

Ann Yeoman
and Kevin Lu

**C.G. Jung's
Collected Works**

the basics

‘This is exactly what we need! A beginner’s introduction to analytical psychology which guides us through Jung’s own words. For too long some have complained that Jung’s *Collected Works* is obscure and confusing. Now Yeoman and Lu have given us this brilliant, compact book.’

Christopher Hauke, *Jungian analyst, London (S.A.P.) and New York (J.P.A.)*

‘This book explains the whole of Jung’s psychological theory clearly, concisely, and with optimal reference to the authority of Jung’s own words. Remaining sensitive to the complexity and nuances of the many texts they survey, Yeoman and Lu’s engagingly narrated journey through Jung’s *Collected Works* provides the securest of foundations for deeper engagement with one of the culturally most important bodies of thought of the twentieth century.’

Professor Roderick Main, *University of Essex, UK*

‘*The Collected Works of C.G. Jung: The Basics* succeeds in making the rich terrain of Jung’s writing navigable while never reducing its true-to-psyche complexities. Essential reading for Jungians old and new, it presents the seminal ideas as evolving by exploring that which modernity has shorn, rejected, lost, or devalued.’

Professor Susan Rowland, PhD, *author with Joel Weishaus of Jungian Arts-Based Research and the Nuclear Enchantment of New Mexico (2021)*

‘There’s no way round it. You have to get into the *Collected Works* if you are serious about understanding Jung. But that isn’t easy at all. No accessible guides exist to the massive collection of erudite, challenging, and illuminating volumes. Now we have an exceptional, basic guide to the actual writings. You will find it reliable, readable, and, at times, critical. The book is suitable for a variety of teaching contexts, both clinical and academic. And, for those into Jung who are on their own journey, it will be incredibly useful.’

Professor Andrew Samuels, *author of Jung and the Post-Jungians*

‘These days we need more than ever to understand the ideas of C.G. Jung, yet the sheer size of his *Collected Works* can deter some readers from engaging with his complex (and often subtle) thought. Beyond the soundbites, the misrepresentations and the misprisions, *The Collected Works of C.G. Jung: The Basics* offers a sound and reliable account of a body of work that speaks to us more urgently than ever before. Essential reading for new as well as seasoned readers of Jung.’

Professor Paul Bishop, PhD, *William Jacks Chair of Modern Languages, University of Glasgow*

‘*The Collected Works of C. G. Jung: The Basics* by Dr. Yeoman and Professor Lu offers a clear, concise, and well-synthesised presentation of the whole of Jung’s *Collected Works*. Responsive to the expanding body of scholarship of the past 25 years in Jungian studies, the authors provide a remarkable, interwoven tapestry revealing the trajectory of the threads of Jung’s key concepts. Tables provided throughout the book generate a wonderful map of this tapestry and will be of great use to students and researchers.’

Joe Cambray, PhD, *Past-President, Pacifica, Graduate Institute*

C.G. JUNG'S COLLECTED WORKS

This new introduction to Jung's *Collected Works*—written in lively and accessible style—provides a comprehensive guide to key concepts in analytical (Jungian) psychology while charting the creative evolution of Jung's thought through his own words.

Invaluable to both beginners and those more experienced with Jungian theory, this book provides tables listing key readings for further study of the *Collected Works*, clear explication of fundamental principles, chapter summaries, prompts for deepening a critical engagement with Jung's texts, a glossary of key terms, and suggestions for further reading.

This text will be an invaluable introduction for those coming to the *Collected Works* for the first time as well as a useful reference for readers familiar with the collection.

Ann Yeoman, PhD, Jungian Analyst, served as Dean of Students (New College, University of Toronto) where she developed and taught courses in Jungian Studies. She is the author of *Now or Neverland: Peter Pan and the Myth of Eternal Youth*. She now practises in Devon.

Kevin Lu, PhD, is Professor of Applied Psychoanalysis and Head of Department (Practice) at the Royal Central School of Speech and Drama, University of London.

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Ann Yeoman and Kevin Lu

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C.G. JUNG'S COLLECTED WORKS

THE BASICS

Ann Yeoman and Kevin Lu

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Ann Yeoman dedicates this book to:

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for the opportunities and fellowship afforded me
at New College, University of Toronto.

Kevin Lu dedicates this book to:

My parents (Tuong Dieu Lu and Lien Ho) and aunts
(Nu Lu, Co Lu, and Chau Le Lu) for supporting the
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This book has been a long time coming. What seemed, on the surface, to be a manageable task—to write an accessible yet in-depth introduction to *The Collected Works* of C. G. Jung—became a daunting challenge that tested our resolve, decision making, knowledge of analytical psychology, and skills as writers. We wish to thank our editor, Sarah Rae, for her incomparable patience and understanding, and for giving us the necessary space to figure out what this book is about and how we wanted to frame what needed to be said. We would also like to thank Jaelyn Danielle Endris for her meticulous work on compiling the Index and Cara Fraser for thoroughly editing the manuscript.

Ann Yeoman and Kevin Lu



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Kevin Lu

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INTRODUCTION

The aim of this little book is to guide its readers on a journey of discovery which traces the creative evolution of C.G. Jung's thinking through *The Collected Works*. Our book is written for sixth form, undergraduate, and graduate students interested in learning or researching the fundamentals of Jungian psychology and the development of Jung's ideas. To this end, we will focus on the primary source—Jung's own writings, Jung's own words—using commentary and turning to interpretations of Jung's ideas by others solely in order to elucidate ideas and supply the historical and cultural context in which Jung was living and working. We will use the 'narrative' of each chapter to explain concepts, provide accessible examples, and supply the background information necessary to an understanding of the development of Jung's thinking. We may also draw from related or complementary disciplines, for example, neuroscience, literature, philosophy, and mythology, whenever their findings enable a deeper or broader understanding of Jung's ideas. Readers interested in delving into others' perspectives on Jung's writings, theories, and thought will find a short list of key interpretative studies at the end of this volume.

For the sake of accuracy and consistency, we have based the chronology of the publication of Jung's work (and, by extension, the chronology of the development of Jung's ideas) on the publication dates of the texts used for the English translations that comprise *The Collected Works*. At the end of each chapter, we provide tables indicating where in *The Collected Works* readers may pursue further research into topics we raise in our narrative. Because this book focuses on the fundamental concepts of Analytical Psychology, which is a huge

subject in itself, we regret that we will simply not have the room to trace Jung's application of his thinking to other disciplines and interests, such as religion, civilisation, history, and alchemy. However, we will provide an Epilogue! This will contain a listing of Jung's writings in *The Collected Works* that we have not been able to include in our book.

We hope the tables throughout our book will help readers develop their individual and particular investigations of Jung's ideas as we are well aware that these will vary greatly. Some readers may want to study analytical (Jungian) psychology because of their interest in psychology itself; others because of the applicability of Jung's thinking to diverse areas of study (from the humanities to the pure and applied sciences and the social and political sciences); still others because they are fascinated by the human psyche—how we 'tick,' the ever-challenging dynamics of personal and family relationships, and the ways in which human psychology generates systems of belief as well as social, cultural, and historical trends and events.

Jung was very prolific, which makes any study of his work rather intimidating. The scope of this book is consequently introductory and strictly limited to 18 of the 20 volumes of *The Collected Works* (volumes 19 and 20 cover the Bibliography and General Index). We understand how the sheer volume of *The Collected Works* alone may be daunting, even to students already well-versed in Jung's basic ideas. Therefore, in each chapter we highlight essential concepts (*persona*, *complex*, *archetype*, etc.) and key themes (*individuation*, *dreams*, *mythology*, etc.), and attempt to trace the development of Jung's thinking through his long lifetime.

We do not attempt to trace the complexity of Jung's thinking discoverable in his extensive correspondence or the many substantial volumes not included in *The Collected Works* (for example, his seminars on Nietzsche's *Thus Spoke Zarathustra* [1988], the *Vision Seminars* [1997], the seminars on *Dream Analysis* [1984], and his work on *Children's Dreams* [2008]), although we will draw on Jung's (1961/63) 'autobiography,' *Memories, Dream, Reflections*, on occasion (noting of course the robust debates that have occurred regarding the book's status as a reliable primary source [Shamdasani 1995; Elms 1994; Saban 2019]).

This book therefore presents a necessarily partial and rudimentary 'road map' highlighting the key developments in Jung's thinking and the key concepts of Analytical Psychology. When referencing material in *The Collected Works*, we use the method made

popular by J. J. Clarke, which first indicates the volume in which the reference is found, followed by paragraph numbers (CW1:66 = *Collected Works vol 1*, paragraph 66). At the end of each chapter, you will find a list of reference material used in that chapter. At the end of the book, you will find suggestions for further reading and a Glossary of Terms.

We also realise that, apart from the vast amount of material in *The Collected Works*, many find Jung's idiosyncratic style and manner of writing difficult to follow! Jung's interests and the reach of his learning were unusually extensive; he was fluent in German, French, and English and knew ancient Greek and Latin, which means that his voracious reading and insatiable search for knowledge covered an extraordinarily wide range of disciplines, subjects, and cultural phenomena from the sciences, arts, humanities, and social sciences to the religions, rituals, and symbolism of cultures worldwide.

As Jung wrote in December 1956, less than five years before his death in 1961, "Any attempt at deeper penetration (of the human psyche) leads inevitably to the problem of the human mind *in toto*. The individual mind cannot be understood by and out of itself. For this purpose, a far more comprehensive frame of reference is needed: in other words, investigation of the deeper-lying psychic strata can be carried out only with the aid of other disciplines" (CW3:551). You will therefore find in Jung's writings consistent references not only to psychology, the medical arts, science, and psychotherapy but also to literature, art, architecture, philosophy, history, religion, mysticism, ritual, and symbolism drawn from cultures and traditions worldwide. This is because, as Jung reminds us, when we study human psychology, we study ourselves and, of course, we cannot get 'outside ourselves' in order to study ourselves from a relatively objective perspective. Consequently, Jung argues that because the "psyche expresses itself in all the activities and achievements of the human mind [...] (and) we can nowhere grasp the nature of the psyche *per se*, we must meet it, to study it, in its diverse and various manifestations: in life, art, history – the subject matter of humanistic enquiry" (CW15, p. 85). As a result, Jung explores every possible way in which the human psyche has expressed itself, and so revealed something of itself, through the millennia. Jung's allusions, analogies, and references are consequently often unfamiliar and obscure to the modern reader. Added to this is the fact that Jung frequently used the *process* of writing to clarify his own thoughts and help him work through complex problems.

Many of the essays in *The Collected Works* are well-argued lectures but some engage the reader in the process of arduous questioning and discovery in which Jung himself engaged *through the creative act of writing*. Don't expect *The Collected Works* to provide you with an ordered, accessible textbook! Better, perhaps, to immerse yourself in *The Collected Works* as a diver immerses him- or herself in untried waters to explore the mystery of an underlying coral reef. To this end, we will quote Jung's words as often as possible to help you appreciate the exploratory process that characterises much of Jung's writing—a process often obtuse and difficult to follow but, for those who persevere, one that promises rich rewards because it involves the reader in an active, critical evaluation of key questions about the psyche and the human condition that concern us all.

We hope that this little book will encourage you to engage *actively* with Jung's writings; we invite you to meet Jung the thinker, critically, analytically, and, above all, symbolically, and to discover analogies and metaphors that point to what might lie beneath the surface of things, motivating individual as well as collective (typical, group) behaviour and events. We hope you will develop your own way of questioning the human needs, psychological dynamics, and larger, collective demands of life that shape both individual biographies and the history of nations.

A final word: if, after dipping into our book, you want to explore Jung's writings, thought, and theory further, by all means use the many clear, concise explanations and interpretations of Jung's work that are readily available. BUT, please, always come back to Jung! Back to the primary source! We emphasise this for two reasons. Firstly, in the 1930s, Jung called his psychology Complex Psychology. This was because his research and therapeutic practice had resulted in a profound realisation of the extraordinarily *nuanced complexities* of the human psyche, which explains the often daunting (and sometimes tortuous) style of Jung's writing—elaborations, tangents, focus on detail, and untranslated Greek and Latin terms!—which, nevertheless, also promises rich rewards to the persistent reader. Secondly, in the making of this little book, we have been reading and rereading *Jung's* words and have been reminded, repeatedly, of the complexity and profundity of his thinking—its depth, breadth, precision, and occasional circuitous extravagances. So, although we focus on the evolution of Jung's thinking, traceable throughout *The Collected Works*, we also recommend a few volumes that you might

find particularly useful. These are volumes of essays, many of which Jung revised and reworked, that represent Jung's mature reflections on key subjects, often spanning several decades. We refer you to volume 7 (*Two Essays on Analytical Psychology*), volume 8 (*The Archetypes and the Collective Unconscious*), and volume 18 (*The Symbolic Life*), which contain some often over-looked gems! Clinicians, or those aspiring to be clinicians, are referred to "The Psychology of the Transference" in volume 16.

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THE GERMINATION OF C.G. JUNG'S INTERESTS AND IDEAS

Before a seed is able to germinate, grow into a mature plant, bloom and fruit, it must first be sown, preferably in fertile soil. The essential 'seeds' of Jung's mature thought are evident in the first three volumes of *The Collected Works* in which Jung's early psychiatric, experimental, and psychoanalytic work are to be found. Our first chapter will explore the significance of these 'seeds' to both Jung's early thinking and his later work and thought. The following chapters will trace the evolution of Jung's early insights and ideas as they develop into Analytical Psychology, the name Jung initially used to differentiate his own psychological and therapeutic method from that of Freud's psychoanalysis, although, as mentioned in our Introduction, in the 1930s Jung called his psychology Complex Psychology, in reference to the *complexity* of all psychical systems. However, Analytical Psychology became the accepted 'umbrella' term used to denote Jung's mature understanding of the structure and dynamics of the psyche, psychopathology, and the practice of psychotherapy, as well as his extensive application of psychological theory to the vast field of human endeavour and expression—from the arts and sciences, mythology and religion to history, culture, alchemy, the paranormal and more.

'Seeds':

If you are interested in tracking early 'seeds,' you might want to consult the five lectures that Jung delivered to colleagues at the Zofingia Society, the Swiss student fraternity he joined in 1895

shortly after enrolling as a medical student at Basel University. *The Zofingia Lectures* (1983) are published as *Supplementary Volume A of The Collected Works*. Jung's memories of significant childhood experiences and dreams that he believed shaped his life's path are to be found in *Memories, Dreams, Reflections* (1961/63).



STUDENT LIFE

Intimations of Jung's mature theory and the focus of his life's work may also be traced to his childhood, adolescent, and student experiences. However, we will begin with Jung's decision, towards the end of his medical studies, to pursue an apprenticeship and career in psychiatry rather than become a doctor of internal medicine as had been his initial focus. While studying for his final examination in psychiatry, Jung found himself deeply affected when he read in the preface to his textbook (von Krafft-Ebing 1888) that "psychiatric textbooks are stamped with a more or less subjective character" and major mental illnesses (i.e., schizophrenia, the psychoses) are "diseases of the personality" (Jung 1961/63, p. 108). Jung realised this meant that the previously assumed *objectivity* of the doctor is, in practice, an impossibility. Instead, the *whole* personality (the *subjectivity*) of the psychiatrist plays an integral role in the doctor-patient relationship, influences the treatment, and affects the outcome of the healing process. Likewise, the *whole* personality of the author of any psychiatric textbook inevitably shapes the way in which that author views and discusses both patients and mental illnesses. Von Krafft-Ebing, the author of the student Jung's textbook, considered mental illnesses "diseases of the personality," which suggested to Jung that psychiatrists need to treat the *whole* person—the patient's neurophysiology, psychology, and spirituality—body (physis), psyche, and soul—rather than focus solely on the illness as in some way *separate* from the full life and being of the individual, and therefore treatable as such. Jung's realisation was inspirational. It convinced him that a career in psychiatry would enable him to combine the two strands of his many interests—the empirical and scientific (biology, physiology, the natural sciences) and the more spiritual focus of humanistic studies

(philosophy, religion, mythology, the arts). It shaped his worldview in general, and his approach to psychological theory and therapeutic practice in particular.

After medical school, in 1900, Jung had the good fortune to secure a post at the Burghölzli Psychiatric Hospital in Zürich, working under the guidance of its director, Dr. Eugene Bleuler. By 1902, Jung had completed his doctoral thesis in medicine and been appointed senior assistant staff physician at the Burghölzli. At this point, Bleuler asked him to work with a colleague, Dr Franz Riklin, on the application of the Word Association Test to psychiatric research and the treatment of psychoses.

Jung's doctoral thesis, "On the Psychology and Pathology of So-Called Occult Phenomena" (CW1), is a study of spiritualistic phenomena. It constitutes an early indication of how extensive the range of Jung's interests and psychological investigations were to become, and points to his later development of a model of the psyche and theory of the unconscious that Jung hoped would account not only for rational phenomena but also for irrational phenomena: the parapsychological, paranormal, and synchronistic. "On Synchronicity" (1951) and "Synchronicity: An Acausal Connecting Principle" (1952) may both be found in CW8.



THE WORD ASSOCIATION EXPERIMENT (WAE)

The Word Association Test had originally been devised by a British explorer, scientist, and psychologist, Sir Francis Galton (1822–1911), as a research tool to explore possible connections between an individual's intelligence (IQ) and the associations he or she made in response to a list of *stimulus words*. The Test was further developed as a tool for psychological research by Wilhelm Wundt (1832–1920), the founder of Experimental Psychology. Two psychiatrists, Emil Kraepelin and his pupil, Gustav Aschaffenburg, experimented with the Test as a diagnostic tool in an attempt to establish a link between a psychiatric patient's characteristic way of responding to the stimulus

words and specific mental illnesses. Jung and Eugene Bleuler were both interested in the potential of the Test as a diagnostic tool for psychiatric pathologies; however, Jung was especially drawn to the Test because of the findings of an earlier researcher, Theodor Ziehen, who had discovered that when patients undergoing the Test *failed* to react to stimulus words in a timely fashion a “‘relatively strong emotional charge’ often occurred”—in other words, a disturbing idea or cluster of disturbing ideas had been activated (CW2:602, 29n). Jung was soon to rename the Word Association Test the Word Association Experiment (WAE) (*ibid.*:730) and to call the “cluster of disturbing ideas” ‘constellated’ (i.e., activated) in the patient a *complex* (adopting the term from Ziehen) or *feeling-toned complex of ideas*, because he found that the *feeling-tone* (emotional valence and intensity) was “common to all the individual ideas” that made up the cluster and served as the “cement that holds the complex together” (*ibid.*:733).

In *Experimental Researches* (CW2), Jung records the detailed and meticulous analysis of the results of his many years of work with patients using the WAE. Although the WAE is now somewhat out of fashion, it is nevertheless extremely effective and anyone interested in its use is advised to study CW2, and *The Psychology of Dementia Praecox* (1907) (CW3:1–316). A comprehensive summary of Jung’s work with the Experiment is found in the 1935 Tavistock Lectures, in which Jung describes the Experiment as follows:

The experiment is made [...] with a list of say a hundred words. You instruct the test person to react with the first word that comes into his mind as quickly as possible after having heard and understood the stimulus word. When you have made sure that the test person has understood what you mean you start the experiment. You mark the time of each reaction with a stop-watch. When you have finished the hundred words you do another experiment. You repeat the stimulus words and the test person has to reproduce his former answers. In certain places his memory fails and reproduction becomes uncertain or faulty. These mistakes are important.
(CW18:98ff)

While the experiment was initially intended “for the study of mental associations,” Jung soon discovered that more was to be learnt about the patient when involuntary *disturbances* occurred, such as prolonged response time, failure to respond, agitation, stammering, hesitation, repetitions, laughter, grimaces, changes in mood or demeanour, etc.). When the method and original aim of the association test were *disturbed* by the *autonomous behaviour of the psyche*,