

## *General Introduction*

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BETWEEN 1933 AND 1941, C. G. Jung lectured at the Swiss Federal Institute for Technology (ETH). He was appointed a professor there in 1935. This represented a resumption of his university career after a long hiatus, as he had resigned his post as a lecturer in the medical faculty at the University of Zurich in 1914. In the intervening period, Jung's teaching activity had principally consisted in a series of seminars at the Psychology Club in Zurich, which were restricted to a membership consisting of his own students or followers. The lectures at ETH were open, and the audience for the lectures was made up of students at ETH, the general public, and Jung's followers. The attendance at each lecture was in the hundreds: Josef Lang, in a letter to Hermann Hesse, spoke of six hundred participants at the end of 1933,<sup>36</sup> Jung counted four hundred in October 1935.<sup>37</sup> Kurt Binswanger, who attended the lectures, recalled that people often could not find a seat and that the listeners "were of all ages and of all social classes: students . . . ; middle-aged people; also many older people; many ladies who were once in analysis with Jung."<sup>38</sup> Jung himself attributed this success to the novelty of his lectures and expected a gradual decline in numbers: "Because of the huge crowd my lectures have to be held in the *auditorium maximum*. It is of course their sensational nature that enchants people to come. As soon as people will realize that these lectures are concerned with serious matters, the numbers will become more modest."<sup>39</sup>

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<sup>36</sup> Josef Bernhard Lang to Hermann Hesse, end of November 1933 (Hesse, 2006, p. 299).

<sup>37</sup> JSP, p. 87.

<sup>38</sup> Interview with Gene Nameche [CLM], p. 6.

<sup>39</sup> Jung to Jolande Jacobi, 9 January 1934 [JA].

Because of this context, the language of the lectures is far more accessible than Jung's published works at this time. Binswanger also noted that "Jung prepared each of those lectures extremely carefully. After the lectures, a part of the audience always remained to ask questions, in a totally natural and relaxed situation. It was also pleasant that Jung never appeared at the last minute, as so many other lecturers did. He, on the contrary, was already present before the lecture, sat on one of the benches in the corridor; and people could go and sit with him. He was communicative and open."<sup>40</sup>

The lectures usually took place on Fridays between 6 and 7 p.m. The audience consisted of regular students of technical disciplines, who were expected to attend additional courses from a subject of the humanities. But as it was possible to register as a guest auditor, many of those who had come to Zurich to study with Jung or undertake therapy attended the lectures as an introduction to Analytical Psychology. In addition, Jung also held ETH seminars with limited numbers of participants, in which he would further elaborate on the topics of the lectures. During the eight years of his lectures—which were only interrupted in 1937, when Jung travelled to India—he covered a wide range of topics. These lectures are at the center of Jung's intellectual activity in the 1930s, and furthermore provide the basis of his work in the 1940s and 1950s. Thus, they form a critical part of Jung's oeuvre, one that has yet to be accorded the attention and study that it deserves. The subjects that Jung addressed in ETH lectures are probably even more significant to present-day scholars, psychologists, psychotherapists, and the general public than they were when they were first delivered. The passing years have seen a mushrooming of interest in Eastern thought, Western hermeticism and mystical traditions, the rise of the psychological types industry and the dream work movement, and the emergence of a discipline of the history of psychology.

## CONTENTS OF THE LECTURES

### *Volume 1: History of Modern Psychology (Winter Semester 1933/1934)*

The first semester, from 20 October 1933 to 23 February 1934, consists of sixteen lectures on what Jung called the history of "modern psychology," by which he meant psychology as "a conscious science," not one that projects the psyche into the stars or alchemical processes, for

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<sup>40</sup> Interview with Gene Nameche [CLM], p. 6.

instance. His account starts at the dawn of the age of Enlightenment, and presents a comparative study of movements in French, German, and British thought. He placed particular emphasis on the development of concepts of the unconscious in nineteenth-century German Idealism. Turning to England and France, Jung traced the emergence of the empirical tradition and of psychophysical research, and how these in turn were taken up in Germany and led to the emergence of experimental psychology. He reconstructed the rise of scientific psychology in France and in the United States. He then turned to the significance of spiritualism and psychical research in the rise of psychology, paying particular attention to the work of Justinus Kerner and Théodore Flournoy. Jung devoted five lectures to a detailed study of Kerner's work, *The Seeress of Prevorst* (1829),<sup>41</sup> and two lectures to a detailed study of Flournoy's *From India to the Planet Mars* (1899).<sup>42</sup> These works initially had a considerable impact on Jung. As well as elucidating their historical significance, his consideration of them enables us to understand the role that his reading of them played in his early work. Unusually, in this section Jung eschewed a conventional history of ideas approach, and placed special emphasis on the role of patients and subjects in the constitution of psychology. In the course of his reading of these works, Jung developed a detailed taxonomy of the scope of human consciousness, which he presented in a series of diagrams. He then presented a further series of illustrative case studies of historical individuals in terms of this model: Niklaus von der Flüe, Goethe, Nietzsche, Freud, John D. Rockefeller, and the "so-called normal man."

Of the major figures in twentieth-century psychology, Jung was arguably the most historically and philosophically minded. These lectures thus have a twofold significance. On the one hand, they present a seminal contribution to the history of psychology, and hence to the current historiography of psychology. On the other hand, it is clear that the developments that Jung reconstructed teleologically culminate in his own "complex psychology" (his preferred designation for his work), and thus present his own understanding of its emergence. This account provides a critical correction to the prevailing Freudocentric accounts of the development of Jung's work, which were already in circulation at this time. The detailed taxonomy of consciousness that he presented in the second part of this semester was not documented

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<sup>41</sup> Kerner (1829).

<sup>42</sup> Flournoy (1900 [1899]).

in any of his published works. In presenting it, Jung noted that the difficulties which he had encountered with his project for a psychological typology had led him to undertake this. Thus these lectures present critical aspects of Jung's mature thought that are unavailable elsewhere.

***Volume 2: The Psychology of Consciousness and Dream Psychology  
(Summer Semester 1934)***

This volume presents twelve lectures from 20 April 1934 to 13 July 1934. Jung commenced with lectures on the problematic status of psychology, and attempted to give an account as to how the various views of psychology in its history, which he had presented in the first semester, had been generated. This led him to account for national differences in ideas and outlook, and to reflect on different characteristics and difficulties of the English, French, and German languages when it came to expressing psychological materials. Reflecting on the significance of linguistic ambiguity led Jung to give an account of the status of the concept of the unconscious, which he illustrated with several cases. Following these general reflections, he presented his conception of the psychological functions and types, illustrated by practical examples of their interaction. He then gave an account of his concept of the collective unconscious. Filling a lacuna in his earlier accounts, he gave a detailed map of the differentiation and stratification of its contents, in particular as regards cultural and "racial" differences. Jung then turned to describing methods for rendering accessible the contents of the unconscious: the association experiment, the psycho-galvanic method, and dream analysis. In his account of these methods, Jung revised his previous work in the light of his present understanding. In particular, he gave a detailed account of how the study of associations in families enabled the psychic structure of families and the functioning of the complexes to be studied. The semester concluded with an overview of the topic of dreams and the study of several dreams.

On the basis of his reconstruction of the history of psychology, Jung then devoted the rest of this and the following semesters to an account of his "complex psychology." As in the other semesters, Jung was confronted with a general audience, a context that gave him a unique opportunity to present a full and generally accessible account of his work, as he could not presuppose prior knowledge of psychology. Thus we find here the most detailed, and perhaps most accessible, introduction to his own theory. This is by no means just an introduction to previous work,

however, but a full-scale reworking of his early work in terms of his current understanding, and it presents models of the personality that cannot be found anywhere else in his work. Thus, this volume is Jung's most up-to-date account of his theory of complexes, association experiments, understanding of dreams, the structure of the personality, and the nature of psychology.

***Volume 3: Modern Psychology and Dreams (Winter Semester 1934/1935 and Summer Semester 1935)***

The third volume presents lectures from two consecutive semesters: seventeen lectures from 26 October 1934 to 8 March 1935, and eleven lectures from 3 May 1935 to 12 July 1935, here collected in one volume as they all deal primarily with possible methods to access, and try to determine the content of, the unconscious. Jung starts with a detailed description of Freud's and, to a somewhat lesser extent, Adler's theory and method of analyzing dreams, and then proceeds to his own views (dreams are "pure nature" and of a complementary/compensatory character) and technique (context, amplification). He focuses particularly on three short dream series, the first from the Nobel Prize winner Wolfgang Pauli, the second from a young homosexual man, and the third from a psychotic person, using them to describe and interpret special symbolisms. In the following semester, he concludes the discussion of the mechanism, function, and use of dreams as a method to enlighten us and to get to know the unconscious, and then draws attention to "Eastern parallels," such as yoga, while warning against their indiscriminate use by Westerners. Instead he devotes the rest of the semester to a detailed example of "active imagination," or "active phantasizing," as he calls it here, with the help of the case of a fifty-five-year-old American lady, the same case that he discussed at length in the German seminar of 1931.

This volume gives a detailed account of Jung's understanding of Freud's and Adler's dream theories, shedding interesting light on the points in which he concurred and in which he differed, and how he developed his own theory and method in contradistinction to those. Since he was dealing with a general audience, a fact that he was very much aware of, he tried to stay on a level as basic as possible—which is also of great help to the contemporaneous, nonspecialized reader. This is also true for his method of active imagination, as exemplified in one long example. Although he used material also presented elsewhere, the present account is highly interesting precisely because it is tailored to

a most varied general audience, and differs accordingly from presentations given to the hand-picked participants in his “private” seminars, or in specialized books.

***Volume 4: Psychological Typology (Winter Semester 1935/1936 and Summer Semester 1936)***

The fourth volume also combines lectures from two semesters: fifteen lectures from 25 October 1935 to 6 March 1936, and thirteen lectures from 1 May 1936 to 10 July 1936. The winter semester gives a general introduction into the history of typologies, and typology in intellectual and religious history, from antiquity to Gnosticism and Christianity, from Chinese philosophy (yin/yang) to Persian religion and philosophy (Ahriman/Lucifer), from the French revolution (“*déesse raison*”) to Schiller’s *Letters on the Aesthetic Education of Man*. Jung introduces and describes in detail the two attitudes (introversion and extraversion) and the four functions (thinking and feeling as rational functions, sensation and intuition as irrational functions). In the summer semester, he focuses on the interplay between the attitudes and the various functions, detailing the possible combinations (extraverted and introverted feeling, thinking, sensation, and intuition) with the help of many examples.

This volume offers an excellent, first-hand introduction to Jung’s typology, and is *the* alternative for contemporaneous readers who are looking for a basic, while authentic text, as opposed to Jung’s magnum opus *Psychological Types*, which, as it were, hides the sleeping beauty behind a thick wall of thorny bushes, namely, its 400 plus pages of “introduction,” only after which Jung deals with his own typology proper. As in the previous volumes, readers will benefit from the fact that Jung was compelled to give a basic introduction to and overview of his views.

***Volume 5: Psychology of the Unconscious (Summer Semester 1937 and Summer Semester 1938)***

Jung dedicated his lectures of summer 1937 (23 April–9 July; eleven lectures) and summer 1938 (29 April–8 July; ten lectures) to the psychology of the unconscious. The understanding of the sociological and historical dependency of the psyche and the relativity of consciousness form the basis to familiarize the audience with different manifestations of the unconscious related to hypnotic states and cryptomnesia, unconscious affects and motivation, memory and forgetting. Jung shows the normal

and pathological forms of invasions of unconscious contents into consciousness and outlines the methodologies to bring unconscious material to the surface. This includes methods such as the association experiment, dream analysis, active imagination, as well as different forms of creative expression, but also ancient tools of divination including astrology and the I-Ching. The summer semester of 1938 returned to the dream series of the young homosexual man discussed in detail in the lectures of 1935, this time highlighting Jung's method of dream interpretation on an individual and a symbolic level.

Jung illustrates his lectures with several diagrams and clinical cases to make it more accessible to nonpsychologists. In some instances the lectures provide welcome additional information to published articles, as Jung was not obliged to restrict his material to a confined space. For example, Jung elaborated on the famous case of the so-called moon-patient, which was so important for his understanding of psychic reality and psychosis, or gave a very personal introduction to the usage of the I-Ching. The lectures also shed a new historical light on his journeys to Africa, India, and New Mexico and his reception of psychology, philosophy, and literature.

***Volume 6: Psychology of Yoga and Meditation (Winter Semester 1938/1939 and Summer Semester 1939; plus the First Two Lectures of the Winter Semester 1940/1941)***

The lecture series of the winter semester 1938/1939 (28 October–3 March; fifteen lectures) and the first half of the summer semester 1939 (28 April–9 June; six lectures) are concerned with Eastern spirituality. Starting out with the psychological concept of active imagination, Jung seeks to find parallels in Eastern meditative practices. His focus is directed on meditation as taught by different yogic traditions and in Buddhist practice. The texts for Jung's interpretation are Patanjali's *Yoga Sûtra*, according to the latest research written around 400 CE<sup>43</sup> and regarded as one of the most important sources for our knowledge of yoga today, the *Amitâyur-dhyâna-sûtra* from the Chinese Pure Land Buddhist tradition, translated from Sanskrit to Chinese by Kâlâyasa in 424 CE,<sup>44</sup> and the *Shrî-Chakra-Sambhâra Tantra*, a scripture related to tantric yoga, translated and published in English by Arthur Avalon (Sir John Woodroffe) in 1919.<sup>45</sup>

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<sup>43</sup> Maas (2006).

<sup>44</sup> Müller (1894), pp. xx–xxi.

<sup>45</sup> Avalon (1919).

Nowhere else in Jung's works can one find such detailed psychological interpretations of those three spiritual texts. In their importance for understanding Jung's take on Eastern mysticism, the lectures of 1938/39 can only be compared to his reading of the *Secret of the Golden Flower*<sup>46</sup> or the seminars on Kundalini Yoga.<sup>47</sup>

In the winter semester 1940/41, Jung summarizes the arguments of his lectures on Eastern meditation. The summary is published as an addendum at the end of this volume.

**Volume 7: Spiritual Exercises of Ignatius of Loyola (*Summer Semester 1939 and Winter Semester 1939/1940; in Addition: Lecture 3, Winter Semester 1940/1941*)**

The second half of the summer semester 1939 (16 June–7 July; four lectures) and the winter semester 1939/40 (3 October–8 March; sixteen lectures) were dedicated to the *Exercitia Spiritualia*<sup>48</sup> of Ignatius of Loyola, the founder and first general superior of the Society of Jesus (Jesuits). As a knight and soldier, Ignatius was injured in the battle of Pamplona (1521), in the aftermath of which he experienced a spiritual conversion. Subsequently he renounced his worldly life and devoted himself to the service of God. In March 1522, the Virgin Mary and the infant Jesus appeared to him at the shrine of Montserrat, which led him to search for solitude in a cave near Manresa. There he prayed for seven hours a day and wrote down his experiences for others to follow. This collection of prayers, meditations, and mental exercises built the foundation of the *Exercitia Spiritualia* (1522–1524). In the text, Jung saw the equivalent to the meditative practice of the Eastern spiritual tradition. He provides a psychological reading of it, comparing it to the modern Jesuit understanding of theologians like Erich Przywara.

Jung's considerations on the *Exercitia Spiritualia* follow the lectures on Eastern meditation of the previous year. Nowhere in Jung's writings is there to be found a similarly intense comparison between oriental and occidental spiritualism. Its approach equals the aim of the annual Eranos conference, namely to open up a dialogue between the East and the West. Jung's critical remarks about the embrace of Eastern mysticism by modern Europeans and his suggestion to the latter to come back to their own traditions are illuminated through those lectures.

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<sup>46</sup> Jung (1929).

<sup>47</sup> Jung (1932).

<sup>48</sup> Ignatius of Loyola (1996 [1522–1524]).

In the winter semester 1940/1941, Jung dedicated the third lecture to a summary of his lectures on the *Exercitia Spiritualia*. This summary is added as an addendum to volume 7.

**Volume 8: The Psychology of Alchemy (*Winter Semester 1940/1941 and Summer Semester 1941*)**

The lectures of the winter semester 1940/41 (from lecture 4 onward; 29 November–28 February; twelve lectures) and the summer semester 1941 (2 May–11 July; eleven lectures) provide an introduction to Jung's psychological understanding of alchemy. He explained the theory of alchemy, outlined the basic concepts, and gave an account of psychological research into alchemy. He showed the relevance of alchemy for the understanding of the psychological process of individuation. The alchemical texts that Jung talked about included, next to famous examples such as the *Tabula Smaragdina* and the *Rosarium Philosophorum*, many less well-known alchemical treatises.

The lectures on alchemy built a cornerstone in the development of Jung's psychological theory. His Eranos lectures from 1935 and 1936 were dedicated to the psychological meaning of alchemy and were later merged together in *Psychology and Alchemy* (1944). The ETH lectures on alchemy highlight the way Jung's thinking of alchemy developed through those years. As an introduction to alchemy, they provide an indispensable tool in order to understand the complexity of his late works such as *Mysterium Coniunctionis*.