

7. Two Essays on Analytical Psychology

Volume 7 – Two Essays on Analytical Psychology

Preface to first edition (1917): seems to be general survey first of Freud, then Adler, then his own views; warning, this is boring; thinks the unconscious is vital and wants to push it to front of peoples' minds; last paragraph relevant in 2020;

Preface to the second edition (1918): dealt with some issues toward end in volume six; similar claim to look inward as opposed to outward;

Preface to the third edition (1926): now seems to have written it solely due to the war; explicit reference to volume six now; aims to provoke thought more than anything;

Preface to the fourth edition (1936): again, not comprehensive

Preface to the fifth edition (1943): again, an outline; psychological ideas take longer to get a foot in culture because everyone thinks they know about psychology;

PART I: On the Psychology of the Unconscious

I. Psychoanalysis

1. psychic conditions are often psychological, hmm;

2. important to note the context of experimental psychology with Wundt, then Charcot, Janet; Freud inspired by Berheim; Freud was first one to treat neurosis apart from classification and other surface-level depictions;

3: “the scientists are not curious;” people laughing at Freud, then insulting him after first ignoring him of course;

4: notes various cases of hysteria, any physical manifestation of psychological pain; systematic loss of sense function; deduce an unconscious must be involved here;

5: back to Breuer's patient, nothing physically wrong with her; this could be the patient played by Kiera Knightly in *Dangerous Method*; the patient, through talking about herself, felt symptoms abate; called it talking cure or chimney sweep;

6: her problem was around nursing father; Anna, the patient, hallucinated a snake over her father's bed; too frightened to even remember words, remembered English Nursery rhyme, went back to prayer in English;

7: when she talked through this scene with Breuer, her symptoms improved;

8: inception of trauma theory of hysteria; enter anamnesis; women who was afraid of carriage composed herself well during bloody day in Russian Revolution;

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9: intensity of trauma matters less than its significance to patient;

10: patient once had an accident with horses; may be a deeper connection with horses, though;

11: this patient is in love with a man, wants to marry him; but her best friend's husband loves her; tomboy as child, repressed sexuality, turned away from reality, ah, so we see she ran in front of horses so he could go to Mr A's, her friend's husband, home.

12: notes how unconscious drives can be stronger than conscious ones;

13: erotic conflict was the root of this maladaptation, at least;

14: for whatever reason, love matters to humans, so it's going to be at the root of most conflicts; though there are exceptions to this;

II. The Eros Theory

16: a personal conflict can be experienced widely and of course often is;

17: men rebel against constraints of culture, hence the Dionysus orgies; hence Stoicism and Christianity; good quotation, at end;

18-19: neurosis as self-division; failure to integrate the non-moral with the moral; this as source of neurotic conflict;

20: association to figure out what's in unconscious; dream analysis more important;

21: dreams throughout history have been used as a source of great information, as messenger of the gods; example of dream in which your mom dies, you may have resistances to your mother, or resentment I would say, same thing;

22: to clarify, we're talking emotional incest here; it's the incest taboo that will serve as impetus behind libidinal energy directed out in the world in a more productive way;

23: incest as libido regression

24: seemingly small details may have deep meaning;

25: dream analysis as royal road to unconscious

26: therapy is Socratic method of emotions; in course of treatment, we develop illusions as a protest, but we must give up what we have in order to receive, Jesus quotation;

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27: conflict comes from unfulfilled desires, or as I would say, unmet needs; hysterical symptoms may constellate;

28: analysis doesn't liberate impulses for unbridled freedom, rather to be directed in a healthy direction;

29: we know this in part because living out unbridled instincts doesn't abate neurosis;

30: morality only works in smaller groups, or works better;

31: we're too focused on the what of an immoral action, and not on how or why it comes about; morality is useful but not if it comes detached from the human, infected by the mind-body dichotomy;

32: Scylla and Charybdis of instinct and culture;

33: problem is Freud saw all libido as Eros and never laid blueprint for its proper, socially acceptable function; in posthumous writings, Freud coined death instinct as a balance to Eros;

34: an energetic impulse can only work with tension of its opposite;

III. The Other Point of View: The Will to Power

35: review of shadow; we know this shadow is there because we do things we don't "want" to do; ascetic morality is inherently disorganizing;

36: Zarathustra on how we can crucify the soul;

37: Nietzsche hurt himself through too much sublimation;

38: love is an instinct but also self-preservation;

39: will to power complements Eros theory, as we could want power for more Eros and vice versa;

40: you can throw off Christianity but you better have some other organizing factor of the psyche;

41: again, Scylla and Charybdis of culture and nature;

42: if will to power is paramount then what is repressed is the Eros;

43: Wagner embodied Freudian theory; hint at introversion vs extroversion here; Faust as coming in contact with shadow; Saul the introvert, Paul the extrovert;

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44: Freud the materialist extrovert, Adler the rationalist introvert; Eros, power;

45: female patient gets anxiety attacks, needs to be reassured her husband loves her; previously received that look from an Italian temperament, a look that now shows up on wild animals in her dreams; saw same look on her father's face toward painted hussy when patient was 14; anxiety attacks came after birth of second child, husband may have interest in another woman;

46: mother had issues; father was warm toward her, cool toward mother

47: was sensitive to her father's presence; Eulenspiegel, played jokes to expose foibles and vices;

48: was happy and doing better when her father died

49: conflict arose between love for father and love for husband, triggered by that face, must've been some face;

50: analysis from will to power framework, would be beneficial to be "closer" to father; would explain her laughing fit at his death, in that she never really loved him, only the power his love bestowed on her in the family; Jung goes red pill;

51: notes the nature of unconscious and how we don't like to admit it's there;

52: when you encounter an obstacle, one way do deal with it is through neurosis; it's a great way to get attention, as a payoff;

53: makes sense that her husband's interest outside marriage would conjure up this neurosis;

54: Eros and power both play their role; we will tend to rely on the one we're more comfortable with;

IV. The Problem of the Attitude Type

56: Jung says Eros and power are incompatible, but they're really not, one could simply piggyback on the other;

57: right, the neurosis has two aspects, each one cluing in to what they can, but type would explain why the clue in to one and not the other;

58: it's their conception of the subject that differs;

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59: Adler places emphasis on subject, Freud on the object; this is not a clear distinction; both do the same thing, use other people for either pleasure or power;

60: Adler indicates an introverted attitude, Freud indicates an extroverted attitude;

61: so perhaps there are two different types, one more interested in object, another in the subject;

62: postulates introversion and extroversion; again, these really sound like adaptations;

63: here, indications it's adaptation;

64: neurosis as type antagonism;

65: can risk general application of these attitudes and types; ominous paragraph now looking at how it's been taken in Myers Briggs;

66: narrow application of this theory would be unhelpful, elaboration;

67: Jung detests simplicity; though I say this is a sign of a bad theory; in neurosis there is information about the past and future both;

68: the purpose of neurosis, there to treat us patience if nothing else;

69: what could be the meaning of banal neurosis like asthma;

70: Jung criticizes Eros and Will as negative attributes of man, I disagree;

71: energy needs proper form, which is true and why Eros and Will are neither good nor bad;

72: explication of working class hero psychology; irrational as beyond human reason, or empiricism; why were we unable to avoid war when nobody wanted warfare? Clearly something "irrational" is going on here;

73: everyone wanted peace yet there was mass murder;

74: imperialism of a country is will of the individual, a self imperialism; civilization is healthy to the extent it sublimates free energy of humanity;

75: story of businessman who retired early only to collapse in neurosis; the business was the sublimation of free energy; man, good thing I have my theories, he needed to repair connection as incubation chamber for business sublimation;

76: need to find right gradient or outlet for energy, an outlet that matches the energy

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77: elaboration on the correct gradient for libido; note 6 on what Jung means by libido in case there was any confusion;

78: there can be no energy without tension of opposites, though I think Eros and Will are poor examples of this phenomenon since they're only opposite in context of mind-body dichotomy; think it's better to view it as authority and intimacy;

79: anyone who thinks Eros is life will think its opposite is death;

80: William James called introverted tender and extroverted tough; Ostwald called them romantic and classic; philosophical controversies rest on opposition of two types, and elaborates on them in perpetuity in volume 6; note Abelard and his conceptualism, but that was a philosophical unison of idealism and materialism; again, extroversion and introversion are legitimate, but they're not fundamental;

81: here makes it clear the attitude is an adaptation; in the introvert lies the extrovert and vice versa; decent enough example here in second paragraph but really he's talking about anxiety and how it works, imho; and poor communication too;

82: explicates the libido flow is opposite in extraverts and introverts;

83: extravert and introvert withdrawal in opposite ways, introvert into object, extrovert into subject;

84: object produces inferior extraversion for introvert; subject produces inferior introversion for extrovert;

85: essence of inferior function an inability to control it, feels apart from who we are;

86: admonishment to develop inferior, unconscious function;

87: if you cannot integrate the unconscious, at least acknowledge, accept, "bear with," the unconscious;

88: immaturity is over-dependence on parents; therapy begins when patient only sees himself standing in his way;

89: authority and intimacy implanted by father and mother;

90: what we project as the father and mother are really what we have failed to develop in ourselves;

91: young man seeks energy in integration, older man seeks renewal;

92: by opposition Jung means an unconscious, or, there must be some reason why you're not doing what you want to do or vice versa;

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93: why is it the values we lack are to be found in neurosis; when we become aware of unconscious we possess its energy, then we must do something with it; I guess we cannot deal with the true cause of neurosis, only sublimate;

94: transference arises; note 13, Jung doesn't think transference happens all the time;

95: libido finds its own outlet;

96: resolve transference, gain its energy, use it in productive way or "it finds its gradient"

V. The Personal and the Collective (or Transpersonal) Unconscious

97: transference of parental issues onto therapist, but also fantasies of doctor being a god, and not just a Christian one;

98: what he's saying is first personal unconscious is projected as transference, then collective unconscious is projected

99: difficult to come to terms with transference if it's never happened before;

100: the dual mother motif, explored more in volume five, pervades all of humanity's consciousness;

101: symbols repeat themselves throughout myths and legends; collective unconscious isn't an inherited idea rather patterns of behavior;

102: important to note archetypes are ideas like Platonic Forms, more like modes of operation;

103: think of it as objective psyche vs subjective psyche; personal unconscious contains lost memories, repressed ideas, perceptions we perceive but are not conscious of, and contents not yet ripe for consciousness; it's the shadow; note the negative in quotation marks;

104: can be seen in systems that rely on perception of unconscious;

105: deal with personal unconscious to unlock collective unconscious;

106: relate this with conservation of energy, the inception of this idea came from archetype, this idea was inspired in him

107: source of Mayer's idea was beyond knowledge of the physical world;

108: spirit, projected, as archetypal

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109: archetype must be triggered; indication of a pattern of behavior that must be beneficial or revealing about human nature by dint of its existence;

110: Scylla and Charybdis of projection and introjection; elucidation is the only way through; idea has god is essential, which has nothing whatever to do with the question of God's existence; implication at end that God exists within and it is found in our dirt;

111: enantiodromia, everything runs into its opposite; also mentioned in volume 5; reason becomes unreason when we don't acknowledge what is irrational in man ie the unconscious;

112: only way out of enantiodromia is to objectify unconscious;

113: clear out unconscious baggage and create meaning for yourself with this baggage;

114: first half of life is about power, second half about meaning; two aims of life, authority and intimacy;

115: new challenges in life call for new values, previously repressed values; this paragraph is bad;

116: don't change into opposite, rather integrate the opposite; it's easier act out the opposite, to pretend to be happy instead of being happy;

117: new challenges call for new application of libido;

118: must experience total regression to activate archetypes, regression to pre-infancy; Catholicism > Protestantism because of its symbolism; theosophy and anthroposophy are antecedents to new age spiritualism Sedona crap;

119: the archetypal experience, that which is most personal is most universal;

120: must integrate unconscious;

VI. The Synthetic of Constructive Method

121: transcendent function is integration of unconscious into conscious;

122: what happens when dreams cannot be reduced to personal experiences; purpose of amplification is to make components broken down by analysis more useful;

123: an analysis of a woman's dream, wants to ford river but large crab seizes her foot;

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124-126: river, represents boundary, obstacle; ford, an opportunity to overcome obstacle; crab, represents cancer, disease;

127: crab also represents the patient's frienemy;

128: analytical interpretation, patient wants to cross river but too caught up in payoff with friend, repressed homosexuality

129: analytical or causal-reductive doesn't incorporate patient's associations, plus crab is only a projection of patient so cannot be analyzed solely as friend, it's the image of the friend;

130: can look at dreams objectively and subjectively; reductive is objective, synthetic is subjective;

131. also calls synthetic interpretation "hermeneutic"

132: synthetic (constructive) interpretation, boundary line (river) lies in patient, crab represents an issue in patient that drags her down; yeah this is a silly distinction because even if the crab represents the friend, the relationship with that friend is still patient's responsibility;

133: whether the crab is mother or friend, it's about the relationship, which I said in previous note; friend dated an artist who the patient found fascinating;

134: patient clings to homosexual relationship as a defense against being with men, which is more scary;

135: patient was schadenfreude when Mrs. X died, she viewed it as punishment for her dating men; use moralism as way to distance yourself from life;

136: fascination caused by unconscious disposition the patient had for the artist and Mrs. X;

137: patient has unconscious disposition of artist; fascinated by artist and Mrs. X is her untapped potential;

138: crab represents these unconscious contents, dragging patient backwards and down;

139: use of subjective analysis to clarify objective analysis;

140: not the friend who inhibited her but the unconscious relation with the friend, yeah exactly what I said several pages ago;

VII. The Archetypes of the Collective Unconscious

141: artist and animus incorporation hinted here;

142: unconscious content we aren't aware of is necessarily projected;

143: different perception of Jung when she's in his presence versus when she's not with him; yeah, this is a good way to indicated projections;

144: took contents about artist and projected them on to Jung, now he's the crab;

145: patient begins to tap into archetype; describes it as evil, in human feeling regards to her friend;

146: friend overcome, now projects these contents on to Jung

147: she must accept and take responsibility for her archetype projection

148: of course, she could always repress the content, a sub par solution;

149: projections inhibit relationships;

150: crux on archetypes, where they come from and why they're important; even though gods doesn't exist doesn't mean you can dispose of them, in fact, this makes them matter that much more; if you don't get this you don't get psychology; this patient is a microcosm of what humanity has done since the enlightenment;

151: archetypes have shaped humanity and humanity shapes the archetypes, Oedipus complex as good example of this;

152: an example of devil projection;

153: magician archetype examples;

154: magician is the conduit to the spirit world, may be portrayed in potentially dangerous connotation;

155: not enough to be aware of archetype, but to integrate it;

156: to not integrate archetype would cause split and complex; this is the point of religion to make sense of archetypes, to organize the unconscious;

157-158: dream of patient revisited; now Jung is the crab explained;

159: real boundary is that between conscious and unconscious; collective unconscious represented as lower animal, also a disease; engrams as archetypes, patterns of behavior,

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been around since before we were human; the new religion is making sense of the archetypes, of the psychic truth of the old religion;

160: hero myth is this dream, example of Hiawatha; again attribution of “night sea journey” to Frobenius as in volume five;

161: patient has negative relationship with collective unconscious because she is gifted with fantasy ie she’s too intellectual; it could easily suck her in, become possessed by it;

162: there is no façade to the dream, it’s not deceitful;

163: the river seems passable at first, represents the transference of the situation with the artist to the doctor; not sure about this one;

164-165: because patient has lost touch with God, she will have more difficult time with process, try to control; she will need help in some sense, an organization of the psyche;

166: unconscious not always portrayed negatively, so let’s look at two more dreams from a young man;

167: account of this young man, 20, boyish perhaps girlish; too young for his age; dream is he’s in a cathedral, they tell him it’s the one at Lourdes, and at center there is a deep well into which he needs to descend;

168: for reference Lourdes is known to have a mystic fountain of healing;

169: purpose of dream may be to compensate for the drab reality of analysis;

170: dreamer had fascination with cathedrals when he was a child;

171: homosexuals have a particularly close tie with mother; talking enmeshment here; yearn for cathedral is desire to substitute mother; many references of church as mother, more explicated in volume 5;

172: church is the strive for nurture energy; the first churches were vaginas; initiation rites as separation from family; these rites are archetypal;

173: homosexuality as longing for a man’s leadership, as a misunderstanding for masculine guidance;

174: analysis is therefore the reality of what homosexuality symbolizes;

175: second dream of this young man, in a gothic cathedral, stands at altar with friend, Japanese figure to be baptized, old woman takes fraternity ring from his friend’s hand, which he fears will make him blind, outro is sonorous organ music;

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176: young man has his masculine guidance and the baptism (initiation) can now begin;

177-178: Japanese figure reminded him of penis; friend was one with whom he's had relations, they belong to same fraternity, ring therefore stands for their relationship;

179: turns out the elderly woman is a friend of his mother's who he is fond of;

180: so this is a partial conquest of his homosexuality, replacement of boyfriend with platonic female friendship, like his mother but still isn't;

181: but dream taken as progression because of patient's fondness for organ music; hey, step in right direction;

182-183: patient not as ready to transform as he was in his dreams; still positive experience;

184: objectification of psyche helps, you guys;

185: list of archetypes, especially are important the archetypes of transformation, see volume 13 and 11;

186: purpose of transcendent function is individuation, represented by quaternity, symbol of wholeness;

187: individuation is process and guide for treatment; unconscious contains the answers; dreams aren't enough; so unconscious issues become more repressed, ignored; treatment is to elucidate unconscious and make it useful;

188: some people cannot attain wholeness;

189: change will come from unconscious assimilation, from the unconscious side, why dream interpretation matters; correct assimilation of unconscious content will be revealed in next dream, a progression of dreams; Jung relays same dream from volume 16, needs to hurt his neck to see his patient up in ia tower;

190: this dream was a compensation;

191: more details about this in other writings;

VIII. General Remarks on the Therapeutic Approach to the Unconscious

192: neurosis as a sign of accumulated energy; of course, normality may be compensation for psychosis, depends on context;

193: analysis doesn't drive people mad, only the tap into a vein of madness;

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194: accidents and clumsiness are indication of neurosis; mind-body connection here;

195: nothing wrong with unconscious, only being misaligned with it;

196: engage transcendent function to enjoy unconscious;

197: unconscious is a guide;

198: some men have more capacity for wholeness; moral qualities can make up for intellectual shortcomings;

199: Jung can integrate different perspectives without the perspectives being wrong; his transformative experience was somnambulism in a young girl, which was his dissertation, on the psychology and pathology of so-called occult phenomena;

200: he's open to having mistakes

201: psychology is philosophical

BOOK II: The Relations Between the Ego and the Unconscious

Preface to the second edition (1935): first lecture from 1916, structure of the unconscious; wants to give account of the transcendent function, first came to him through dissertation work;

Preface to the third edition (1938: how to individuate, no change;

Part One: The Effects of the Unconscious Upon Consciousness

I. The Personal and the Collective Unconscious

202: Freud thinks unconscious is reducible to repressed tendencies, inappropriate, that began in childhood;

203: yes Freud is right but that's only part of the unconscious; otherwise, removal of repression would end neurosis;

204: also aspects of unconscious that haven't been in conscious;

205: Freud's theory doesn't hold to scrutiny since we produce images in dreams well beyond what we could have experienced;

206: example of patient from 1910 with father complex; tried to find a new man to replace father, he was unsuitable, used philosophy as a distraction; transference in Jung as father, describes transference;

207: patient became overly attached to Jung, the father and lover; discuss how to disconnect, a lot of admonishments;

208: psychoanalysis has no real solution to the transference issue;

209: Jung tells patient to keep an ear on her dreams;

210: dreams as representation of psychic life and its processes;

211: patient dreamed of Jung in various forms; dream in which father loomed large in wheat field, picked her up and swayed her;

212: so still sees her father as godlike; Jung wonders whether he can get through to her unconscious or if it's something over and above nature and so influence;

213: dreams compensate for common sense;

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214: this longing for god daddy could be a longing for some other kind of God; possibly she yearned for the love of God;

215: patient expresses archetypal love for God;

216: displaced transference on to a friend, so the end of analysis wasn't that bad;

217: intellectualized god to inconceivable spirit but clearly the image still means something to her;

218: unconscious contents brought to light through confession, through dreams

219: patient's idea of god goes beyond personal unconscious, as she hadn't heard of the idea of spirit, wind; cryptomnesia as when a forgotten memory is remembered perceptively as something new; again, emphasis on difference between ideas and thought patterns;

220: archetypes as inherited categories, like Kant's categories, but because they're psychological they discern reality as opposed to make reality inaccessible;

II. Phenomena Resulting from the Assimilation of the Unconscious

221. assimilation of unconscious can lead to self aggrandizement or self effacement;

222: in the first case, the root is compensation;

223: distinction between these two reactions sounds like a function of attitude, introverted or extroverted;

224: be like god, knowing good and evil; this godlikeness makes us quake because we feel how powerful we are yet at same time how limited we are by this great power of the unconscious;

225: when we find out we have a shadow, which is powerful, we forget others have a shadow; we are a god, yes, but a god among gods; again, self-aggrandizement may have roots in compensation; get validation from others as another form of compensation;

226: the self effacement reaction is the inverse of this, outwardly one way but secretly feeling better, the need to be understood and respected for all he knows; it's like the grand canyon or milky way, makes you feel both small and big;

227: the phenomenon of psychic inflation, you are powerful but only in context of cooperation with other powerful people;

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228: good note how in mental cases we experience in great quantities what is only fleeting in normal people, so they're good to analyze not as an anomaly but as an example of the problem; case of an idiot wretch thought himself center of the universe;

229: like Schopenhauer's world of will and idea, extreme idealism, born of disconnection; this guy is like Schopenhauer except Schopenhauer can communicate it;

230: we can use offices and occupations to compensate for perceived inadequacies;

231: funny story of incel kid; can use inner trappings as compensation as well as outer trappings;

232: lost himself in unconscious compensation;

233: innate weakness seems to be an inability to make use of unconscious, inability to understand it;

234: same relation with collective unconscious as individual to society; not a bad point;

235: psyche is a collective function as well as an individual function; collective unconscious can be opposed to individual needs; collective psyche made present in similar myths; but just because part of psyche is suprapersonal and impersonal, doesn't mean it goes against individual; but the question is how to integrate this, which Jung's not mentioning for some reason;

236: transcendent function allows us to take responsibility for our projections; unconscious contains content for the cure; man himself contains many different parts, good and bad; this is how we connect with the world; this allows us to experience the world and love more fully; but they may lack differentiation, hence the importance of individuation;

237: good and evil found within, projected out; some mind-body dichotomy stuff in here, which Jung never fully extirpated from his philosophy; we don't get personality from persona, this is stupid, that's not how masks are used; prestige through unique constellation of unconscious;

238: so prestige would be using what's learned in second act for third act, bring power of unconscious back to tribe in your own unique way; good for individual as well as clan of course;

239: collective function easier, more simple, than individual discernment, so secrets can be helpful; to understand the psyche as objective is to not get ideological about it;

240: development of personality is crucial to having an influence on the environment; note 8, Jung cuts back at accusations of anti-Semitism; yes the human race has a collective psyche but so does each race of people; violence comes when people feel

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repressed, when they cannot differentiate from the community; morality of society inversely proportional to its size; the State eliminates individualism, freedom is a requirement for morality;

241: healthy though difficult to distinguish personal from collective unconscious, but necessary to cultivate individualism; note 10, in case there's any confusion, individuation leads to more collective relationships;

242: imitation inhibits individuation; self-reflection necessary for individuation;

III. The Persona as a Segment of the Collective Psyche

243: in analysis, first integrate personal unconscious, then collective unconscious; note 1, inflation happens not only in analysis but in any gain of knowledge, think of guys getting red-pilled; now we know why Genesis treats consciousness as a taboo infringement; Prometheus and the punishment of the gods is the loneliness that comes with new knowledge;

244: that which is personal is an aspect of the collective psyche; like a fake personality, explains why people take things personally, get easily offended;

245: an arbitrary segment of the collective psyche is the persona; literally a mask;

246: persona as shortcut to individuality;

247: Jung on women who test men, it's good to stand up to them; a woman tests men because she unconsciously projects the role of the hero onto him;

248: so patient projected hero archetype onto Jung because as a therapist he doesn't allow himself to be ruffled; this woman is looking for a strong man of course;

250: when we deal with personal unconscious, as patient did and relationship with father, then dreams with collective motifs are more likely; though as note 2 indicates, collective motifs can occur sooner;

251: resolution of transference through noticing the power of the collective unconscious;

252: resolution of collective issue feels like a psychological collapse;

253: this loss of balance as a purposive yet unconscious self-initiation; problems when collective unconscious runs over the conscious in these situations, that is the patient cannot meet the demands of the initiation

IV. Negative Attempts to Free the Individuality from the Collective Psyche

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a. Regressive Restoration of the Persona

254: three outcomes from contact with unconscious: be overpowered by them (paranoia or schizophrenia), accept them credulously (eccentric or infantile cut off from society), or reject them (regressive restoration of the persona); fourth ideal outcome would be a critical understanding; good example of business man failure, does he continue with a newfound sense of healthy awareness, or does he regress his libido to a lower post, this is regressive restoration of persona;

255: this may heal in time but it may take too much time;

256: a Freudian explanation of this example would be sexual regression to a more infantile state, sounds like it lacks nuance; makes point that sexual theory and power theory are one in the same thing;

257: an unbearable freedom comes with unconscious integration;

258: we cannot overthrow power of unconscious; good quotation from Faust on the ineffectiveness of CBT and affirmations; necessity and pain are only things effective when it comes to unconscious assimilation, there must be an overwhelming need for it; asceticism as a distraction from unconscious assimilation;

259: sure, regressive restoration may be helpful if a man is truly trying to grasp beyond the length of his reach, "resignation and self-belittlement are an evasion" more often;

b. Identification with the Collective Psyche

260: this is when the inflation becomes a system, when one possesses the great truth; this would be ideological possession; note 7, what Kant references in his lecture on psychology, Jung explicates in volume 5;

261: as discussed in volume 5, the hero gives in to regressive tendency, but what makes him the hero is he devours the mother, subdues it;

262: no real prophet thinks he's a prophet;

263: many consider it better to be the prophet's disciple, since the superhuman responsibility of the prophet becomes the more palatable unworthiness and all the peace and quietude that comes with it, ie status is difficult;

264: disciple is still image of collective psyche like the prophet, but again without the hassle;

265: inflation is a great way to compensate for spiritual freedom;

Part Two: Individuation

I. The Function of the Unconscious

266: individuation is to become an in-dividual, meaning whole, a think that cannot be divided; this is coming to selfhood, a self-realization;

267: maladaptation is repression of self in favor of social recognition; individualism as self over society, individuation as self with society; we all have peculiarities, so let's use them for benefit of ourselves and society;

268: individualism is emphasis on peculiarities, that is aspects that are different but don't matter;

269: individualists refuse to live out persona but also who they really are as a human;

270: psychological events that seem sudden are never sudden, stuff was happening in unconscious for awhile; great story of a guy who wanted to kill himself for a long time;

272: we can get glimpses of unconscious functioning, which allows us to induce how it's constituted;

273: indication of unconscious surfacing;

274: unconscious as compensatory, not contrary;

275: manage personal unconscious to be more concerned with broader, objective interests; the result of more awareness; the unconscious is the impetus of values that are good for all;

276: Elgonyi and their little dreams or big visions;

277: we can tell the difference through instinctive feeling;

278: collective unconscious more concerned with humanity as a whole;

279: example of how unconscious compensates relationship; business man didn't think much of his brother but dreams inflated him as a great man;

280: daughter who loves her oedipal mother has dreams in which she's a demon;

281: Jung's own dream of exalting a patient he looked down on in reality;

282: Virchow, a German physician;

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283: back to first case with the brothers, the patient's arrogance not only affected himself but the social group, that's why there was a collective image as compensation;

284: same with second case with oedipal mother, a witch is a collective image, indicates dependence of young women was on wider social group as well; similar instance in Christina Alberta's Father by HG Wells,

285: 16 year old patient's dream re evil and sin: running from devil in dark street;

286: compulsives sense a deep evil within, hence their constant behavior; if you want to come down to earth, there will be a pact with evil

287: boys dream from Archetypes, pupil of white magician dressed in black, needed help from black magician clad in white robe; the black magician has the keys to paradise, but the white magician knows how to use them;

288: dreams compensate in realm of profundity as well;

289: how the unconscious thinks, by creating an image that answers a conscious situation; both need each other;

290: unconscious is usually reactive but not always;

291: the urge of the unconscious is to self-realization; there is information in the neurosis;

292: psychic factors are the material objects of the unconscious;

293: on psychic objectivity, that the existence of the spirit world matters even if it doesn't exist; magical spiritual are other words for psychic; spirits are manifestations of complexes;

294: parental imago works as a spirit;

295: spirit is feminine in West, so let's get into it

II. Anima and Animus

296: women seen as more intuitive, spiritual; a necessary companion of man, not inferior;

297: emotional life described incorrectly as feminine; man chooses a woman who matches his unconscious soul;

298: recognition of the femininity of the soul complex

299: anima is archetypal

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300: no human experience with out a subjective aptitude, and innate psychic structure that allows us to interact with reality; discusses a priori categories that are psychic;

301: men have an inherited image of woman, yeah that's for sure;

302: immortality is that which transcends what we would consider to be normal consciousness, see Hugo;

303: how idea of immortality follows from idea of the soul; psychically we are immortal;

304: compensatory relationship between anima and persona

305: when there are set roles in society, we must repress and create a persona to fit them;

306: excellence of persona is compensated by the private life behind it; if there's no neurosis in a man there is in his woman;

307: there is always a punishment for an artificial personality;

308: the unconscious represses the ego with the very same power that drew the ego into the persona, good quotation;

309: so it would make sense that if persona is decreased, reaction from anima would decrease as well, and here I use "reaction" purposefully;

310: good idea to distinguish explicitly between what you are and how you appear to others;

311: use conscience to differentiate between the role you want and the role society thrusts upon you;

312: when a spiritualist writes from various personalities, we now have a better idea of what's really happening;

313: difficult to know what's really you;

314: anima can be conceived similarly as an inner personality, difficult to differentiate; initiation needed to separate from mother;

315: father protection from outer world, mother protection from inner world;

316: moodiness again as a safeguard against the unconscious; marriage becomes explosive when man projects too much of anima onto wife;

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317: so we need to differentiate who we are from our anima, as we differentiate who we are from persona;

318: anima sabotages conscious mind; the dangers of a neglected persona, come off like a buffoon; man with no persona is as well-informed about the anima as the man with a brilliant persona is as informed about the nature of the world;

319: trick is to find out how to use anima to work with the world through the persona;

320: the course of a man who cannot recognize importance of anima integration, or what he misses by not integrating it; anima likened to a jealous mistress, good way of putting it;

321: first step in dealing with anima is to objectify her, to take her as a personality within to be related with;

322: balance elaborated between persona and anima;

323: phenomenon of talking with yourself, with whom are we really talking; this is a hint into anima integration;

324: Western to be afraid of the anima; because it seemingly contradicts rationality but of course in truth it doesn't;

325: religion as a way to handle the anima;

326: the church has become that which rhymes with -ism;

327: Tao as path of anima acceptance and integration; at once the most universal and most individual;

328: introduce animus as unconscious female psychology;

329: essence of awareness (consciousness) is differentiation; that which is unconscious is undifferentiated;

330: women are more oriented to relationships than to objective facts and their interconnections;

331: anima produces moods, animus produces opinions; opinions are held without a shadow of a doubt but in truth are based on absolutely no thought or analysis of her own;

332: animus, unlike anima, appears in multiple people; reference back to Wells' Christina Alberta's Father, heroine's court of conscience, like an assembly of fathers, with authority of the office; an appellation to tradition and passing it off as own judgment;

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- 333: animus is allergic to proper thought, reason, and argumentation;
- 334: moodiness of anima comes between man and woman; opinions of animus do the same; opinions for opinion's sake, haha, sounds like grad school;
- 335: non-integrated animus harps on irrelevant point, makes it the main one;
- 336: animus is creative, procreative, a muse when properly integrated; reality-oriented in a healthy way;
- 337: women runs risk of losing her femininity, whereas men runs risk of effeminacy;
- 338: to the plurality of the animus, this compensates for the personal nature of the woman's world;
- 339: integrate animus, doesn't really say how specifically thought;
- 340: notes how animus and anima are empirical as well as abstract, same is true for every other proper investigation into psychology;

III. The Technique of Differentiation Between the Ego and the Figures of the Unconscious

- 341: volume 5 for examples of anima and animus interactions;
- 342: transformation flows from unconscious integration; priority isn't to understanding the unconscious so much as it is experiencing it (head and heart); what we need is a firmly opposed conscious standpoint in face of unconscious (unlike Miss Miller in volume 5);
- 343: vision of fiancée out on icy river, jumps into dark crack when it appears;
- 344: intellectual understanding of neurosis does little to nothing;
- 345: patient needs a proper outlet for his unconscious energy;
- 346: unconscious has its own goals, sometimes inimical to conscious; he's going to start talking payoff here;
- 347: unconscious compensates for this patient's lack of feeling function, has turned it over to unconscious; would be helpful if he paid heed to his feelings;
- 348: listen to your feelings;
- 349: move libido to conscious to become aware of it;

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- 350: do this by acting in fantasy as you would act in real life;
- 351: good to differentiate psychic reality from physical reality, even though psychic reality does matter;
- 352: how we are with video games;
- 353: fantasies are real communication about something in our psyche;
- 354: reality of unconscious matters;
- 355: to the patient, fiancée represents emotional link to world, his anima;
- 356: if patient was an extrovert, his fantasy would be about his own death, but since he's an introvert it's about objects within ie the anima;
- 357: make fantasy conscious and we possess ourselves of its libidinal energy;
- 358: integrating fantasy builds awareness, diminish unconscious influences, and changes personality
- 359: change in personality is becoming more genuine;
- 360: this incorporation of unconscious is transcendent function, symbolized in alchemy;
- 361: assimilation changes us in a seemingly chemical way;
- 362: um psychic reality matters;
- 363: true empathy is a crap shoot;
- 364: understand through analogy is helpful;
- 365: mid-point of personality, where the assimilation occurs between conscious and unconscious; reference to Lao-tzu and concept of Tao, or Paul and concept of Christ
- 366: up next we have a vision from female patient, practiced through active imagination: climb mountain, came to place with seven red stones in front, on sides, and behind her; they were laid out like steps, discovered they were pedestals of upside down statues of gods; dug them up, they leaned in and touched heads around her like a tent; ring of fire around the gods formed, she threw them off and there four trees formed; fire turned blue and started to burn the trees, she threw herself on the fire to stop it, and then she was carried up from the earth in one immense blue flame;
- 367: note patient is at mid-point, liberation from the four functions as her overcoming the four gods; leads to exaltation;

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368: incorporates all four functions then transcends to heaven, makes sense;

369: Jung notes this isn't his method of treatment, just a case that indicates psychology; fantasies are, properly, conduits to proper living, not distractions from proper living; implies psychology is way to constellate your unconscious, which church has already done for you;

370: integrate unconscious so it doesn't possess you and take you over; work with the fantasy; fantasy is the feminine voice of masculinity;

371: we're not talking about a Christian soul here, mind-body issue is the thing;

372: ability to experience archetypal symbols is effect of differentiated psychology;

373: individuation necessary so you can do what you want to do; damn, read this paragraph twice;

IV. The Mana-Personality

374: let's take incorporation of anima as achieved, this is context for this essay; man has developed an intuitive nature;

375: mana is that part of us that must be obeyed, Socrates daemon;

376: so I guess he means we need to incorporate mana into our own personality; let it guide us instead of bossed around by it;

377: incorporate mana, become mana personality, become the archetypal leader and hero;

378: it's dangerous to think the anima's mana is yours; it's the anima's and you're using it, otherwise we lose sense of reality and become tyrant;

379: magician has many aspects of Great Mother;

380: this appropriation of the mana by the ego is inflation; but we can never really conquer the anima, only incorporate it and use its power;

381: conscious doesn't dominate or declare victory over unconscious, more about a balance of the two;

382: good Faust quotation; when conscious knows itself to be a medium, there is no possession;

383: no I get it, but details of this process are to follow;

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- 384: initiation matters, and we know what the initiation is truly about;
- 385: initiation matters a lot even if it doesn't make sense to the mind top-heavy on empiricism;
- 386: fantasy becomes purposive when we consciously get what's going on, difference between daydream and reverie;
- 387: unconscious anima or animus becomes complex;
- 388: psychologically house-trained, haha; then you become either Napoleon (superman) or Lao-tzu (sage);
- 389: hey, identification with mana personality feels good;
- 390: but mana personality is an archetype, it can become a mask, behind which you will no longer develop;
- 391: defense against becoming this mana personality archetype is to admit there's something in the unconscious that may be in control;
- 392: when we presume to have power over the unconscious, it's like smiting a wrathful god;
- 393: key is to separate from mana personality like we separate from our parents;
- 394: intimation that unconscious is God; note 6, good distinction between an absolute God and a psychological God, and I would agree;
- 395: careful not to project your own values onto God; Dante could pay heed to this; don't try to act outside your nature, it won't end well; don't become predatory; several quotations from Jesus to make his point;
- 396: mana personality superior wisdom (Lao-tzu), superior will (Napoleon); when we're aware of more, we want more, and this can disconnect us from humanity (Prometheus);
- 397: difficult to balance knowledge and connection with humanity; helpful to focus on what we can do as opposed to what we "ought" to do;
- 398: overcome mana personality by connecting with humanity, it seems;
- 399: Self as god within; ostensibly a paradox when we try to know something outside the self, the realm of our understanding;

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400: ego is conscious self, Self is integrated consciousness; without shadow we are a “phantom;”

401: man is still in childhood state, those who don't require authority and can stay on the right path do so out of necessity; quotes razor's edge, nice”

402: God needs to be a psychic fact otherwise he doesn't matter;

403: God is as real as anger, is a good way to put it;

404: self as a way to integrate conflict from inside and outside; it's the expression of individuality, which Jung here uses with a positive connotation, geez; Yeah I see what he's getting at here but needs to be more clear;

405: ego is to self as earth is to sun; Jung cannot describe it in definite terms;

406: Jung doesn't expect you to understand this so don't be surprised if you don't; like an ant in the British museum, good analogy;

Appendices

I. New Paths in Psychology (1912, originally)

407: scholasticism here can be taken as rationalism, or ideas without reality; then we went to experimental psychology (empiricism), Wundt was experimental psychologist par excellence;

408: then came teaching of psychology;

409: concrete-bound cures don't work, perhaps through suggestion; put away the lab coat, put on the tweed coat; "socialists meetings" haha; a call for empiricism in the real world;

410: Freud was this empiricist; hmm, didn't know "depth" psychology came from Bleuler; note Bleuler, not Breuer;

411: Jung laments academia's resistance to Freud's ideas, as he does when depicting the historical overview; Freud validated his theories by the resistance they received, a logical fallacy now used by woke left but whatever;

412: notes psychology establishment is dogmatism;

413: notes several cases of hysteria, cannot be explained through anatomy; particular Breuer's young woman patient as noted previously; it was the Nancy school that figured out they could induce hysteria through suggestion;

414: back to Breuer case, stumbled upon talking cure (coined by patient, and "chimney sweeping") when she talked through fantasies;

415: patient became ill when nursing her dying father; waking fantasy/dream of the black snake coming out of the wall, and there were real snakes in the garden; she wanted to drive the creature away but right arm hanging over the chair became asleep; her fingers became little serpents, fingernails became death heads; too afraid to utter a word until she remembered an English nursery rhyme, which explains why she could only speak English in the clinic; (same vision recorded in volume 5);

416: this is the vision she narrated to Breuer to get all cured;

417: from here we get trauma theory, Freud will go on to postulate Eros theory; why don't all nurses have similar fantasies and hysteria, since they're all under a lot of strain, because of a predisposition, yes, but where does predisposition come from; Jung then relates women who jumped out of cab in front of horse on way home from party in order to hurt herself so she could spend the night at her friend's husband's house who she had a crush on; yet this same lady was in midst of Russian Revolution previously;

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418: horse trot sound seemed to trigger this patient;

419: yes, she did once have an accident with a horse, almost driven over cliff by spooked horses... but that's not all;

420: now we get the real reason, as I stated above; chicks, man;

421: these things, "they just happen"

422: so here the predisposition is of Eros trauma, hence sexual theory of neurosis;

423: why Eros, because love and all it encompasses is vital to human life, it's an important piece of who we are;

424: the trauma, therefore, is the mere catalyst;

425: conflict is between how we want to appear re Eros and what's really going on;

426: denial of the Eros makes it worse, of course;

427: culture as the subjugation of animal to man, subjugation or sublimation, either one; orgiastic worship gave way to ascetic worship 2,000 years ago; moralists lack trust in god but really he's talking about humanity here;

428: to be clear he's talking the Eros of farm life, filling your wife up with many babies, obvious plow and sow analogy; we aren't using our psychologies to their utmost;

429: we need to doink more, and if we don't we must do something with all this energy; thrill seeking, booze

430: prevailing moralities tamp us down and we blindly follow them; the inverse can be true in people who pose as deviants but really are not (for attention possibly); note 9, Jung on prostitution as a healthy outlet for this energy, persistence of syphilis as symbol for what he's talking about;

431: this was background to go over technique or psychoanalysis;

432: that first sentence is a good questions; one method was hypnotism, then word association; though Jung prefers dream analysis;

433: dreams have until recently been revered;

434: dream sequence is a façade to its meaning; it's not just wish fulfillment; girl dreams about mother who she loves and cherishes dying for example;

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435: results of dream analysis research summarized;

436: there are few if any extraneous details in dreams;

437: dream as royal road, we know Freud says; indicates our secrets; statue of Carnal Pleasure outside Basel Cathedral as inverse example; disinfecting power of daylight; psychoanalysis like Socratic method but with emotions;

438: neurosis is an individual manifestation of a larger problem of society throughout time even; so it makes sense Freud and Jung would focus on sexuality, I think now the focus is on cultivation of inner sense of strength, intuitive nudges and the like;

439: on the accusation that psychoanalysis will release man's instincts and overthrow society; of course purpose of this release is sublimation; psychoanalysis is in truth preventative medicine for psyche;

440: psychoanalysis as philosophy, which we're in desperate need of a more useful one;

441: the power of truth will prevail;

II. The Structure of the Unconscious (lecture from 1916)

1. The Distinction between the Personal and the Impersonal Unconscious

442: post break from Freud, ostensibly over nature of libido whether it's only sexuality or energy that would include sexuality; then focused on unconscious

443: Freud's view, repression of infantile tendencies that begins early on; theory was removal of these repressions would end neurosis but this doesn't happen;

444: since repression alone cannot explain it, there must be another aspect of unconscious, think this is where he's going but slowly;

445: QED there must be content that has yet to reach conscious, and this content can coordinate with consciousness in symbiotic way;

446: repressed contents are to be assimilated, not merely expressed and be done with;

447: Maeder's patient who thought world was picture book, forget where else Jung mentions this case but he does; contrast this with Schopenhauer who has same idea with will but expresses it as abstraction;

448: source of patient's and Schopenhauer's vision is the same, though;

449: the distinction of the two types of unconscious;

450: neurosis is the potential for unconscious assimilation; leads to enlargement of awareness ie personality

2. Phenomena Resulting from the Assimilation of the Unconscious

451: can cause increase in self-confidence, conceit; or self doubt emerges; either inflation or deflation;

452: the conceit of course conceals a sense of impotence, and the impotence conceals a conceit;

453: theme of tree of knowledge, good and evil here;

454: godlikeness is attributing qualities to yourself that don't belong to you;

455: godlikeness comes from unconscious inflation, with is in us yes but also everyone;

456: there's collective thought and collective feeling; part of psyche acquired at birth, part acquired through differentiation;

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457: illegitimate to use what you're given and claim you made it;

458: repression no bueno;

459: must grow as a whole or diminish; increased chance of acting out in face of collective psyche;

460: collective and personal psyche may fuse, and man is unable to differentiate himself, which non guten;

461: sometimes you cannot understand if someone is of a different type, so it can be better to not even try;

462: note 8 four years later he writes this book that would be complicated somewhat, which explains all those freakin examples in volume 6; also not collectivistic would pertain to humanity, collective is herdism; collective factors are archaic symbolism found in dreams and visions;

463: imitation bad for individuation; the guy who imitates to be cool and stand out invariably becomes more dull long-term;

3. The Persona as a Segment of the Collective Psyche

464: review thus far of this lecture; assimilation may lead to godlikeness, which is the presumption collective is personal;

465: persona, as a manifestation of the collective psyche, only feigns individuality;

466: analysis aims to strip off this mask;

467: examples of godlikeness dreams and visions; then other symptoms;

468: lose persona, lose fantasies;

469: schizophrenia is ousting of conscious mind by unconscious; thoughts expressed as hallucinations;

470: analysis is controlled schizophrenia; genuine insanity is when it's not even a question of belief in hallucinations, they simply become reality;

4. Attempts to Free the Individuality from the Collective Psyche

a. The regressive restoration of the persona

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471: identification with collective psyche sounds like submissiveness in this context; how to work through godlikeness is to regress to previous persona or rationalize it as mere primordial images

472: ultimately, minimize unconscious

473: but, of course, deactivation of unconscious is impossible; that's a famous Faust quotation;

474: intimates we can decrease unconscious power for a limited time, though'

475: sure, Faust, you can escape the unconscious through ascetic repression;

b. Identification with the Collective Psyche

476: this would be when godlikeness becomes a system; dogmatism, organized religion;

477: at the root of regression is the secondary payoff;

478: this regressive tendency is extremely dangerous because it's insidious/addictive;

479: both restoration of persona and collective psyche identification end in regression;

5. Fundamental Principles of Treatment

480: let's look first at errors of the two previous attempts to free individuality from collective psyche;

481: either abandon values of collective psyche or let it overtake you;

482: monistic tendency, monotheism, is simple so easy to follow but ultimately leaves you one-sided, unbalanced; think brilliant engineer who's spergy;

483: rationalism aids the disposition to this exclusionary perspective;

484: psychology too complicated to be scientific;

485: collective without individualism and individualism without collectivism have same cause; or you cannot build consciousness without both isolation and connection, I would say;

486: the union of the two cannot be explained rationally, well you know I disagree with this;

487: donkey between two bails of hay dies because it cannot choose, named after Buridan, 14th century French philosopher

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488: the question is why would the ass go in one direction as opposed to another, and what is the nature of this urge to do one or another;

489: nobody can resolve this;

490: we can only find it in creative fantasy;

491: fantasy becomes useful only when we can understand it symbolically;

492: symbol denotes that which is in the process of becoming known;

493: hermeneutics would be amplification, not association, of common themes and symbols; it's true if it helps us understand life;

494: people use science for confirmation bias, Nietzschean point of philosophers as librarians; low-status mysticism is helpful to people as an organizing principle of psychology even if it's not philosophically true;

495: if people are drawn to it, no matter how untrue it may be, it's psychologically valid;

496: sure this could be suggestion, but for suggestion to work it must be already agreeable to the subject;

497: maybe the neurotic doesn't need to be cured so much as to take himself seriously; there's information in neurosis, is the idea;

498: this previous perspective shift is the only way out of neurosis;

499: so analysis alone isn't enough;

500: fantasies tell us exactly what we need to hear, not so much what to do

501: dreams indicate a direction of the one-sidedness of attitude, so can show us the compensation or what needs to be compensated for;

502: a person properly treated will demonstrate the good life, not so much talk about it;

Addendum

503: Jung admits these ideas need to be completed because he's a pioneer;

504: individuality reveals itself in the persona;

505; persona is always typical, basic;

506: this is suggested in the problem of universals, ie where do they exist; same with individuality in the collectivity;

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507: some clarification on fundamental concepts 1. the world of consciousness and reality, what we see, think, and feel consciously; 2. collective unconscious, inherited patterns of thinking and acting; 3. collective psyche, the two spheres of the world or consciousness and unconscious; 4. individuality, the reflecting surface in which man can perceive the world and his own unconscious; 5. persona, a manifestation of the collective psyche, a compromise between external reality and the individual; 6. anima, persona of a compensatory nature, specifically between the individual and his unconscious world;

508: anima can be found in the woman who a man loves;

509: think of persona as unconscious identification;

510: in artists and emotional people, ego identifies with anima, same fear of reality as most people have of the unconscious;

6. Summary

511: conscious contents can be personal and impersonal ie collective; in a sense, believe what everybody else believes;

Individuality is when the psyche contracts systole, and collective psychology is when libido relaxes diastole;

You get it;