from the history of language, from dreams of opposites, from mythology and religion, and from erotic jokes. Also included are brief comments on displacement of affect (von Speyr) and on sacrifice (Franz Riklin).

On symbolism. Contributions to symbolism.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 446).

A contrast between hysterical fantasies and those of dementia praecox (schizophrenia) is described, and a case of a neurotic female is presented as an illustration. In order to understand schizophrenic fantasies, historical parallels must be adduced, because the patient suffers from the reminiscences of mankind and his language uses ancient images of universal validity. The case presented illustrates the documentation and elucidation of a recent fantasy by historical material, ethnological traditions, and mythological parallels.

Two essays on analytical psychology. Adaptation, individuation, collectivity.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 449-454).

Adaptation, individuation, collectivity, and their interrelationships are explained in papers written in 1916. Psychological adaptation is said to involve adaptation to inner and outer conditions, and its energetics are described. In analysis, a resistance often arises from the demand for individuation, which is against all adaptation to others. Since breaking the patient's previous personal conformity would mean the destruction of an esthetic and moral ideal, however, the first step in individuation is guilt, which requires that expiation be offered to a new collective function -namely humanity. In return for individuation, a person must bring forth values that are an equivalent substitute for his absence in the collective personal sphere. Individuation and collectivity are further discussed in relation to society, the unconscious, the God concept, the soul, and love.

Two essays on analytical psychology. Foreword to the Hungarian edition of Jung: "On the psychology of the unconsciously.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 455-456).

In the foreword to the Hungarian edition of C. G. Jung's "On the Psychology of the Unconscious" (1948), pleasure is expressed at the appearance of the book in Hungary, and a brief introduction is provided. The aim of the book is to acquaint the reader with the main problems of the psychology of the unconscious, but only within the limits prescribed by direct medical experience. Because it is only an introduction, relations with the history of human thought, mythology, religion, philosophy, the psychology of primitives, and so on are only suggested.

The structure and dynamics of the psyche. Forewords to Jung: "On psychic energetics and the nature of dreams." The structure and dynamics of the psyche. Forewords to Jung: "Über psychische Energetik und das Wesen der Traume."

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 459-460).

Forewords to two editions of Jung's "Über psychische Energetik und das Wesen der Traume" (On psychic energetics and the nature of dreams) are presented. The first edition (1928) is said to deal with the unsolved problem of dream interpretation and the important question of the fundamental psychic factors -- the dynamic images that express the nature

of psychic energy. The second edition (1948), to which two papers were added, attempts to clarify psychic phenomena by means of concepts from fields of research other than psychology. It is emphasized that medical psychologists must probe more deeply into the important compensatory relationship between the conscious and the unconscious.

The structure and dynamics of the psyche. On hallucination.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 461).

An interpretation of hallucinations is offered in which hallucination is said to be not only a pathological occurrence but a normal one as well, for psychic contents often come to consciousness in hallucinatory form. It is suggested that such hallucinations derive from a still subliminal, maturer personality that is not yet capable of direct consciousness. In the case of primitives, they come from a subliminal thinking or intuiting at a level that is not yet capable of becoming conscious.

The structure and dynamics of the psyche. Foreword to Schleich: "The miracles of the soul." The structure and dynamics of the psyche. Foreword to Schleich: "Die Wunder der Seele."

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 462-466).

In a foreword to "Die Wunder der Seele" (The miracles of the soul) (1934), a collection of essays by Carl Ludwig Schleich, the discoverer of local anesthesia, Schleich (1859-1922) is compared to Paracelsus as a representative of a period of transition in medicine and as a revolutionary in his time. Schleich is credited with aiming at the unitary view of psychic and physical processes that later gave strong impetus to medical and biological research. Despite the lack of psychological knowledge at the time, Schleich was able to break through to a recognition of the psyche and the fact that it was related to the body, thus questioning the assumptions of biological causality and materialism.

The structure and dynamics of the psyche. Foreword to Jacobi: "The psychology of C. G. Jung."

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 467-468).

In a foreword, Jolande Jacobi's "The Psychology of C. G. Jung" (1940) is described as a concise presentation of the elements of Jung's psychological theories, a presentation that Jung himself had not had time to prepare. The belief is expressed that the time has not yet arrived for an all inclusive theory covering the contents, processes, and phenomena of the psyche, and Jung's concepts are regarded as tentative attempts to formulate a general

scientific psychology based on immediate experience with human beings. A brief foreword to the Spanish edition (1947) follows.

The structure and dynamics of the psyche. Foreword to Harding: "Psychic energy."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 469-470).

In a foreword to "Psychic Energy" by M. Esther Harding (1947), the author is congratulated for successfully providing a general orientation to the problems of modern medical psychotherapy, based on personal practical experience. The book is said to clarify often misunderstood concepts regarding psychic facts, and it is recommended to patients as well as doctors.

The structure and dynamics of the psyche. Address on the occasion of the founding of the C. G. Jung Institute, Zurich, 24 April 1948.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 471-476).

In an address on the founding of the C. G. Jung Institute (1948), past achievements in psychology are summarized and directions for the future suggested. In the previous 50 years, Freud and Janet had laid foundations in methodology and clinical observation; Jung had studied the associative reaction, distinguished the attitude types and function types, and discovered the collective unconscious; and a connection had been forged between complex psychology and physics. Possibilities for the future are continuation of the association experiment; the elaboration of case histories (particularly in the areas of paranoia, symbolism, and dreams); research into the processes of compensation in psychotics and criminals; and study of the psychic structure of the family in relation to heredity, the compensatory character of marriage, mass behavior, and the psychology of religion.

The structure and dynamics of the psyche. Depth psychology.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 477-486).

Depth psychology is defined as the branch of psychological science that is concerned with the unconscious, and its history is summarized. The empirical approach to the unconscious is said to be recent, dating from about the turn of the 20th century. Pioneers in experimental research in this area were Janet and Freud, and Freud's investigations and theories are described and contrasted with those of Adler and Jung. Jung's contributions after his parting with Freud are outlined: the modes of compensation by the unconscious in extraverted and introverted attitude types, the roles of the

orienting functions of consciousness, the formulation of archetypes, and the definitions of the personal unconscious vs. the collective unconscious.

The structure and dynamics of the psyche. Foreword to the first volume of studies from the C. G. Jung Institute.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 487-488).

In a foreword to the first volume of studies from the C. G. Jung Institute (1949), it is pointed out that the publications in the series will represent many sciences, since psychology is the intermediary between the disciplines. These publications are expected to show the great diversity of psychological interests and needs, particularly those of the psychology of the collective unconscious, a young science which draws heavily on studies of mythology and comparative religion.

The structure and dynamics of the psyche. Foreword to Frieda Fordham:

"Introduction to Jung's psychology."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 489-490).

In the foreword to Frieda Fordham's "Introduction to Jung's Psychology" (1953), she is commended for producing a readable summary of Jung's attempts at a more comprehensive understanding of the human psyche. Because Jung has no formulated theory, it is difficult to give a concise account of his ideas, particularly because of his digressions into the field of general psychology. These digressions are defended, however, as necessary to the formation of a base for the evaluation of pathological phenomena.

The structure and dynamics of the psyche. Foreword to Michael Fordham: "New developments in analytical psychology."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 491-493).

In a foreword to "New Developments in Analytical Psychology" by Michael Fordham (1957), a paper on transference is singled out for discussion. The problem of transference is said to occupy a central position in the dialectical process of analytical psychology, making great demands on the doctor's skill and moral responsibility. Transference forcibly brings about a dialogue that requires both patient and analyst to acknowledge their partnership in a common process of approximation and differentiation. As the patient frees himself of his infantile state of unconsciousness or from unbounded egocentricity, the analyst must allow himself to display a degree of humanity that the patient needs in order to assure himself of his right to exist as an individual.

The structure and dynamics of the psyche. An astrological experiment.
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 494-501).

In an experiment to demonstrate synchronicity (the chance creation of meaningful arrangements that appear as if a causal intention had been at work), nearly 1000 horoscopes of married persons were examined in terms of oppositions and conjunctions of the sun, moon, Mars, Venus, ascendant, and descendant. In the first of three batches, the conjunction of sun and moon was the most frequent of the 50 aspects; in the second, moon and moon; in the third, ascendant and moon. Although figures were not mathematically significant in any one batch, it is pointed out that the recurrence of the moon conjunction appears highly improbable on a random basis. Results are discussed in terms of implications for causality and probability theory, and it is suggested that numbers themselves may possess an autonomy like that of archetypes and may condition consciousness instead of being conditioned by it. Astrology is described as a remnant of the gods whose numinosity can still be felt even in a scientific age.

The structure and dynamics of the psyche. Letters on synchronicity: to Markus Fierz.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 502-507).

Synchronicity is discussed in letters to Markus Fierz (1950 and 1954). Fierz is questioned about his mathematical evaluation of the results of Jung's comparison of the horoscopes of 400 married pairs. The statistics confirmed the traditional view that sun-moon aspects are marriage characteristics, yet their conjunction is "attributed to synchronicity rather than causality. It is denied that the study was undertaken to prove the truth of astrology; rather, it was to demonstrate a case of -meaningful coincidence."

The structure and dynamics of the psyche. Letters on synchronicity: to Michael Fordham.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 508-509).

In a letter to Michael Fordham (1955), synchronicity is said to tell something about the psychoid factor (the unconscious archetype), which tends to gather suitable forms of expression around itself. As an archetype is amplified, it is difficult to prove that the amplificatory associations are not causal, yet they may represent cases of synchronicity instead. It is possible that the psyche, analogous to the natural course of events, is based on synchronicity, as contrasted with scientific reconstructions of

reality based on statistical averages. Doubt is expressed, however, that the psyche is based exclusively on the synchronistic principle.

The structure and dynamics of the psyche. The future of parapsychology.
In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 510-511).

In answer to a questionnaire (1960), parapsychology is defined as the science dealing with biological or psychological events showing that the categories of matter, space, and time (and thus causality) are not axiomatic, and other answers regarding parapsychology are given. Research in the psychology of the unconscious is necessary, but repeatable experiments and statistical verification may not be possible in this field. The most important part of parapsychological research will be the careful exploration and qualitative description of spontaneous events. Parapsychological phenomena are said ' to be favored by the presence of an active archetype, a situation in which the deep, instinctual layers of the psyche are activated.

The archetypes and the collective unconscious. The hypothesis of the collective unconscious.
In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 515-516).

A lecture on the hypothesis of the collective unconscious (1932) is presented in abstract form. Whereas for Freud the unconscious is essentially a function of consciousness, Jung holds the unconscious to be an independent psychic function prior to consciousness and opposed to it. The unconscious may be divided into a personal and a collective unconscious, the latter being a psychic propensity to a regular functioning, independent of time and race and having products comparable to mythological motifs. Examples of the symbolism of the circle (mandala symbolism) are presented.

The archetypes and the collective unconscious. Foreword to Adler: "Discovery of the soul." The archetypes and the collective unconscious.
Foreword to Adler: "Entdeckung der Seele."
In: Jung, C. *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 517).

In a foreword to "Entdeckung der Seele" (Discovery of the soul) by Gerhard Adler (1934), the author is commended for presenting a complete and rigorously objective account of the psychotherapeutic approaches of Freud, Alfred Adler, and Jung. Because psychological theories have broken out of the domain of medical psychotherapy and have become known to scientists in other areas and to laymen, informed public opinion suffers the same

confusion as the science of medical psychology itself. It is implied that Gerhard Adler's book should help allay some of the misunderstandings.

The archetypes and the collective unconscious. Foreword to Harding: "Woman's mysteries."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 518-520).

In a foreword to M. Esther Harding's "Woman's Mysteries: Ancient and Modern" (German translation, 1949), the importance of the historical aspects of the human psyche, as manifest in the psychology of primitives, folklore, mythology, and comparative religion, is emphasized. The book is considered an attempt to describe some of the archetypal foundations of feminine psychology, specifically a systematic survey of the archetypal material of feminine compensation, which is an attempt by the unconscious to balance a disequilibrium in conscious mind. The relationship of the unconscious and the instincts in neurosis is examined, and the roles of historical knowledge and therapeutic myths are explained.

The archetypes and the collective unconscious. Foreword to Neumann: "The origins and history of consciousness."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 521-522).

In a foreword to "The Origins and History of Consciousness" by Erich Neumann (American edition, 1954), the author is commended for presenting facts in a pattern and creating a unified whole in a way no pioneer of Jung's generation could have done. The book opens in the realm of matriarchal symbolism, based on the uroboros, and on this foundation is built a unique history of the evolution of consciousness and a representation of myths as the phenomenology of consciousness. The work is praised as valuable for its contribution to the psychology of the unconscious; the author has placed analytical psychology concepts on a firm evolutionary basis and erected a comprehensive structure in which the empirical forms of thought find their rightful place. The importance of the personal temperament and assumptions of the author in the area of psychology are also noted.

The archetypes and the collective unconscious. Foreword to Adler: "Studies in analytical psychology."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 523-524).

In the foreword to "Studies in Analytical Psychology" by Gerhard Adler (German edition, 1952), several problems covered in the book are summarized. Singled out for discussion is the peculiarity of analytical

psychology as compared with the materialistic and rationalistic tendencies of the Freudian school. The author is praised for his handling of the psychology of dreams, the role of the ego, the question of whether and how the raising to consciousness of unconscious contents is therapeutically effective, and the religious aspect of psychic phenomena. The book is said to fill a gap in psychological literature because of its clarity and its numerous illustrative case histories.

The archetypes and the collective unconscious. Foreword to Jung: "Configurations of the unconscious" (1950). The archetypes and the collective unconscious. Foreword to Jung: "Gestaltungen des Unbewussten" (1950).

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 525-526).

In a foreword to "Gestaltungen des Unbewussten" (Configurations of the unconscious) by C. G. Jung (1950), the topics discussed in the book are summarized: 1) the work of the poet as manifestations of the contents of the unconscious; 2) the rebirth motif, as expressed in drama, the principal theme of poetic art; 3) a case history of a transformation process illustrated by pictures; 4) a survey of mandala symbolism drawn from case material; and 5) a psychological study of E. T. A. Hoffmann's "The Golden Pot" by Aniela. Jaffe.

The archetypes and the collective unconscious. Foreword to Wickes: "The inner world of man." The archetypes and the collective unconscious. Foreword to Wickes: "Von der inneren Welt des Menschen."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 527-528).

In a foreword to "'Von der inneren Welt des Menschen" (The inner world of man) by Frances G. Wickes (1953), fantasy is discussed as a natural expression of life rather than a sickness. Fantasies have a positive aspect as creative compensations of the conscious attitude, which is always in danger of one-sidedness. Fantasy is the natural life of the psyche, a vital activity that nourishes the seeds of psychic development and is important for the cure of psychogenic neuroses and mild psychotic disturbances. The book is said to illustrate the value of fantasy by describing typical figures and phases that are encountered in involuntary fantasy processes.

The archetypes and the collective unconscious. Foreword to Jung: "From the roots of consciousness." The archetypes and the collective unconscious. Foreword to Jung: "Von den Wurzeln des Bewusstseins" (1954).

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p., 529).

In the foreword to "Von den Wurzeln des Bewusstseins" (From the roots of consciousness) by C. G. Jung (1954), the ninth volume of the "Psychologische Abhandlungen," it is explained that the central theme of the book is the archetype. The book consists mostly of works that grew from Eranos lectures and approaches archetypes from the viewpoints of history, practical and theoretical psychology, and case material. Although the existence and efficacy of archetypes are easily demonstrated, their phenomenology presents difficult problems, as the book shows. It is concluded that no simplification of the concept is possible at this stage.

The archetypes and the collective unconscious. Foreword to van Helldingen: "Pictures from the unconscious." The archetypes and the collective unconscious. Foreword to van Helldingen: "Beelden uit het Onbewuste." In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 530-531).

"Beelden uit het Onbewuste" (Pictures from the unconscious) by R. J. van Helldingen (1957) is described as a discussion of a case treated by Jung himself with the use of drawings by the patient. The patient had lived in both the Orient and Europe as a child and adolescent, and these environments combined with her inner disposition to produce a series of pictures expressing an infantile archaic fear. The pictures not only illustrated the phase of treatment that brought the contents of the patient's neurosis to consciousness but were also an instrument of treatment, reducing the half conscious or unconscious images in her mind to a common denominator and fixating them. It is explained that the therapeutic effect consists of inducing the conscious and unconscious minds to collaborate, thus integrating the unconscious and remedying the neurotic dissociation.

The archetypes and the collective unconscious. Foreword to Jacobi: "Complex/archetype/symbol." In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 532-533).

"Complex/Archetype/Symbol" by Jolande Jacobi (1957) is described in a foreword as explaining the important connection between the individual complex and the universal, instinctual archetype and between the archetype and the symbol. Complexes are described as autonomous, forcing themselves on consciousness or resisting conscious efforts to reproduce them. They give rise to such actions as slips of the tongue and falsifications of memory and judgment. Complexes rest on emotional aptitudes or instincts, and the formal aspect of the instinct is defined as the archetype. It is hoped that Jacobi's book will help clarify some misunderstandings of Jung's work.

The archetypes and the collective unconscious. Foreword to Bertine: "Human relationships."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 534-536).

In a foreword to "Human Relationships" by Eleanor Bertine (Swiss edition, 1957), it is noted that Freud and Adler drew conclusions on the basis of neurotic patients and tried to apply them to society, whereas analytical psychology has pointed out more general human facts, such as attitude and function types, that play a role in neurosis but are also a normal part of the human constitution. Although Freud put the Oedipus complex in a central place in his theory, it is argued that other typical patterns (archetypes) also exist and regulate the relationships among human beings. Examples abound in mythology, folklore, dreams, and psychoses and exert a decisive effect on human relationships.

The archetypes and the collective unconscious. Preface to de Laszlo: "Psyche and symbol."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 537-542).

In a foreword to "Psyche and Symbol" by Violet S. de Laszlo (1958), the historical basis of psychic processes is discussed. Like other sciences, psychology must take account of the past, specifically the history of the psyche. Dreams or fantasies that appear psychotic may be well within the range of normal human experience as validated by historical comparison. The mind, like the body, has predetermined individual aptitudes or patterns of behavior, and man will to a certain extent function psychologically according to his original patterns. Archetypes represent these inherited patterns of psychic behavior, and their significance is summarized.

The archetypes and the collective unconscious. Foreword to Brunner: "The anima as a problem in the man's fate." The archetypes and the collective unconscious. Foreword to Brunner: "Die Anima als Schicksalsproblem des Mannes."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 543-547).

"Die Anima als Schicksalsproblem des Mannes" (The anima as a problem in the man's fate) by Cornelia Brunner (1963) is described in a foreword as a record of an eight-year dialogue in which the partners recorded both their conscious and unconscious reactions. Although the technique appears unscientific, it is defended as a guarantee of psychological objectivity because it represents what happens in reality. The main subject of the dialogue was the question of the anima, the feminine element in the male personality. Rider Haggard is cited as the classic exponent of the anima,

and his creative writing is recommended as a good introduction to Brunner's book. It is concluded that the dialectical process is always a creative adventure out of which transformation may develop.

Civilization in transition. Report on America.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 551).

In a paper abstracted by Otto Rank (1910), impressions of North America are described. The psychological peculiarities of Americans, which indicate intense sexual repression, would be accessible to psychoanalysis. Reasons for the repression are in the specifically American complex -- living with lower races, mainly Negroes. Living with barbarous races has a suggestive effect on the instincts of the White race and lowers it. Strong defense mechanisms are therefore necessary and are manifest in aspects of the American culture.

Civilization in transition. On the psychology of the Negro.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 552).

In an abstract of a lecture (1912), the psychology of the Negro is explained. The psychoses of Negroes are the same as those of White men, but diagnosis is difficult because the Negro is superstitious, does not understand what one wants of him, and cannot look into his own thoughts or retell hallucinations or dreams. The Negro is religious and pictures the white man as an ideal. In dream examples, the wish or task to adapt to the White man appears frequently, and many sacrificial symbols appear. The latter fact is cited as evidence that such symbols are not only Christian but have their origin in a biological necessity.

Civilization in transition. A radio talk in Munich.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 553-557).

In a radio talk in Munich (1930), observations on thought processes of the Chinese and of Africans are offered. The unconscious psyche of Europeans shows a tendency to produce contents analogous to those in older Chinese and later Tantric philosophy. It is suggested as a working hypothesis that such parallels indicate that European psychic processes are being influenced by an eruption of the Oriental spirit. In Africa the psychic life of primitives was studied to unearth the elements primitives have in common with Europeans. Processes that are in the unconscious of Europeans are conscious to primitives. For example, the European thinks in dreams what the primitive thinks consciously; for the primitive, dreams may not even be distinguished from reality. Comparisons are illustrated with

examples of primitive responses to a request and of primitive dreams.

Civilization in transition. Forewords to Jung: "Contemporary Psychic Problems." Civilization in transition. Forewords to Jung: "Seelenprobleme der Gegenwart."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 558-560).

Three forewords to "Seelenprobleme der Gegenwart" (Contemporary Psychic Problems) by C. G. Jung are presented: first edition (1931), second edition (1933), and Italian new edition (1959). The volume is described as dealing with contemporary problems, not solutions. Psychic endeavors are problematical and questions are still being formulated. Of particular concern is the problem of the soul, which is said to torment modern man even more than it did his ancestors. In the Italian edition, the volume is described as evidence of the attempt by doctors to build up a medical psychology of living human beings to answer questions that could not be answered by academic means alone.

Civilization in transition. Foreword to Aldrich: "The primitive mind and modern civilization."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 561-563).

In a foreword to "The Primitive Mind and Modern Civilization" by Charles Roberts Aldrich (1931), historical attempts to understand primitive psychology are summarized. Contributions of the fields of mythology, folklore, history, and comparative religion are mentioned, and it is pointed out that a psychology that would be helpful to the task did not exist before. Freud's "Totem and Taboo" is cited as an early contribution of new psychology to this investigation, but Freud applied an existing theory, while Jung used a comparative method. It is concluded that the new psychology is not yet advanced enough to present a theory of the mind that would have universal application, yet movements are being made in that direction.

Civilization in transition. Press communique on visiting the United States. In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 564-565).

In a press communique on visiting the United States in 1936, interest in observing the changes over the previous decade is expressed. A disclaimer of political leanings is made in an attempt to prevent attempts to link Jung's name with any political party. It's pointed out that Jung is interested in the undeniable differences in national and racial psychology, which account for serious misunderstandings and mistakes in international

dealings and in domestic social frictions. The change in America from a pioneering to a rooted society is noted.

Civilization in transition. Psychology and national problems.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 566-581).

In a lecture at the Institute of Medical Psychology (Tavistock Clinic), London (1936) the question of psychology and national problems is discussed in the context of World War I and subsequent events. It is suggested that some aspects of the world situation are amenable to psychological evaluation. Certain individual symptoms arise from misery and disorder, including positive ones such as greater effort and organization and negative ones such as emotional formation of groups with infantile and archaic psychology. When formed, groups such as nations exhibit traits common to all the people but none of their individual achievements; they react like a primitive group being. The implications of this psychological formulation are elaborated as they relate to democracy and other forms of government, the state, ruling groups, money, individual leaders, and state symbols. The role of the collective unconscious in political processes is described, and it is suggested that political events occur in cycles, with another era of dictators, Caesars, and incarnated states about to begin.

Civilization in transition. Return to the simple life.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 582-588).

In answer to a questionnaire on the effects of wartime conditions on the Swiss people (1941), observations on the quality of Swiss life and the nature of the Swiss character are offered. The return to the simple life is welcomed even though it demands considerable sacrifice and is not voluntary. Recent social conditions are compared to negative examples from America, and the propensity of people to live for and in the future is deplored. A minimum degree of austerity is pronounced beneficial, as it enforces simplicity, which is true happiness; but to live simply without bitterness is a difficult moral task for many people. Instead of relying on team spirit, it is suggested that priority be given to developing the individual personality, and the Swiss characteristics of mistrustfulness and obstinacy are suggested as virtues that have protected the Swiss in the past. It is concluded that more good for Switzerland will come from sober skepticism and sure instinct than from propaganda talk and artificial stimulation of team spirit and rational regeneration.

Civilization in transition. Epilogue to Jung: "Modern man in search of a soul." Civilization in transition. Epilogue to Jung: "L'Homme a la decouverte de son ame."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 589-590).

In the epilogue to -L'Homme a la Decouverte de son Ame" (Modern man in search of a soul) by C. G. Jung (1944), it is pointed out that Jung's psychology rests on experiences with human beings, not with academic postulates; therefore it is concerned with the unconscious mind rather than just the contents and functions of consciousness. It is predicted that investigation of the psyche is the science of the future, for the greatest danger to man is a psychic danger, particularly from the masses, in whom the effects of the unconscious accumulate and stifle the reasonableness of the conscious mind. To protect himself from war, it is concluded that man must not arm himself but must discover the psychic conditions under which the unconscious mind overwhelms the conscious mind.

Civilization in transition. Marginalia on contemporary events.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 591-603).

The belief that science has depsychized or dedeified the natural world, removing the gods and demons and driving them back into men's unconscious minds, from which they arose originally, is discussed in terms of contemporary events in Germany in 1945. Although many scientific achievements are admirable, returning these gods and demons to man's psyche is compared with giving him an intoxicating poison. The fact that Hitler was able to rise to power is attributed to this state of affairs. In contrast to the Germans, the Swiss resisted, possibly because of their smallness as a nation, their consequent distrust, defiance, and obstinacy, and their tradition. Religion and psychology are discussed as possible remedies, and it is concluded that only the individual can effect change, and he must change himself.

Civilization in transition. Answers to "Mishmar" on Adolph Hitler.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 604-605).

In answer to questions by Eugen Kolb of Mishmar (The Daily Guardian) in 1945, Adolph Hitler is characterized as an hysteric, specifically a pathological liar who believed his own Lies. Because of his personal conviction, he was able to persuade the masses, especially since the German people were discontent at the time and harbored a national inferiority complex. Hitler's associates are characterized as social misfits, psychopaths, and criminals, while Hitler himself controlled public attitude by influencing the unconscious of normal people through the application of mass psychology and the herd phenomenon.

Civilization in transition. Techniques of attitude change conducive to world peace: memorandum to Unesco.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 606-613).

In a 1948 response to a request by the United Nations Educational, Scientific and Cultural Organization (Unesco), the use of psychotherapy to change attitudes in a way conducive to world peace is suggested. Psychotherapy as practiced by Jung and his school is described as a technique for changing mental attitudes by integrating unconscious contents into consciousness, and the method is outlined. It is emphasized that the method is applicable only to individuals with relatively high intelligence and a sound sense of morality, and only a small number of such persons, after undergoing treatment, could form a leading minority that might become a nucleus for a larger body of people. The need for teachers and the difficulty of finding suitable ones is mentioned. A nation is considered as the sum of its individuals, and its character corresponds to the moral average of its citizens. Thoughts for implementing this method include: 1) publicizing the foregoing ideas among the appropriate persons; 2) providing treatment for those who feel their own attitude needs revision; 3) allocating money to favor the serious candidates.

Civilization in transition. The effect of technology on the human psyche. In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 614-615).

Observations regarding the effect of technology on the human psyche are offered. Considering that technology consists of procedures invented by man, it is not entirely outside the human sphere; certain modes of human adaptation to it are possible. The repetitious procedures of technology are compared to the patterns of primitive labor, yet it is suggested that modern man does not have the same tolerance for them. In modern man, technology is an imbalance that leads to dissatisfaction, preventing man from exercising his natural versatility. On its own merits, technology is neither good nor bad but depends on the individual's attitude toward it. To prevent his other mental capacities from atrophying, for example, an engineer may study philosophy. The final question is whether man has sufficient reason to resist the temptation to use his technology for destructive purposes.

Civilization in transition. Foreword to Neumann: "Depth psychology and a new ethic."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 616-622).

In a foreword to "Depth Psychology and a New Ethic" by Erich Neumann (1949), the problem of formulating ethical principles in light of the study

of unconscious processes is discussed. Moral principles that seem clear from the standpoint of ego consciousness become inapplicable when the compensatory significance of the shadow (the unconscious) is considered in the light of ethical responsibility. The role of the medical psychologist in dealing with evils as manifest in neuroses is described as a moral problem, yet ethical problems are intensely individual for the patient, and it is suggested that absolute ethical rules are incapable of formulation. The collective morality or "old ethic" is contrasted with the "new ethic," defined as differentiation within the old ethic, confined to individuals who, driven by unavoidable conflicts of duty, are trying to integrate the unconscious into consciousness. Neumann is commended for attempting to formulate the ethical problems raised by the discovery of the unconscious.

Civilization in transition. Foreword to Baynes: "Analytical psychology and the English mind."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 623-624).

In a foreword to "Analytical Psychology and the English Mind" by Helton Godwin Baynes (1950), previous books by Baynes are briefly discussed and the present volume is described as writings on the complex psychic conditions characteristic of medical psychology. It is noted that psychology requires the medical psychologist to deal with such complex factors because the psychotherapeutic process can only take place on that level. Baynes is praised for not oversimplifying the field but rather drawing from a great variety of theoretical and practical points of view and opening possibilities and connections worthy of further discussion.

Civilization in transition. The rules of life.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 625).

In response to a question regarding rules of life, a personal endeavor to live by no rules is revealed and the dangers of living by rules are suggested. It is said that no rules can cope with the paradoxes of life. Moral law, like natural law, represents only one aspect of reality. Rules are usually made in order to suppress the tendency to disobey them. Although people can follow certain regular habits unconsciously and learn about them by questioning others, most people prefer instead to establish rules that are the exact opposite of what they are doing in reality.

Civilization in transition. On flying saucers.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 626-631).

In answer to questions (1954), the nature of flying saucers is discussed.

The position is taken that the empirical basis is insufficient to allow any conclusions as to the nature of flying saucers, yet something is definitely seen (it is not known what). The phenomenon may be a subjective or collective vision produced by the unconscious as compensation for the apparently insoluble political problems of the modern world. Possible natural or physical causes are suggested, and reports of flying saucer landings are described as having mystical components. If flying saucers prove to be extraterrestrial, the impact on mankind would be devastating, as our entire technology would be rendered obsolete. The possibility that saucer sightings are associated with certain psychic states is further elaborated.

Civilization in transition. On flying saucers: statement to the United Press International.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 631-632).

In a statement to United Press International (1958), a report that Jung believes in the physical reality of flying saucers is denied and his opinion that insufficient empirical evidence exists to support or disprove their material existence is restated. Jung concerns himself only with the psychological aspect of the phenomenon and believes that something is seen, but it isn't known what. The thing seen could be material or psychic, and each has its own kind of reality. Relations with the Aerial Phenomena Research Organization are summarized.

Civilization in transition. On flying saucers: letter to Keyhoe.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 632-633).

In a letter to Major Donald E. Keyhoe of the National Investigation Committee on Aerial Phenomena (1958), the opinion that inadequate information is available to allow conclusions regarding the physical reality of flying saucers is elaborated, and the position that something is seen but one does not know what is restated. The fantasy material accompanying saucer observations is noted, and it is pointed out that any new experience has two aspects: 1) the fact itself; and 2) the way one conceives of it. The possibility that the American Air Force or the government is withholding facts about flying saucers is suggested and condemned as -unwise, as rumors spread in an atmosphere of ignorance.

Civilization in transition. Human nature does not yield easily to idealistic advice.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 634-635).

In a comment on an article, "Analysis and Faith" by William H. Roberts (1955), the difficulty of giving men moral direction is discussed. Although Roberts gives proper value to man's mental and moral attitude, it is argued that, due to inertia and prejudice, human nature does not respond to idealistic advice. Liberation from inhibitions and prejudices is suggested, yet the value of such liberation depends on the goal toward which it will be used. Finally, Roberts is criticized for ignoring relevant literature from the previous 40 years on the dialogue between religion and psychology.

Civilization in transition. On the Hungarian uprising.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 636).

In contributions to a symposium (1956), the suppression of the Hungarian people by the Russian army is condemned as an abominable crime, and the people of Western Europe are criticized for attributing the blame to someone else, ignoring their own consciences. The political events in Hungary would not have been possible without previous European deeds of shortsightedness and stupidity. It is concluded that the focus of the deadly disease lies in Europe.

Civilization in transition. On psychodiagnostics.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 637).

Use of psychodiagnostics to determine the suitability of a candidate for a job is defended as being more accurate than most employers' evaluations of job seekers, which may be based on illusion and projection. Opposition to psychodiagnostics is pronounced stupid, and hope for future improvement in methods is expressed. Psychodiagnostics is welcomed as promoting understanding of others.

Civilization in transition. R Christ walked the Earth today.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 638).

In a symposium published in "Cosmopolitan" (1958) it is hypothesized that if Christ reappeared today he would be interviewed and photographed by the press and would not live longer than a month. He would die being fed up with himself, as he would see himself banalized beyond endurance. He would be killed by his success, morally and physically.

Civilization in transition. Foreword to "Hugh Crichton-Miller, 1877-1959."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 639-641).

In a foreword to "Hugh Crichton-Miller, 1877-1959" (1961), highlights of 30 years of friendship with Crichton-Miller are remembered. Selected for discussion are the first meeting in England, when Crichton-Miller invited Jung to address his clinic staff; a crisis in the Society for Psychotherapy, when Crichton-Miller supported Jung in thwarting German attempts to increase the international representation of the society by admitting unqualified members; and a personal conversation about religion during Crichton-Miller's terminal illness.

Psychology and religion. Why I am not a Catholic.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 645-647).

Reasons for his not being a Catholic are summarized by Jung: 1) he is a practical Christian to whom love and justice mean more than dogmatic speculations that are unprovable; 2) he is a doctor who could not help his patients if he believed he possessed ultimate truth; 3) he is a man of science who does not believe that what he himself believes or understands is the only and final truth. This unwillingness to commit himself is explained by the necessity to understand persons with differing religious beliefs. The schism that besets Christianity also exists in Jung, and one cannot come to terms with this conflict by imputing wrong to someone else but by solving it within oneself.

Psychology and religion. The definition of demonism.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 648).

Demonism (possession) is defined as a peculiar state of mind in which certain psychic contents, the complexes, assume control of the personality in place of the ego, at least temporarily, so that the free will of the ego is suspended. Ego consciousness may be present or eclipsed. Demonism occurs frequently under primitive conditions and may be deliberately induced or epidemic. Medically, it belongs partly to the psychogenic neuroses and partly to schizophrenia.

Psychology and religion. Foreword to Jung: "Symbolism of the spirit."

Psychology and religion. Foreword to Jung: "Symbolik des Geistes" (1948).

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 649-650).

In a foreword to "Symbolik des Geistes" (Symbolism of the spirit) by ~. G. Jung (1948), the five essays in the book are described: 1) an account of the spirit archetype; 2) a description of the development of the primitive nature spirit into the "Spirit Mercurius;" 3) a description of the historical development of the ungodly spirit Satan (by Rivkah Scharf); 4) a

sketch of the historical development of the Trinitarian concept; and 5) a description of an Eastern text describing meditation for the attainment of Buddhahood. It is pointed out that in discussions such as those of the Trinity, metaphysical views cannot be considered, for a belief such as the Trinity is subject to scientific observation only to the extent that it is a human concept failing within the sphere of psychology. Such observation does not affect the object of the belief in any way.

Psychology and religion. Foreword to Quispel: "Tragic Christianity."
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 651-653).

In a foreword (1949) to "Tragic Christianity" by Gilles Quispel (unpublished), Gnosticism and psychotherapy are discussed. The mental products of Gnosticism demand the same psychological understanding as do psychotic delusional formations. But the philologist or theologian concerned with Gnosticism usually has no psychiatric knowledge. Explaining Gnostic ideas in terms of themselves is said to be futile, for such explanation does not reveal their actual significance for the development of Western consciousness. It is suggested that the archetypal motifs of the unconscious are the psychic source of Gnostic ideas, of delusional ideas, of symbol formation in dreams, and of active imagination in the course of analytical treatment of neurosis.

Psychology and religion. Foreword to Abegg: "East Asia thinks otherwise."
Psychology and religion. Foreword to Abegg: "Ostasien denkt anders."
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 654-655).

In a foreword to "Ostasien denkt Anders" (East Asia thinks otherwise) by Lily Abegg (1950), differences between Eastern and Western psychology are discussed. Knowledge of Eastern psychology is said to be a helpful basis for criticizing Western psychology and understanding Occidental prejudices. A parallel is noted between the Western unconscious psyche and the manifest psyche of the East. Our Western unconscious has a demonstrable tendency toward wholeness. In the East it is consciousness that is characterized by an apperception of totality, whereas in the West a differentiated and onesided awareness has developed. With it goes the Western concept of causality, as contrasted with the Eastern one of synchronicity, which is said to be the key to understanding the Eastern apperception.

Psychology and religion. Foreword to Allenby: "A psychological study of the origins of monotheism."
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 656-659).

In a foreword (1950) to "A Psychological Study of the Origins of Monotheism" by Amy I. Allenby (unpublished), the existence of an archetypal God image is confirmed in the context of a discussion of inherited unconscious contents. Analysis of dreams has shown that some dream elements are of unconscious origin, as they are not known to the dreamer and may also appear in myths and fairy tales. One such element is the God image, which is of prime importance in determining human behavior. The image is that of wholeness, the symbol of the self, manifest in mandala symbols. Modern psychology is defended against criticism that it destroys religious ideas by psychologizing them; rather, psychology tries to renew the connection with the realities of the psyche to provide roots for consciousness.

Psychology and religion. The miraculous fast of Brother Klaus.
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 660-661).

A possible parapsychological explanation for the claim that Brother Klaus lived without material sustenance for twenty years is offered. Mediums have been shown to manifest measurable ionization during a parapsychological phenomenon, and an emission of ectoplasm capable of acting at a distance has been demonstrated. It is suggested that nourishment could occur similarly by the passage of living molecules of albumen from one body to another.

Psychology and religion. Concerning "Answer to Job."
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 662).

"Answer to Job" by C. G. Jung (1952) is described as a personal confrontation with the traditional Christian world view, occasioned by the impact of the new dogma of the Assumption. It reflects the struggles of a physician and theological layman with religious questions. The questions raised were motivated by contemporary events, and the central question of the book is what a benevolent God has to say of falsehood, injustice, slavery, and mass murder in Europe and much of the world.

Psychology and religion. Religion and psychology: a reply to Martin Buber.
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 663-670).

In response to an article (1952), a defense is raised to a charge of Gnosticism by Martin Buber. Jung replies that he is neither Gnostic or agnostic but a psychiatrist whose prime concern is to record and interpret empirical material. Because views and opinions about metaphysical or religious subjects play a great role in empirical psychology, it is

necessary to work with concepts corresponding to them. The reality of the psyche includes archetypal images that are not identical with the corresponding intellectual concepts yet have great effect on the conscious mind. It is stated that every assertion about God, for example, is a human statement, a psychological one, and must be distinguished from God as a metaphysical being. Yet this is neither to deny God nor to put man in God's place. 'The particular problems of the doctor in dealing with religious matters are offered in conclusion.

Psychology and religion. Address at the presentation of the Jung Codex.
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 671-672).

In an address at the presentation of the Jung Codex, a Gnostic papyrus acquired for the C. G. Jung Institute (1953), the psychological significance of the texts is summarized. The Codex gives some insight into the mentality of the second century A.D. and early concepts of Christ and helps explain why the Christian message was taken up by the unconscious of that age. The therapeutic necessity of confronting the patient with his dark side is a continuation of the Christian development of consciousness and leads to phenomena of assimilation similar to those found in Gnosticism, the Kabbala, and Hermetic philosophy. Since historical comparison with earlier stages is important in interpreting modern phenomena, the discovery of the Gnostic texts is of great practical value to research.

Psychology and religion. Letter to Pere Bruno.
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 673-678).

In a letter to Pere Bruno de Jesus-Marie, O.C.D. (1953), the means of establishing the existence of an archetype is demonstrated by the example of the prophet Elijah. Because the biography of Elijah contains mythical motifs and parallels, and because posterity has added elements that are clearly mythological, it is concluded that Elijah does indeed represent an archetype. The phenomena of assimilation, or mythical attributes, of Elijah are described from early history to contemporary times, establishing the figure as a living, or constellated, archetype. An archetype becomes active when a lack in the conscious psyche calls for a compensation by the unconscious. What is lacking is the immediate relation with God and Elijah represents the ideal compensation for Christians: Moslems, and Jews. Further comments on the appearance of archetypes are offered in conclusion.

Psychology and religion. Letter to Pere Lachat.
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 679-691).

In a letter to Pere William Lachat, questions and thoughts provoked by Lachat's booklet on the reception and action of the Holy Spirit are offered. Definitions of God, Christ, and the Trinity are discussed, and specific points in the booklet are questioned. All theology is said to be a series of archetypal images intended to describe an unimaginable transcendence; together they comprise the collective unconscious. Because the unconscious is ambivalent~ producing both good and bad effects, the image of God is also twofold. The dangers and fears of surrendering oneself to the Holy Spirit are said to be so great in view of this ambivalence that no one today would suggest that he is possessed by it. The task of the Holy Spirit is to reconcile and unite the opposites in the individual through a special development of the soul, which, like God, is paradoxical. The Holy Spirit will manifest himself in the psychic sphere of man and will be presented as a psychic experience. He then becomes the object of empirical psychology, through which he can translate his symbolism into the possibilities of the world. The Holy Spirit becomes of extreme importance, for it is thanks to him that the man of good, will is drawn towards the divine drama and mingled in it, and the Spirit is one.

Psychology and religion. On Resurrection.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 692-696).

The Resurrection of Christ is discussed as an historical fact in the biography of Jesus and as a psychological event. As an historical fact, the Resurrection is doubtful and might be attributed to an individual and/or collective vision. At the time, however, spiritual reality could not be demonstrated to the uneducated except through tangible miracle stories. Psychologically, the Resurrection represents the ancient myth of the hero who conquers death and restores life; it represents the projection of an indirect realization of the self that had appeared in the figure of Jesus of Nazareth. The image of the God/man lives in everyone and is incarnated (projected) in Jesus so that people can realize him as their own self and confirm the fact that their psychic reality is not bound by time and space. The Christian church is criticized for understanding spiritual existence only as a body and a physical event, and it is suggested that this anachronism cannot long survive.

Psychology and religion. On the discourses of the Buddha.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 697-699).

The usefulness of the discourses of the Buddha as a source of understanding in therapeutic treatment is explained. In response to arguments that the Christian religion offers ample consolations, it is pointed out that faith

is often absent and that an unfamiliar doctrine can promote understandings that have been lost in one's familiarity with his own belief system. The discourses offer Western man new ways of disciplining his inner psychic life, which Christianity often does not. In response to criticism for regarding religion as "mental hygiene," it is argued that the doctor uses whatever views of the world are helpful or therapeutic to ease suffering, including religious ideas. Buddhism is singled out because its essence is deliverance from suffering through maximum development of consciousness.

Psychology and religion. Foreword to Froboese-Thiele: "Dreams -- a source of religious experience?" Psychology and religion. Foreword to Froboese-Thiele: "Traume -- eine Quelle religiöser Erfahrung?"

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 700-701).

In a foreword to "Traume - eine Quelle religiöser Erfahrung?" (Dreams -- a source of religious experience?) by Felicia Froboese-Thiele (1957), the book, which draws on dream material, is described as the first to investigate how the unconscious of Protestants behaves when it has to compensate an intensely religious attitude. The dreams in question are shown to have religious meaning, an unconscious expression that compensates the extremism of the conscious religious attitude and reestablishes the approximate wholeness of the personality through individuation. The author is commended for her case material, and the book is recommended to both doctors and theologians.

Psychology and religion. Jung and religious belief.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 702-744).

Questions and answers regarding Jung and religious belief are presented. Answers cover the nature of religious truth and the psychic consequences of the search for it; the relative importance of consciousness and unconsciousness and the role of the unconscious in religious experience; the existence of images of God despite God's inaccessibility and the impossibility of proving his physical existence; the importance of other disciplines for the psyche; the force and implications of evil (Satan), the principle of opposites, and the quaternity as a symbol; conceptions of Christ and Job; the concept of Tao as a union of opposites and the question of whether a similar concept exists in Christianity; faith as a belief in projected contents of the unconscious; objections to the view of God as the Summum Bonum; a defense against charges of Gnosticism; Christ as an archetypal image identified with the self and the relationship of this image to good and evil, God, and the Holy Ghost; and the relationship of religious experience to mythology and the psyche.

Alchemical studies. Foreword to a catalogue on alchemy.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 747).

In a foreword to a catalogue on alchemy (1946), the language of alchemy is said to reveal little of a chemical nature but something that is purely symbolic or psychological. Alchemical language does not disguise a known content but suggests an unknown one, or, rather, suggests itself. It is concluded that the archetypal contents of the collective unconscious are being projected and that alchemy is a projected psychology of the collective unconscious on a par with mythology and folklore. Its symbolism is similar to that of dreams and religion.

Alchemical studies. Faust and alchemy.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 748-750).

The drama of Faust is described in terms of its primary sources in alchemy, which are on the one hand dreams, visions, and parables, and on the other, personal and biographical notes regarding Goethe's dramatic poem. In alchemy, transformation applies not only to chemical materials but to man as well, and the central figure is Mercurius, who enters the Faust story as Mephistopheles. The story is further explicated in alchemical terms.

Alchemical studies. Alchemy and psychology.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 751-753).

The relationship of alchemy and psychology is explained in terms of the symbolism of the two disciplines. Because the alchemists did not understand the nature and behavior of chemical substances, they drew conscious parallels between the unknown processes and mythological motifs and thus explained the former. These unknown processes were then amplified by the projection of unconscious contents. Comparative research has confirmed that alchemical symbols are partly conscious variations of these mythological motifs and partly spontaneous products of the unconscious, parallel with the content of modern dreams. The principal symbol of the transformed substance in alchemy is Mercurius, and the ways in which this symbol is consistent with characteristics of the unconscious are outlined. It is shown how the alchemical opus portrays the process of individuation, but in a projected form, because the alchemists were unconscious of this psychic process.

The spirit in man, art, and literature. Memorial to Jerome Schloss. The spirit in man, art, and literature. Memorial to J. S.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University

Press, 1976. 904 p. (p. 757-758).

In a memorial to Jerome Schloss (1955), the nature of death and Schloss's preparation for it are described. Rather than a meaningless end, death is viewed as an accomplishment for which one prepares during the later half of his life. Schloss is eulogized as a person of rare clarity and purity of character who taught Jung a good deal. He freed himself from earthly bonds and saw visions of his death and his rising soul in the last weeks before he died.

The spirit in man, art, and literature. Foreword to Schmid-Guisan: "Day and night." The spirit in man, art, and literature. Foreword to Schmid-Guisan: "Tag und Nacht."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 759-761).

A foreword to "Tag und Nacht" (Day and night) by Hans Schmid-Guisan (1931) is presented, and a memorial to the author is offered. The book, which relates the adventures of an allegorical hero, is said to open up a world of experience that has long been locked away -- the sensuous world of Eros. 'It is compared with "Hypnerotomachia," written 500 years earlier, and a passage from the latter is quoted to demonstrate the similarity. In memoriam, Schmid-Guisan's association with Jung in the study of analytical psychology and as a friend is remembered. Both were interested in the influence of temperament on the formation of psychological concepts. In conclusion, Schmid-Guisan's humanity and sensitivity are praised as the results of unending work on his own soul.

The spirit in man, art, and literature. On the Tale of the Otter.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 762-764).

"The Tale of the Otter" by Oskar A. H. Schmitz (1932) is described as a product of the author's psychology, a literary form for a content that could have been expressed in other ways. The fairytale form was used because it provides simple and direct communication regarding the nature of the psyche from the heart of Schmitz to that of the reader without the mediation of rationality and intellect. The tale describes an experience of the unconscious and the resulting transformation of both the personality and the figures in the psyche. It explains the transformations of Schmitz's soul that he underwent in preparation for death.

The spirit in man, art, and literature. Is there a Freudian type of poetry?

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 765-766).

The pathological interpretation of great poetry in terms of Freudian or Adlerian theory is opposed on grounds that it adds nothing to understanding and distracts from the deeper vision offered by the poet. If a work of art can be explained in the same way as a neurotic symptom, then it is not art, or the explainer has misinterpreted its meaning. Although some artistic efforts can be reduced like hysterical symptoms to the facts of neurotic psychology, great art is a creation of something superhuman and should not be subject to such analysis.

The spirit in man, art, and literature. Foreword to Gilbert: "The curse of intellect."

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 767).

In a foreword (1934) to J. Allen Gilbert's "The Curse of Intellect" (unpublished), the author's criticism of the intellect is welcomed. The main trouble with the intellect, which has done great damage to Western civilization, is that it escaped man's control and became his obsession, ceasing to be a tool and beginning to shape man's world.

The spirit in man, art, and literature. Foreword to Jung: "Reality of the soul." The spirit in man, art, and literature., Foreword to Jung: "Wirklichkeit der Seele" (1934).

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 768-769).

In the foreword to "Wirklichkeit der Seele" (Reality of the soul), the fourth volume of C. G. Jung's "Psychologische Abhandlungen" (1934), contents of the book are explained and recent advances in theory are described. The book contains essays reflecting various aspects of current psychology. Only recently have such persons as W. M. Kranefeldt, Hugo Rosenthal, and Emma Jung begun to clarify the confusion surrounding psychological theory. Jung's own contributions concern the philosophical problems of modern psychology and its applications, and the essays suggest answers to questions asked by persons of varying backgrounds and interests. The diverse facets of complex psychology are said to be a simplified reflection of the great diversity of the psyche itself, and it is emphasized that a foremost task of the human mind is to search for a greater knowledge of man's psyche.

The spirit in man, art, and literature. Foreword to Mehlich: "J. H. Fichte's psychology and its relation to the present." The spirit in man, art, and literature. Foreword to Mehlich: "J. H. Fichte's Seelenlehre und ihre Beziehung zur Gegenwart."

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 770-772).

In a foreword to "J. H. Fichte's Seelenlehre und ihre Beziehung zur Gegenwart" (J. H. Fichte's Psychology and its relation to the present) by Rose Mehlich (1935), the points of view of philosophy and empiricism are contrasted, and the characterization of Jung as "romantic" is questioned. As an empiricist, Jung grounded his views in experience rather than reducing them to an ordered system as a philosopher would. The book on Fichte's psychology shows an analogy between Jung's point of view and that of Fichte, which was based on systematic, non-empirical formulations. In terms of romanticism, the subjective component of experience is emphasized. It is concluded that the book is a welcome contribution to the study of a specific attitude that has recurred many times historically.

The spirit in man, art, and literature. Foreword to von Koenig-Fachsensfeld: "Transformations of dream problems from Romanticism to the present." The spirit in man, art, and literature. Foreword to von Koenig-Fachsensfeld: "Wandlungen des Traumproblems von der Romantik bis zur Gegenwart."
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 773-775).

In a foreword to "Wandlungen des Traumproblems von der Romantik bis zur Gegenwart" (Transformations of dream problems from Romanticism to the present) by Olga von Koenig-Fachsensfeld (1935), the book is welcomed as filling a gap in the philosophical side of complex psychology, and the rapprochement between empirical psychology and philosophy is explained. Although experimental and medical psychologists originally used purely scientific methods, it became obvious that their principles had to be subject to philosophical criticism because the object of their judgment was the psyche itself. No judgment about the psyche can be totally empirical but is reduced to phenomenology, or pure experience. The resemblance of this concern with experience to that of the Romantics is suggested in a brief history of Romantic thought. It is conceded that Jung's psychological conceptions can be regarded as "Romantic," but they are also scientific and rationalistic. The underlying premise is the reality of everything psychic, a concept based on an appreciation that the psyche can also be pure experience.

The spirit in man, art, and literature. Foreword to Gilli: "The dark brother." The spirit in man, art, and literature. Foreword to Gilli: "Der dunkle Bruder."
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 776-778).

In a foreword to "Der dunkle Bruder" (The dark brother) by Gertrud Gilli (1938), the play is described as modern insofar as the central process of Christianity -- the drama through which man seeks to experience the

innermost source of life in the form of God -- is reflected in human motivations. The redemption mystery is discussed in terms of the Judas figure, which embodies the darker side of the redeemer, and the universality of the redeemer figure. True redemption is not social or political liberation but a return to God. It is suggested that man lives in constant conflict between the truth of the external world and that of the psyche, and the drama described in the play occurs within each person as he seeks the deeper truth.

The spirit in man, art, and literature. Gerard de Nerval.
In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 779).

The psyche of Gerard de Nerval (pseudonym of Gerard Labrunie, 1808-1853) is discussed in terms of his posthumously published novel "Aurelia." The book, which relates his anima and psychosis, shows how the collective unconscious broke into Nerval's experience and explains why he was unable to connect the unconscious with reality and assimilate its archetypal contents before his suicide.

The spirit in man, art, and literature. Foreword to Fierz-David: "The dream of Poliphilo."
In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 780-781).

In a foreword to "The Dream of Poliphilo" by Linda Fierz-David (1947), based on Francesco Colonna's "Hypnerotomachia Poliphili," the book is described as the first serious attempt to unlock Poliphilo's secret and unravel its dream symbolism with the help of modern psychology. The success of the author's interpretation is attributed to the sensitiveness of the feminine mind. The tortuous ways of the masculine mind, setting traps for itself with its own vanities, are exposed and illuminated, and it is concluded that modern man can learn from this example.

The spirit of man, art, and literature. Foreword to Crottet: "Moon-forest."
The spirit in man, art, and literature. Foreword to Crottet: "Mondwald."
In: Jung, C., *Collected Works of C. G. Jung*, Vol. 18. Princeton University Press, 1976. 904 p. (p. 782-783).

In a foreword to "Mondwald" (Moon-forest) by Robert Crottet (1949), the author's account of the primitive Lappish Skolts in northern Finland is praised as sensitive and evocative of the wholeness of prehistoric nature and preconscious humanity, which to the civilized man is unfathomable. Crottet's emotional narrative brings back echoes of a nearly forgotten knowledge, as he describes the clash of two cultures and pleads for the preservation of the life of the primitives.

The spirit in man, art, and literature. Foreword to Jacobi: "Paracelsus: selected writings."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 784-785).

In a foreword to "Paracelsus: Selected Writings" edited by Jolande Jacobi (1951), the influence of Paracelsus on succeeding generations is noted, and the book is commended. Paracelsus, in whom Jung became interested when trying to understand alchemy, was a paradox and a true mirror of his century. The book emphasizes his moral aspect and draws heavily on original texts. A particularly helpful feature is a glossary of Paracelsus' concepts, which are difficult for persons unfamiliar with alchemy.

The spirit of man, art, and literature. Foreword to Kankleit: "The unconscious as the seedbed of the creative." The spirit in man, art, and literature. Foreword to Kankleit: "Das Unbewusste als Keimstatte des Schopferischen."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 786-787).

In a foreword to "Das Unbewusste als Keimstatte des Schopferischen" (The unconscious as seedbed of the creative) by Otto Kankleit (1959), the book is called a descriptive survey of the phenomena and problems facing the practicing psychotherapist in his daily work, and Jung's contribution regarding the creative process is presented. The book goes beyond pathology to the realm of psychic life in general and to a concern with guiding the patient back to a balanced life by giving him a balanced picture of the psyche to offset his own limited experience of it. In regard to creativity, it is said to spring from the unconscious and to be manifest in dreams.

The spirit in man, art, and literature. Foreword to Serrano: "The visits of the Queen of Sheba."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 788).

In a foreword to "The Visits of the Queen of Sheba" by Miguel Serrano (1960), the content of the book is described as comprising spontaneous products of the unconscious with no significant cognitive element. The unconscious presents itself to the author in its poetic aspect, while Jung sees it mainly within its scientific and philosophical, or religious, aspect. The unconscious is said to be the matrix, background, and foundation of all the differentiated phenomena called psychic -- religion, science, philosophy, art. The experience of the unconscious in any form is an approach to wholeness, the one experience lacking in modern civilization.

The spirit in man, art, and literature. Is there a true bilingualism?
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 789).

In answer to the question of whether there is a true bilingualism, the issue of definition is raised. Some people living abroad begin to think and dream in the second language, and a second language can be implanted even at the expense of the original language. It is concluded, however, that because of the limits of memory, a bilingual or trilingual state ends by damaging the scope of one's vocabulary as well as the greatest potential use of each language.

The practice of psychotherapy. Reviews of books by Heyer: "The organism of the mind." The practice of psychotherapy. Reviews of books by Heyer: "Der Organismus der seele."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 793-794).

In a review of "Der Organismus der Seele" (The organism of the mind) by Gustav Richard Heyer (1932), the book is praised as an unprejudiced view of the essential problems of modern psychotherapy and its conflicting views and as a step toward an objective psychology. The psychologist is warned against the unscientific delusion and his own subjective prejudice represents a universal and fundamental psychological truth. Contradictory views are necessary in the evolution of any science, but they should seek an early synthesis rather than be set up in opposition to one another. It is concluded that an objective psychology will not be the work of one individual therapist but the result of many psychotherapists' work.

The practice of psychotherapy. Reviews of books by Heyer: ".Practical psychotherapy." The practice of psychotherapy. Reviews of books by Heyer: "Praktische Seelenheilkunde."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 794-796).

In a review of "Praktische Seelenheilkunde" (Practical psychotherapy) by Gustav Richard Heyer (1935), the diversity of neurotic manifestations and their treatments are described. Modern medicine has tended to regard neurosis as a single quantity or category of illness, yet it is suggested that neurosis is an amalgam of several diseases that require an equal number of remedies. It is inferred from the diversity of psychotherapeutic techniques applied to neurosis that there is a corresponding diversity of psychopathological states. Through the differential success of treatment the psychotherapist will learn the various kinds of psychic pathology, psychic biology, and psychic structure.

The practice of psychotherapy. On the "Rosarium philosophorum."
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 797-800).

The contents of the "Rosarium Philosophorum," an early, if not the first, text covering the field of alchemy, are described. The "art" of alchemy, whose practitioner must be of a sound mental disposition, must operate within nature and consists of uniting the opposites, which are represented as male and female, form and matter. The four roots or elements, the prima materia or initial material, and the alchemical process are explained. The process of creation is performed outwardly through a chemical operation and inwardly through active imagination, as matter itself is believed to be passive. The "Rosarium" further discusses the secret of the aqua nostra in alchemy and develops the idea of the coniunctio, the reunion of the imperfect body with its soul or anima, of which it had been deprived. The coniunctio symbolism is described as a common motif in alchemy, concerning the problem of opposites projected into matter and uniting to produce a third thing.

The practice of psychotherapy. Preface to an Indian journal of psychotherapy.
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 801).

In the preface to a special issue devoted to Jung's work in an Indian journal of psychotherapy (Psychotherapy, April 1956), a contrast is made between India's orientation toward introspection, fostered by a highly differentiated spiritual culture, and Europe's historical tendency to depend on the sensory aspects of the external world. A collaboration between the two outlooks is proposed, as the mystery of the psyche can only be understood when approached from opposite sides.

The practice of psychotherapy. On pictures in psychiatric diagnosis.
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 802).

A diagnosis of latent schizophrenia is proposed on the basis of pictures drawn by a patient. The pictures show a tendency to translate living reality into abstractions to cut off emotional rapport with the object and a tendency to emphasize the ego at the expense of the self, which represents the unwanted whole.

The development of personality. Foreword to Evans: "The problem of the nervous child."
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 805-806).

In a foreword to "The Problem of the Nervous Child" by Elida Evans (1920), the importance of parental attitudes in the creation and alleviation of childhood neuroses is explained and the infantile origin of adult neuroses is pointed out. Most neuroses originate from a faulty psychological attitude that begins with incompatible familial influences and hinders adjustment. Parents' mental attitudes are crucial, for children imitate their parents' states of mind, and family therapy is often indicated in cases of childhood neurosis or as a preventive psychiatric measure. Of particular importance are manifestations of the child's sexual instinct, for sexual activity may be a symptom of abnormal development and may block the normal outlets for energy and channel it toward premature or perverted sexual interests. It is concluded that the child's attitude, and hence neurosis, is determined by both inherited and environmental factors, and that the latter may be changed by suitable methods.

The development of personality. Foreword to Harding: "The way of all women."

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 807-810).

In a foreword to "The Way of All Women" by Esther Harding (1933), differences in masculine and feminine psychology are recognized and a means for resolving the conflict between them is suggested. Neither men nor women understand much of women's psychology, which includes a peculiar spirituality, but this is hardly surprising, because people know almost nothing of the unconscious psyche and such knowledge is necessary to understanding. Between the sexes, a conflict exists between man as a biological, instinctual creature and as a spiritual and cultural being. A compromise between the two can be achieved only in relation to the other sex. Psychology is therefore needed as a method of relationship, providing real knowledge of the other sex instead of arbitrary opinions, which are the source of misunderstandings. Harding's book is welcomed as a contribution to knowledge of human nature and a clarification of the confusion in relations between the sexes.

The development of personality. Depth psychology and self-knowledge.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 811-819).

In answer to questions from Jolande Jacobi about depth psychology (1943), the importance of the unconscious in an understanding of the psyche is emphasized and the following points are made: 1) disregard for the unconscious makes one unaware of his own unconscious conflicts, producing injurious effects on marriage and on children; 2) whereas the old psychology viewed only the contents of consciousness, depth psychology

recognizes that an unconscious process underlies every conscious one; 3) because the unconscious is complex, the various schools of depth psychology that approach it from biological, physiological, mythological, and religious points of view all have validity; 4) care must be taken to avoid preconceptions in the analysis of data in depth psychology; 5) analytical psychology uses interpretation of dreams and drawings and the analytical relationship to reveal the patient's total psychological situation and help him restore the original wholeness of the personality; 6) analytical psychology does not regard itself as a substitute for religious confession, but often functions in a similar way; 7) knowledge of the unconscious can bring an increase in tension, followed by release, 8) preoccupation with oneself is not "egocentric" in the usual sense but is necessary for growth; 9) greater self-knowledge gives one a more realistic view of one's abilities and opens the door to greater communication with others; 10) because individuals differ, integration of the unconscious takes place in many different ways.

The development of personality. Foreword to Spier: "The hands of children."
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 820-821).

In a foreword to "The Hands of Children" by Julius Spier (1944), it is suggested that such discredited arts as palmistry can be resurrected and tested in the light of modern scientific knowledge. The view of modern biology that man is a totality does not exclude the possibility that the hands, which are intimately connected with the psyche, may by their shape and functioning reveal psychic peculiarities of the individual and provide clues to his character. Spier's work is described as intuitive, although based on wide practical experience, and as a valuable contribution to the study of human character in its widest sense.

The development of personality. Foreword to the Hebrew edition of Jung: "Psychology and education."
In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 822).

In a foreword to the Hebrew edition of "Psychology and Education" by C. G. Jung (1958), it is pointed out that analytical psychology has contributed to knowledge of: 1) adults who still have disturbing infantilism; 2) the complex relations between parents and children; and 3) children themselves. Psychic disorders of children are usually connected with the psychology and attitudes of parents and educators, and it is suggested that the most important question after the education of the child is the education of the educator.

Addenda. Foreword to: "Psychological papers," Volume I Addenda. Foreword to

"Psychologische Abhandlungen," Volume 1.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 825).

In a foreword to the first volume of "Psychologische Abhandlungen" (1914), these "Psychological Papers" are described as comprising the work of Jung and his pupils and colleagues in the areas of psychopathology and general psychology. The compilation is said to result from a desire to publish all similar works stemming from one school in a central place.

000747 Addenda. Address at the presentation of the Jung Codex.

In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 826-829).

In an augmented version of an address at the presentation of the Jung Codex, a Gnostic papyrus acquired for the C. G. Jung Institute (1953), the psychological significance of the texts is summarized. The Codex gives insight into the mentality of the second century A.D. and early concepts of Christ and helps explain why the Christian message was taken up by the unconscious mind of that age. The text is described particularly as a phenomenon of assimilation, representing the specifically psychic reactions (originating in the unconscious) aroused by the impact of the figure and message of Christ on the pagan world. The therapeutic necessity of confronting the patient with his own dark side (the unconscious) is a secular continuation of the Christian development of consciousness and leads to phenomena of assimilation similar to those found in Gnosticism, the Kabbala, and Hermetic philosophy. Since real understanding of the human psyche requires knowledge of man's spiritual history, the Codex will be of great practical as well as theoretical value at the Institute.