

The Undiscovered Self, by C. Jung

- a. People / Organizations: <https://fleurmach.com/wp-content/uploads/2016/07/jung-the-undiscovered-self-1957.pdf>
- <https://ia600503.us.archive.org/26/items/the-collected-works-of-carl-jung-complete-digital-edition/The%20Collected%20Works%20of%20C.G.%20Jung%20-%20Complete%20Digital%20Edition.pdf>
- b. Quotes:
- "[people] are more likely, however, to be the slaves of their own fictions. Such one-sidedness is always compensated psychologically by unconscious subversive tendencies. Slavery and rebellion are inseparable correlates" - Author (pg. 9)
 - "The State has taken the place of God" - Author (pg. 17)
 - "The policy of the State is exalted to a creed, the leader or party boss becomes a demigod beyond good and evil, and his votaries are honored as heroes, martyrs, apostles, missionaries. There is only one truth and beside it no other" - Author (pg. 17)
 - **this is the essential element of ideology - the purposeful exclusion (i.e., surpassing, negating, or distorting) of adjacent / contextual / relevant information to whatever is posited.*
 - Cf. T. Adorno, *An Introduction to Dialectics*, pg. 54 - "There is nothing in the world, not the highest creations of philosophy or even the highest creations of art, which cannot be misused by clinging to them in isolation, and thereby holding people back from other things, deceiving people about other possibilities, generating false and untrue satisfactions, or creating spurious satisfactions. And if you expect me to suggest a practical application of dialectic here it would be precisely this: dialectical thought is extraordinarily mistrustful of any attempt to isolate and thus misuse thought. If any particular aspect of knowledge, any finite instance of knowledge-and any specific knowledge regarding the whole is always a particular instance of knowledge - acts as if it were the whole, is posited as absolute, it can readily enter the service of untruth and become an ideology"
https://www.binseelsnotes.com/files/uq/d7b063_e154ae09aa164fbf867f05236b7a3de0.pdf
 - "the value of a community depends on the spiritual and moral stature of the individuals composing it" - Author (pg. 21)
 - "changes can come only from the personal encounter between man and man..." - Author (pg. 21)
 - *cf. M. Buber, *Between Man and Man* https://dn790006.ca.archive.org/0/items/dli_ministry.10198/E00681_Between_man_and_woman_text.pdf
 - "people deny...either for philosophical reasons or from intellectual laziness. This can hardly be considered a scientifically responsible attitude, even though it is a popular way out of a quite extraordinary intellectual difficulty" - Author (pg. 33)
 - "Ultimately **everything depends on the quality of the individual**, but the fatally shortsighted habit of our age is to think only in terms of large numbers and mass organizations..." - Author (pg. 39)
 - "Unfortunately, this realization does not seem to have penetrated very far – and our blindness in this respect is extremely dangerous. People go on blithely organizing and believing in the sovereign remedy of mass action..." - Author (pg. 39-40)
 - "The psychologist has come to see that nothing is achieved by telling, persuading, admonishing, giving good advice. He must also get acquainted with the details and have an authentic knowledge of the psychic inventory of his patient. He has therefore to relate to the individuality of the sufferer and feel his way into all the nooks and crannies of his mind, to a degree that far exceeds the capacity of a teacher or even of a directeur de conscience. His scientific objectivity, which excludes nothing, enables him to see his patient not only as a human being but also as a subhuman who is bound to his body, like an animal. The development of science has directed his interest beyond the range of the conscious personality to the world of unconscious instinct dominated by sexuality and the power drive (or self-assertion) corresponding to the twin moral concepts of Saint Augustine: *concupiscentia* and *superbia*. **The clash between these two fundamental instincts (preservation of the species and self-preservation) is the source of numerous conflicts.** They are, therefore, the chief object of moral judgment, whose purpose it is to prevent these instinctual collisions as far as possible" - Author (pg. 55-56)
 - "Man has done these things; I am a man, who has his share of human nature; therefore I am guilty with the rest and bear unaltered and indelibly within me the capacity and the inclination to do them again at any time. Even if, juristically speaking, we were not accessories to the crime, we are always, thanks to our human nature, potential criminals. In reality we merely lacked a suitable opportunity to be drawn into the infernal melee. **None of us stands outside humanity's black collective shadow.** Whether the crime lies many generations back or happens today, it remains the symptom of a disposition that is always and everywhere present – and one would therefore do well to possess some "imagination in evil," for only the fool can permanently neglect the conditions of his own nature. In fact, this negligence is the best means of making him an instrument of evil. Harmlessness and naïveté...lead to projection of the unrecognized evil into the "other." This strengthens the opponent's position in the most effective way, because the projection carries the fear which we involuntarily and secretly feel for our own evil over to the other side and considerably increases the formidableness of his threat. What is even worse, our lack of insight deprives us of the capacity to deal with evil" - Author (pg. 68-69)
 - *cf. C. A. Helvetius, *Essays on the Mind*, pg. 117 - "...the protectors of ignorance are the most cruel enemies of human beings....men are in general more stupid than wicked..."
 - "Recognition of the shadow, on the other hand, leads to the modesty we need in order to acknowledge imperfection. And it is just this conscious recognition and consideration that are needed wherever a human relationship is to be established. **A human relationship is not based on differentiation and perfection, for these only emphasize the differences or call forth the exact opposite; it is based, rather, on imperfection, on what is weak, helpless and in need of support – the very ground and motive of dependence**" - Author (pg. 73)
 - "The question of human relationship and of the inner cohesion of our society is an urgent one in view of the atomization of the pent-up mass man, whose personal relationships are undermined by general mistrust" - Author (pg. 74)
 - "the free society needs a bond of an affective nature, a principle of a kind like caritas, the Christian love of your neighbor. But it is just this love for one's fellow man that suffers most of all from the lack of understanding wrought by projection. It would therefore be very much in the interest of the free society to give some thought to the question of human relationship from the psychological point of view, for in this resides its real cohesion and consequently its strength. **Where love stops, power begins, and violence, and terror**" - Author (pg. 74)
- c. General Notes:
- Chapter 1 - The Plight of the Individual in Modern Society (pg. 1)
 - "Today, as the end of the second millennium draws near, we are again living in an age filled with apocalyptic images of universal destruction" (pg. 1)
 - "Rational argument can be conducted with some prospect of success only so long as the emotionality of a given situation does not exceed a certain critical degree. If the affective temperature rises above this level, the possibility of reason's having any effect ceases and its place is taken by slogans and chimerical wish-fantasies. That is to say, a sort of collective possession results which rapidly develops into a psychic epidemic" (pg. 2-3)
 - "Their mental state is that of a collectively excited group ruled by affective judgments and wish-fantasies. In a state of "collective possession" they are the adapted ones and consequently they feel quite at home in it" (pg. 3)
 - "Their chimerical ideas, upborne by fanatical resentment, appeal to the collective irrationality and find fruitful soil there, for they express all those motives and resentments which lurk in more normal people under the cloak of reason and insight. They are, therefore, despite their small number in comparison with the population as a whole, dangerous as sources of infection precisely because the so-called

- normal person possesses only a limited degree of self-knowledge" (pg. 3)
- **"Most people confuse "self-knowledge" with knowledge of their conscious ego personalities.** Anyone who has any ego-consciousness at all takes it for granted that he knows himself. But the ego knows only its own contents, not the unconscious and its contents. People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them." (pg. 3-4)
 - **"Although he lives in it and with it, most of it is totally unknown to the layman..."** (pg. 4)
 - "What is commonly called "self-knowledge" is therefore a very limited knowledge, most of it dependent on social factors, of what goes on in the human psyche" (pg. 4)
 - "In this broad belt of unconsciousness, which is immune to conscious criticism and control, we stand defenseless, open to all kinds of influences and psychic infections. As with all dangers, we can guard against the risk of psychic infection only when we know what is attacking us, and how, where and when the attack will come" (pg. 4)
 - "The statistical method shows the facts in the light of the ideal average but does not give us a picture of their empirical reality. While reflecting an indisputable aspect of reality, it can falsify the actual truth in a most misleading way. This is particularly true of theories which are based on statistics" (pg. 5)
 - **"There is and can be no self-knowledge based on theoretical assumptions,** for the object of self-knowledge is an individual – a relative exception and an irregular phenomenon. Hence it is not the universal and the regular that characterize the individual, but rather the unique. He is not to be understood as a recurrent unit but as something unique and singular which in the last analysis can neither be known nor compared with anything else. At the same time man, as member of a species can and must be described as a statistical unit; otherwise nothing general could be said about him." (pg. 5-6)
 - "If I want to understand an individual human being, I must lay aside all scientific knowledge of the average man and discard all theories in order to adopt a completely new and unprejudiced attitude. **I can only approach the task of understanding with a free and open mind,** whereas knowledge of man, or insight into human character, presupposes all sorts of knowledge about mankind in general" (pg. 6)
 - "Since scientific knowledge not only enjoys universal esteem but, in the eyes of modern man, counts as the only intellectual and spiritual authority, understanding the individual obliges me to commit *lèse majesté*, so to speak, to turn a blind eye to scientific knowledge" (pg. 6)
 - **"Scientific education is based in the main on statistical truths and abstract knowledge and therefore imparts an unrealistic, rational picture of the world,** in which the individual, as a merely marginal phenomenon, plays no role. **The individual, however, as an irrational datum, is the true and authentic carrier of reality,** the concrete man as opposed to the unreal ideal or normal man to whom the scientific statements refer" (pg. 7)
 - **"Under the influence of scientific assumptions, not only the psyche but the individual man and, indeed, all individual events whatsoever suffer a leveling down and a process of blurring that distorts the picture of reality into a conceptual average.** We ought not to underestimate the psychological effect of the statistical world picture: it displaces the individual in favor of anonymous units that pile up into mass formations" (pg. 8)
 - **"The moral responsibility of the individual is then inevitably replaced by the policy of the State (*raison d'état*).** Instead of moral and mental differentiation of the individual, you have public welfare and the raising of the living standard. The goal and meaning of individual life (which is the only real life) no longer lie in individual development but in the policy of the State, which is thrust upon the individual from outside and consists in the execution of an abstract idea which ultimately tends to attract all life to itself. The individual is increasingly deprived of the moral decision as to how he should live his own life, and instead is ruled, fed, clothed and educated as a social unit, accommodated in the appropriate housing unit, and amused in accordance with the standards that give pleasure and satisfaction to the masses" (pg. 8)
 - "Apart from agglomerations of huge masses of people, in which the individual disappears anyway, one of the chief factors responsible for psychological mass-mindedness is scientific rationalism, which robs the individual of his foundations and his dignity. As a social unit he has lost his individuality and become a mere abstract number in the bureau of statistics. He can only play the role of an interchangeable unit of infinitesimal importance. Looked at rationally and from outside, that is exactly what he is, and from this point of view it seems positively absurd to go on talking about the value or meaning of the individual" (pg. 9-10)
 - **"The bigger the crowd the more negligible the individual becomes.** But if the individual, overwhelmed by the sense of his own puniness and impotence, should feel that his life has lost its meaning – which, after all, is not identical with public welfare and higher standards of living – then he is already on the road to State slavery and, without knowing or wanting it, has become its proselyte" (pg. 10)
 - "those personages who strut about on the world stage and whose voices are heard far and wide seem, to the uncritical public, to be borne along on some mass movement or on the tide of public opinion and for this reason are either applauded or execrated. Since mass suggestion plays the predominant role here, it remains a moot point whether their message is their own, for which they are personally responsible, or whether they merely function as a megaphone for collective opinion" (pg. 11)
 - **"For [mass man] the policy of the State is the supreme principle of thought and action"** (pg. 16)
 - "...the mass man grants the individual a right to exist only in so far as the individual is a function of the State" (pg. 16)
 - "Under these circumstances **it is small wonder that individual judgment grows increasingly uncertain of itself and that responsibility is collectivized as much as possible, i.e., is shuffled off by the individual and delegated to a corporate body.** In this way the individual becomes more and more a function of society, which in its turn usurps the function of the real life carrier, whereas, in actual fact, society is nothing more than an abstract idea like the State. Both are hypostatized, that is, have become autonomous. The State in particular is turned into a quasi-animate personality from whom everything is expected. In reality it is only a camouflage for those individuals who know how to manipulate it. Thus the constitutional State drifts into the situation of a primitive form of society, namely, the communism of a primitive tribe where everybody is subject to the autocratic rule of a chief or an oligarchy" (pg. 11)
 - Chapter 2 - Religion as the Counterbalance to Mass-Mindedness (pg. 13)
 - **"religion means dependence on and submission to the irrational facts of experience.** These do not refer directly to social and physical conditions; they concern far more the individual's psychic attitude" (pg. 13)
 - **"A creed gives expression to a definite collective belief,** whereas the word religion expresses a subjective relationship to certain metaphysical, extramundane factors. A creed is a confession of faith intended chiefly for the world at large and is thus an intramundane affair, while the meaning and purpose of religion lie in the relationship of the individual to God (Christianity, Judaism, Islam) or to the path of salvation and liberation (Buddhism). From this basic fact all ethics is derived, which without the individual's responsibility before God can be called nothing more than conventional morality" (pg. 14)
 - **"Since they are compromises with mundane reality,** the creeds have accordingly seen themselves obliged to undertake a progressive codification of their views, doctrines and customs and in so doing have externalized themselves to such an extent that the authentic religious element in them – the living relationship to and direct confrontation with their extramundane point of reference – has been thrust into the background" (pg. 15)
 - ◆ "A creed coincides with the established Church or, at any rate, forms a public institution..." (pg. 15)

- **"To be the adherent of a creed, therefore, is not always a religious matter but more often a social one and, as such, it does nothing to give the individual any foundation"** (pg. 15)
 - **"It is not ethical principles, however lofty, or creeds, however orthodox, that lay the foundations for the freedom and autonomy of the individual, but simply and solely the empirical awareness, the incontrovertible experience of an intensely personal, reciprocal relationship between man and an extramundane authority which acts as a counterpoise to the 'world' and its 'reason'"** (pg. 15-16)
 - **"Just as man, as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence, and his own spiritual and moral autonomy, anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors.** The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass" (pg. 16)
 - "Merely intellectual or even moral insight into the stultification and moral irresponsibility of the mass man is a negative recognition only and...lacks the driving force of religious conviction, since it is merely rational" (pg. 16-17)
 - "When, through mass rule, the individual becomes social unit No. so-and-so and the State is elevated to the supreme principle, it is only to be expected that the religious function too will be sucked into the maelstrom" (pg. 17)
 - **"Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history"** (pg. 17-18)
 - "Its evident purpose is to maintain the psychic balance, for the natural man has an equally natural "knowledge" of the fact that his conscious functions may at any time be thwarted by uncontrollable happenings coming from inside as well as from outside" (pg. 18)
 - **"The goals of religion – deliverance from evil, reconciliation with God, rewards in the hereafter, and so on – turn into worldly promises about freedom from care for one's daily bread, the just distribution of material goods, universal prosperity in the future, and shorter working hours. That the fulfillment of these promises is as far off as Paradise only furnishes yet another analogy and underlines the fact that the masses have been converted from an extramundane goal to a purely worldly belief, which is extolled with exactly the same religious fervor and exclusiveness that the creeds display in the other direction"** (pg. 19)
 - "the dictator State, besides robbing the individual of his rights, has also cut the ground from under his feet psychically by depriving him of the metaphysical foundations of his existence. The ethical decision of the individual human being no longer counts – what alone matters is the blind movement of the masses, and the lie has thus become the operative principle of political action" (pg. 20)
 - **"Both the dictator State and denominational religion lay quite particular emphasis on the idea of community. This is the basic ideal of 'communism', and it is thrust down the throats of the people so much that it has the exact opposite of the desired effect: it inspires divisive mistrust"** (pg. 20)
 - "The Church, which is no less emphasized, appears on the other side as a communal ideal..." (pg. 20)
 - "As can easily be seen, **'community' is an indispensable aid in the organization of masses and is therefore a two-edged weapon**" (pg. 20)
 - "The communal ideal reckons without its host, overlooking the individual human being, who in the end will assert his claims" (pg. 21)
- Chapter 3 - The Position of the West on the Question of Religion (pg. 23)
 - "the Western world stands with its heritage of Roman law, the treasures of Judaeo-Christian ethics grounded on metaphysics, and its ideal of the inalienable rights of man" (pg. 23)
 - **"The West has unfortunately not yet awakened to the fact that our appeal to idealism and reason and other desirable virtues, delivered with so much enthusiasm, is mere sound and fury.** It is a puff of wind swept away in the storm of religious faith, however twisted this faith may appear to us. We are faced, not with a situation that can be overcome by rational or moral arguments, but with an unleashing of emotional forces and ideas engendered by the spirit of the times, and these, as we know from experience, are not much influenced by rational reflection and still less by moral exhortation" (pg. 25)
 - "Not only does the West lack a uniform faith that could block the progress of a fanatical ideology, but, as the father of Marxist philosophy, it makes use of exactly the same spiritual assumptions, the same arguments and aims" (pg. 26)
 - "The disadvantage of a creed as a public institution is that it serves two masters: on the one hand, it derives its existence from the relationship of man to God, and on the other hand, it owes a duty to the State..." (pg. 26)
 - **"The Churches stand for traditional and collective convictions which in the case of many of their adherents are no longer based on their own inner experience but on unreflecting belief, which is notoriously apt to disappear as soon as one begins thinking about it.** The content of belief then comes into collision with knowledge, and it often turns out that the irrationality of the former is no match for the ratiocinations of the latter. Belief is no adequate substitute for inner experience, and where this is absent even a strong faith which came miraculously as a gift of grace may depart equally miraculously. **People call faith the true religious experience, but they do not stop to think that actually it is a secondary phenomenon arising from the fact that something happened to us in the first place which instilled $\pi\sigma\tau\iota$ into us – that is, trust and loyalty.** This experience has a definite content that can be interpreted in terms of one or other of the denominational creeds" (pg. 26)
 - "the standpoint of the creeds is archaic; they are full of impressive mythological symbolism which, if taken literally, comes into insufferable conflict with knowledge" (pg. 27)
 - "The absolutist claim of a Civitas Dei represented by man bears an unfortunate resemblance to the "divinity" of the State..." (pg. 27)
 - **"Both demand unqualified submission to faith and thus curtail man's freedom,** the one his freedom before God and the other his freedom before the State, thereby digging the grave for the individual. The fragile existence of the individual, the unique carrier of life, is threatened on both sides, despite their respective promises of spiritual and material idylls to come..." (pg. 27-28)
 - "Anyone who has once learned to submit absolutely to a collective belief and to renounce his eternal right to freedom and the equally eternal duty of individual responsibility will persist in this attitude..." (pg. 28)
 - "the West, with its political and denominational schisms...[is] Nothing, unfortunately, except a variety of paths all leading to one goal which is practically indistinguishable from the Marxist ideal..." (pg. 28)
 - **"The historical and humanistic type of education so sorely needed** in such circumstances leads, on the contrary, a Cinderella existence. Though Europe possesses this latter requirement, she uses it to her own undoing in the form of nationalistic egoisms and paralyzing skepticism. Common to both is the materialistic and collectivist goal, and **both lack the very thing that expresses and grips the whole man, namely, an idea which puts the individual human being in the center as the measure of all things"** (pg. 29)
 - "To be sure, we all say that this is the century of the common man, that he is the lord of the earth, the air and the water, and that on his decision hangs the historical fate of the nations. **This proud picture of human grandeur is unfortunately an illusion** only and is counterbalanced by a reality which is very different. In this reality man is the slave and victim of the machines that have conquered space and time for him; he is intimidated and endangered by the might of the war technique which is supposed to safeguard his physical existence; his spiritual and moral freedom, though guaranteed within limits in one half of his world, is threatened with chaotic disorientation, and in the other half it is abolished altogether. Finally, to add comedy to tragedy, this lord of the elements, this universal arbiter, hugs to his bosom notions which stamp his dignity as worthless and turn his autonomy into an absurdity. **All his achievements and possessions do not make him bigger; on the contrary, they diminish him,** as the fate of the

- factory worker under the rule of a "just" distribution of goods clearly demonstrates" (pg. 29-30)
- **cf. M. Buber, Between Man and Man, Part V - What is Man?*
https://dn790006.ca.archive.org/0/items/dli.ministry.10198/E00681_Between_man_and_woman_text.pdf
- Chapter 4 - The Individual's Understanding of Himself (pg. 31)
- "It is astounding that man, the instigator, inventor and vehicle of all these developments, the originator of all judgments and decisions and the planner of the future, must make himself such a *quantité négligeable*. The contradiction, the paradoxical evaluation of humanity by man himself, is in truth a matter for wonder, and one can only explain it as springing from an extraordinary uncertainty of judgment – in other words, man is an enigma to himself. This is understandable, seeing that he lacks the means of comparison necessary for self-knowledge. He knows how to distinguish himself from the other animals in point of anatomy and physiology, but **as a conscious, reflecting being, gifted with speech, he lacks all criteria for self-judgment**" (pg. 31)
 - **"Our psyche, which is primarily responsible for all the historical changes wrought by the hand of man on the face of this planet, remains an insoluble puzzle and an incomprehensible wonder, an object of abiding perplexity..."** (pg. 32)
 - "The structure and physiology of the brain furnish no explanation of the psychic process. The psyche has a peculiar nature which cannot be reduced to anything else" (pg. 33)
 - "Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and consciously expressed by a psyche. **Consciousness is a precondition of being**" (pg. 33)
 - "The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood. If the psyche must be granted an overriding empirical importance, so also must the individual, who is the only immediate manifestation of the psyche" (pg. 34)
 - "Firstly, the individual psyche, just because of its individuality, is an exception to the statistical rule and is therefore robbed of one of its main characteristics when subjected to the leveling influence of statistical evaluation. Secondly, the Churches grant it validity only in so far as it acknowledges their dogmas – in other words, when it surrenders to a collective category. In both cases the will to individuality is regarded as egotistic obstinacy. Science devalues it as subjectivism, and the Churches condemn it morally as heresy and spiritual pride" (pg. 34)
 - ◆ "Christianity holds at its core a symbol which has for its content the individual way of life of a man, the Son of Man, and that it even regards this individuation process as the incarnation and revelation of God himself" (pg. 34)
 - ◇ **cf. E. Eninger, Ego and Archetype, pg. 146-156*
 - ◆ "the development of the self acquires a significance whose full implications have hardly begun to be appreciated, because too much attention to externals blocks the way to immediate inner experience" (pg. 34)
 - **"the devaluation of the psyche and other resistances to psychological enlightenment are based in large measure on fear** – on panic fear of the discoveries that might be made in the realm of the unconscious" (pg. 35)
 - "s Freud was expressing his conviction that the unconscious still harbored many things that might lend themselves to "occult" interpretations, as is in fact the case. These "archaic vestiges," or archetypal forms grounded on the instincts and giving expression to them, have a numinous quality that sometimes arouses fear. They are ineradicable, for they represent the ultimate foundations of the psyche itself. They cannot be grasped intellectually, and when one has destroyed one manifestation of them, they reappear in altered form. **It is this fear of the unconscious psyche which not only impedes self-knowledge but is the gravest obstacle to a wider understanding and knowledge of psychology.** Often the fear is so great that one dares not admit it even to oneself" (pg. 35)
 - "A scientifically oriented psychology is bound to proceed abstractly; that is, it removes itself just sufficiently far from its object not to lose sight of it altogether" (pg. 35)
 - "The deeper [one's] understanding penetrates, the more the general principles lose their meaning. But these principles are the foundation of objective knowledge and the yardstick by which it is measured" (pg. 36)
 - **"Subjectivation (in technical terms, transference and countertransference) creates isolation from the environment..."** (pg. 36)
 - "As understanding deepens, the further removed it becomes from knowledge" (pg. 37)
 - "An ideal understanding would ultimately result in each party's unthinkingly going along with the other's experience – a state of uncritical passivity coupled with the most complete subjectivity and lack of social responsibility" (pg. 37)
 - ◆ **i.e., if a dialogue were people present with a cup, an ideal conversation would be the emptying out of each's cup to let those we stand in relation with fill such for us, thereby sharing fully in each other's presence.*
 - "Understanding carried to such lengths is in any case impossible..." (pg. 37)
 - ◆ "Sooner or later the relationship reaches a point where one partner feels he is being forced to sacrifice his own individuality so that it may be assimilated by that of the other. This inevitable consequence breaks the understanding, for understanding presupposes the integral preservation of the individuality of both partners" (pg. 37)
 - **"there is in any case such a multitude of reciprocal influences at work in the dialectical process between two individuals..."** (pg. 38)
 - "Naturally, society has an indisputable right to protect itself against arrant subjectivisms, but, in so far as society itself is composed of de-individualized persons, it is completely at the mercy of ruthless individualists. Let it band together into groups and organizations as much as it likes – it is just this banding together and the resultant extinction of the individual personality that makes it succumb so readily to a dictator" (pg. 39)
 - "A million zeros joined together do not, unfortunately, add up to one" (pg. 39)
 - "the individual becomes morally and spiritually inferior in the mass, and for this reason they do not burden themselves overmuch with their real task of helping the individual to achieve a *metanoia*, or rebirth of the spirit – *deo concedente*" (pg. 40)
 - "It is, unfortunately, only too clear that **if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption**" (pg. 40)
 - "I can therefore see it only as a delusion when the Churches try – as they apparently do – to rope the individual into a social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul. It is true that mass meetings parade such ideas before him and seek to impress them on him by dint of mass suggestion, with the unedifying result that when the intoxication has worn off, the mass man promptly succumbs to another even more obvious and still louder slogan" (pg. 40)
 - "When the Church tries to give shape to the amorphous mass by uniting individuals into a community of believers with the help of suggestion and tries to hold such an organization together, it is not only performing a great social service, but it also secures for the individual the inestimable boon of a meaningful life form. These, however, are gifts which as a rule confirm certain tendencies and do not change them" (pg. 41)
 - ◆ "As experience unfortunately shows, the inner man remains unchanged however much community he has. His environment cannot give him as a gift that which he can win for himself only with effort and suffering. On the contrary, a favorable environment merely strengthens the dangerous tendency to expect everything to originate from outside – even that metamorphosis which external

- reality cannot provide, namely, a deep-seated change of the inner man, which is all the more urgent in view of the mass phenomena of today and the still greater problems of the increase of population looming up in the future. **It is time we asked ourselves exactly what we are lumping together in mass organizations and what constitutes the nature of the individual human being**, i.e., of the real man and not the statistical man" (pg. 41)
- "All mass movements, as one might expect, slip with the greatest ease down an inclined plane represented by large numbers. Where the many are, there is security; what the many believe must of course be true; what the many want must be worth striving for, and necessary, and therefore good. In the clamor of the many there lies the power to snatch wish-fulfillments by force; sweetest of all, however, is that gentle and painless slipping back into the kingdom of childhood, into the paradise of parental care, into happy-go-luckiness and irresponsibility. All the thinking and looking after are done from the top; to all questions there is an answer; and for all needs the necessary provision is made. The infantile dream state of the mass man is so unrealistic that he never thinks to ask who is paying for this paradise" (pg. 41-42)
 - "Wherever social conditions of this type develop on a large scale the road to tyranny lies open and the freedom of the individual turns into spiritual and physical slavery" (pg. 42)
 - "The suffocating power of the masses is paraded before our eyes in one form or another every day in the newspapers, and the insignificance of the individual is rubbed into him so thoroughly that he loses all hope of making himself heard" (pg. 42-43)
 - "**Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself**" (pg. 43)
 - "his instincts not only attach him to the macrocosm; they also, in a sense, tear him apart, because his desires pull him in different directions. In this way he falls into continual conflict with himself and only very rarely succeeds in giving his life an undivided goal – for which, as a rule, he must pay very dearly by repressing other sides of his nature" (pg. 43)
 - **this is the essence to neurosis*
 - "...the individual in his dissociated state needs a directing and ordering principle." (pg. 44)
 - "Ego-consciousness would like to let its own will play this role, but overlooks the existence of powerful unconscious factors which thwart its intentions. If it wants to reach the goal of synthesis, it must first get to know the nature of these factors. It must experience them, or else it must possess a numinous symbol that expresses them and conduces to synthesis" (pg. 44)
 - "This is not to say that Christianity is finished. I am, on the contrary, convinced that it is not Christianity, but our conception and interpretation of it, that has become antiquated in the face of the present world situation. The Christian symbol is a living thing that carries in itself the seeds of further development. It can go on developing; it depends only on us, whether we can make up our minds to meditate again, and more thoroughly, on the Christian premises. This requires a very different attitude towards the individual..." (pg. 44)
 - **cf. N. Berdyayev, The Fate Of Man In The Modern World*
https://ia801403.us.archive.org/8/items/in.ernet.dli.2015.61425/2015.61425.The-Fate-Of-Man-In-The-Modern-World_text.pdf
 - "nobody knows what ways of approach are open to man, what inner experiences he can still pass through and what psychic facts underlie the religious myth" (pg. 44)
 - "the facts of faith, which might give him the chance of an extramundane standpoint, are treated in the same context as the facts of science" (pg. 45)
 - "it is quite natural that with the triumph of the Goddess of Reason a general neuroticizing of modern man should set in, a dissociation of personality analogous to the splitting of the world today by the Iron Curtain. **This boundary line bristling with barbed wire runs through the psyche of modern man, no matter on which side he lives**. And just as the typical neurotic is unconscious of his shadow side, so the normal individual, like the neurotic, sees his shadow in his neighbor or in the man beyond the great divide" (pg. 46)
 - "The activation of unconscious fantasies is a process that occurs when consciousness finds itself in a critical situation. Were that not so, the fantasies would be produced normally and would then be followed by the usual neurotic disturbances. In reality, fantasies of this kind belong to the world of childhood and give rise to disturbances only when prematurely strengthened by abnormal conditions in the conscious life. This is particularly likely to happen when unfavorable influences emanate from the parents, poisoning the atmosphere and producing conflicts which upset the psychic balance of the child" (pg. 47)
 - "When a neurosis breaks out in an adult, the fantasy world of childhood reappears..." (pg. 47)
 - "infantile fantasies...are latent in everybody but do not display any activity so long as the conscious personality can continue on its way unimpeded" (pg. 48)
 - "When the fantasies reach a certain level of intensity, they begin to break through into consciousness and create a conflict situation that becomes perceptible to the patient himself, splitting him into two personalities with different characters. The dissociation, however, had been prepared long before in the unconscious, when the energy flowing off from consciousness (because unused) strengthened the negative qualities of the unconscious personality, and particularly its infantile traits" (pg. 48)
 - "Since the normal fantasies of a child are nothing other, at bottom, than the imagination born of the instinctive impulses, and may thus be regarded as preliminary exercises in the use of future conscious activities, it follows that the fantasies of the neurotic, even though pathologically altered and perhaps perverted by the regression of energy, contain a core of normal instinct, the hallmark of which is adaptedness. A neurotic illness always implies an unadapted alteration and distortion of normal dynamisms and of the "imagination" proper to them. Instincts, however, are highly conservative and of extreme antiquity as regards both their dynamism and their form. Their form, when represented to the mind, appears as an image which expresses the nature of the instinctive impulse visually and concretely, like a picture" (pg. 48)
 - "**Instinct is anything but a blind and indefinite impulse**, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so, too, its form is age-old, that is to say, archetypal" (pg. 49)
 - "The fact that **our conscious activity is rooted in instinct** and derives from it its dynamism as well as the basic features of its ideational forms has the same significance for human psychology as for all other members of the animal kingdom. Human knowledge consists essentially in the constant adaptation of the primordial patterns of ideas that were given us a priori. These need certain modifications, because, in their original form, they are suited to an archaic mode of life but not to the demands of a specifically differentiated environment. If the flow of instinctive dynamism into our life is to be maintained, as is absolutely necessary for our existence, then **it is imperative that we remold these archetypal forms into ideas which are adequate to the challenge of the present**" (pg. 49)
 - Chapter 5 - The Philosophical and the Psychological Approach to Life (pg. 51)
 - "**Our ideas have, however, the unfortunate but inevitable tendency to lag behind the changes in the total situation**. They can hardly do otherwise, because, so long as nothing changes in the world, they remain more or less adapted and therefore function in a satisfactory way. There is then no cogent reason why they should be changed and adapted anew. It is only when conditions have altered so drastically that there is an unendurable rift between the outer situation and our ideas..." (pg. 51)
 - "**Today, our basic convictions have become increasingly rationalistic. Our philosophy is no longer a way of life, as it was in antiquity; it has turned into an exclusively intellectual and academic affair**" (pg. 52)

- "...even when, as rationalists, we feel impelled to criticize contemporary religion as literalistic, narrowminded and obsolescent, we should never forget that the creeds proclaim a doctrine whose symbols, although their interpretation may be disputed, nevertheless possess a life of their own on account of their archetypal character. Consequently, intellectual understanding is by no means indispensable in all cases, but is called for only when evaluation through feeling and intuition does not suffice, that is to say, with people for whom the intellect holds the prime power of conviction" (pg. 52)
 - "Nothing is more characteristic and symptomatic in this respect than **the gulf that has opened out between faith and knowledge**" (pg. 52)
 - "to the critical intellect it is only too obvious that myth is an integral component of all religions and therefore cannot be excluded from the assertions of faith without injuring them" (pg. 53)
 - "**The rupture between faith and knowledge is a symptom of the *split consciousness* which is so characteristic of the mental disorder of our day.** It is as if two different persons were making statements about the same thing, each from his own point of view, or as if one person in two different frames of mind were sketching a picture of his experience" (pg. 53)
 - "Far too little attention has been paid to the fact that our age, for all its irreligiousness, is hereditarily burdened with the specific achievement of the Christian epoch: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith. The word has literally become our god and so it has remained, even if we know of Christianity only from hearsay. **Words like "society" and "State" are so concretized that they are almost personified.** In the opinion of the man in the street, the "State," far more than any king in history, is the inexhaustible giver of all good; the "State" is invoked, made responsible, grumbled at, and so on and so forth. Society is elevated to the rank of a supreme ethical principle; indeed, it is credited with positively creative capacities" (pg. 54)
 - "No one seems to notice that the veneration of the word, which was necessary for a certain phase of historical development, has a perilous shadow side. That is to say, **the moment the word**, as a result of centuries of education, **attains universal validity, it severs its original link with the divine person**. There is then a personified Church, a personified State; belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception. With credulity come propaganda and advertising to dupe the citizen with political jobbery and compromises, and the lie reaches proportions never known before in the history of the world" (pg. 54-55)
 - "Thus, the word, originally announcing the unity of all men and their union in the figure of the one great Man, has in our day become the source of suspicion and distrust of all against all. **Credulity is one of our worst enemies**, but that is the makeshift the neurotic always resorts to in order to quell the doubter in his own breast or conjure him out of existence" (pg. 55)
 - "**instinct has two main aspects**: on the one hand, that of dynamism, drive or drift, and on the other, specific meaning and intention. It is highly probable that all man's psychic functions have an instinctual foundation, as is obviously the case with animal" (pg. 56)
 - "**Nothing estranges man more from the ground plan of his instincts than his learning capacity**, which turns out to be a genuine drive towards progressive transformation of human modes of behavior. It, more than anything else, is responsible for the altered conditions of our existence and the need for new adaptations which civilization brings. It is also the source of numerous psychic disturbances and difficulties occasioned by man's progressive alienation from his instinctual foundation, i.e., by his *uprootedness* and identification with his conscious knowledge of himself, by his concern with consciousness at the expense of the unconscious. The result is that modern man can know himself only in so far as he can become conscious of himself – a capacity largely dependent on environmental conditions, the drive for knowledge and control of which necessitated or suggested certain modifications of his original instinctive tendencies." (pg. 57)
 - "**Separation from his instinctual nature inevitably plunges civilized man into the conflict between conscious and unconscious, spirit and nature, knowledge and faith**, a split that becomes pathological the moment his consciousness is no longer able to neglect or suppress his instinctual side" (pg. 58)
 - "Our rational philosophy does not bother itself with whether the other person in us, pejoratively described as the "shadow," is in sympathy with our conscious plans and intentions. Evidently it does not know that **we carry in ourselves a real shadow whose existence is grounded in our instinctual nature**. The dynamism and imagery of the instincts together form an a priori which no man can overlook without the gravest risk to himself. Violation or neglect of instinct has painful consequences of a physiological and psychological nature for whose removal medical help, above all, is required" (pg. 59)
 - ◆ "There is an unconscious psychic reality which demonstrably influences consciousness and its contents" (pg. 59)
 - ◇ "nobody can deny that without the psyche there would be no world at all, and still less, a human world. Virtually everything depends on the human soul and its functions" (pg. 60)
 - "we imagine ourselves to be innocuous, reasonable and humane. We do not think of distrusting our motives or of asking ourselves how the inner man feels about the things we do in the outside world" (pg. 60)
 - ◆ "The consciousness of modern man still clings so much to outward objects that he makes them exclusively responsible, as if it were on them that the decision depended. That the psychic state of certain individuals could emancipate itself for once from the behavior of objects is something that is considered far too little..." (pg. 60-61)
 - "**The forlornness of consciousness in our world is due primarily to the loss of instinct**, and the reason for this lies in the development of the human mind over the past aeon. The more power man had over nature, the more his knowledge and skill went to his head, and the deeper became his contempt for the merely natural and accidental, for that which is irrationally given – including **the objective psyche, which is all that consciousness is not**. In contrast to the subjectivism of the conscious mind **the unconscious is objective**, manifesting itself mainly in the form of contrary feelings, fantasies, emotions, impulses and dreams, none of which one makes oneself but which come upon one objectively" (pg. 61)
 - "The religious person, so far as one can judge, stands directly under the influence of the reaction from the unconscious. As a rule, he calls this the operation of conscience" (pg. 62)
 - "The religious person, on the other hand, is accustomed to the thought of not being sole master in his own house. He believes that God, and not he himself, decides in the end" (pg. 61)
 - "**The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual's faith into immediate relation with God**" (pg. 62)
 - *cf. W. James, *The Varieties of Religious Experience*
<https://ia800706.us.archive.org/8/items/varietiesofreliq00jameoft/varietiesofreliq00jameoft.pdf>
- Chapter 6 - Self-Knowledge (pg. 63)
 - "**This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow.** As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem" (pg. 63)
 - "I put the word "God" in quotes in order to indicate that we are dealing with an anthropomorphic idea whose dynamism and symbolism are filtered through the medium of the unconscious psyche" (pg. 64)
 - "That religious experiences exist no longer needs proof" (pg. 64)
 - "The unconscious, if not regarded outright as a sort of refuse bin underneath the conscious mind, is at any rate supposed to be of "merely animal nature." In reality, however, and by definition it is of uncertain extent and constitution, so that overvaluation or undervaluation of it is groundless and

- can be dismissed as mere prejudice." (pg. 64-65)
- "The discrepancy between intellect and feeling, which get in each other's way at the best of times, is a particularly painful chapter in the history of the human psyche" (pg. 66)
 - "Since it is universally believed that man is merely what his consciousness knows of itself, he regards himself as harmless and so adds stupidity to iniquity. He does not deny that terrible things have happened and still go on happening, but it is always "the others" who do them" (pg. 67)
 - "But if one can no longer avoid the realization that **evil**, without man's ever having chosen it, **is lodged in human nature itself**, then it bestrides the psychological stage as the equal and opposite partner of good. This realization leads straight to a psychological dualism, already unconsciously prefigured in the political world schism and in the even more unconscious dissociation in modern man himself. The dualism does not come from this realization; rather, **we are in a split condition to begin with**. It would be an insufferable thought that we had to take personal responsibility for so much guiltiness. We therefore prefer to localize the evil with individual criminals or groups of criminals, while washing our hands in innocence and ignoring the general proclivity to evil. This sanctimoniousness cannot be kept up, in the long run, because the **evil**, as experience shows, **lies in man...**" (pg. 69)
 - "The great advantage of this view is that it exonerates man's conscience of too heavy a responsibility and fobs it off on the [Other]..." (pg. 69)
 - "Considering that the evil of our day puts everything that has ever agonized mankind in the deepest shade, one must ask oneself how it is that, for all our progress in the administration of justice, in medicine and in technology, for all our concern for life and health, monstrous engines of destruction have been invented which could easily exterminate the human race. No one will maintain that the atomic physicists are a pack of criminals because it is to their efforts that we owe that peculiar flower of human ingenuity, the hydrogen bomb" (pg. 69-70)
 - "But even though the first step along the road to a momentous invention may be the outcome of a conscious decision, here, as everywhere, the spontaneous idea – the hunch or intuition – plays an important part. In other words, **the unconscious collaborates too and often makes decisive contributions. So it is not the conscious effort alone that is responsible for the result; somewhere or other the unconscious, with its barely discernible goals and intentions, has its finger in the pie**" (pg. 70)
 - "It is not that present-day man is capable of greater evil than the man of antiquity or the primitive. He merely has incomparably more effective means with which to realize his proclivity to evil. As his consciousness has broadened and differentiated, so his moral nature has lagged behind. That is the great problem before us today. Reason alone does not suffice" (pg. 70)
 - "If a world-wide consciousness could arise that all division and all antagonism are due to the splitting of opposites in the psyche, then one would really know where to attack. But if even the smallest and most personal stirrings of the individual soul – so insignificant in themselves – remain as unconscious and unrecognized as they have hitherto, they will go on accumulating and produce mass groupings and mass movements which cannot be subjected to reasonable control or manipulated to a good end. All direct efforts to do so are no more than shadow boxing, the most infatuated by illusion being the gladiators themselves" (pg. 71)
 - "Even today people are largely unconscious of the fact that every individual is a cell in the structure of various international organisms and is therefore causally implicated in their conflicts. The individual man knows that as an individual being he is more or less meaningless and feels himself the victim of uncontrollable forces, but, on the other hand, he harbors within himself a dangerous shadow and opponent who is involved as an invisible helper in the dark machinations of the political monster. **It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else**" (pg. 71-72)
 - "Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections. This necessary corrective requires self-criticism, for one cannot just tell the other person to withdraw them. He does not recognize them for what they are, any more than one does oneself. **We can recognize our prejudices and illusions only when, from a broader psychological knowledge of ourselves and others, we are prepared to doubt the absolute rightness of our assumptions and compare them carefully and conscientiously with the objective facts**" (pg. 72)
 - "The mass State has no intention of promoting mutual understanding and the relationship of man to man; it strives, rather, for atomization, for the psychic isolation of the individual. The more unrelated individuals are, the more consolidated the State becomes, and vice versa" (pg. 72)
 - Chapter 7 - The Meaning of Self-Knowledge (pg. 75)
 - "What our age thinks of as the "shadow" and inferior part of the psyche contains more than something merely negative. The very fact that through self-knowledge, i.e., by exploring our own souls, we come upon the instincts and their world of imagery should throw some light on the powers slumbering in the psyche, of which we are seldom aware so long as all goes well. They are potentialities of the greatest dynamism, and it depends entirely on the preparedness and attitude of the conscious mind whether the irruption of these forces and the images and ideas associated with them will tend towards construction or catastrophe" (pg. 75)
 - "the unconscious *Zeitgeist*...compensates the attitude of the conscious mind and anticipates changes to come. An excellent example of this is modern art: though seeming to deal with aesthetic problems, it is really performing a work of psychological education on the public by breaking down and destroying their previous aesthetic views of what is beautiful in form and meaningful in content" (pg. 77)
 - "Great art till now has always derived its fruitfulness from the myth, from the unconscious process of symbolization which continues through the ages and which, as the primordial manifestation of the human spirit, will continue to be the root of all creation in the future. The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of world destruction and world renewal that has set its mark on our age" (pg. 77)
 - "This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing" (pg. 78)
 - "Happiness and contentment, equability of soul and meaningfulness of life – these can be experienced only by the individual and not by a State, which, on the one hand, is nothing but a convention of independent individuals and, on the other, continually threatens to paralyze and suppress the individual" (pg. 78)
 - "In this respect all our social goals commit the error of overlooking the psychology of the person for whom they are intended and – very often – of promoting only his illusions" (pg. 79)

d. Further Readings:

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