

**Volume 10 – Civilization in Transition**

Editorial Note: in 1918, Role of the Unconscious offered a psychic explanation of Europe conflicts; this is a springboard for present volume; first two sections from period between wars; short articles and reviews in section seven; he was president of General Medical Society for Psychotherapy, wanted to combat threat of psychotherapy in Nazi Germany, let's see what this means;

**PART I**

**The Role of the Unconscious (1918)**

- 1: resistance to acceptance of unconscious as not only real, but empirical;
- 2: experimental psychology inherently limited, both in scope and their subjects; first through observation, then experiment, then more observation, Jung ostends unconscious;
- 3: Freud is disintegration, an inability to integrate unconscious; but immoral wishes are only the result of repressed need; Jung likens immoral wish to choking;
- 4: psychasthenia, the many iterations of, the cause of is repression;
- 5: sexuality related to psychology, as a vital instinct; repressed it becomes like an intestinal buildup due to moral restrictions on it, unlike nutritive function; Freud conflates love and sexuality;
- 6: energy or libido as a “modest abstraction,” good way to put it;
- 7: sexuality may be main energy but it's not only; differ conceptions of libido between Freud and Jung here;
- 8: knowledge from books leaves their trace if we have forgotten it consciously;
- 9: this would be collective unconscious, then there's personal unconscious;
- 10: personal unconscious associates, forms what we call inspirations and intuitions;
- 11-14: then there's the collective unconscious, introduced as myths; arise from inherited brain structure; also calls it supra-personal unconscious; diet as witchdoctor-ness;
- 15: participation mystique, mechanism of;
- 16-19: a story of the collective unconscious; Christianity split us in half; Jews lack this chthonic quality, which lies dormant in Germanic people; uh what, American skulls and pelvises Indianize after a generation, need a reference there; the earth of a country changes the nation;

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20: the unconscious is a great source of energy, both positive and negative, but we need both, hence Jung's compensation theory in addition to or complement of repression theory;

21: compensation doesn't mean opposition; unconscious with Mesmer and animal magnetism; funny how these supposedly archaic, irrational forms of thought came to life during the height of reason; became hypnotism;

22: QED, analytical psychology exists in a context, doesn't say anything new in itself, only puts it in a more definite way; old Christianity gone, enter the new gods, like decline of Rome;

23: unconscious as spiritual reflection of material world;

24: Schiller thought this unification of matter and spirit is in art, Jung thinks its in the symbol;

25: function of unconscious is to create symbols, though the compensatory function works automatically, consistently;

26: religion as a way to engage with unconscious, plus ritual;

27-28: how ram's horn can be both a horn and a shofar, depends on the subject;

29-30: an example from an elderly woman's dream do indicate Jung's point about the shofar; in the dream, she sang hymns of Christ praise while bull outside window broke its leg in fit;

31: interpretation is the Christian repression of animal instinct; bull linked to Mithraism; the war shook her faith in Christianity;

32: the bull is vital symbol in the dream, not because of what it means, but because what it means to the woman; we extend Christian love to our neighbor but not our own inner animal;

33: two ways to interpret this dream, one way opens her up, the other closes her back up;

34: yes, nature is there for a guide, but not without our mediation;

35: sure this is unscientific, but it is philosophical;

36: turn to the religious problem, and the benefit we derive in their investigation;

37: the map is not the territory;

38: when we are scientific with psychology, unconscious, or anything else immaterial, has no hand to guide it, and we get a veritable WWI;

39-40: what happens to unconscious, with no hand to guide it, is it becomes projected, indicates unconscious is everywhere, we only need look for it;

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41-43: how projection is observed, because when the subject recognizes the projection, it no longer has same effect; also through incontinence; mostly through external objects that had a seemingly inexplicable magical quality;

44: how projections exist to primitives, as quite real, effectively real; without this relationship with the unconscious, we will tango and dada;

45: the individual uber alles, political salvation won't come from above;

46: wisdom;

47-48: let's occupy ourselves with the unconscious;

### **Mind and Earth (1927)**

49: two kinds of mind, material and spiritual; ie hardware vs software or user interface; Jung means spiritual mind here;

50: mind as psyche or entirety of consciousness, which includes unconscious; we see as symptoms or incontinence, as Freud describes well;

51: unconscious is accessible but only indirectly;

52-60: let's look at nature and structure of the unconscious, includes in psyche; contains archetypes; psychic structure as a building of several layers of civilizations, is a good analogy if Neolithic cave affects top storey; review of volume 8 here; if it's hysterical then it's historical, and not only personally but collectively;

61-64: how a parent's complex influences a child; wicked witch archetype explanation, succinct here; the mother archetype exists because of what we are biologically;

65: father archetype here, the logos, the yang; determines our relationship to other men, to government, law, reason—spirit, pneuma, atman (spiritual life principal, personal soul);

66: we must understand the father for him to lose his godlike influence on our lives;

67: mother and father as symbolic, their many iterations;

68: as we understand the parents, our relationship with reality deepens;

69-72: participation mystique as state of identity in mutual unconsciousness, we act through ourselves in truth, but apparently through others; examples of this;

73-74: as we marry outside the family for new blood, it's healthy to marry outside family for new psyche; must first see parents as they are, without positive or negative connotation;

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75-77: men relate with their own anima to relate with women beyond a sexual significance, this would be emotional initiation beyond the sexual initiation; a philosophy of mind-body dichotomy makes this transition more difficult;

78-80: when anima isn't engaged, it becomes irrational, hence animosity; top-down self control creates this inner, feminine soul, to have the soul of a woman; poor animus integration leads to arguments, bitchy behavior, what Jung calls irrational thinking but it's still emotion;

81: anima is unity for men, animus is plurality for women; because women are more particular while for men marriage is done more for sake of society, utilitarian reasons; more of woman's consciousness geared toward relationships;

82: anima and animus terms are attempt to make religion out of psyche;

83: autonomous psychic forces are personal;

84: soul as a useful integration;

85: indications from Goethe the anima is archetypal;

86-91: animus is more present/future oriented, more practical; this too is a compensation possibly; examples of this and exceptions;

92-98: biological evolution occurs, and so does micro, anthropological evolution; Jews as an example; considers European whites have undergone a kind of Indianization though there's been little racial mixing, not too scientific; notes black influence on American culture; where whites are minority, to be black is less accepted;

99: black plays role of inferior for American, mentioned in volume 5, as indication of how cultural influence can affect behavior sooner than we would think;

100: Indian rite influence on American sport;

101: Indian shamanism influence on American Christian Science;

102: power of words as similar to Indian shamanic magic incantations;

103: how a people cannot truly conquer a soil; Americans have a mix of the civilized with the primitive, which is admirable;

### **Archaic Man (1931)**

104: only a civilized man can survey the primitive;

105: he speaks of the psyche of primitive man of course;

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106: Levy-Bruhl intrigued by the primitives spiritual abstractions; always a spiritual explanation for death; interesting explanation of women's jewelry in crocodile's stomach;

107: logic is only as valid as its premises;

108: implication here morals are subjective since they're mere ritual;

109: an indication of how primitive mind is different than civilized;

110: how occupation and environment shapes perception;

111: primitives good at some things, not so great at others, seems to be conditioned by circumstance;

112: primitives make more sense when we challenge our unchallenged worldview;

113: one of our presuppositions is cause and effect,

114: which may be the truth but not the whole truth;

115-117: similarly, it's not that primitives deny cause and effect, rather they see further meaning, to the extent the event is a rarity;

118: an incorrect explanation keeps us more sane than no explanation;

119: we have a more accurate knowledge of nature, so we have less need to resort to spiritual explanations, yet the need for spiritual is as important to us as it is for primitive, even if we don't acknowledge it;

120: God is in the gaps, but there's a psychological reason for this;

121: we see connections and patterns that may not be there in duplication of case phenomenon; magic is the science of the jungle;

122: the medicine man, shaman, has great magic but could always be more perceptive, indicates spiritual nature of the profession; though I would say, the more accurate our integrations, the more accurately we interpret unexpected events;

123: we like to make meaning as well as the primitive;

124: purpose of superstition then is to make us more cautious than we would typically be, which may help survival;

125: there are no atheists in foxholes, alternative explanation;

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126-132: we would all be superstitious as the primitive if we lived in the jungle; the movie Alpha approximates this state well, gets you in the feeling of what it's like; participation mystique, coined by Levy-Bruhl, is natural in such an environment; why we get bad with directions when we use google maps; projection as civilized participation mystique;

133-134: civilized man resistant to supernatural or arbitrary occurrences, would confound his belief he dominates nature;

135-143: idealism vs empiricism is the concern of civilized man, primitive man has made his choice; superstition has a purpose of itself, represents an intuitive premonition of energy theory; spirits, like complexes, have their own autonomy; primitives are inconsistent, but so are we, this speaks to our resistance to shamanic function;

144-147: an observation Jung made from Elgonyi, they have ritual sans conscious meaning, as do we; speaks to archetypal function;

### **The Spiritual Problem of Modern Man (1928)**

148: spiritual problem is the water we swim in; difficult to dissect, so let's accept our limitations in this dissection;

149: modernity as ego-consciousness, emphasis on;

150: ego-consciousness necessary for individualism;

151: healthy ego-consciousness is easy to fake;

152: we must develop a self, which requires us to develop our archetypal nature;

153: present is good but not at expense of the past; psyche metaphor in there somewhere;

154: the problem of proto-hipsters, it's inauthentic;

155: we consciously want peace yet we find ourselves in war;

156: he's not saying civilized man is sick necessarily;

157: vagueness leads to projection;

158: culture is a projection of the psyche, as was WWI;

159: psychology existed previously in religion and ritual, but now there's a need to explicate it, to make it more specific;

160: collectivism and sans science culture requires no psychology; individualism and specific knowledge demands psychology

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161: Freud's scientific approach to psychology reveals an unconscious, a dark unconscious, exists;

162: the outer stability has been denigrated, which led to WWI, so now we need to cultivate an inner stability, the original source of the outer stability;

163: if we don't explicate the devil, we will embody the devil;

164: science breaks us down, philosophy builds us up;

165-166: just because evil is in the psyche doesn't mean it's in our control;

167: expressionism in art as one premonition of interest in psyche;

168: now too many spiritual practices;

169: prevalence of Gnostic-inspired thought is indication we yearn for inner stability, as in the downfall of Roman Empire;

170: these shamanic schools are shamanic, no matter what their name protests;

171-173: we now attempt to join knowledge of faith, or knowledge of what faith is and why it matters; we want to look for deeper reasons for thoughts and behaviors, in a sense;

174-175: confluence of French Revolution and introduction of Upanishads; Jung doesn't think this is a coincidence, rather compensation;

176-187: the darkness that destroyed Notre Dame is the darkness that revamped astrology, it's compensation again; how innovation comes from below, not above, let's not shake the heavens, let's shake the earth; we need a new psychic reality, combines religion with naturalism; we seek to dominate as a way to distract ourselves from a lack of psychic reality, symbolized in Aryan eagle;

188-190: our western spiritualism as barbaric manifestations of the east; we invade them materially, yet they invade us spiritually, how we deify their great souls and masters;

191-196: we need to combine east and west, which could bring a new age of consciousness, or it could tear us apart, depends on how well we can understand and integrate the psyche; we must integrate mind and matter;

## **PART II**

### **The Love Problem of a Student (1922, lecture)**

197: wonder if this was a problem brought up in class;

198: love is multifaceted;

199-208: various kinds of love; in Christian context, from God, for neighbor, in Buddhism's compassion; differentiation of Eros; the sexual act, of course, homosexuality; lesbians as the stimulus to social and political organization of women; and sexual perversions of course like incest;

209-211: solution to love problem is marriage (still not sure what the exact problem is—guess it's we want to have sex but it's still considered immoral), but students usually cannot have family, though they have recently due to social changes, birth control, moral sanitation, physical sanitation;

212-213: sex is psychologically important, it has come to be known, thanks to Freud, which makes us consider the importance of previously perverse sexuality;

214-215: primitives have no sexual problem, or it's at least different, because their morals are different; children help marriage stability because parents more concerned about them than their own problems;

216-217: women mature faster than men, awaken sexually only when they fall in love, whereas male sexuality is; puberty renders men a mess until they become mature;

218-219: student relationships, both sexual- and love-based; though girls are fickle and guys are psychopaths; such relationships are easy come, easy go, not typically valued;

220-222: two kinds of homosexuals, pathological and incidental; lesbians tend to be masculine, defend against the vulnerability of heterosexual intimacy; female sexuality is more fluid;

223-224: young man and older woman relationships, more of a sexual initiation than a relationship; man seeks his mother, and such a relationship is safer for the woman; these can be healthy but only if they are short-lived;

225: sexual abstinence can be helpful until a man can hunt down and capture a woman on his own, until he becomes a gentleman;

226: masturbation is a drug, healthy based on its intent;

227: platonic relationships and flirting, can be healthy play, practice for real relationship;



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228-229: idealized love, often the result of projection and so immaturity; it's some kind of relational safe space;

230-235: free love is an attempt to render the difficult as easy, which is an impossible fantasy; akin to free money; love is the natural outcrop of a well-integrated consciousness, of a Self, which is ultimately the only solution to the sexual problem;

### **Woman in Europe (1927)**

236: a woman stands where a man's shadow falls; Jung begins as usual with a hedge of his epistemological bet;

237: we are in the throes of a struggle between east and west, collectivism vs individualism, at least in Europe;

238: he speaks to urban, contemporary European woman, not the women of the backwoods;

239: how culture influences morality;

240: men and women are different, and men often don't get this; woman as subservient;

241-245: but since second half of 19th century, women take up masculine roles; this hurts her feminine nature; as men are unconsciously influenced by their feminine natures, women are unconsciously influenced by their masculine natures, which is obvious to everyone except them; when women get political, it not pretty;

246: masculine women become frigid, overtly sexual, or lesbians;

247: also stirs up problems in marriage;

248: men is marriage breaker when he's masculine, yes; criticizes men as comfort-seeking, of if only he knew; indicates trends that only build from there;

249: when whites live among blacks, they unconsciously go black;

250: Christianity as a slave revolt;

251-252: women influenced unconsciously by liberated women cultural trend in similar way, and so act against their nature;

253-254: contraceptive makes us self-destructive, causes disequilibrium in women; also everyone thinks more freely now;

255-261: woman as Eros, man as Logos; this leads to confusion around sex and its function; men find Eros boring while women find Logos boring; men as conduits to reality for women; marriage needs to evolve as culture evolve, only other option is to live in the past, which is no

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good; marriage loses with individuation, but only when the unconscious of one isn't more developed than conscious of the other—this way relationship is still complementary;

262: unsure what is meant by will of the species here and previous paragraph;

263-264: when we settle in marriage;

265: adultery, it's more emotional for women; if we doubt the convention of marriage, we cannot commit adultery; when our aim is respectability, we become hypocrites;

266-269: possible to evolve tradition, and may be good, but it's difficult and wears at our psychology, yes maybe for woman;

270-271: marriage less trustworthy after unconscious has been revealed on cultural level;

272-275: woman unconsciously destroys when faced with unsatisfactory conditions; she wants to destroy marriage to make it better, unconsciously to make men better;

### **The Meaning of Psychology for Modern Man (1933, lecture)**

276: Jung intimates he's an IN;

277: people think their psychology is all psychology;

278: Freud and Adler fall for this solipsism trap;

279: poorly integrated theories cannot be applied to multiple cases;

280: an undifferentiated consciousness in primitives begets participation mystique;

281: cosmic consciousness at lower level than group consciousness; where there are only events, no acting person;

282: solipsism is relic from cosmic consciousness; we persecute others who have different beliefs because we're afraid of standing alone with our beliefs;

283: we all have an original unconsciousness, we do share that;

284: we still barely aware of individualism and what it means;

285: to connect with humanity, to the collective unconscious, akin to live by the sea;

286: psychological incontinence or phenomenon of dissociation indicates the existence of our unconscious;

287: phenomenon of dissociation affects us all;

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288-294: fall of man as a psychic split in attainment of consciousness, which Jung says is ultimately a good thing, but we become too separate and this is what we call crisis; an explanation of history as compensation, explicated more in 9.2;

295-303: this compensation explained through yin-yang; Jung diagnoses an individual as representative of classical decay, and the cause of decay bears the fruit of regeneration; Jung notes possible resistance to therapy and psychology in general, similar to Hal; in essence Jung says we cannot trick or technique or lifehack our way out of the neurosis;

304-309: dreams help us unite (first anamnesis of course); modern art and dreams, as with auf Klint;

310-318: why psychology and unconscious is of practical relevance; other conceptions of the unconscious, Schopenhauer's Will; to meet our current crisis, perhaps it's time to let the unconscious figure it out, to simply sit with the problem and uncertainty; history driven by philosophy, and philosophy driven by psychology; unconscious drives decisions, and history is only a conglomeration of individual decisions; great quotation in 316; dreams as the great, spontaneous unifiers;

319-325: no definitive science of dream analysis; a lot of prejudice re dreams especially their analysis; Freud correct but too narrow; correct analysis matters less, while what matters more is engagement with dreams; we dream of ourselves, or every dream is in relation to us, and how this relation indicates at times a universal human issue; these are "big" dreams;

326-331: to adapt to the external world, we must first adapt to the self, which we've integrated more and more since reformation; we need to fix our inner life to fix the world, it begins with individual; dream as foray into this inner world where we may find what we would call god, the psychic phenomenon of him;

332: ego-consciousness as one part in a larger production;

### **The State of Psychotherapy Today (1934)**

333: psychotherapy as rote activities, we need to bring to it a deeper comprehension;

334: little open communication between the plethora of psychological theories, and it's only gotten worse;

335: this indicates psychotherapy is more than rote activity or technique; all schools may be indication of deeper truth about psychology;

336-338: we need more than technique; there is no neurosis, rather an individual who has a neurosis;

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339-344: because patient confronted by doctor, not technique, doctor needs to be in therapy; pretense as the death of quality therapy; Jung then makes the leap, perhaps rationally, that one-sided opinions of the doctor hurt therapy, opinions of Freud and Adler; while both perspectives are true, they aren't fundamental; Freud and Adler don't consider choice, they don't ask where the infantile concupiscence comes from;

345-350: besides there's two kinds of infantilism, stagnant and process; it artificially elevates doctor; Freud's theories as way to protect therapist, digs into him in 347; infantilism satisfies payoff of patient, to blame; yes there's technique and the therapist, but theory matters as well, but I guess this is what Jung means in part by technique, so a conflation here;

351: Freud's technique as subjective, inherently;

352: therapy is about the relationship, but current research doubts this though everyone says it like it's true; does make good point about how unanalyzed assumptions negatively affect therapy;

353: this is what Jews do, like women they pick at weak points, which is valuable but only from a limited perspective; Jew is older than the Aryan and so less sensitive to a dark side, a critique of it; Jews need host civilization to do well; great points here;

354: cannot apply Jew concepts to Gents; national socialism as compensation for Jewish categories applied to Gents;

355-356: besides neurosis is glorious and mustn't be reduced to infantile theory; refers to such reductionist theories as smutty; in the symptoms lies the cure;

357: this is Jung at his weakest, a defense against reductionism that relies on relativism;

358: since no pattern can exist, don't recognize patterns; this leads to a stagnant field;

359: then here Jung contradicts himself with a posit of a partial at least theory of neurosis, consists of stagnation and growth, the struggle of the two; reductive theories appease the stagnation, good point;

360-366: neurotic symbolism indicates both the growth and regression aspects of it; both must be embraced, like Kirk embraces his other in enemy within; 361 is good perspective, healthy attitude; cannot throw out neurosis without also throwing out soul; reason for neurosis isn't father, but present relationship with father; to accept the neurosis as us, it helps to first make sense of it, like Spock does in enemy within; Great Feud burns here; medical community wants to hear a neurosis as nothing but;

367-370: psychology is the next iteration of religion, so let's give it our awe like we would a religion; devil doesn't exist but he still matters; as doctors used to think the fever was the illness, we now think the neurosis is the illness;

### **PART III**

#### **Preface to Essays on Contemporary Events (1946)**

Psychotherapy touches on many aspects of human life; what occurs in culture occurs in the individual, why it's important to discuss cultural events on psychology podcast; such an idea introduces Essays but also this part of the volume;

#### **Wotan (1936)**

371: current situation in Europe is out of the frying pan into the fire;

372: good orthodox burn, likens communism to a new religion, we'll get to it;

373: Wotan symbolically present in Nazi movement, but I suppose there was conscious propitiation of him;

374: restless wanderer legend is of Christian, but projected onto Jew; so Wotan and anti-Semitism are linked;

375: the deification of Eros has been happening since Nietzsche's Birth of Tragedy; Jung thinks Wotan is more apt than Eros;

376-381: Zarathustra meets with his god;

382-383: the image of Nietzsche hunted based on experience; he could have interpreted it as Wotan instead of Dionysus;

384: Nazi rise foresaw by some guy;

385-388: people aren't 100 percent rational; Wotan as seizer of men; gods aren't literally real, but they aren't meaningless superstition either, Wotan as German anger

389: Chamberlain is racial realist, Aryan supremacist;

390: Swiss are in denial of outside world more so their own problems;

391: Wotan as archetype, autonomous psychic factor; it shakes what is insecure in the psyche;

392-393: Martin Ninck wrote book about Wotan as archetype, which he accepts in himself

394-398: Romans identify Wotan with Mercury, but he has aspects of various gods; Wotan goes away but doesn't vanish, archetype as dried river bed analogy, which Jung borrows from Freud and modifies for his purpose; Hauer contends Wotan is true god of German people, Hitler as agent or conduit for Wotan; Germans as "victims" of this Wotan archetype;

399: Wotan will rise again;

**After the Catastrophe (1945)**

400: I was right;

401: Jung's modesty in the breakdown of what happened;

402: Jung resonates with what happened;

403: guilt here merely indicates how we are responsible in some, ethereal way;

404: we feel like we need to explain the national socialists;

405: it's easy to distance ourselves from the national socialists;

406: not that every German is guilty of course but awareness is in order;

407-408: we're connected to each other, no crime occurs in isolation;

409: Reichstag burn was the inciting incident;

410: as we are guilty in an ethereal sense, so are we the victims;

411: act of expiation is called for;

412: it's different now that it happened in the West, not only the East; we could have been Nazis even if we weren't;

413: causes of this, first dependence on the state, so we lose touch with instincts; we become more like sheep; who takes your responsibility is a swindler;

414: I'm right but it probably doesn't matter ie get through to people;

415: to lose touch with instinct is to become split, so we are more likely to rationalize;

416: inferiority presents as its opposite, in unearned pride, for instance;

417: a feeling of inferiority pervades Germans, the pale criminal;

418: many signs of pathology in Germans and Hitler;

419: Hitler's sickness is self-deception; not like he was charismatic and sonorous;

420: there can be good intentions here, not like it matters much;

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- 421: Chamberlain's position is understandable;
- 422: officers didn't push back because they too were hysterical;
- 423: we see same hysteria, inner split, in Faust;
- 424: hysteria leads to dissociation, leads to grandiosity and separateness;
- 425: all based on insecurity;
- 426: which is caused by disconnection from reality; German presents its opposite;
- 427: remedy is in the diagnosis; Germany has been increasingly disconnected from reality;
- 428: a country can be hysterical as an individual can be;
- 429: Germany sees itself as separate;
- 430: art is a reflection of the psyche, and we cannot explain modern art or Ulysses;
- 431: non-whites view Europeans as possessed; we've become more possessed the more we insist we are not;
- 432: world wars were the irruption of this disavowed unconscious;
- 433: Germans mistook metaphors as facts;
- 434: no anima integration in Germany;
- 435: do away with god and primordial images come up and possess us without direction;
- 436: this rapes the feminine;
- 437: objectivity and subjectivity are on a sliding scale; cannot decrease one without increasing the other;
- 438-439: man cannot become reality; we need reality's feedback;
- 440: guilt is important for self-reflection;
- 441: our own inner awareness and transformation is more fundamental to social reform;
- 442-443: self-reflection is what we need here;

**The Fight with the Shadow (1946, BBC talk)**

444: Jung's modesty;

445: culture reflected in individual;

446: conscious and unconscious compensate each other;

447: collective unconscious disturbance in German patients;

448: we can determine problem in unconscious via conscious and vice versa;

449: how racial power works;

450: mandala compensates for chaos;

451: healthy society begins with a healthy individual;

452: we make the same mistakes culturally because of the weakened individual;

453: industrialization made us insecure therefore more susceptible to influence;

454: which wouldn't be so bad but man had no values; Hitler as the receptacle for the German shadow;

455: to see this we need to strengthen the individual; Switzerland has introverted their war;

456: until the individual comes to terms with his shadow, manageable peace will be at most an act;

457: individualism uber alles;

**Epilogue to Essays on Contemporary Events (1946)**

458: Jung saw the premonitions of WW2 atrocities back in 1918;

459: law will not make a blind man see;

460: from volume 7; Jung's appeal for balkanization; no morality without freedom;

461: mass movements can be stopped if enough individuals integrate archetype of the movement;

462: from pars 326-329; to adapt to the external world, we must first adapt to the self, which we've integrated more and more since reformation; we need to fix our inner life to fix the world,



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it begins with individual; dream as foray into this inner world where we may find what we would call god, the psychic phenomenon of him;

463: difficult to dissent from mass movement without getting canceled at least; reason and common sense are nice but the possessed do not care about it, it's on a different frequency; fear makes us more dangerous than anger;

464: Nazis blacklisted Jung;

465: political movements as mass psychosis;

466: material causes of war are insufficient; a psychological factor is present as well;

467: individual unconscious is the cause;

468: political movements as a mass ghost;

469: gods become political movements;

470: same point from volume 13;

471: same point from volume 17; kind of repetitive here;

472: it's repetitive because Jung feels the need to defend himself, that he has made these observations prior to Hitler; he met Goebbels and had his suspicions but it's difficult to make a hard prediction;

473: unconscious contents not necessarily destructive;

474: archetypes can be helpful or destructive, depends on how we integrate them;

475: must become aware of archetype consciously;

476: Jesus he keeps repeating himself, again as a defense;

477-484: psychopathy exists on a spectrum; Jung not buying the conspiracy theories; Germans defensive re war atrocities; some Germans want to take responsibility, which is noble of them; Jung urges us to see how we're all responsible in some way, as he wrote in after the catastrophe; let's not follow up our responsibility with a "but," b/c it is a failure of integration;

485-487: Jung has hope for Germany, let's not level them like we did after WW1; let's not isolate them more, that won't help; besides we're all called to do the spiritual work that Germany needs to do;

**PART IV: THE UNDISCOVERED SELF (1956)**

My video on this: <https://youtu.be/EH5x0-q7hd4>

**1. The Plight of the Individual in Modern Society**

488-504:the future is uncertain, a split symbolized by iron curtain; the split represented in humans as dogmatism; awareness needs to go beyond ego-consciousness; statistics cannot penetrate philosophy; facts, however, are a precondition for philosophy; we require both knowledge and conceptualization; treat who the individual is based on what man is; individual and collective are at odds, so individual suffers necessarily as state grows; public education no bueno; individualism breakdown is responsibility breakdown; state becomes a receptacle for projections of inferiority;

**2. Religion as the Counterbalance to Mass-Mindedness**

## **PART V: FLYING SAUCERS (1958)**

### **Preface to the First English Edition**

Whether UFOs are real, they are a psychic fact; there is a tendency to believe in UFOs, which is of course psychologically interesting;

### **Introduction**

589: UFO belief could coincide with the precession of the equinox;

590: let's take a stab at this issue, even if it won't matter much besides the damage of reputation;

591: yes, something is seen, but implied that it may not exist;

592: probably a psychic component to UFOs;

593: UFO sightings could be synchronicity;

594: here he is only to concern himself with UFO psychic aspects;

### **1. UFOs ad Rumors**

595: America burn;

596: let's consider UFOs as psychic events;

597: not totally uncommon for people to see something that isn't there;

598: strong emotion associated with vision;

599: UFOs would be emotionally relevant;

600: conspiracy that we're observed by UFOs;

601: rumor became popular knowledge;

602: gravity propulsion;

603: not much pattern to the UFOs; corroborate with Bob Lazar claims;

604: he's not going to explain these observations;

605: a new report of UFO from pilot, corroborated;

606: skepticism;

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607: too many stories to at least not take the accounts seriously;

608: such sightings must say something relevant about our cultural zeitgeist; or corroboration of such sightings;

609: how projection works, it's a way to become aware of unconscious contents;

610: it's common now to project anxiety onto a cabal;

611: atomic energy dilates our imagination re technology; we see aliens as DMT visions;

612: BS story here;

613: interesting how we don't have much footage of UFOs;

614: we see here how a myth forms with UFOs; a story that communicates something true about humanity in the context of a certain milieu;

615: whether we unconsciously dispose of our surplus;

616: regardless UFO projection has some cause;

617: we get it;

618: facts of the rumor listed; could represent an unconscious thought;

619: let's apply dream interpretation to these UFOs; disks of UFOs are mandalas;

620: children dream of mandalas to preserve inner balance;

621: mandala is self; volume 9 review;

622: mandala is also god, so UFOs as gods;

623: UFOs as metaphysical entities, shadow projections in our age of reason;

624: plus the vision is one of technology, which makes it more acceptable in our age of reason;

625: we deal with psychic products here, yuppers;

### **2. UFOs in Dreams**

626: UFOs are dreams, which indicate what they mean to the psyche;

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627: two dreams from an educated woman; one on the Champs Elysees, couldn't get away; two a UFO was a cigar, burned her face;

628-632: Commentary on Dream One: UFO resembles drop of water; how water is used in alchemy, represents the redeeming spirit; UFOs have an invisibility component, or partial invisibility; possible sexual connotation of UFOs;

633-665: Commentary on Dream Two: symbolism in the plurality of UFOs, could represent plurality of individuals; or as a way for us to come to terms with our psychic totality; souls as spherical; the uterus symbol of the drop could now be phallic symbol; to meet with the light of god is to be burned, as what happened to Moses; eye in the UFOs as the eye of Horus, as the eye of self-awareness; we've always looked inward as we've looked up at the skies, and modern age is no different; plus we yearn for a spiritual reality, which is an archetypal yearn, need; as in a hallucination is the nourishment of a fast; hallucinations, like sex are a strive for wholeness; goal of state is to disconnect the individual from his instincts; to call a religious experience psychic sounds like condemnation but of course it's an elevation; if compensation occurs, let's only abide to rules that align with our nature; Freud and Adler are mutually exclusive, which indicates their limited scope; money shot at end of 664, why we have UFO visions, feelings of inferiority and senselessness of oh these modern times;

666: Dream Three: 42 year old woman, hum in garden, flying spider made of metal, loud voice, dark eyes, prayer to lead downward and then up to new heights; she wasn't fully clothed;

667-681: woman sleeps in open air ie open to nature and unconscious; theme of voice and eyes is common; exhortation of spider similar to symbols of transformation in mass; the perils in above without below; nakedness in dream indicates a lack of adaptation; privation boni is the doctrine that god is nothing but good, darkness as the absence of light; a moral code doesn't mean we stick to a moral code, of course, old testament to new testament transformation by whatever Christ may represent; awareness of depth, we must take a step back to go two forward; therianthropes as way to tap into instinctual nature, which is cut off by oh these modern times; we cannot cut ourselves off from instinct without paying for it;

682-683: Dream Four: dream from male acquaintance, synchronicity; pallor of the sun, as UFO, speeded toward earth, invoked fear but also awe; sought safety from disk with girl in southwest direction, but she wanted to commit to her work; another girl or perhaps the same, said he will live to eleven eight;

684-688: Dreamer's Commentary: connected with his preoccupation with political future of Europe, and dream allayed this fear; dream emphasizes that unconscious nature, that may perpetuate future political struggle, isn't within our control, guess allowed him to accept this; he's old so perhaps number from second woman is date of his death;

689-696: Commentary on Dream Four: sun and Jupiter as the UFOs; sure, the discs explode, but it's not as dangerous as he would anticipate; lady there to help him to be more okay with death, ie more knowledge of it; possible quaternity symbolism in the number, don't buy it; we fear the

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end of life when we lack wholeness; wasted life is death as well, occurs more in oh these modern times;

697-703: Dream Five: image from plate one; three possibilities from this vision; dreamer thinks it's warning of death of her friend; portents of great dying could be comet; we're not as far from medieval time as we'd like to think; heyday of astrology via horoscopes and so forth;

704-705: Dream Six: from California, saucer country, she thought saucer was a joke, figures on the ship; she suffered from dissociation issue;

706-712: Commentary on Dream Six: rival producers represent the dissociation, likened to the two private lovers; she doesn't want the lovers, rather the role of the lover; may indicate her profession is true love; anamnesis comes prior to dream analysis

712: Dream Seven: UFO, large, a creature, shot up, down, circles for the benefit of the people on the hill; occupant a semi-human woman knew dreamer well from other world, charged him with import to life;

713-723: Commentary on Dream Seven: female semi-human is anima; projection exists; riddle of sphinx isn't the true riddle, Oedipus taken in by façade; UFO dream a call to individuation, the only antidote to mass mindedness; political movements cannot be ends in themselves, so make the individual an end in itself; point is to individuate means to inflate ego while we keep feet on ground; this happens when unconscious adds to conscious;

### 3. UFOs in Modern Painting

724: painter is worried about nuclear war;

725-735: Plate II, The Fire Sower: fear causes desire for meaning and purpose; he sows literal fire or fire of philosophers, volume 12 ideas to follow here; water as fire, ie hermaphroditic; fire as God; likens to image of Christ over Geneva, which Jung painted in red book; we need not recognize the compensation for it to be useful; plate symbolism amplification through archetypes

736-747: Plate III: The Fourth Dimension: painted on canvas, wanted to represent a flow, both up and down; face in the middle; similar image appears in Timaeus and Ezekiel; long cross is a 3 and 1 structure; similar to Starry Night, also inception by dream; fourth dimension is the psyche;

748-756: Plate IV: Painting by Yves Tanguy: 1927, likens city bombed; similar quincunx; wow he reads a lot into this, I'm skeptical; art as Rorschach and association tests, or modern art;

### 4. Previous History of the UFO Phenomenon

757: UFO phenomenon exists for hundreds of years, only popularized recently;

758-759: Plate V: Basel Broadsheet, 1566: black globes UFO sighting

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760-765: Plate VI: Nuremberg Broadsheet, 1561: seen by multiple people; tubes similar to cylindrical objects; mandalas seen;

764: Plate VII: The Spiritual Pilgrim Discovering Another World: 1600s; woodcut; wheels of Ezekiel;

765-769: Plate VIII: The Quickening of the Child in the Womb: 1100s; child in body of the mother; god as fire again; an animation of proliferation, ultimately; fireballs as soul; fat cheese, thin cheese, and bitter cheese, or three types of people;

770-780: Summary: Tao and Jewish overlaps; above and below unified in the psyche, the fourth dimension; germans have less anima presence; such represents the archetype of the Self, represented by Christ ie psychic wholeness; psychic manifests as the physical

### 5. UFOs Considered in a Non-Psychological Light

781-790: all said is true, yet UFOs may exist in that there is some hard evidence; a true existence would be a container for our projections; UFO behavior indicative of psychic occurrences;

### Epilogue

791-801: book on saucers from neurotic Italian guy; this guy sounds like the STEM version of me; he saw a UFO that sent him a message; in telepathic communication, how humans are more important than we think we are; story of his abduction, happen to tell him exactly what he wants to hear, Star Trek conundrum of course; branded with hydrogen atom in his mind; the eyes are always large, which matters;

802-809: UFOs as mandalas, Christ, Orion, symbol of self; woman's vision similar to UFO, only in different context; fish symbolism, as in Aion; Orpheus followed his girlfriend to the underworld, consider, and Orfeo as modern Orpheus;

810-820: scientist writes science fiction; black cloud associated with UFO sights, catastrophe comes from UFO invasion of earth; symbolism of consciousness, or too much of it, destroys earth, this would be reason without depth; when these two meet, it erupts, which yes it happens; note the double meaning of revelation;

821-824: Midwich Cuckoos, UFO casts spell on village, puts people to sleep; impregnated women, children intelligent and possess golden eyes, occurs in other villages; sun children killed, which means we need morality to cradle intelligence, else we must kill intelligence; or could represent stagnation;

## **PART VI**

### **A Psychological View of Conscience (1958)**

825: conscience as a will to act based on rational feeling, sounds like intuition; a value judgment based on the subject;

826: businessman had dirty hand dreams about fraudulent deal;

827: he may have overlooked it but note the feeling he had with the dream, this feeling is the conscience;

828: Freud's theory of conscious repression from the superego in such cases, but clearly not the case here with the businessman;

829: more like a subliminal ethical reaction, ie ego is replaced by an unconscious personality;

830: superego is more like anxiety; Freud co considered archetypes as unscientific;

831: Jung likens superego to moral code; for Freud, archaic influence is the moral code as unconscious in certain individuals; if unconscious were fully influenced by conscious, then therapy would have no point; these people are of course fanatics;

832: unconscious dependant on more than conscious;

833: conscience as moral code, nonspecific, of unconscious manifest in conscious;

834: dreams as compensation for an attitude;

835: unconscious probably not moral, or amoral, not immoral, and we have moral interpretations of it;

836: conscience as conduit from unconscious to conscious;

837: morality an approximation of conscience and intuitions;

838: whence authority of conscience?

839: voice of god as conscience, true psychologically;

840: we know my answer to this question, whether we avoid pain or increase pleasure;

841: conscience is only as accurate as the emotional regulation it rests upon;

842: conscience similar attributes to a complex as an autonomous opposition to will;



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843: conscience as Socrates's daemon; introspection differentiates between true and false daemon;

844: if conscience truly is vox dei, then it would confirm both positive and negative aspects of Yahweh;

845: God image as amoral as is reality/nature

846: vox Dei as an archetype;

847: explanation of archetype, how it's misunderstood; it's based on empiricism/observation;

848: we lose meaning as science knowledge increases;

849: synchronicity with archetypal phenomenon, which clues us in to its nature;

850: that is, if we're with a patient and we begin to feel tired, then perhaps it means they're tired;

851: the sixth sense phenomenon;

852: participation mystique, introspect to determine nature and source of the PM;

853-854: if we believe conscience is vox Dei, we must consider what this means psychologically;

855-857: conscience as an attempt to bridge reason and faith;

### **Good and Evil in Analytical Psychology (lecture, 1959)**

858: good and evil are approximations for psychological states probably;

859: good and evil are principles;

860: based on our subjective judgments;

861: what seems bad or evil may not be;

862: to know good and evil is to be a god, to elevate yourself to regulation and reality connection;

863: reality orientation stems from honesty;

864: a numinous quality to good and evil; though we can know it, we cannot conquer it, unsure;

865: we can only judge in a context; context uber alles;

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866: no need to make a good decision, rather get good at making decisions;

867: judgment and avoidance leads to disconnection; spirituality as connection;

868: to avoid sin is to commit a sin;

869: let's wrestle with evil, with our own demon/angel, as Jacob did;

870: an action is only as good as its context;

871: butters no parsnips = make more palatable; uh context matters, again;

872: we need facts before we can find even a hint of a solution to this problem of good and evil;

873: integration leads to more accurate judgments;

874: Self is approximation of God, at least the grace of God;

875: Indian philosophy gives us hints of this monism;

876-877: re question about the East: god saves us as long as we engage with him;

878-879: re the devil and his existence today: a gun or bomb is only a tool, neither good nor bad;

880-886: whether to deal with patient with a light or strong touch: depends on the context, there can be no definitive rule; burn on Freud technique; therapy is like quality jazz, know the rules then jam; generally, when we make shadow conscious, it's more helpful to use a light touch;

### **Introduction to Toni Wolff's Studies in Jungian Psychology (1959)**

887: this is Jung's close collaborator ie his second mistress; developed complex psychology;

888: generalizations may help but not at the expense of the specifics;

889: what happens when we use our own psyche to interpret another psyche, problems arise;

890: so a woman can speak better to women's issues;

891: zero sum slide between collectivism and individualism;

892: a government that can protect us can also take away everything in life worth living for; importance of boundaries, the distinction between individuals, where one's psychic reach ends another's begins;

893: to do this, we need to develop a conception of psychology, not mere admonishments;

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894: paradox of scientific education and its precepts;

895: the result of this isn't individualism but individuality, where any peculiarity is deemed okay; it's narcissism vs healthy adaptation;

896: an idiosyncrasy is only as valuable as awareness we bring to it and its adaptation;

897: the true loss from this peculiarity worship is loss of connection with authority;

898: a group is only as valid as its members;

899: this book provides concretes of abstractions;

900: analogous thought doesn't replace first principle thought;

901: again, commandments are useless in psychology;

902: psychology as bridge between philosophy and natural science;

**PART VII Reviews and Short Articles**

**The Swiss Line in the European Spectrum (1928)**

903: this guy, Count Keyserling, his article, emits much light so must have a shadow;

904: Keyserling is pompous but no joke;

905: value is he derides rational in favor of psychological; sounds like Hegelian political idealism;

906: he requires pomposity to make the claims made in this book;

907: Keyserling places himself outside humanity to get a better vantage point;

908: his comments on each country seem mostly correct from Jung's view;

909: claims Jung and Herr Badrutt as model Swiss, though Jung has only been on for 106 years;

910: claims Swiss identify with their nation, which is bad from his perspective;

911: criticism affects us less when we are able to criticize ourselves;

912-915: a distinction between aristocratic and un-aristocratic is made; aristocratic is spiritual, non-aristocratic is chthonic; yang yin respectively; Keyserling is Yang of course; Swiss have similar defense mechanisms as the Jews, and for similar reasons, against threat of interference;

916-919: it's a defense against political and spiritual influence, Swiss as hermetic; why Swiss have poor intuition; but Jung is a monist so doesn't accept his distinction; aristocratic vs chthonic same as intuitive vs sensation;

920-924: Swiss are as Keyserling claims, which is vital for the function of Europe; nations are fine, the problem is when people overly identify with nation, so we must transcend the nation; Keyserling is too chthonic to get Switzerland;

**The Rise of a New World (1930)**

925: it's the subtitle of Keyserling book America Set Free; new world is both America and Europe as it becomes clear; it's subjective and meant to be so; he puts European psychology in American terms;

926: we're biased, cannot fix it but can become aware of it so at least it's not cringe; claims America has no soul, perhaps due to Indian genocide;

927: compares America to Russia and Central Asia, culturally due to geographically; Babbitt is a materialistic or conformist businessman, capitalism as Bolshevism, yeah okay;

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928: America has poor education, racial diversity;

929: welfare as the animal ideal, based on behaviorism, oh snap; less education in America and more training;

930: Americans see themselves as individuals yet exalt their form of government;

931: bon mot and drollery in same paragraph, nice;

932: America is in bubble; notes emasculation of men and masculinization of women; and careful because America infects us, like Amerifornication;

933: Keyserling speaks for Europe; the zeitgeist is to understand, to think for oneself;

934: speaks to spiritual problem caused by this;

### **La Revolution Mondiale (1934)**

935: reviews Keyserling book the world revolution and the responsibility of the spirit; language may be French but spirit is German;

936: Keyserling writes as if he was Chinese, symbols as more abstractions, indefinite, package deals;

937: telluric vs spirit, telluric linked to youth and newfound vitality;

938: Keyserling as multi-ethnic and so has variegated reactions and views;

939: yin yang reference of course; seems to conflate participation mystique with mind-body dichotomy;

940: Keyserling, with great telluric power comes great responsibility;

941: Keyserling insists we have a positive attitude, which is its own capitulation;

942-945: how to revive the religious spirit, through Nietzsche's cultural monastery, sounds like a race of artsy philosopher kings, which Jung thinks is ridiculous; Jung does like the book as it indicates spiritual problem of age;

### **The Complications of American Psychology (1930)**

946: a look at American from European perspective;

947: Jung's ideas about America are somewhat controversial, and Americans don't care;

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948: Jung notes Indian-esque faces of workers in Buffalo, not from genes rather memes;

949: memes have influenced behavior, from indigenous race to colonial race;

950-952: Jung bored at stuffy lunch, got laugh from black servant, which he calls the American laugh, which Jung didn't see as significant till later;

953-960: Americans can laugh, which means a lot; socialists cannot belly laugh; also have an ease of expression; ease of movement as well; Americans are social; tendency toward promiscuity and how it inhibits healthy relations between sexes; Americans have way of organization outside cities; lauds the country and its noises, don't know it's yet America;

961-969: notes surprisingly large black population; similar observation as in Heart of Darkness; it's difficult for the conscious mind to resist pull of unconscious in race theory; refers to blacks as primitive but not inferior; what Jung pins on primitivism is in truth freedom, a freedom the European couldn't understand at the time; metaphor of how ancestor spirits inhabit foreign country, so it's impossible to usurp it;

970-975: frog in pot is how mental affects physical; various countries have various cultures that influence its citizens; America is a culture of money, but more complicated than that, really Americans are more psychologically free around money;

976-977: heroic ideal dominates American mind as well, a lot of pressure on children, depicted in movies; indicated in contact sports; notes secret societies and their initiation rites, Christian Science as American shamanism;

978: likens skyscrapers to pueblo;

979: can conquer a land but not its spirit, notes Buddhism's affect on stoicism then Christianity;

980: his commentary is neither good nor bad; he doesn't make value judgment, only that it's interesting;

### **The Dreamlike World of India (1939)**

981: first impressions are inaccurate but have their own kind of perspective; don't place too much on his observations of India;

982: trace impressions;

983: notes influence of English style in architecture;

984: dreamlike in that it's variegated magical allusion that is maya;

985: history is more important in Europe since it's more recent; in India it goes back forever;

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986: Indian history as renewal, a circle, not a straight line vector; India as more perceptual, Europe as conceptual

987: Hindu teachings of great illusions are necessary compensations like the European Christian teachings of love;

988: the perceptions overwhelm the European, why Indians need Yoga to rise above it;

989; paradox of sexual polarities;

990: Taj as sublime expression of human love;

991-992: burial of Buddha, Jung's impressions, does for Indian what Taj does for Islam;

993-996: the sari keeps woman as woman; contrasted with European woman dress, which is too much an exhibition; Jung thought feminism made woman an awkward boy haha; Saris cover up flaws; men need more help with their overgrown diapers, well-suited to the pacifist Hindu;

997-1001: Hindus may be soft because of feminine element in family, because of the matriarchy; use of macho voices to cover up feelings of insecurity, reverse in India as they try to sound more pleasant than they are; family to India more fundamental;

### **What India Can Teach Us (1939)**

1002-1013: India has made ideas out of Gods, so they can be integrated; India as more perceptual whereas the West is conceptual, this allows Indian to integrate unconscious more fully; West has more difficult time with this integration due to influx of more advanced ideas; we live as abstraction, which explains our barbarism due to disconnection with the unconscious; the white man can increase his self-awareness to experience India on a perceptual level and note his visceral feelings and reactions

## **APPENDIX**

### **Editorial (1933)**

1014-1015: let's not let psychotherapy become one-sided, as politics in Germany; what we need is some kind of unification, though he doesn't put it in those words; Germans and Jews have different psychologies, which in no way makes Jew psychology different; let's take a holistic approach to psychology;

### **A Rejoinder to Dr. Bally (1934)**

1016-1017: Jung's conflict on whether to seek controversy or remain comfortable, so he did in in the name of psychotherapy and science;

1018: the conflict of Greenspan and the fed, it's an unjust organization but rather him in charge than a socialist;

1019-1022: Jung sounds more willing, unlike Galileo perhaps, to adapt to the milieu; but he became associated with Goring's manifest; likens himself to a doctor and hippopotamus oath;

1023-1027: let's separate science from politics, but this association looks bad since Jung discussed the Jewish question in the past; admits he believes some of an individual psychology comes from his race; notes the hypocrisy in that he can be accused of a Swiss bias but Jew cannot be accused of Jewish bias;

1028-1034: Bally takes the politically correct position, that there are no differences; Jung indicates it's obvious to everyone this difference, it's there so let's discuss it; Jung is attracted to the unknown, the noisome-ness; the differences between races exist, and Jung wants to know the mechanism for the existence; note 4 on where else the Jewish question discussion appears; note 5 on how Jung's split from Freud had nothing to do with his Jewish-ness, insists his main influences were Bleuler and Janet; nobody accuses Jung of being anti-Chinese, though he acknowledges their differences as well;

### **Circular Letter (1934)**

1035-1038: limit hegemony of a national group, no more than 40 percent, this is for the IGMSP;

### **Editorial (1935)**

1039-1040: philosophy and cultural critique is vital for psychology because we cannot separate the individual disordered psyche from its milieu, to know who we are we must first know what we are

1041-1043: we need to check our premises; accusations against the philosophy of psychotherapy is a theory/practice dichotomy;



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1044: Jung equates system-building with dogmatism;

1045: religion as psychic fact, of which we need a new perspective; practical treatments imply a philosophy, so let's look at psychotherapy from both perspectives;

1046: hints at unification of the field;

1047-1051: look forward to connection between psychology and endocrinology and eastern symbolism; new groups for the IGMSP; the more tools, the better we can tap into truth;

### **Editorial Note (1935)**

1052-1054: yay diversity; we need various perspectives; we need abstraction in psychology rather than minutiae; the Swiss are great at this collaboration and abstraction;

### **Presidential Address to the 8th Medical Congress for Psychotherapy (1935, Bad Nauheim)**

1055: the society gets more groups this past year;

1056: resistance to psychology for one reason, the first is psychology/therapy is new, overshadowed by psychiatry and neurology;

1057: second reason for resistance is dogmatism;

1058-1059: psychotherapy needs to be independent and needs various perspectives as tools to uncover truth;

**Contribution to a Discussion on Psychotherapy (1935)**, discussion following what is psychotherapy from volume 16

1060-1061: politics in Germany renders the function of the society interesting; let's separate therapy and psychiatry;

1062: separation from lay psychology will damage the field;

1063: neurosis exists and it's more serious than people give credit;

### **Presidential Address to the 9th International Medical Congress for Psychotherapy (1937, Copenhagen)**

1064: therapists need to check their premises, and nationalities;

1065: connection limits projection;

1066-1068: memorial and thanks;

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### **Presidential Address to the 10th International Medical Congress for Psychotherapy (1938, Oxford)**

1069: it's good to connect with the English;

1070-1071: let's end the debates and begin to collaborate; for the peace of the group, for the field, also it will uncover the truth of psychology;

1072: the 14 point are lukewarm and ignores opinion, which was the point of them; they've already joined opposing sides;