

Why You Bow Down to The Opponent

Prolegomena to a Human Psychoethology

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.... no power can cause something that is to not be.

Blaise Pascal (1657)

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Introduction

A principle of Asian martial arts states: ‘What you fight against, you strengthen. What you reject, you attract’. The wording describes an energetic principle in conflicts and at the same time insinuates the image of a duel, which corresponds to our current situation. Here I stand, and opposite me stands my opponent: ‘MrGlobal’.¹ The principle also makes it clear that it is not possible to win by fighting your opponent because you reject them. Conversely, it says that only an unbiased, empathetic understanding of your opponent makes victory possible in the first place. It follows that I bow before him before the fight. This is not an empty gesture, but expresses my respect and appreciation. Because he is the one who shows me my limits. But how am I supposed to face an opponent in combat whom I may be able to define conceptually, but whom I cannot grasp personally, only perceive as a distant phenomenon? If, in terms of martial arts, an opponent is always someone I must treat with empathy, then it is obviously my task here to encounter something or someone, and to do so empathetically, even though I cannot really recognize it or them sufficiently at first. I must also be aware that I am strengthening my opponent when I fight them. It is therefore crucial to know who or what I am really dealing with and why I reject them.

Based on this principle, I would therefore like to formulate the following question: Can the phenomenon of ‘MrGlobal’ be described in any other way than in eschatological, financial, cyclical, structural, moral, or sociological categories? In other words, I am looking for a way that, in addition to clarifying, uncovering, and publicizing facts, backgrounds, and their effects, gives us the opportunity to face the phenomenon—in the literal sense of the word. But I could also ask: What is the task it sets us? What are the limits to which it refers us?

If we make ‘Mr. Global’ a scientific problem, a step I have just described in the metaphor of a duel, this question belongs in a second step. It is repeatedly raised against the religious backdrop in connection with ‘evil’. It is a spiritual war that shakes the very foundations of humanity, yes. But what does that mean? What lies

behind the phenomenon? What does it entail? What must I bow down to? And ultimately: What is the task it sets me?

In my experience, when analyzing a problem scientifically—I'll describe ours here as involuntary biodigital transformation for the purpose of total control in a world system of financial control in private hands—you only scratch the surface if you haven't thoroughly understood the underlying phenomenon. In other words: Is the collapsing financial economy behind the phenomenon? Or the power structures of the financial sector? Or the fear of 6,000 pharaohs of losing control? Or the cult of technocrats? Or the decline of epistemic norms? Or digital technology? Or is it possibly something else entirely?

For me, understanding a phenomenon basically means grasping something from the inside out, regardless of its external effects. It also means not just analyzing it piece by piece in a logical, methodical, and structured way, but first making it your own, seeing the signature, the essence behind the appearance, in its entirety, its depth, its origin, its character, its phenomenological weight. This step must not be skipped, in accordance with Goethe's well-known dictum, "For what is inside is outside." Or, to express my intention somewhat differently, from the perspective of the goal and in more modern terms: "The facts all belong to the task, not to the solution."² The facts are everything we observe on the physical level, everything we can describe scientifically and intellectually in a clean manner. However, they do not lead directly to the solution, because that lies on another level. Or, to put it in logical-mathematical terms, facts and solutions are not an equation. As a (true) scientist, one proceeds in such a situation in a somnambulistic or intuitive manner anyway; one changes the mode of analysis to one of *understanding* inspired by the empirical material. You begin to slip into the skin of the phenomenon. Intellectual analysis and the process of understanding run more or less synchronously.

References

¹ <https://dhughes.substack.com/t/omniwar>

² L. Wittgenstein, *Tractatus logico-philosophicus*. Logisch-philosophische Abhandlung (1921) Frankfurt a. M. 1963, 6.4321.

PART 1

What Is the Essence of Involuntary Biodigital Transformation?

LBTQR+, this series of capital letters reminiscent of an algorithm, the denial of the two sexes, the discrediting of patriotism in the EU, the fight against traditions of any kind, the destruction of the family, the mutilation of language, the materialistic approach to the human body, the logic of 0 and 1, the total digitalisation for the purpose of complete surveillance, the perversion of the mind, the cognitive warfare, the Green Deal, the Agenda 2030, etc. Last but not least, the so-called pandemic and its ‘combating’; even taken on its own, it represents a civilisational rupture whose extent we cannot yet comprehend.¹ Added to this are wars that are growing like aggressive metastases. Can we even escape such a will to destruction and the maximum forced restructuring of civilisation by an invisible and silent enemy with unlimited resources? Can we even challenge it in battle? Only if it is vulnerable, says Sun Tzu's classic conflict strategy; otherwise, it advises refraining from battle.² So far, so good.

This is where historical analysis usually begins, leading to monetary and geopolitical considerations. These include the Enlightenment, modernity, capitalism, banking, the media, technologisation, the education system, the weakening of Christianity, etc. All of these undoubtedly play an important role. However, because they are, in short, only descriptions of further ‘facts’, they only lead to further facts, thus remaining part of the problem, to use Wittgenstein's words. They describe in a linear fashion. They describe symptoms, not causes.

Emmanuel Todd recently went deeper by summarising the background to these phenomena, the ‘Decline of the West’, as ‘nihilism’ and, following Max Weber, attributed an important role in its emergence to Protestantism in the USA and negative educational stratification.³ This brings us a little closer to the heart of the matter. Phenomenologically, Todd's ‘nihilism’ coincides with the ‘nothingness’ in Michael Ende's (1929–1995) ‘The Neverending Story’ (1979).⁴ However, instead of focusing on the essentially factual levels, I would like to change the perspective

completely. Namely, away from external appearances and towards internal ones. It may sound trivial.

The considerations I am about to present, although some of them are almost a hundred years old and well-founded, are emphatically ignored and excluded by the relevant scientific disciplines, because they do not fit into the materialistic worldview that underlies science. Essentially, they concern the insights of Carl G. Jung (1875–1961) and Wolfgang Pauli (1900-1958) and their understanding of the human psyche, as well as psychotherapeutic and systemic methods of ‘Humanistic psychology’⁵, which have been developed since the end of the Second World War, mostly outside the academic sphere or on its fringes. On the other hand, it is about the value of these insights in the context of the current situation, the spiritual war, the inversion of the image of humanity by humanity itself.

I therefore ask the following questions: What is the nature of involuntary biodigital transformation? What is the task it sets us? And in this way, I come to the unambiguous conclusion that behind the essence lies what we have long regarded as an *epiphenomenon*, in that we limit life to material reality, namely the human psyche, not in its claimed form, but in its true form. It is the cause; nihilism is merely the symptom that carries it to the outside world. It is the fundamental individual and at the same time global element. But the challenge it poses to us is to understand its individual and global structure in practical terms, coupled with the task of understanding it from its very nature and cooperating with it in accordance with its nature. To do this, we must address it for what it is: calling a spade a spade. Otherwise we are working on the basis of false assumptions.

In naming the human psyche, I do not in any way wish to relativise the civilisational rupture that is taking place before our eyes, nor do I seek to reverse the blame. Václav Havel, at that time still a dissident of the Czechoslovak regime, formulated what social crises are actually always about as follows: ‘The fundamental conflicts [...] take place primarily within human beings [...] and by no means at the level of actual power’.⁶

Michael Ende expressed the ontological significance of the linguistic phrase ‘to call a spade a spade’ (in German: ‘naming the child by its name’) in his parable ‘The

Neverending Story' almost 50 years ago: The vitality of the 'Childlike Empress' and thus that of Fantasia (and the human world) is measured by her name, which is appropriate for the present moment. In 'nothingness', the all-consuming phenomenon, the mysterious illness is perceptible and recognisable to the whole world only in its symptoms. The great and ultimate task in the book is to recognise the Empress' appropriate name. However, no one in Fantasia knows what is causing the progressive decline and how it can be cured. Just as no one in the human world could say where all the lies come from that people there have to live with. Paradoxically, the answer is not to be found in Fantasia, but comes from the human world, from Bastian Balthasar Bux, who as a child had a connection to Fantasia that most people have lost. In the 'Childlike Empress', he recognises 'Moon Child' and by calling the sick girl by this name, he immediately cures her and Fantasia of the mysterious illness. With a name that fits the present, Fantasia can move into the future. And since both realms—Fantasia and the human world—are invisibly linked despite their opposing nature and without either being particularly aware of the other, the human world can also move into this future.

Why am I telling this children's story? For it is a symbolic representation, a parable, which on the one hand says that recognition of the One is preceded by naming by the Other, an ability which, in biblical terms, is given to humans with the *lógos*; and, on the other hand, because it addresses a fundamental principle, which, like mathematical structures, seems to be anchored in the depths of the fabric of the world. This is the principle of complementarity. Together, the two principles—*lógos* and complementarity—set in motion a life-sustaining dynamic that biologists call autopoiesis. I will come back to these two points later. Incidentally, systems theorists later formulated the process of recognition or differentiation in a somewhat more modern way and made it a guiding principle of systems theory: "Draw a distinction".⁷

Nihilism or 'Nothingness': The Destruction of Reality

The following scene from 'The Neverending Story' describes the 'nothingness' in the form of a dialogue between Atreyu, the hero of Fantasia, and the werewolf

Gmork, his adversary who is following his trail. I quote the dialogue in such detail because it is particularly striking in the current situation. For ‘The Neverending Story’ summarises the phenomenon we are facing in a mythological way, and the dialogue describes it in a nutshell: an aggressive nihilism, the symptom of a profound, comprehensive systemic dissonance (currently enshrined in Code 0 and 1), which turns everything and everyone upside down to the point of irreversible unrecognisability, so that in the end one can no longer even speak of its opposite.

In the psychoanalytic tradition of Sigmund Freud (1856–1939), Michael Ende's work has been interpreted, among other things, as a developmental novel in terms of individual psychology with regard to the protagonist Bastian Balthasar Bux, and the ‘nothingness’ is therefore seen as a corresponding moment in his development.⁸ However, Ende's complementary setting of the ‘human world’ and ‘Fantasia’ with its largely paradoxical characters is not something that really fits into an individual developmental novel about the awakening puberty of a chubby German boy. As I said, I therefore regard it more as a postmodern parable about the human psyche in its true form and our current situation, in direct literary connection with German Romanticism and the philosophy of German Idealism.⁹

‘Have you seen nothingness, son?’

‘Yes, many times.’

‘What does it look like?’

‘Like you're blind.’

‘Well, then, once you've fallen into it, it sticks to you, the nothingness. You're like a contagious disease that makes people blind, so that they can no longer distinguish between appearance and reality. Do you know what they call you there?’

‘No,’ whispered Atréju.

‘Lies!’ barked Gmork.

Atréju shook his head. All the blood had drained from his lips.

‘How can that be?’

Gmork revelled in Atréju's terror. The conversation clearly invigorated him. After a short while, he continued:

'You ask me what you are there? But what are you here? What are you, creatures of Fantasia? You are dream images, inventions in the realm of poetry, characters in an endless story! Do you consider yourself real, little son? Well, here in your world, you are. But when you pass through the Nothing, you are no longer real. Then you become unrecognisable. Then you are in another world. There, you no longer resemble yourselves. You carry illusion and delusion into the human world. Guess what will become of all the inhabitants of Spook City who jumped into nothingness?'

'I don't know', stammered Atréju.

'They become delusions in the minds of people, ideas of fear where there is nothing to fear, desires for things that make them sick, ideas of despair where there is no reason to despair.'

'Will we all become like that?' asked Atréju, horrified.

'No,' replied Gmork, 'there are many kinds of delusion and blindness, depending on what you are here, beautiful or ugly, stupid or clever, you will become beautiful or ugly, stupid or clever lies there.'

'And me,' Atréju wanted to know, 'what will I be?'

Gmork grinned.

'I won't tell you that, sonny. You'll see. Or rather, you won't see, because you won't be you anymore.'

Atréju was silent and stared at the werewolf with wide eyes.

Gmork continued: 'That is why humans hate and fear Fantasia and everything that comes from here. They want to destroy it. And they don't know that in doing so, they are increasing the flood of lies that pours uninterruptedly into the human world – this stream of unrecognisable beings from Fantasia, who are forced to lead a sham existence as living corpses and poison the souls of humans with their stench of decay. They don't know. Isn't that funny?'¹⁰

The characteristics of nihilism as a symptom of society as a whole are not only war and destruction, but the destruction of reality itself. The psyche is one such reality. In order to counter this process, we need an accurate understanding of the nature of the psyche. Since we do not really have this understanding in the current clinical-academic psychology, I will take the liberty of recalling a hermeneutics of the psyche. This is a fundamental scientific concept that has never been refuted by any party, should therefore be indispensable for any serious psychological research,

and yet has remained unnoticed. More precisely, the debate on this topic broke off in the 1970s. Its originator, as I have already mentioned, is Carl G. Jung.

Two Theses

My thesis so far has been that behind the essence of involuntary biodigital transformation and financial control lies the non-material part of ourselves, the human psyche. The task that it urgently sets us with the imposed transformation and the accompanying cultural revolution and a generalised state of war is the long overdue, accurate understanding of its immaterial structure, which reaches deep into the mammalian history of humans. It must be made conscious, explored as precisely as possible in terms of a realistic view of human nature, and lived out in practice. In other words, there is an outer and an inner human being. The psyche is – symbolically speaking – the inner human being, and we have largely overlooked it until now.

My thesis goes even further: just as Newton's mechanical physics was not refuted by Einstein's theory of relativity, but rather expanded upon, the structural model of the psyche that Sigmund Freud left us, and to which we generally refer, has not been abolished by Carl G. Jung, but rather expanded analytically in its depth. Much of the groundwork for Freud's model was already been laid by Josef Breuer (1842-1925), Jean Martin Charcot (1825-1893) and Pierre Janet (1859-1947). Nevertheless, Freud's model is only of limited relevance to the present day and is therefore equally limited in its suitability for our purposes. To put it more clearly, it has long failed to address the relevant core of the psyche.

My experience with psychotherapeutic and systemic methods¹¹ as well as my scientific expertise with image, sign and symbol systems, the integration of both with C. G. Jung's and W. Pauli's structural model of the psyche, the interdisciplinary discussion between psychology, physics and theology in the 1950s-1970s, the observations of personal and social reality over the last few years and, last but not least, the comparison with the epistemological one-sidedness of neuroscience and cognitive science give me reason to draw such a conclusion. This then also casts the

biodigital transformation, the accompanying ‘Omniwar’ and its invisible creators in a somewhat different light, at least.

First, however, I would like to emphasise the following with regard to these theses: I am not presenting any new findings here, but merely connecting dots in the psychological-anthropological matrix that have been overlooked, and putting them up for discussion. The following observations are, if you will, nothing more than my way of facing the opponent appropriately in bowing before him. Incidentally, the highest goal of Taoism would be to win without fighting.¹² That's a lofty goal. I'll leave it at that.

Two Types of Hermeneutics:

‘Science of The Soul’ and ‘Consciousness Psychology’

What insights did C.G. Jung gain? The most important insight touches on what we call a realistic view of human nature. That is why I would like to anticipate it here: Neither is the human being a unity, nor does the psyche consist of the mechanical-hierarchical triad of ‘ego,’ ‘id’ and ‘superego’¹³, nor is the ‘unconscious’ the burden of the psyche. Human beings, in their necessary polarity, which is inherent in every living self-regulating system, are a spectrum capable of consciousness that seeks to achieve wholeness in the span of their lifetime by bringing the systems of the ‘conscious’ and the ‘unconscious’ into relation with each other. To this end, it transcends material boundaries. Jung calls this process ‘individuation’¹⁴; as such, it is also as far removed as possible from what we today understand as the more or less linear and one-sided New Age concepts of individualisation, optimisation and self-realisation.

Jung founded a school of psychology whose approach was to develop an interdisciplinary understanding of the human being and mind, a concept of life that also underlies philosophy as its original idea¹⁵, from which psychology emerged in the 19th century based on the knowledge of Kantian philosophy.¹⁶ Contemporaries from theoretical physics and psychology compared his findings in this regard with

those of Max Planck, Albert Einstein and Niels Bohr.¹⁷ To explain this in more detail, I need to go back a little. But first, a few epistemological observations.

C.G. Jung is also an *epiphenomenon* to this day. Jung's understanding of the psyche and his structural model of it are not really addressed in any of the often interdisciplinary research approaches in psychology, neurophysiology or cognitive science. From a developmental perspective, this is understandable given the origins of these branches of research in the positivist camps of academic psychology. Epistemologically speaking, however, i.e. from a history of knowledge perspective with regard to the scientific discipline of psychology and its self-reflection, it nevertheless represents a remarkable shortcoming.¹⁸ By the way, Jung characterised this positivist or materialistic psychology as 'consciousness psychology' (1931) due to its one-sidedness, even in its early stages. He used this term right from the start to formulate the fundamental difference between 'consciousness psychology' and his own approach.¹⁹ We will return to this difference later.

The lack of engagement with C. G. Jung is remarkable, on the one hand because he left behind an extensive body of written work that is much more profound and complex in its analysis than the approaches of the two other well-known depth psychologists, Sigmund Freud and Alfred Adler (1870–1937). Even if one may concede that the work is unsystematic in the strict sense and that the demands it places on today's practically minded reader are far too high (?), it is nevertheless coherent and extremely innovative.²⁰ Moreover, it combines philosophy, psychology, ethnology, hermeneutics, religious and cultural history like no other modern Western system of thought. What is also remarkable from an epistemological point of view is that it largely dispenses with the construction of a hypothesis or the use of axioms. It therefore does not elude comprehensive scientific analysis. The opposite is actually the case.

A whole range of practical psychotherapeutic and systemic methods that have developed outside academic psychology since the end of the Second World War have also confirmed his findings; in some cases, they are even directly based on his ideas in practical terms.²¹ On the other hand, Jung gave a long series of lectures in German and English, published in popular magazines and even made television appearances, which meant that by the 1940s at the latest, his ideas were at least as

well known as those of Sigmund Freud or Alfred Adler, even without systematic reading of his specialist texts.

Perhaps most prominent internationally are the ‘Lectures’ he gave in 1935 at the Tavistock Clinic at the invitation of its founder Hugh Crichton-Miller, who had resigned in 1933, as a series of lectures to doctors, psychiatrists and psychotherapists.²² There he presented his theories and methods with which, according to Crichton-Miller, he ‘restored the idea of freedom in psychological thinking’.²³ If one wanted to characterise Jung's work briefly, it is indeed primarily its surprising lack of dogmatism that catches the eye, or, to put it more precisely, its complete freedom from religious and scientific dogma, in line with the intellectual attitude of German idealism as represented above all by thinkers such as Immanuel Kant (1724-1804) and Friedrich W. J. Schelling (1775-1854).²⁴

What strikes me as remarkable about Jung's concept—he called it *Complex Psychology*, and it is still regularly described as parascientific or mystical—is not only his revolutionary psychological approach, but also a developmental parallel to the second science applied to humans, namely medicine. I am referring to the institutionalisation of medicine in the early 20th century and the nearly complete reversal of the traditional medical treatment methods of the 19th century, including naturopathy and homeopathy, towards chemical medication and surgical techniques by Rockefeller & Co.²⁵ Traditional treatment methods were marginalised, with this development being presented, and still being presented today, as if it were a natural progress.

Maybe it's a coincidence, but at least the events at the Tavistock Clinic in London and the Tavistock Institute suggest that the protagonists of Complex Psychology possibly suffered a similar fate to the representatives of traditional medicine. Crichton-Miller's successor, John Rawling Rees, famously switched the Tavistock Institute to chemical medication immediately after taking over²⁶, thereby turning Crichton-Miller's ship around.²⁷ In the same way that natural medicine and homeopathy were suppressed and discredited by the academic mainstream, continental Complex Psychology largely disappeared from the initially Anglo-Saxon, later international stage of applied medical progress.

In contrast, a few decades ago the many expert opinions on Jung's Complex Psychology in various academic disciplines sound like voices from another world. As late as 1975, Jung's colleague at the ETH in Zurich, C. A. Meier, wrote: "Jung's achievement is so significant that I have no hesitation in seeing it as a psychological analogy to the almost simultaneous discovery of the quantum of action by Max Planck and the light quanta by Einstein".²⁸ The chair of theoretical physics, Markus Fierz, came to a similar conclusion in view of Jung's early work 'Transformations and Symbols of the Libido' (1912), which he called a 'milestone in depth psychology' and compared to 'the classic works of Niels Bohr' in quantum physics.²⁹ A whole series of such judgements could be cited, particularly from the field of physics, but also from theology.³⁰

Last but not least, Jung's own decades of exchange and hardly known joint publications³¹ with the Nobel Prize laureate Wolfgang Pauli (1900-1958) testify to the close relationship that had developed between quantum physics and psychology in the first half of the 20th century.³² With the exception of the undoubtedly outstanding publication of his complete works (1966–1995), academic and clinical-psychological engagement with his work, as already mentioned, came to a more or less abrupt end in the 1970s.³³

In the same way that natural medicine and homeopathy were ignored and discredited by the academic establishment, C. G. Jung's humanistic Complex Psychology also disappeared quietly without leaving any relevant traces in academic debate. Continuity has been maintained, however, by philanthropic curatorship, in this case by the Wellcome Trust and the Rockefeller family, who have supported Jung in Zurich and elsewhere since 1916 in the form of foundations. In analogy to other observations on the role of modern philanthropists my assessment of this is as follows: The tactical museumisation they practise has the hidden advantage of being able to temporarily enclose and permanently exclude viewpoints that challenge the strategic goals of those who finance these foundations.³⁴ The Swiss educator and social reformer Johann H. Pestalozzi (1746-1827) frankly described these forms of charity as 'the drowning of justice in the cesspool of mercy'.³⁵ Especially when the excluded points of view shed light on key aspects of a phenomenon that should be analysed and developed further on the scientific stage in accordance with the current

state of research, philanthropic curation offers a discreet, targeted, long-lasting and presumably also quite inexpensive approach. It is a building block in the custodianship of reality.

As a result, and to put it somewhat bluntly, every reference work now leads to Sigmund Freud and the Freudian structural model of the psyche via the keywords ‘depth psychology’ and ‘psyche’. Every scientific programme, regardless of which subject is somehow associated with psychology, ultimately refers to his model in some way. It is the foundation of psychological heuristics that still prevails today.³⁶ Ironically, this also applies to humanistic psychotherapy, whose approaches correspond much more to Jung's structural model than to Freud's. Humanistic psychology emerged in the 1950s and 1960s in the USA largely independent of Jung as the so-called ‘third force’ alongside psychoanalysis and behaviourism, with its concepts having been developed primarily by German-speaking psychologists who had emigrated to the USA after Hitler came to power. Its fundamental postulates were as follows: Man, as man, supercedes the sum of his parts; man has his being in a human context; man is aware; man has a choice; man is intentional. Moreover Humanistic psychology values meaning more than procedure and looks for human rather than nonhuman validations.

But what does the one-sided mainstream approach of today's academic psychology, which is largely based on Freud's ‘psychic apparatus’³⁷, mean for the current concept of Mind Control, which refers to behaviourism, cognitive science and mass psychology and which was initially economised by PR spin doctors and then militarised? Conceptually, this approach clearly remained stuck at a level of research that epistemologically corresponds to the 1920s and 1930s, the interwar period.³⁸ At least from a purely scientific perspective it appears as if, alongside and after Freud, as well as after the cognitive revolution³⁹ in psychology since 1959, the initiators and representatives of Mind Control have either ignored any significant Complex Psychology or systematically excluded it.

Given the strictly positivist-materialist orientation that clinical psychology has thus taken, it is not surprising that the commercial and political PR and social engineering psychology of people like Edward Bernays and Walter Lippmann was able to complement it practically from the outset, since it – and here we come full circle –

served the strategic goals of those who financed the ‘art‘ of public manipulation on the also generously subsidised basis of scientific social psychology, later on cognitive psychology and its offshoots.⁴⁰

As already indicated, Jung referred to this type of psychology as ‘consciousness psychology’. A term with which he attempted to describe its reductionist character, the bias that we hardly notice today, since ‘consciousness psychology’ has become the ubiquitous form of psychology, a widely developed motorway.⁴¹ The scientific problem of cognitive psychology and its spin-offs is a fundamental methodological one. It reduces the psyche to a materialistic mechanism, what a humanistic or complex approach never does. To understand what this means, we must first explain the term coined by Jung in 1931. In ‘consciousness psychology’ we find several serious methodological errors for the following reasons. Let me summarize them as follows and explain them in more detail later: ‘consciousness psychology’

1. takes away the very soul from psychology⁴².
2. equates a partial function of consciousness, the intellect, with the whole of consciousness; that is, it reduces the scope of consciousness to a single function, the cognition, and inflates it.
3. considers the ‘unconscious’ to be the absence of ‘consciousness’.
4. splits off the ‘unconscious,’ but *overlooks* the facts that *a.)* it possesses a creative autonomy that enables the process of ‘consciousness’ in the first place and *b.)* enables this process also in the sense of a development towards wholeness (‘individuation’) of the individual. And more importantly, that *c.)* the ‘unconscious’ turns against ‘consciousness’ when it finds no hearing there.
5. ignores the ‘collective unconscious’.

In fact, an important scientific question in academic psychology today revolves around whether and to what extent consciousness is a by-product of physical processes.⁴³ Viewed in the light of Jung's structural model, this question alone illustrates a discussion that has been almost completely misguided, because it is based on the reductionist premises described above, which are fixed on consciousness as cognition. In other words, when people talk about consciousness today, and this also applies to many of the critical voices on the fringes of academic discourse,⁴⁴ they usually mean ‘cognition’ and something surrounding it, while

simultaneously ignoring the ‘collective unconscious’ and the forward-looking dynamic between ‘consciousness’ and ‘unconscious’ in particular, their complementarity.

Even if the human intellect is undoubtedly an invaluable gift in every respect, what our time presents here as an innovative question is, in Jung's sense, more akin to what one would understand as a classical example for a collective blind spot, which is largely based on the still unrestricted validity of Freud's structural model of the psyche.⁴⁵ This development is probably also related to the dominance of English as the language of science since the 20th century, but that is only a side note. What German against the backdrop of Kant's philosophy, for example, in the combination of logic, ethics and metaphysics expresses in a nuanced range of meanings and concepts between ‘Seele’, (soul), ‘Geist’ (spirit), ‘Bewusstsein’ (consciousness), ‘Kognition’ (cognition), ‘Intellekt’ (intellect), ‘Vernunft’ (reason) and ‘Verstand’ (mind), English with its positivist approach often summarises under ‘mind’ or even ‘consciousness’. That means from the broad horizon of the differentiated meaning of a term in a specific historical context of ideas such as 19th-century continental philosophy, the globalised (natural) sciences take a narrow excerpt and generalise it.

But what does the existence of the two hermeneutics of the psyche mean for the attitude towards the open drama? And especially for the scientific analysis of mind control? As I mentioned earlier, the drama and mind control appear in a somewhat different light when you take a closer look at Jung's approach. In order to explain this approach, at least in outline, it is therefore necessary to first examine its structural characteristics and, in a first step, compare it with Sigmund Freud's structural model. For although Freud is not the inventor of ‘consciousness psychology’, he still forms its axiomatic basis in a certain sense.⁴⁶

It is important to note that both Freud and Jung not only have their own interpretations of the psyche, but have also developed their own terminology, which, although colloquially similar, does not sufficiently correspond in terms of content. In other words, the ‘ego’ in Freud does not correspond 1:1 to the ‘ego’ in Jung. The ‘id’ in Freud has no corresponding counterpart in Jung, but rather several facets and names, in particular that of the ‘shadow’. The same applies to Freud's ‘superego’.

The semantics of the two different terminologies have caused many misunderstandings. I will therefore refrain from simply comparing the two models by juxtaposing them, but will instead outline both according to their internal structure, which is much more interesting.

References

- 1 Even if the course of the United States seems to be taking a new direction with the election of Trump, little will change in terms of the goal of the biodigital transformation, because the driving forces are obviously deeper and perhaps also located in other centres. What has changed are personnel, strategies and tactics. Unfortunately, hardly any of the critical minds in this country want to see that at the moment.
- 2 T. Cleary, Sun Tsu. *Die Kunst des Krieges (The Art of War)*, München ²2021, p. 45.
- 3 E. Todd, *Der Niedergang des Westens (The Decline of the West)*, Neu-Isenburg 2004, pp. 119-169.
- 4 <https://michaelende.de/figur/das-nichts>: "Like a tidal wave, an avalanche that makes no sound, it rolls through Fantasia and devours everything in its path – all life, all colour, every scent, every sound and every feeling. What falls into nothingness disappears as if it had never existed."
- 5 The main representatives of humanistic psychology, which in the USA saw itself primarily as an alternative to psychoanalysis and behaviourism, were Charlotte Bühler, Virginia Satir, Abraham Maslow, Carl Rogers and Gordon Allport. They founded the Society for Humanistic Psychology in 1962. Humanistic psychology is not united by a single theory, but rather by a humanistic view of humanity whose philosophical roots lie primarily in Renaissance humanism (Erasmus of Rotterdam), then in existentialism (Martin Heidegger) and phenomenology (Edmund Husserl). In this respect, the individual approaches differ considerably in some respects. Parallel to the USA, this direction has also produced a number of prominent representatives in Europe, such as C.G. Jung (analytical depth psychology), Viktor E. Frankl (logotherapy and existential analysis), Erich Fromm (neo-psychoanalysis), Fritz Perls (gestalt therapy) and Jean Gebser (cultural anthropology). See C. Bühler, M. Allen, *Einführung in die humanistische Psychologie (Introduction to Humanistic Psychology)*, Stuttgart 1974. H. Quitmann, *Humanistische Psychologie. Zentrale Konzepte und philosophischer Hintergrund (Humanistic Psychology. Central Concepts and Philosophical Background)*, Hogrefe 1991. H. Walach, *Psychologie. Wissenschaftstheorie, philosophische Grundlagen und Geschichte (Psychology. Theory of Science, Philosophical Foundations and History)*, Stuttgart ⁴2020, pp.

235-253. – <https://www.ahpweb.org/about/what-is-humanistic-psychology.html> – Today, there is already a new generation that supports this approach. I will discuss some of its representatives later in this article. A critical, general and up-to-date history of humanistic psychology does not yet exist.

6 V. Havel, Versuch, in der Wahrheit zu leben (The Power of the Powerless), Hamburg 1990, p. 62.

7 N. Luhmann, Schriften zu Kunst und Literatur (Writings on Art and Literature), Frankfurt a. M. 2008, p. 7.

8 W. Kuckartz, Michael Ende. „Die Unendliche Geschichte“. Ein Bildungsmärchen („The Neverending Story“. An Educational Fairy Tale), Essen 1984. M. Schnöbel, Erzählung und Märchen. Untersuchung zu Michael Endes „Die Unendliche Geschichte“ (Narrative and Fairy Tale. An Analysis of Michael Ende's 'The Neverending Story'), Giessen (1995), pp. 103-109; <http://dx.doi.org/10.22029/jlupub-7840>.

9 Michael Ende famously refused to provide a literary interpretation of his “The Neverending Story“. Nevertheless, he clearly expressed his belief that German literature needed to reconnect with German Romanticism: "As far as my own decisions are concerned, I am convinced that it is worth the effort to pick up this thread of our cultural history that was broken too early. Or to put it even more clearly: I see no other option." See M. Ende, Typisch deutsch, in: Ibid., Zettelkasten. Skizzen und Notizen. Anthologie (Typically German, in: Ibid., Card index box. Sketches and notes. Anthology), ed. by R. Hocke, Norderstedt 2020, p. 219.

10 M. Ende, Die Unendliche Geschichte (The Neverending Story), (1979), Stuttgart ⁸2023, p. 157f.

11 Internal Family System IFS according to Richard C. Schwartz, Inner Voice Dialogue VD according to Hal and Sidra Stone, Hypnosystemics according to Gunther Schmidt, System Constellation (SystA) according to Klaus-Peter Horn, Mathias Varga von Kibéd and Insa Sparrer, Logotherapy and Existential Analysis according to Viktor E. Frankl and Uwe Böschmeyer, Zen Meditation according to Alexander Poraj.

12 Cleary ²2021, p. 12f.: According to Sun Tsu, there are also four strategies that, once the decision to fight has been made, lead to victory: a first-best, a second-best, a third-best and a fourth-best. The best is to thwart the enemy's plans; the second best is to destroy the enemy's alliances; the third best is to attack the armed forces; the worst is to besiege the enemy's cities. If we now look at this from the perspective of “Mr Global“, he makes use of all four in “Omniwar“: he blocks the natural development of individuals and the community through his curricula and media; he breaks down the social fabric through social engineering techniques; he attacks our physical and mental immune systems through invasive methods; he besieges our cities and countries through governments, state and supranational bodies.

- 13 S. Freud, Das Ich und das Es (The Ego and the Id), in: Ibid., Gesammelte Werke, (1923) München ²2024, pp. 829-872. Ibid., Abriss der Psychoanalyse (Outline of Psychoanalysis), in: ibid., (1940), pp. 943-1002.
- 14 C. G. Jung, Bewusstsein, Unbewusstes und Individuation (Consciousness, Unconsciousness and Individuation), in: Die Archetypen und das kollektive Unbewusste (Archetypes and the Collective Unconscious), in: Ibid., GW (Collected Works), Vol. 9/1, ed. by L. Jung-Merker, E. Rüd, Ostfildern ¹⁰2023, pp. 293-307. Ibid., Zur Empirie des Individuationsprozesses (On the Empiricism of the Process of Individuation), in: Ibid., pp. 309-372.
- 15 G. Agamben, Die absolute Immanenz (Absolute Immanence), in: Ibid., Die Macht des Denkens. Gesammelte Aufsätze (The Power of Thought. Collected Essays), Frankfurt a. M. 2013, pp. 428-461. What Agamben formulates here in the discussion about the legacy of Gilles Deleuze and Michel Foucault as a task for the future (pp. 458f.), describes Jung's work: "Beyond that, the word 'life' will have to be subjected to a genealogical investigation, one of whose results can already be predicted: that it is not a medical-scientific term, but a philosophical-political-theological concept, and that we will therefore have to rethink numerous categories of our philosophical tradition. In this new dimension, it is not only meaningless to distinguish between organic and animal life, but also between biological and contemplative life, between bare life and the life of the mind [...]. It is necessary to place the *theōria* and the contemplative life, which the philosophical tradition has regarded as its highest goal for centuries, on a new level of immanence, on which neither political philosophy nor epistemology will be able to retain their present form and their difference from ontology. At present, the blissful life lies on the same terrain as the biopolitical body of the West."
- 16 Walach ⁴2020, pp. 189-252.
- 17 C. A. Meier, Komplexe Psychologie seit Jung (Complex Psychology since Jung), in: C.G. Jung im Leben und Denken unserer Zeit. Vorträge zum 100. Geburtstag an der ETH Zürich (Jung in the Life and Thinking of our Time. Lectures on the 100th anniversary of his Birth at ETH Zurich), ed. by H. Zollinger, Olten/Freiburg, 1975, p. 12. M. Fierz, Zur physikalischen Erkenntnis (Towards Physical Understanding) (1949), in: Ibid., Naturwissenschaft und Geschichte. Vorträge und Aufsätze (Natural Science and History. Lectures and Essays), Basel/Boston/Berlin 1988, p. 25. – Incidentally, on 26 July 2025, we would have celebrated his 150th birthday. As far as I know, no one in the academic world took any interest in this.
- 18 This also applies to the newer interdisciplinary approach of psychoneuroimmunology, which investigates the interaction between the psyche, nervous system and immune system. See C. Schubert (ed.), Psychoneuroimmunologie und Psychotherapie (Psychoneuroimmunology and Psychotherapy), Stuttgart ²2018.
- 19 C.G. Jung, Das Grundproblem der gegenwärtigen Psychologie (The Fundamental Problem of Contemporary Psychology) (1931), in: Ibid., Wirklichkeit der Seele (Reality of the Soul), ed. by L. Jung, Ostfildern 2021, p. 14. –

‘Consciousness psychology’ includes positivist psychological approaches that equate the psyche with consciousness, such as behaviourism, behavioural therapy, and currently also language theory, cognitive psychology and neuroscience, which are linked to computer science.

20 C.G. Jung, *Gesammelte Werke* (Collected Works), ed. by M. Niehus-Jung, L. Hurwitz-Eisner, F. Riklin, L. Jung-Merker, E. Rüf, vols. 1-20 (1966-1995), Ostfildern 2011ff. The work comprises Jung's publications between 1902 and 1961.

21 R.T. Vogel, *C.G. Jung für die Praxis. Zur Integration jungianischer Methoden in psychotherapeutische Behandlungen* (Jung and Practical. Integrating Jungian Methods into Psychotherapeutic Treatments, Stuttgart ²2016.

22 C. G. Jung, *Über die Grundlagen der Analytischen Psychologie. Ausgewählte Schriften* (On the Fundamentals of Analytical Psychology. Selected Works) (1935), ed. by V. Kast, I. Riedel, Ostfildern ³2013, pp. 9-196.

23 Jung (1935) ³2013, p. 16.

24 Kant and Schelling formulated a comprehensive intellectual, i.e. logical-ethical-metaphysical response to the celebrated grandeur of reason, which France exported with great success throughout the world at that time.

25 <https://corbettreport.com/episode-286-rockefeller-medicine/>

26 D. A. Hughes, *Covid-19, Psychological Operations, and the War for Technocracy*, Vol. 1, Springer/Palgrave Macmillan, 2024, pp. 47-52.

27 Crichton-Miller was very fond of Jungian psychology and was a colleague and friend of Jung for over 30 years. Jung therefore wrote the foreword to his biography in 1961: <https://carljungdepthpsychologysite.blog/2020/09/17/carl-jung-3/>

28 The judgement referred to the association experiment. The latter led Jung to the discovery of the ‘complexes’ that populate the ‘individual unconscious’; C.G. Jung, *Der Mensch und seine Symbole* (Man and His Symbols), ed. V. M.-L. von Franz, Ostfildern ²⁵2025, p. 27ff. Meier (1949) 1975, p. 12.

29 Fierz 1988, p. 25.

30 E. Böhler, *Die Bedeutung der komplexen Psychologie c.G. Jungs für die Geisteswissenschaften und die Menschenbildung* (The Significance of C.G. Jung's Complex Psychology for the Humanities and Human Education), in: C. G. Jung, *Bewusstes und Unbewusstes* (Conscious and Unconscious), Frankfurt a. M. 1971, p. 7-10. J. Rudin, *Ein Beitrag von C.G. Jung zur Religionspsychologie* (A Contribution by C. G. Jung to the Psychology of Religion), in: H. Zollinger, *C.G. Jung im Leben und Denken unserer Zeit* (C.G. Jung in the Life and Thought of Our Time), Olten/Freiburg i. Br. 1975, pp. 29-45. H. Marti, ‘Geprägtes Recht’ (Law Shaped by Experience), in: *ibid.*, pp. 46-71. W. Bernet, ‘C. G. Jung und die Theologen’ (C. G. Jung and the Theologians), in: *ibid.*, pp. 72-87.

31 C. G. Jung, W. Pauli, *Naturerklärung und Psyche* (Nature and the Psyche), Zurich 1952.

32 C. A. Meier (ed.), *Wolfgang Pauli und C. G. Jung. Ein Briefwechsel 1932-1958* (Wolfgang Pauli and C. G. Jung: A Correspondence 1932-1958), Berlin/Heidelberg 1992.

33 The academic debate surrounding Jung, which was conducted by his contemporaries in psychology, theology, and physics, came to an end in the 1970s with the departure from academia of the generation that had mostly been born in the interwar period. A brief resurgence of interest occurred in parallel with the publication of the correspondence between Jung and Pauli in 1992 (cf. note 32) by H. Atmanspacher et al. (eds.), *Der Pauli-Jung-Dialog und seine Bedeutung für die moderne Wissenschaft* (The Pauli-Jung dialogue and its significance for modern science), Berlin 1995. H. Römer, *Wolfgang Pauli als philosophischer Denker: Kausalordnung, Sinnordnung, Komplementarität* (Wolfgang Pauli as a philosophical thinker: causal order, order of meaning, complementarity), in: *Philosophisches Jahrbuch* 109/II (2002), pp. 354-364. In addition to the lack of academic debate in the strict sense, i.e. a critical classification within the canon of methods and theory in psychology and physics, as initiated in the committed contributions of Wolfgang Pauli, Markus Fierz and Carl A. Meier, there are various publications by practising Jungians that focus less on the scientific context and more on the exegesis of Jung's writings, the continuation of their publication and practical psychotherapy. They are based in non-university institutes such as the C.G. Jung Institutes in Stuttgart, Berlin, Zurich, Los Angeles and New York. - A more recent, independent attempt at a scientific interpretation can be found in B. Kastrup, *Decoding Jung's Metaphysics. The archetypal semantics of an experimental universe*, Winchester/Washington 2021.

34 Edith Rockefeller McCormick became Jung's student in 1913 after he cured her of depression. In 1907, he had already cured Joseph Medill McCormick, another representative of the American East Coast upper class, of his alcohol addiction. Cf. A. I. Miller, 137. C.G. Jung, Wolfgang Pauli und die Suche nach der kosmischen Zahl (Deciphering the Cosmic Number. The Strange Friendship of Wolfgang Pauli and Carl G. Jung), München 2009, S. 33. Jung was therefore, like Freud in Vienna, an upper-class psychologist in the best sense of the word, as his correspondence, among other things, impressively demonstrates; cf. C.G. Jung, *Briefe I-III* (1906-1961) (Letters I-III), ed. by A. Jaffé et al., (1973) Ostfildern 2012. Edith Rockefeller McCormick and her husband were involved in the founding of the Psychological Club in Zurich in 1916, which still exists today and, compared to Jung's questions, has been presenting rather light intellectual fare in an exclusive setting for several decades: <https://www.psychologischerclub.ch/> – At the Philemon Foundation in New York, which has a similarly exclusive character, the biography of its founder, Sonu Shamdasani, refers to the Wellcome Trust and the Wellcome Institute for the History of Medicine in London; see <https://philemonfoundation.org/about-the-foundation/>. – Another organization is the Pari Center near Siena (IT), which is dedicated, among other noble future themes, to researching Jung's contribution to climate change. It is a non-profit organization supported by the Gulbenkian Foundation <https://paricenter.com/philosophy/>.

35 Quoted from A. Unzicker, *Einsteins Albtraum. Amerikas Aufstieg und der Niedergang der Physik* (Einstein's Nightmare: Rise of America and Fall of Physics), Frankfurt am Main 2022, p. 49.

36 U. H. Peters, *Psychiatrische Psychotherapie, medizinische Psychologie* (Psychiatric Psychotherapy, Medical Psychology), München ⁷2017, p. 220: “The work was expanded by numerous students and modified in individual points, but its core elements were always recognised and adopted“. – Todd (2024), for example, also refers to Freud. In connection with collective belief patterns relating to “the nihilistic rush forward“, he refers to Freud's superego. See *ibid.*, p. 139.

37 Freud (1940) ²2024, p. 949.

38 The topic should be explored further. As far as I know this decisive psychological-historical turning point has not yet been discussed anywhere in psychology and has therefore probably not even been recognised as such.

39 The cognitive revolution began with Noam Chomsky's critique of linguistic theory (1959) as well as his critique of behaviourism. The basic idea behind this criticism is that cognitions, i.e. internal acts (evaluations, desires, emotions, expectations and thoughts), always intervene in a moderating manner in the initially automatic sequence of stimulus and response. Findings from sensory physiology, together with cognitive psychology, led to further differentiation, in particular to cognitive science as an interdisciplinary programme consisting of cognitive psychology, neuroscience and computer science. See U. Neisser, *Cognitive Psychology*, Stuttgart 1973. Walach ⁴2020, pp. 225-235.

40 E. Bernays, *Propaganda. Die Kunst der Public Relations* (The Art of Public Relations) (1928), n.p. ³2011. W. Lippmann, *Die öffentliche Meinung. Wie sie entsteht und wie sie manipuliert wird* (Public Opinion: How It Is Formed and How It Is Manipulated) (1922), ed. by W. O. Ötsch, S. Graupe, Frankfurt a. M. 2018.

41 C.G. Jung, *Das Grundproblem der gegenwärtigen Psychologie* (The Fundamental Problem of Contemporary Psychology) (1933), in: *Ibid.*, *Die Wirklichkeit der Seele. Die Psychologie des menschlichen Geistes* (The Reality of the Soul. The Psychology of the Human Mind), ed. by L. Jung, Ostfildern 2021, p. 14: ‘The soul in this view is certainly not an ens per se, not a thing existing in and of itself, but merely an expression of physical substrate processes. That these processes have the property of consciousness is simply the way it is, and if this were not the case, there would be no question of the soul at all, because then there would be no question of anything at all, since nothing would exist. Therefore, consciousness is the *conditio sine qua non* of the psychic, that is, the soul itself. Hence, all modern ‘psychologies of the soul’ are psychologies of consciousness [...]’.

42 Cf. *ibid.*

43 Epistemologically, this can be understood as a reflection on the so-called mind-body problem in philosophy, the ‘hard problem of consciousness’ or the ‘qualia problem’. The fundamental question behind this is: Can mental processes be explained entirely by physical processes, and do mental and spiritual processes have

their own ontological status? See J. Seifert, *Das Leib-Seele-Problem in der gegenwärtigen philosophischen Diskussion* (The Mind-Body Problem in Contemporary Philosophical Discussion), Darmstadt 1979. T. Metzinger, *Neue Beiträge zur Diskussion des Leib-Seele-Problems* (New Contributions to the Discussion of the Mind-Body Problem), Frankfurt am Main, 1985. D. J. Chalmers, *The Conscious Mind. In Search of a Fundamental Theory*, Oxford, 1996. Walach ⁴2020, pp. 325-353. G. Hüther, *Bedienungsanleitung für ein menschliches Gehirn* (Operating Instructions for the Human Brain), Göttingen, 1998. A. R. Damasio, *Descartes' Irrtum. Fühlen, Denken und das menschliche Gehirn* (Descartes' Error: What the Brain Does, What the Mind Does, and What the Two Do Together), München 1997. C. Koch et al., *Neural Correlates of Consciousness. Progress and Problems*, in: *Nature Review Neuroscience* 17 (307) (2016). – The standard textbook in the field of neuroscience that summarizes some 100 years of neuroscientific research is E. Kandel, et. al., *Principles of Neural Science*, New York 2021.

44 For example, discussions about the connection between consciousness and near-death experiences also take place on this basis; see P. van Lommel, *Endloses Bewusstsein. Neue medizinische Fakten zur Nahtoderfahrung* (Endless Consciousness. New Medical Facts About Near-Death Experiences), Ostfildern ²2023. E. Alexander, K. Newell, *Tore ins unendliche Bewusstsein* (Gates to Infinite Consciousness), München ⁵2017; the same applies to alternative scientific approaches as gathered by the association of the Galileo Commission <https://galileocommission.org/>.

45 The academically rather marginalized consciousness psychology also arrives at the premise that humans have a complementary structure, i.e. they combine two maximally incompatible properties, one material-biological and one spiritual: H. Walach, H. Römer, *Complementarity is a useful concept for consciousness studies. A reminder*, in: *Neuroendocrinology Letters* (21), 2000, pp. 221-232. What the authors fail to consider, despite their innovative approach, is the 'unconscious' and that not only body and mind but also the 'conscious' and the 'unconscious' as the basic principles of the psyche ('mind') also have a complementary relationship. Although they are critical psychologists, they are not aware of Jung's structural model.

46 I cannot pursue this topic in this context here. But I would like to point out that it is worth investigating further.

PART 2

Two Types of Psyche:

Sigmund Freud (1856–1939) and Carl G. Jung (1875–1961)

How does Freud's concept of the psyche differ from Jung's? In short, Freud's 'psychic apparatus'¹ consists of three elements that together form an individual black box and are divided into the conscious, the small part, and the unconscious, the much larger part.² Its contents remain largely opaque, but can be influenced indirectly. Everyone is familiar with the popular scientific image of the psyche as a giant iceberg, with the 5% above the surface symbolising our conscious mind and the 95% below the surface representing the unconscious part of our personality, which can be influenced from outside because we are not aware of it.³

Jung's psyche is an autopoietic⁴, living system⁵ that regulates itself, has traits of a being, is based on empirical observation, is cooperative and communicative, and at the same time transcends the physical realm. To put it more bluntly: Freud's approach is linear and closed. Jung's approach is non-linear, systemic and open.

I have been considering this for a long time about how this approach could be expressed in a similarly catchy visual metaphor like the iceberg, but ultimately I have to give up. This is because it would have to be able to depict such different things as structure, elements and turbulence at the same time, and on top of that it would not be an object. Significantly, Jung himself used the mandala to illustrate the psyche, thus limiting himself to a geometrically defined symbolic representation. For the reasons mentioned above, I draw on the 1979 novel 'The Neverending Story', which Jung was not familiar with. This is because, as already mentioned, it precisely describes the basic principle of the complementarity of the 'conscious' and 'unconscious' in Jung's psyche in a metaphorical way, which the mandala does not express, and because I think I can assume that many people are familiar with the book and its content.⁶

Incidentally, I consider the complementarity of the ‘conscious’ and the ‘unconscious’ as well as the Jung’s insistence on the system of a ‘collective unconscious’ to be by far the most important insights in his entire monumental work. We will come back to this later. But first, let us look at the two models.

The ‘Psychic Apparatus’

Viewed in detail, Freud's model consists of the ‘ego’, the conscious instance⁷, the ‘id’, which contains the drives⁸, and the ‘superego’, the moral demands of socialisation and society, which manifest themselves in the conscience and correspond roughly to a repressed collective consciousness⁹. Only the ‘ego’ has the ability to regulate between the demands of the environment, the moral and social demands of the ‘superego,’ and the instinctual desires of the ‘id’.¹⁰ The ‘ego’ corresponds, in a sense, to the control of inner processes, the ‘id’ (the unconscious) to its dynamic motor, and the ‘superego’ (the social environment) to its fuel. Because the ‘ego’ is conscious (and rational), it can control. The ‘id’ and ‘superego’, on the other hand, are part of the unconscious and therefore inaccessible to conscious control.¹¹

With this structural model, Freud brought a previously unknown clarity to the confusing elements of human behaviour. At the same time, he made it clear that there is an individual view of reality that exists alongside the externalised description of reality by the natural sciences, and that this view is helpful and scientifically applicable in the form of methodological research, namely psychology. This, and his unlocking of dreams for psychoanalysis, is his great achievement. With his ‘discovery’ of the unconscious, he is still considered a pioneer today. Strictly speaking, he took up an idea from German idealist philosophy and, as already mentioned, referred simultaneously to the fundamental findings of Josef Breuer in Vienna and Jean-Martin Charcot in Paris, but to elaborate on this in terms of the history of philosophy and psychology would go too far here. Harald Walach provides a first overview of this.¹²

Freud did not pursue the dilemma inherent in the postulate of a consciously controlling ‘ego’ and the unconscious, i.e. elements of the ‘id’ that are inaccessible

to consciousness and the superego, within his model, but rather explained this as a characteristic mechanism of the psyche itself. As individuals, with our 'psychic apparatus,' we are ultimately at the mercy of a power within us that can only be controlled by external experts. The very 95% of the unconscious that other forces can use, thanks to their psychological expertise, to control us 'unconsciously', i.e. without our knowledge.

This is a message that is as interesting as it is unquestioned and far-reaching. Its logic, which remains unassailable to this day, is likely to be directly related to the concept of the psyche as an 'apparatus', which Freud, according to his own statements, developed in continuation of the physiological, i.e. material orientation of psychophysicists¹³ in analogy to the natural sciences, and here above all to the mechanical physics of the period between 1880 and 1900.¹⁴ Mechanics is governed by the principles of force, mass, energy and gravity. Freud talks about drives, nervous energies and condensation, dynamics and economy. The 'apparatus' undoubtedly has its analogue nowhere else than in the machine, and a machine can and must be controlled from outside, i.e. by an expert for it is not capable of doing so on its own. Jung shows us that a completely different approach is possible here while retaining the correct characteristics.

The Living System Psyche

Between 1907 and 1913, C.G. Jung was a kind of intellectual junior partner to Sigmund Freud.¹⁵ In 1913, the two fell out after his professional views began to diverge from those of Freud.¹⁶ At first glance, Jung describes the structure of the human psyche in a similar way to Freud, but on closer inspection, his approach is fundamentally different. He makes essential structural and functional distinctions in Freud's mechanical black box, which ultimately result in a completely different entity of a new quality in the scientific field of natural and human sciences.

If one for the sake of clarity transfers this entity to the metaphor of a building, the 'consciousness' of the personality resides on the upper floor, while the 'ego' stands at the centre of 'consciousness'¹⁷. The ground floor is the level of the 'personal unconscious'¹⁸; this is where the 'hard complexes' of the 'persona'¹⁹ and its

compensatory 'shadow'²⁰ as well as the 'soft complexes'²¹ are located. In the basement lives the 'collective unconscious'²²; it is neither personal nor individual, but universal and acts autonomously inhabited by 'archetypes'²³. Furthermore, Jung's psyche is a no-object, it has neither a fixed form nor a definable boundary.²⁴ That's roughly the basic structure with its main elements.

With his description of the psyche, Jung does not attempt to establish or maintain a scientific system, nor does he seek to refute Freud. Nor does he argue on the basis of scientific terminology, but rather follows his observations as a practising psychiatrist: 'Terms play no role whatsoever for me, because I make no philosophical assumptions.' As already indicated, this approach characterises his entire work, not just his engagement with Freud. He repeatedly emphasises that he has gained insights into the inner structure of the psyche not through hypotheses and concepts, but through experience and 'observed facts.' For, like all its components, the psyche as a whole is 'the experience of a natural law and can be perceived by consciousness or not.'²⁵ In short: Jung's epistemological starting point is not a system of thought or a physical model constructed by humans but the human *capacity for consciousness itself*.

If we take a closer look at the initially confusing abundance of interacting structures within this entity, we recognise a living system which, like the physical body, is primarily aimed at homeostasis, or balance. Thus, the 'archetypes' of the 'collective unconscious' as the oldest part from below (the base) act directly and via the 'complexes' of the 'personal unconscious' (ground floor) as the younger part. The 'personal unconscious' in turn acts on the 'conscious personality' with its 'ego centre' (upper floor) as the youngest part. And to the extent that 'consciousness' becomes aware of 'unconscious' content from the 'personal unconscious,' it in turn changes this 'personal unconscious'. In terms of systems theory, one would say that 'consciousness' makes new distinctions and thus determines a new reality. In neurobiological terms, this means that the living relationship between the 'conscious' and the 'unconscious' on all three levels ('conscious' – 'personal unconscious' – 'collective unconscious'), which manifests itself in homeostasis, leads to morphogenesis, ontogenesis and phylogenesis: the change in the state of the units involved in the form of the rapid formation of new neural connections, which in turn

is the prerequisite for individual development as well as for the development of the entire species.²⁶ It's the process we call creativity.

If one were to transfer Jung's description to the material level of neurophysiology, it would as well show extensive similarities with later scientific findings on the developmental structure and functioning of the human brain. Neurophysiology formulates this as the interaction of the limbic system (the oldest part equals 'collective unconscious'), the midbrain (the younger part equals 'individual unconscious') and the prefrontal cortex (equals the youngest part or 'consciousness' with the 'ego centre').²⁷ Neurophysiology also recognizes the unique bridging function of the pineal gland. This analogy alone, one would think, would be reason enough for a broad comparative neuroscientific evaluation of Jung's model²⁸, especially since cognitive science is seeking an answer to the question of how consciousness arises in the first place and what role the brain, i.e. matter, plays in this process.²⁹ We have already noted that his scientific concept has not been discussed anywhere to date.

Intermediate remark

When I describe the elements and the dynamics of the psyche according to Jung in the following, I do so on the basis of my knowledge of his model and my reading of his writings, as well as my practical experience and observation. I would like to emphasise that I do not work according to Jung's method, but use a bundle of therapeutic and systemic methods of humanistic psychology³⁰, whose working methods all are in line with some of Jung's principles. What is remarkable, however, is that the developers of these heuristic methods, usually without having reflected on it, and often without even knowing Jung sufficiently, ultimately confirm Jung's structural model in the specific techniques they have conceptualised.

In other words, there is no well-founded theoretical reflection or comparative examination of Jung's model from the side of Humanistic psychology either.³¹

I found the systemic therapy methods I learned for several years convincing for one reason above all: as humanistic methods, they do not pathologise, in contrast to the applications of classical psychology and psychotherapy.

Despite their therapeutic advantages and successes, I had the vague feeling that each of these methods was missing something crucial. Since none of my teachers shared my concerns or could answer my odd questions, I set out on an epistemological search using my scientific tools, taking a closer look at the heuristics of humanistic and academic approaches to psychology and the relevant literature. In doing so, I came to some astonishing discoveries and also found the answers to my questions and concerns mainly in Jung. It is the deceptive trivialisation of evil, which is as much a part of us and our psyche as the shadow is to light, that these methods, developed mainly after the Second World War, methodologically disregard. The same goes for the 'collective unconscious', the phylogenetic part of our psyche. I will return to this point, as it is not only of crucial importance for the epistemology of psychology in general, but also for understanding the current situation and dealing with it in particular.

Facticity without Meaning:

Jung's Answer to the Legacy of the Enlightenment

In the Western worldview, the cosmos and history are governed by chance and causal laws, and its goal is to control matter. The legacy of the Enlightenment has thus ultimately left us with a facticity without meaning or significance. As we have seen, Freud's 'psychic apparatus,' although it deals for the first time with the unmeasurable aspects of human behaviour, also reflects at its core this materialistic worldview in the terms of a machine. Jung recognised the challenge that this legacy presented him with, but never sought to engage with it theoretically, philosophically or morally. Nevertheless, at a deep level the relationship between mind and matter is a central theme in his work and occupied him throughout his life. As just said, the meaning of human life was for him, from the outset, firmly bound at a deeper level to our consciousness, through which we are able to hold up a mirror to the world by becoming aware of things and meanings that would otherwise pass through the ages

without being seen, recognised or thought through. In that sense human beings exist in a comprehensive context of meaning from the very beginning.³²

The Self

The decisive step in applying this understanding to psychology was that Jung abandoned from the outset the idea of the psyche as a three-part, mechanically organised entity in the Freudian sense.³³ Jung's image of the psyche, as already indicated, describes many material and immaterial parts and centres that conflict and cooperate around an integrative point in the process of becoming. He calls this point the 'self'³⁴ and the corresponding process 'individuation'.³⁵ It serves the creator (God, the Cosmic Intelligence, Allah, Brahman or whatever you call it) to recognise himself through the individual. 'The eye with which I see God is the same eye with which God sees me', as Meister Eckhart would say.³⁶

In the somewhat cooler terms of systems theory, it can be expressed as follows: The immaterial structure of the psyche, which is reflected on the material level in neural networks and which forms its own boundary on the material level in the form of our body, is not based on any unity or defined boundary on the immaterial level.³⁷ As such, it is also an autopoietic system in which the observer of the system is himself part of the system.

But if the psyche is not an objective unity, can be man one?³⁸ We will also return to this question.

The I-Consciousness

The 'I' forms the centre of the field of consciousness, and as we become aware of it, we experience it as the centre of our personality. Consciousness is a 'field'³⁹, and the 'I' (ego) that we experience as continuous is the centre of this field.⁴⁰ The 'I' is therefore not the rational control that monopolistically decides between right and wrong or good and evil, as Freud postulates. At the same time, it is much more than this rational-functional instance. It is a kind of mirror, a reflective surface in which

the psyche can see itself and become aware of its contents – sensations, thoughts, imagination, will, desires and actions. For the extent to which a psychological content is reflected by the ‘ego’ determines whether it is integrated into the realm of consciousness or only vaguely and marginally absorbed, or whether it remains semi-conscious or unconscious.⁴¹ Thus, the intensity of the light of the ‘I’ or, figuratively speaking, the clarity of this inner mirror, determines what belongs to our field of consciousness and what place it occupies there.

Consciousness is also the ultimate factor of life and a component of the living body. However, it is not identical with the whole psyche, but only a part of it. Or, as Jung says, ‘the ego [is] the subject of my consciousness, but the self is the subject of my entire [...] psyche [...]’. In this respect, the ‘self’ [...] is a quantity that the ‘ego’ comprehends within itself.’⁴² Consciousness also exists before the ‘ego’ and is a prerequisite for the ‘ego’. We recognise this developmental character of the ‘I’, especially as mothers and fathers, when we look into the eyes of a very small child who has not yet learned to speak, cannot yet say ‘I’ and therefore cannot yet distinguish between subject and object, ‘I’ and ‘you’. What we see there, love and find so magically attractive is consciousness in its original form, the pure mirror without the ‘I’.

The Complexes

The Soft Ones

Jung summarises the entity that presents the ‘I’ with its psychological content – our feelings, thoughts, fantasies, our wants, rejections, desires, fears, hopes and judgements – under the term ‘complexes’.⁴³ To be more precise, he distinguishes between soft and hard complexes.

The soft ‘complexes’ are emotionally charged, energetic units of the ‘personal unconscious’ with individual contents that were caused by a psychological injury or trauma and are frozen in time. Through this process of freezing and separation, the psyche is able to stabilise itself at that moment.⁴⁴ It is not without reason that they often reveal themselves in communication with the psyche as what they are by age,

namely children who need the protection that they did not have in the situation in question. And like all children, they can be tyrants.

Each of us has a greater or lesser number of such soft 'complexes' and each of us needs them for our development into wholeness, the process of 'individuation'. In this respect, they are anything but pathological. However, they lead a life of their own, are almost never aware of the existence of the 'self' and exist largely unrecognised by the 'ego consciousness'. They rarely know the age of the personality in which they live, but often rule without restriction and act autonomously in this respect.⁴⁵ Their individual actions and behaviour, as well as their cooperation and conflicts, are never motivated by malice. As mostly childlike, encapsulated parts of the psyche, their respective perspectives are nevertheless extremely limited. Even if their effects are rightly described here with terms such as trauma, injury and inner wars, the soft 'complexes' are, by their very nature, units with astonishing, almost instantaneous potential for change, learning or awareness as soon as they are seen, i.e. made conscious, acknowledged and treated in accordance with their respective age-appropriate need for protection. This, in turn, is taken over by the 'self' as soon as it has established contact with it in accordance with the 'ego consciousness'. This is not just a nice theory, but actually works in practice.

Conversely, the fact that many public figures in the West, among others, are generally unaware of their 'complexes,' their very own tribe of potential little tyrants, can be seen in the fact that these outwardly mature individuals display behaviour that corresponds not to the moral maturity of their age, but rather to that of children.⁴⁶ This always means that they are identified with one 'complex' or another and thus merged with it. This also means that they are unable to distinguish their 'I' from the complex that is acting at any given moment, and even if they succeed in doing so in moments of clarity, they cannot recognise any 'consciousness' beyond their 'I', let alone a 'self'. 'I', 'field of consciousness' and 'complex' are, in a sense, stuck together. The 'self', however, remains completely unrecognised.

This is roughly how the average contemporary consciousness of Person X could be described in Jungian terms. There is always another child at the wheel of their fancy car, and while the children in the front fight over the steering wheel and the car skids around corners at 120 km/h, their 'I' sits in the back seat and has no idea what is

happening. In short: we live in a child's world. I am referring to everyday situations, not the so-called 'multiple personality disorder' of the old clinical psychology. I will still come back to that later.

The Hard Ones

With 'complexes,' we moved from the upper floor of the 'conscious' to the ground floor of the 'unconscious.' Or, to be more precise, from the upper floor of the '*personal* conscious' to the ground floor of the '*personal* unconscious'. It's also the home of the 'persona' and the 'shadow', the hard 'complexes'. If a staircase led through the entire 'personal unconscious', the the 'persona' would be at the top and the 'shadow' at the bottom of this staircase. The 'persona' essentially looks upwards towards the 'conscious' of the psyche and the 'ego', while the 'shadow' turns downwards towards the 'personal' as well as to the 'collective unconscious'.

The 'persona' is very close to the 'ego'; it prefers, so to speak, the upper end of the 'personal unconscious' in close proximity to 'consciousness'. It arises when we begin to adapt to our social environment, i.e. inevitably, and like all other 'complexes', it does not initially constitute a functional complex with anything genuinely pathological attached to it, but rather the way in which we act in our respective social roles as daughter, mother, wife, doctor or son, father and husband. It was not without reason that Jung chose the Greek word 'mask' for this particular 'complex'. He refers to the mask worn by actors in Greek theatre with the intention of portraying an idealised character type for the audience within a thematically defined performance.⁴⁷

The 'persona' only leads to a systemic imbalance when people begin to act exclusively out of social conformity. In this case, it protects us above all from shame. In other words, when the 'consciousness', or rather its centre, the 'I', can no longer distinguish itself from adaptation and cannot differentiate itself from the pressure to conform, or, to put it more structured, when there is not enough consciousness in the system to maintain the existing difference between the 'I' and the 'persona' in front of the mirror, thereby making the difference clear and bringing it into consciousness.

The 'shadow' is probably the most interesting 'complex' of the psyche because, like a dark treasurer, if you will, it holds the decisive keys not only to the process of mental hygiene and healing, but also to 'individuation'.⁴⁸ Jung compared it to Freud's concept of the 'id'.⁴⁹ The 'shadow' is not very popular with the 'ego' and the 'persona,' so they usually ensure that it is kept at a maximum safe distance, i.e. as deep as possible in the 'personal unconscious,' which brings it considerably close to the border of the 'collective unconscious', the deepest layer of the psyche. They deliberately 'repress' it, to use Freud's term, because it stores all personal and collective dispositions that cannot be lived out due to their incompatibility with the chosen way of life, such as inferior character traits and all conceivable types of tendencies that are incompatible with the prevailing way of life.

Jung therefore counts it as a 'complex' of the 'personal unconscious' and in the same time as an 'archetype' of the 'adversary', the opponent, to the 'collective unconscious'.⁵⁰ He also liked to place it at the beginning of personal analysis for the simple reason that ignoring the 'shadow' or, in extreme cases, the identifying of the 'ego' with the adversary can lead to dangerous dissociations in which parts of the psyche lose their connection with other parts. Conversely, however, if one does not regard him as morally reprehensible and untouchable from the outset, the 'shadow' reveals that it is precisely he, as a supposedly guilty entity, who possesses 'normal instincts, appropriate reactions, realistic perceptions [and] creative impulses'.⁵¹

In other words, the 'shadow' is a complementary energy pattern with dark historical depth, and the keys it holds open the doors to the hidden enfilades of our 'consciousness' due to its immediate proximity to the 'collective unconscious'. They homeostatise. To deny it, even to trivialise it, means the 'deceptive trivialisation of evil'.⁵² I raised this point in connection with the humanistic methods I learned, and we will still examine it in more detail later on.

Atréju, to return once again to the parabel of 'The Neverending Story', encounters Gmork, the werewolf, who is none other than his 'shadow'. And from this encounter, which is painful in many ways, he gains a wealth of invaluable knowledge, i.e., 'realistic perceptions and creative impulses', that is awareness that will guide his further actions in a lucky way. If you wish, you can reread the scene from Part I describing Atréjus' ('I-consciousness') encounter with Gmork here. Because what

could be more important in our lives than realistic perception, and what more beneficial than creative impulses?

However, facing the 'shadow' describes the second step before the first. The first step is to acknowledge it. Both together describe what is probably the most urgent task of our time. It's particular tragedy lies in the fact that the inhabitants of the child's world mentioned in the previous chapter on the soft 'complexes' do not have the necessary moral maturity for either the first or the second step. Children cannot be held responsible for their actions or their inaction. That means that no one can demand responsibility from them that they do not have. So, they push the 'shadow' away, not at least because the moral maturity of a child would not be up to it anyway.

The reader may wonder what the solution would be. Also in this situation only the outwardly mature child as an individual himself can recognise through 'becoming conscious' that he is cut off from the essence of his human existence and its potential dynamics.⁵³ But as a rule, this requires a deep existential crisis that can only be experienced as an individual alone. Therefore even the first step needs a lot of suffering.

'Collective Unconscious' and 'Archetypes'

As the elements discussed so far show, Jung's model of the psyche is a multi-part entity, a spectrum with a historical life cycle in a constant process of becoming, both individual and universal, material and immaterial. With the 'collective unconscious,' we move from the ground floor of the 'personal unconscious' to the basement. In 'The Neverending Story,' we now travel from the human world to Fantasia.

In Jung's model, talking about a 'collective unconscious' marks the most far-reaching difference from Freud. The late Freud did admit the existence of archaic elements in the psyche and also that the 'unconscious' is the dynamic motor of the psyche, but without drawing any further conclusions for his structural model (ego, id, superego).⁵⁴ Jung, on the other hand, laid a completely new foundation for

psychology with his multi-part psyche based on the anthropological concept of the 'collective unconscious'. Why und how?

The 'collective unconscious' as the deepest layer of the entity named psyche acts independently and autonomously via the basic structures of so-called 'archetypes'.⁵⁵ For Jung, the empiricist of the soul, 'archetypes' are 'the precipitation of all human experience [...], back to its darkest beginnings, [...] living reaction and readiness systems that determine individual life in an invisible and therefore all the more effective way'.⁵⁶ In short: 'archetypes' are anthropologically built patterns. On a physiological level, he refers to both the 'collective unconscious' and the 'archetypes' as, among other things, the brain stem and the limbic system. From a biological point of view, one could also speak of the 'collective unconscious' and the 'archetypes' together as of the 'phylogenetic unconscious' of the human species, in contrast to the 'ontogenetic unconscious' of the individual that is the 'personal unconscious' in Jung's terms.

For what instincts are on the physical side with their substantial forms of hormones, Jung identifies in the 'archetypes' as the immaterial on the spiritual side. Instincts and 'archetypes' are thus two ends of the dynamic of matter and spirit. This dynamic is inherent in nature, yet it is also transcendent and autonomous. And autonomous means that the 'collective unconscious' and the 'archetypes' communicate with the individual elements of the psyche, such as 'ego consciousness,' 'persona,' 'shadow' and all the soft 'complexes' of the 'individual conscious and unconscious', but above all they act independently of them. Instinct and 'archetype' are just as closely linked as body and mind are inseparably connected.⁵⁷ The 'collective unconscious' is thus structured by the evolution of the human species.

Just as Jung recognises the 'ego' as the centre of the field he calls 'individual consciousness' and identifies the emotionally charged, historically developed energy patterns of the 'individual unconscious', the 'complexes', he identifies in the 'archetypes' those energetic units that, from the field of the 'collective unconscious', influence the individual on a historical, supra-individual basis of human life, as it were from below.

As a spiritual, immaterial and autonomous element, the ‘collective unconscious’, like the ‘individual unconscious’, also has its own language, through which it communicates with itself and with the ‘individual conscious’, the field and its centre, i.e. the ‘I’. This is an important point. This language is physical and pictorial in nature.⁵⁸ More precisely, it consists of immediate reactions of the organism, images, symbols, myths and dreams. This observation is meanwhile consistent with current social and neuropsychology. They also recognise the existence of inner images, which they describe as ‘dispositional representations’ and ‘patterns guiding action’⁵⁹, as well as the importance of pre-linguistic communication for human social behaviour and, beyond that, the direct physical effects of inner representations, while they all, without exception, refer to the unconscious (id) of Freud's model with its unspecific ‘drives’ or ‘urges’.⁶⁰

The ‘archetypes’ were a visionary concept in their time. Put simply, as collective aspects of identity, morality, transformation and gender (‘anima’ and ‘animus’), they are the spiritual, non-material bridge between universal existence and individual experience. For Jung, they are the primary source of psychic energy and form, the ultimate origin of psychic symbolism, which they charge with energy so that it can have a structuring effect and ultimately lead to the creation of civilisation and culture.

Christianity, Hinduism, Islam and every other religious systems for example represent the expression of universal archetypal structures in this sense, in that they refer consciousness to a deeper reality beyond the material world in contextually different but symbolically related ways.⁶¹

Let us summarise: What Jung, without the knowledge of today's neurophysiological and neuropsychological insights into the historically evolved structure of the brain, postulated for the ‘collective unconscious’ and the ‘archetypes,’ is the existence of basic psychophysical structures in the brain and psyche that are responsible for the experiences and behaviors of each of us because we inherit them and cannot escape them.⁶² Freud, on the other hand, regarded these as merely archaic remnants, i.e., as appendages that were in a sense outdated but not yet overcome by the individual, manifesting themselves in biological instincts and ‘drives’. Due to his structural model he described them as largely individual and treated them as such.⁶³

In contrast, Jung's 'collective unconscious' is an entity that represents a general psychological foundation of a transpersonal nature, identical in all human beings and present in everyone. It is the archetypal endowment of all human beings, since time immemorial, now and, in fact, forever.⁶⁴ It bears an inherited, generally human signature, the experience of more than two million years of human life and consciousness.⁶⁵ And it acts autonomously within the psychic system, but always with the goal of maintaining the system's homeostasis. Because it is at this point, and only at this point, that the process of becoming conscious and finally the 'individuation' can take place. Only there can we develop, first as individuals and then as a community.

Unlike Sigmund Freud's mechanically operating black box and the materialistic axioms of contemporary neuroscience, Jung's psyche thus points to something beyond itself that constitutes the decisive point of reference and the guiding force of its dynamics. And it even has its own regulatory mechanism to support this process: the 'collective unconscious'.

Both elements – the 'collective unconscious' and the 'archetypes' – were, incidentally, one of the decisive reasons why academic psychology officially excluded Jung from scientific discussion.⁶⁶ They did not fit into the linear and positivistic framework of neurology, which assumes that the physical brain creates consciousness from matter and that our existence encompasses exactly the period between birth and death and nothing else, while the details of our individual cognition within this span primarily require the high-quality neural computer of the neocortex. For this reason, they had no place in psychology, but at best in philosophy and theology, which, as we have already seen, have taken no more notice of them than psychology, apart from the initial approaches of Jung's Swiss ETH colleagues, which came to a swift end in the 1970s.

Pauli and Jung: Complementary and Compensatory

From an epistemological point of view, and including the latest neurophysiological and neuropsychological findings, including prospective studies on near-death experiences⁶⁷ (which contradict the assumption that consciousness is bound to the

matter of the brain), what I already hinted at in the context of my observations on the history of science at the beginning is confirmed here: by classifying Jung as unscientific for dogmatic reasons, academic psychology has narrowed the debate and, even more regrettably, has not even reviewed its axiom since then. As if that were not enough, the ‘collective unconscious’, which in their view is the most unscientific part, is perhaps the most important building block of all. In terms of function, it is not least the ‘collective unconscious’ is an element of the same intelligent dynamic of paradox that quantum physicists were able to observe at the subatomic level in Jung's time and which, while the concept of reality in physics underwent a fundamental transformation, became a principle of knowledge in quantum physics due to its profound significance for physics.

From a psychological point of view, the paradoxical dynamic of the ‘conscious’ and ‘unconscious’ can be described as follows: If the ‘consciousness’ with its ‘ego centre’ is thrown into a state of persistent imbalance by conflicting impulses, inhibitions and emotions due to the ‘complexes,’ then, since the psyche seeks homeostasis, a regulating counteracting or compensating effect immediately prepares itself in the ‘individual’ and/or ‘collective unconscious’.

However, if the ‘unconscious’ compensatory effect is suppressed or negated by the ‘ego consciousness’ and is ultimately split off (the ‘individual consciousness’ in union with the ‘persona’ and/or persistent or stubborn soft ‘complexes’ does not want to become aware of the individual ‘shadow’), it loses this immediate regulating influence. But it does not give up. This is where a crucial aspect of the paradoxical nature of the ‘collective unconscious’ comes into play.⁶⁸ It changes its strategy, accelerates and intensifies, and begins to work in the direction of the suppressing process. It becomes a ‘monster’.⁶⁹ The purpose of this paradoxical influence of the ‘unconscious’ is still to restore the balance of the system, because if the ‘ego consciousness’ blocks this influence, the ‘unconscious’ resorts to increasingly vehement means, namely by driving the system to the brink of its survival, leading it to a tipping point. According to Jung, when this process occurs on a societal level, it can always be observed at the same time on an individual level. ‘Society and the state derive their qualities from the mental state of the individual, because they consist of individuals and the way in which they are organised’.⁷⁰ This means that he

locates the responsibility for the forward-looking power of the psyche, as well as the destructive moment of its dysfunctionality, not in society, but in the individual, for the simple reason that this is the only place where they can be effective. Without individuals, there is no society.⁷¹ According to Jung, what we are currently experiencing, in contrast to the turning points of the 20th century, is nothing less than such a turning point on a global scale, with its centre in Western culture.

The ease with which the direct counteraction of the 'unconscious' is eliminated and turns into a paradox is directly related to the degree of dissociability of 'consciousness', either because the individual adaptation ('I') has learned to take a back seat to the social ('persona') in terms of developmental history, or simply because there is too little of it, the 'consciousness,' because it is paralysed by fear, scattered by distractions, or chronically reduced or exhausted. Applied to the topic of Mind Control, this means that any external manipulation begins here, in the 'consciousness' of the individual, on the fertile ground of an individual who has been 'alienated from the natural laws of human existence' for a long time, not in their 'unconscious' as Freud and the neurosciences suppose.⁷² That is good news.

In the end, the paradoxical twist of the 'collective unconscious' always works against separation, because separation sabotages the homeostasis of the entire system and thus the process of 'individuation' or becoming conscious (in which God and I are 'the same eye'). What may seem paradoxical at first glance is, on closer inspection, due to the intelligent dynamics of the 'conscious' and the 'unconscious.' They are capable of compensatory action because they are based on something that Niels Bohr described in 1927 as complementarity.⁷³

In quantum mechanics, an approach or basic structure is complementary if it contains two incompatible observations or properties that relate to one and the same problem or constitute one and the same state of affairs, whereby the measurement of one changes the nature of the other at the same moment.⁷⁴ In physics, light, which can be measured as a wave and simultaneously as a particle, served as an example. At the same time, both views or properties are necessary to describe the problem or state of affairs, i.e. light, to be fully described. For this reason, Bohr introduced the term in 1927 as a principle of quantum physics. His student Wolfgang Pauli recognised in 1952 that the quantum physical principle also applies to the human

psyche: ‘Conscious’ and ‘unconscious’ behave complementarily to each other: ‘The reaction of consciousness on the images of the unconscious, which cannot be separated from the reverse effect of the images on consciousness in the sense of ‘complementarity’, seems to me to be the very essence of the [...] process of the development of human insight’.⁷⁵ Pauli also describes how this realisation comes about: The measurement (becoming conscious) of one (the conscious) changes the nature of the other (the unconscious) and vice versa. In other words, what describes the incompatible pair of wave and particle on the physical level, namely light, expresses—in a functionally analogous way—the pair ‘conscious’ and ‘unconscious,’ describing the psyche. In ‘The Neverending Story,’ we find this in the two antinomic building blocks of the human world and Fantasia. The fact that measuring one changes the nature of the other has the potential to give us, in the midst of the ongoing drama at this point, one thing above all else: a initial glimpse of potential *solutions* that go beyond the *facts* mentioned at the beginning. It means that when the ‘conscious’ sets out to truly recognise the ‘unconscious’ as ‘unconscious’ (and perhaps ultimately to understand its dynamics, which is not even necessary), both must change irrevocably. Let's keep that in mind. The *opponent* we face, the phenomenon we cannot grasp, thus takes shape.

In view of the significance of the dynamics of the ‘conscious-unconscious’ concept for Jung's structural model, I would also like to indicate a conceptual point that needs to be clarified at this stage. Jung himself used the term compensation alongside the term complementarity in the same sense. As far as I can reconstruct, the concept of complementarity only entered the discussion about the ‘collective unconscious’ in close communication with Wolfgang Pauli.⁷⁶ However, due to their specific implications, the terms complementary and compensatory are not interchangeable, but mean the following: in order to have a compensatory effect, a complementary basic structure is required, at least in a psychological context of the mind-body continuum.⁷⁷

The prerequisite for the ability to develop individual psychological resilience or mental strength (i.e. complementary connection between ‘consciousness’ and ‘unconscious’) could be expressed using the following very simplified formula based on the ‘light intensity’ of individual ‘consciousness’:

$$\text{IPR} = \frac{\text{C}}{(2 \times \text{HC} + \text{SC}) \times \text{D}}$$

IPR	Individual Psychological Resilience
C	Consciousness ('light intensity')
HC	Hard Complexes
SC	Soft Complexes
D	Distraction/Dissociation

References

1 **Freud** (1940) ²2024, p. 949, 993, on the **psyche**: "We assume that the life of the soul is the function of an apparatus to which we attribute spatial extension and composition from several parts, which we therefore imagine to be similar to a telescope, a microscope, etc. [...] Our assumption of a spatially extended, purposefully composed psychic apparatus developed by the needs of life, which only gives rise to the phenomenon of consciousness at a certain place under certain conditions, has enabled us to establish psychology on a similar basis to any other natural science, e.g. physics."

2 Freud (1923) ²2024, pp. 829-872. Ibid., (1940) ²2024, pp. 943-1002.

3 The metaphor of the psyche as an iceberg, which psychologists in particular like to use for explaining, does not originate from psychology, but from communication theory. See D. Gohrbandt, The Simple Style. In: D. Gohrbandt, Ernest Hemingway – The Short and Happy Life of Francis Macomber and Other Stories. Model Interpretations, Stuttgart 1985, pp. 12f. The relationship between the conscious and the unconscious varies between 5% and 95% and 20% and 80%, depending on the context and use by the respective discipline.

4 The term describes the fundamental mechanism of living beings, initially in biology, later becoming an axiom of systems theory; H. R. Maturana, F. Varela, Der Baum der Erkenntnis. Die biologischen Wurzeln menschlicher Erkenntnis (The Tree of Knowledge: The Biological Roots of Human Understanding) (1984). Frankfurt a. M. ¹⁰2024, pp. 14, 122.

5 **Jung** (1921) ²2013, p. 84, on the **psyche**: "By psyche I mean the totality of all mental processes, both conscious and unconscious. By soul, on the other hand, I mean a specific, distinct functional complex that can best be characterised as a 'personality'. In order to describe what I mean by this in more detail, I must draw on a few more distant points of view. It is particularly the phenomena [...] that have

suggested to us the possibility of a plurality of personalities in one and the same individual.“

6 “The Neverending Story“ was published as a so-called ‘fairy tale novel‘ into over 40 languages, which probably means: as a ‘fairy tale’ for children and as a ‘novel‘ for adults. Just three years after its first edition in 1979, over 1 million copies had already been sold. The total print run today is around 40 million copies worldwide; “there is no end in sight“, according to the official information provided in 2023 on the website operated by AVA international GmbH Autoren- und Verlagsagentur. The reach speaks for itself. In other words: the work strikes a chord worldwide. See <https://michaelende.de/die-unendliche-geschichte#top>.

7 **Freud** (1940) ²2024, p. 995f., on the ‘**I**’: "Its psychological achievement consists in raising the processes in the id to a higher dynamic level (for example, transforming free energy into bound energy, as corresponds to the preconscious state); its constructive achievement is that it inserts thought activity between the drive demand and the act of satisfaction [...]. In this way, the ego makes the decision [...]. The ego protects itself [...] by establishing the *reality test* [...]. The ego thus fights on two fronts: it must defend its existence against an external world that threatens destruction and against an overly demanding internal world."

8 **Freud** (1940) ²2024, p. 995, on the ‘**It**’: "Cut off from the outside world, the id has its own world of perception. It senses with extraordinary acuity certain changes within itself, especially fluctuations in the tension of its drives, which become conscious as sensations of pleasure and displeasure. [...] It is clear that self-perceptions – general feelings and sensations of pleasure and displeasure – dominate the processes in the id with despotic force. The id obeys the relentless pleasure principle."

9 **Freud** (1940) ²2024, p. 1001, on the ‘**superego**’: "This new psychic entity continues the functions that those persons had exercised in the external world; it observes the ego, gives it orders, judges it and threatens it with punishment, just like the parents whose place it has taken. We call this entity the *superego*, and in its judicial functions we perceive it as our *conscience*. It remains remarkable that the superego often displays a severity that the real parents did not model. It also holds the ego accountable not only for its actions, but also for its thoughts and unfulfilled intentions, which seem to be known to it [...]"

10 Freud (1940) ²2024, p. 950: "As a result of the pre-formed relationship between sensory perception and muscle action, the ego has control over voluntary movements. It has the task of self-assertion, which it fulfils by learning about external stimuli, storing experiences about them (in memory), avoiding excessive stimuli (by fleeing), responding to moderate stimuli (by adapting) and finally learning to change the external world in a purposeful manner to its advantage (activity); internally, it acts against the id by gaining control over the instinctual demands [...] or suppressing their arousal altogether."

11 Freud summarised this model in “its most concise form and most decisive version, almost dogmatically“ shortly before his death in 1939; cf. *ibid.*, (1940) ²2024, pp. 943-1002, here p. 943.

12 Walach ⁴2020, p. 190: "An immediate development of significance for psychology that arose from idealistic philosophy was the revival of the concept of the unconscious. Leibniz had coined this term. In the conception of idealistic philosophies, the soul became a sleeping, preconscious mind. Schelling in particular fed this movement [...]. Herder had already seen nature as the creative principle par excellence. Now, in Schelling's philosophy, it was identified with the preconscious state of the mind. And from there it was only a small step to the idea, which was then formulated and disseminated by Carus, that the unconscious, as the natural source of nourishment of the conscious mind contains everything that is naturally dark and creatively striving. From here, idealistic philosophy led directly to the psychoanalytic theory of the unconscious."

13 Hermann von Helmholtz (1821–1894) and Gustav T. Fechner (1801–1877). See Walach ⁴2020, pp. 195–198.

14 Freud (1940) ²2024, p. 960: "This cannot be done without the [...] creation of new concepts, but these should not be despised as evidence of our embarrassment, but rather valued as enrichments to science, entitled to the same approximate value as the corresponding intellectual auxiliary constructs in other natural sciences [...]. It is therefore entirely in line with our expectations that the basic concepts of the new science [i.e. psychology], their principles (drive, nervous energy, etc.) remain as vague for a long time as those of the older sciences (force, mass, attraction)."

15 C.G. Jung was born on 26 July 1875 in Kesswil on the Swiss side of Lake Constance as son of a pastor. See C.G. Jung, *Erinnerungen, Träume, Gedanken. Aufgezeichnet und herausgegeben von A. Jaffé* (Memories, Dreams, Reflections. Recorded and published by A. Jaffé), Düsseldorf/Zurich ¹⁴2005. A. Stevens, C.G. Jung. *Eine sehr kurze Einführung* (C. G. Jung. A Very Short Introduction), Bern 2015. - Sigmund Freud (Sigismund Schlomo Freud) came from a Jewish Hasidic merchant family, was born on 6 May 1856 in Freiberg (Příbor) in Moravia and grew up in Vienna. See, among others, E. Jones, *Sigmund Freud. Leben und Werk* (Sigmund Freud. Life and Work), 3 vols., London 1954-1957.

16 A brief summary of the debate with Freud can be found in: C.G. Jung, *Sigmund Freud als kulturhistorische Erscheinung* (Sigmund Freud as a Cultural-Historical Phenomenon), in: *Ibid.*, *Wirklichkeit der Seele. Die Psychologie des menschlichen Geistes* (Reality of the Soul. The Psychology of the Human Mind), Ostfildern 2021, pp. 73-82, as well as in Jung's autobiography; cf. Jung (¹⁴2005), pp. 151-173. The historical course of the professional relationship between Jung and Freud can be traced in detail in the fourth volume of the collected works on the basis of the contributions compiled there; cf. C.G. Jung, *Freud und die Psychoanalyse* (Freud and Psychoanalysis), GW 4, ed. by F. Riklin et al., Ostfildern ³2011.

17 For the sake of clarity, I will introduce the **individual elements** of Jung's structural model here with a brief definition and explain them in more detail in the following chapter in their respective context. The reader can therefore either read the following comments now together with the maintext or skip them and refer back to them later. – Jung (1921) ²2013, p. 43, on the 'ego': 'By 'ego' I mean a complex of ideas that constitutes the centre of my field of consciousness and seems to me to be of high continuity and identity with itself. I therefore also refer to it as the *ego*

complex. The ego complex is a content of consciousness, like a condition of *consciousness* [...], because I am conscious of a psychological element insofar as it relates to the ego complex. However, insofar as the ego is only the centre of my field of consciousness, it is not identical with the whole of my psyche, but only one complex among other complexes. I therefore distinguish between *ego and self*, insofar as the ego is only the subject of my consciousness, but the self is the subject of my entire psyche, including the unconscious. In this sense, the self would be an (ideal) quantity that the ego comprehends within itself.⁶

18 **Jung** (1921) ²2013, p. 114, on ‘the **personal unconscious**’: ‘We can distinguish a *personal* unconscious, which encompasses all acquisitions of personal existence, i.e. forgotten, repressed, subliminally perceived, thought and felt.’

19 **Jung** (1921) ²2013, p. 86, on the ‘**persona**’: ‘The persona is therefore a functional complex that has come into being for reasons of adaptation or necessary convenience, but is not identical with individuality [...]. I call this mask, namely the ad hoc attitude, the *persona*. This term was used to describe the mask worn by actors in ancient times“. See Jung (²2013), p. 86.

20 ‘**Shadow**’: The shadow encompasses ‘rejected, unacceptable aspects of the personality that are suppressed and form a compensatory structure that compensates for the ideals of the ego and the persona’. See M. Stein, C.G. Jung's Landkarte der Seele (Map of the Soul), Ostfildern ¹¹2022, p. 259.

21 ‘**Complexes**’: A complex is “an emotionally coloured, autonomous content of the personal unconscious, usually caused by a psychological injury or trauma“. Cf. Stein (¹¹2022), p. 258.

22 **Jung** (1921) ²2013, p. 114, on the ‘**collective unconscious**’: “In addition to these personal unconscious contents, however, there are other contents that do not originate from personal acquisitions, but from the inherited possibility of psychological functioning itself, namely from the inherited brain structure. These are the mythological connections, the motifs and images that can arise anew at any time and anywhere without historical tradition or migration. I refer to this content as the *collective unconscious*“.

23 ‘**Archetypes**’: “Innate potential of patterns of imagination, thought or behaviour that can be found in people of all times and everywhere in the world“. Cf. M. Stein ¹¹2022, p. 258. Jung describes the archetype as an inner ‘image’: “This image is based [...] on unconscious fantasy activity, as the product of which it appears more or less abruptly to consciousness, somewhat in the manner of a vision or hallucination, but without possessing the pathological character of such [...]“; cf. Jung (2013), p. 18.

24 C.G. Jung, theoretische Überlegungen zum Wesen des Psychischen (Considerations on the Nature of the Psychic) (1946), in: Ibid., GW 8, ed. V. M. Niehus et al., Ostfildern ⁷2023, pp. 183–261. Ibid., Seele und Tod (Soul and Death) (1934), in: ibid., pp. 454f.

25 C. G. Jung, letter to Jolande Jacobi (1956), in: C.G. Jung, Briefe in drei Bänden (Letters in Three Volumes), Vol. 3, ed. by A. Jaffé, G. Adler, Ostfildern 2012, p. 20.

26 H. R. Maturana, Biologie der Sprache: Die Epistemologie der Realität (Biology of Language: The Epistemology of Reality), in: Ibid., Biologie der Realität (Biology of Reality), Frankfurt a. M., ⁵2021, pp. 142f.

27 P.D. MacLean, The Triune Brain in Evolution: Role in Paleocerebral Functions, New York 1990.

28 Still an exception: D. Tresan, Jungian metapsychology and neurobiological theory: auspicious correspondences, in: IAAP Congress Proceedings, Einsiedeln 1995. A. Stevens, Vom Traum und von den Träumen. Deutung, Forschung, Analyse (On Dreams and Dreaming. Interpretation, Research, Analysis), München 1995.

29 H. Maturana, F. Varela, Der Baum der Erkenntnis. Die biologischen Wurzeln menschlicher Erkenntnis (The Tree of Knowledge. The Biological Roots of Human Knowledge) (1984), Frankfurt a.M. ¹⁰2024. G. Bateson, Geist und Natur: Eine notwendige Einheit (Mind and Nature: A Necessary Unity), Frankfurt a.M. 1987. H.-U. Hoche, Anthropological Complementarism. Linguistic, Logical and Phenomenological Studies in Support of a Third Way Beyond Dualism and Monism, Paderborn 2008. A. Noë, Out of Our Heads: Why you are not your Brain, and other Lessons from the Biology of Consciousness, New York 2009. G. Roth, Das Gehirn und seine Wirklichkeit. Kognitive Neurobiologie und ihre philosophischen Konsequenzen (The Brain and its Reality. Cognitive Neurobiology and its Philosophical Consequences), Frankfurt a. M. 1997. D. J. Chalmers 1996. A. Eben, Tore ins unendliche Bewusstsein (Gates into Infinite Consciousness), München ⁵2020.

30 These systemic methods were developed outside of academic and clinical psychology, mainly after World War II in Europe during the 1970s and 1990s in the USA by practising psychotherapists and counsellors. So, they already part of the second and third generation of humanistic psychologists and psychotherapists: IFS - Internal Family System according to Dr. Richard Schwartz, Voice Dialogue (VD) according to Dr. Hal and Dr. Sidra Stone, Systemic Coaching according to Dr. Klaus-Peter Horn, Systemic Constellation in Organisations (SystA) according to Dr. Klaus-Peter Horn, Prof. Dr Matthias Varga von Kibéd and Insa Sparrer, Zen Meditation techniques according to Dr. Alexander Poraj and Hypnosystemics according to Dr. Milton Erickson and Dr. Gunther Schmidt.

31 Cf. C. Bühler, M. Allen, Einführung in die Humanistische Psychologie (Introduction to Humanistic Psychology), Stuttgart 1974. H. Quitmann, Humanistische Psychologie. Zentrale Konzepte und philosophischer Hintergrund (Humanistic psychology. Key concepts and philosophical background), Göttingen/Toronto/Zürich ²1991. Also Vogel ²2016 does not take an epistemological or comparative approach. In his work, he attempts to systematise Jung's concept for practical psychotherapy by largely ignoring the context of Jung's approach in favour of practical applications such as creative therapeutic techniques, dream work and imagination.

32 C. G Jung, Der psychologische Aspekt des Mutterarchetypus (The Psychological Aspects of the Mother Archetype), in: Ibid., Die Archetypen und das kollektive Unbewusste (The Archetypes and the Collective Unconscious), GW 9/1, ed. by L. Jung-Merker, E. Rüd, Ostfildern ¹⁰2023, p. 109f.: "When I stood on a small hill on the Athi Plains in East Africa and saw the herds of wild animals numbering many thousands grazing in silent stillness, only blown by the breath of the primeval world, as they had done for unimaginable ages, I had the feeling that I was the first human being, the first creature who knew, all alone, that this was all there was. The whole world around me was still in its initial silence and did not know that it existed. And at that very moment, I knew that the world had come into being, and without that moment it would never have been. All nature seeks this purpose and finds it fulfilled in man, and always only in *conscious* man."

33 C. G. Jung, Das Selbst (The Self) (1948), in: Ibid., Aion. Beiträge zur Symbolik des Selbst (Aion. Contributions to the Symbolism of the Self), GW 9/2, ed. by L. Jung-Merker, E. Rüd, Düsseldorf 1995, pp. 32-45.

34 "The self [...] characterises [...] an entity that can only be described in part, but remains unrecognisable and unlimited for the time being"; cf. Jung (2013), p. 96. "The totality of the human personality. Centre and source of archetypal images and the innate striving for structure, order and integration"; cf. Stein (¹¹2022), p. 259. The self is "transcendent, that is, it is not defined by the psychic realm, but lies beyond it and defines it in turn"; cf. *ibid.* p. 181.

35 "The term [...] individuation is generally the process of the formation and differentiation of individual beings, specifically the development of the psychological individual as a being distinct from the general, from collective psychology. Individuation is therefore a process of differentiation that has as its goal the development of the individual personality [...]. The psychological process of individuation is closely linked to the so-called transcendent function, in that this function provides the individual lines of development which can never be achieved by following the path laid down by collective norms [...]. Individuation is always more or less in opposition to the collective norm [...]. Individuation therefore leads to a natural appreciation of collective norms, whereas an exclusively collective way of life makes the norm increasingly superfluous, thereby destroying true morality. The stronger the collective standardisation of human beings, the greater their individual immorality"; cf. Jung (2013), p. 50ff.:

36 Meister Eckhard, Deutsche Predigten und Traktate (German Sermons and Treatises), ed. by J. Quint, Munich, ⁷1995, p. 39.

37 See note 24. – The fact that its limits are not defined does not, of course, mean that it has no limits. It simply means that we do not know these limits. Every living system, including the psyche, exists only because of its limitations.

38 "All this can be explained by the fact that the unity of consciousness is an illusion. It is effectively a pipe dream [...]. Complexes are autonomous groups of associations with a tendency to move independently, to live their own lives independently of our intentions. In my view, both our personal unconscious and the

collective unconscious consist of an indeterminate, since unknown, number of complexes or subpersonalities“; cf. Jung (³2013), p.86.

39 Jung (1921) ²2013, p. 43

40 C. G. Jung, Das Ich (The I), in: Aion. Beiträge zur Symbolik des Selbst (Contributions to the Symbolism of the Self), GW 9/2, ed. by L. Jung-Merker, E. Rüd, Düsseldorf 1995, pp. 12-15.

41 See *ibid.*

42 Jung (1921) ²2013, p. 43.

43 C.G. Jung, Allgemeines zur Komplextheorie (General Remarks on Complex Theory), in: *Ibid.*, Die Dynamik des Unbewussten (The Dynamics of the Unconscious), GW 8, ed. by L. Niehus-Jung et al., Ostfildern ⁷2023, pp. 109-123.

44 The idea is not new. Even during the Romantic period, Novalis spoke of the internally composite human being and stated quite specifically: "Every human being is a small society; cf. Novalis, *Fragments*, Historical-Critical Edition, Vol. 2, Berlin 1798, p. 102. Landmann, *Die Mehrheit geistiger Persönlichkeiten in einem Individuum* (The Majority of Spiritual Personalities in an Individual). A Psychological Study, Stuttgart 1894. French psychology in the late 19th century also shared this observation; cf. C. M. E.- E. Azam, *Hypnotisme, double conscience et altérations de la personnalité*, Paris 1887. T. Flournoy, *Des Indes à la planète Mars. Etude sur un cas de somnambulisme avec glossolalie*, Paris/Geneva ³1900. See also note 53.

45 See notes 38 and 53.

46 C.G. Jung, *Komplikationen der amerikanischen Psychologie* (Complications of American Psychology) (1930), in: *Ibid.*, *Zivilisation im Übergang* (Civilisation in Transition), GW 10, ed. V. L. Jung-Merker, E. Rüd, Ostfildern ⁷2023, pp. 547-561: "Thus, a nation in the process of formation naturally poses a great risk to itself as well as to others. It is certainly not my task to play the role of a prophet or a ridiculous advisor to nations, and besides, there is no advice to be given. Facts are neither favourable nor unfavourable; at most, they are interesting. And the most interesting of all is that this childish, impetuous, 'naive' America probably has the most complicated psychology of all nations" (cf. p. 561).

47 "In all three dramatic genres, tragedy, satyr play and comedy, the actors were heavily disguised, much more so than in modern stage plays. This was not only because the female roles were played by men, but ultimately had its roots in religion. The complete disguise was the outward sign that the actor was giving up his self in honour of the god in order to let another being speak and act through him [...]. An important means of achieving this in all three dramatic genres was the mask." See E. Simon, *Das antike Theater* (The Ancient Theatre), in: *Heidelberger Texte* 5, ed. by S. Heß, E. Römisch, H. Vetter, Freiburg/Würzburg ²1981, 17f.

48 C.G. Jung, *Bewusstes, Unbewusstes und Individuation* (Consciousness, Unconsciousness and Individuation), in: *Ibid.*, *Die Archetypen und das kollektive Unbewusste* (The Archetypes and the Collective Unconscious), GW 9/1, ed. by L. Jung-Merker, E. Rüb, Ostfildern ¹⁰2023, p. 302. *Ibid.*, in: *Aion*, GW 9/2, ed. by L. Jung-Merker, E. Rüb, Düsseldorf 1995, p. 281f. Stein¹¹2022, p. 259.

49 This opens up an interesting perspective on the relations between Freud's "psychic apparatus" and Jung's multi-part structural model, as well as on the latter's sophistication. Where Jung regards the 'shadow' as only part of the individual unconscious psyche, which is simultaneously in contact with the 'collective unconscious,' Freud treats the same complex as identical with the totality of the unconscious, which exists for him only on an individual level, as we have already seen.

50 Jung ¹⁴2005, p. 415.

51 Jung 1995, GW 9/2, p. 281.

52 Jung ¹⁴2005, p. 66.

53 Jung's method of analysis, but also non-academic systemics and psychotherapy, provide tools for this. Tools of this kind, which are specifically tailored to 'complexes', have already been handed down from medieval Buddhism and were certainly not unique to it, but probably also existed in African shamanism, at least. For the former, medieval Buddhism, this is demonstrated by the work of T. Allione, *Den Dämonen Nahrung geben. Buddhistische Techniken zur Konfliktlösung* (Feeding Your Demons: Buddhist Techniques for Conflict Resolution), München, ¹²2009, pp. 12-20. The latter, African shamanism, is merely an assumption. It is indicated by Bert Hellinger's technique of "family constellation", which he probably gained as a Catholic priest in South Africa, where he found important inspiration for this form of individual and group therapy that specifically draws on the energies of the unconscious. A brief historical classification of the technique can be found in M. Lockert (ed.), *Perlen der Aufstellungsarbeit. Tools für systemisch Praktizierende* (Gems of Constellation Work. Tools for Systemic Practitioners), Heidelberg 2018, pp. 13f. On the technique itself, see B. Hellinger, *Ordnungen des Helfens* (Rules of Helping), 2 vols., Heidelberg 2003.

54 Freud (1940) ²2024, p. 992ff. He also found the universal complex underlying all psychological conflicts in the history of the primal horde. See S. Freud, *Totem and Taboo* (1912/13), in: GW ²2024, p. 611-757.

55 C.G. Jung (1946) ⁷2023, pp. 226-242. *Ibid.*, *Die Archetypen und das kollektive Unbewusste* (The Archetypes and the Collective Unconscious) (1935), in: *Ibid.*, GW 9/I, ed. by L. Jung-Merker, E. Rüb, Ostfildern ¹⁰2023, S. 11-51.

56 Jung (1946) ⁷2023, p. 236.

57 Jung paid relatively little attention to the organism itself as the spokesperson of the 'unconscious'. Hypnotherapy takes it up as the direct mouthpiece of the 'unconscious' and 'utilises' it accordingly. The close connection between the

unconscious and the body is a fundamental principle in the technique of hypnotherapy. However, its inventor, Milton H. Erickson (1901-1980), was not familiar with Jung's differentiation between the 'individual and collective unconscious'. Instead, he developed the principle and his method based on empirical observations of his own body, which was afflicted with polio. Later hypnosystemics also works intensively with the body. Based on the hypnosystemic method, I can only emphasise the importance of the organism from a practical point of view. Therefore I take the liberty of adding it to the language of the 'unconscious'.

58 Jung ⁷2023, p. 357: "The soul is a sequence of images in the broadest sense, but not a random juxtaposition or succession, but rather an exceedingly meaningful and purposeful structure, a vividness of life activities expressed in images."

59 Damasio 1997, p. 142ff. G. Hüther, *Die Macht der inneren Bilder. Wie Visionen das Gehirn, den Menschen und die Welt verändern* (The Power of Inner Images: How Visions Change the Brain, People and the World), Göttingen 2006.

60 J. Bargh, *Vor dem Denken. Wie das Unbewusste uns steuert* (Before Thinking: How the Unconscious Controls Us), München 2022.

61 One such archetypal symbol is the Ouroboros, the serpent of eternity, which Michael Ende chose as both a symbolic image for "The Neverending Story" and as a symbolic image for the protective amulet given to the young Atréju by the Childlike Empress to take with him on his journey. In Indian mythology, it corresponds to the image of the snake lying on the water on which Vishnu rests in cosmic sleep; cf. E. Neumann, *The Origin of Consciousness*, Zurich 1949, p. 17 ff., p. 51 ff. J. Assmann, *Ouroboros. The Ancient Egyptian Myth of the Sun's Journey*. In: Ralf Beil (ed.): *Never Ending Stories. The Loop in Art, Film, Architecture, Music, Literature and Art History*. Berlin 2017, pp. 58–63.

62 A more recent theoretical discussion of this can be found here: J. Satinover, *Psychopharmacology in Jungian Practice*, in: *Jungian Analysis*, ed. by M. Stein, LaSalle 1995, pp. 349-371. A. Stevens, *Archetypes: A Natural History of the Self*, New York 1982.

63 See note 54.

64 We are currently experiencing the beginning of transhumanism, which clearly aims to modify archetypes and their milieu, the collective unconscious.

65 Eastern traditions of knowledge such as Buddhism and Hinduism observed this long before Jung and have always formulated it in their own way, since they regard humans themselves also as the sole cause of higher development and thus believe in self-redemption without intermediaries; cf. D. T. Suzuki, *Über Zen-Buddhismus* (On Zen Buddhism), in: E. Fromm (ed.), *Zen-Buddhismus und Psychoanalyse* (Zen Buddhism and Psychoanalysis), (1960) ²⁹2022, pp. 9-100. Ibid., *Wesen und Sinn des Buddhismus. Ur-Erfahrung und Ur-Wissen*, Freiburg i.Br. ²1993.

66 For example P. Rieff, *Triumph of the Therapeutic*, New York, 1968; cf. Stein ¹¹2022, p. 127: „In fact, some authors see Jung as an antiquated throwback to the

18th century, when amateur scholars and scientists simply collected curiosities and information about everything under the sun and created libraries and museums that showed that their creators had little idea about the material they were hoarding."

67 van Lommel ⁴2023, pp. 146-171. T. Rivas, A. Driven, R.H. Smith, *The Self Does Not Die. Verified Paranormal Phenomena from Near-Death Experiences*, Durham 2016.

68 C.G. Jung, *Der Kampf mit dem Schatten (The Struggle with the Shadow)*, in: *Ibid.*, *Zivilisation im Übergang (Civilisation in Transition)*, GW 10, ed. by L. Jung-Merker, E. Rüd, Ostfildern ⁷2023, pp. 245-254.

69 C.G. Jung, *Die Psychologie der Übertragung (The Psychology of Transference)*, in: *Ibid.*, *Praxis der Psychotherapie (Practice of Psychotherapy)*, GW 16, ed. by M. Niehus-Jung et al., Ostfildern ³2011, p. 172.

70 Jung ⁷2023, GW 10, p. 246.

71 Significantly, Karl Jaspers, Hannah Arendt and Viktor E. Frankl, three renowned contemporary witnesses and victims of National Socialism, also share this view. See K. Jaspers, *Foreword* (1955), in: H. Arendt, *Elemente und Ursprünge totaler Herrschaft. Antisemitismus, Imperialismus, totale Herrschaft (Elements and Origins of Totalitarian Rule. Anti-Semitism, Imperialism, Totalitarian Rule)*, München ²³2021, p. 12 (11-14): „It is up to man and not to some dark fate to decide what will become of him“. H. Arendt ²³2021, pp. 944-979. Viktor E. Frankl, *Zehn Thesen über die Person (Ten Theses on the Person)* (1950), in: *Ärztliche Seelsorge. Grundlagen der Logotherapie und Existenzanalyse (Medical Pastoral Care. Foundations of Logotherapy and Existential Analysis)*, München ¹⁰2020, pp. 330-340.

72 Jung ⁷2023, p. 249.

73 N. Bohr, *Atomphysik und menschliche Erkenntnis (Atom Physics and Human Knowledge)*, Braunschweig 1958, p. 27f. H. Walach, *Der Komplementaritätsgedanke in der Interaktion zwischen Psychologie und Physik (The Idea of Complementarity in the Interaction between Psychology and Physics)*, in: *History of Psychology – Relations to Philosophy and Border Areas (Passauer Schriften zur Psychologiegeschichte, Vol. 12)*, ed. by J. Jahnke, J. Fahrenberg et al., München 1988, pp. 85–108.

74 The use of the term “complementary“ does not, of course, correspond to its precise use in physics, which, unlike psychology, has defined and formalised theories. Rather, it is based on the *functional analogy* between the two systems in physics and psychology. – At this point, it should at least be noted that Niels Bohr most likely borrowed the term from psychology, more precisely from a figurative representation, namely the picture puzzle used by his Copenhagen colleague, the Danish perception psychologist Edgar Rubin, for experiments on patients at the time. See E. Plaum, *Niels Bohrs quantentheoretische Naturbeschreibung und die Psychologie (Niels Bohr's Quantum-Theoretical Description of Nature and*

Psychology), in: Psychologie und Geschichte (Psychology and History), 13, 1992, pp. 94-101.

75 W. Pauli, Theory and Experiment (1952), in: Ibid. Essays and Lectures on Physics and Epistemology, Braunschweig 1961, p. 92.

76 See Pauli's response to the following essay: C.G. Jung, Theoretische Überlegungen zum Wesen des Psychischen (Theoretical Considerations on the Nature of the Psyche), in: Ibid. (1947), GW 8, 2023, p. 256, note 133.: 'The physicist will indeed expect to find a parallel in psychology at this point, because the epistemological situation concerning the concepts of 'consciousness' and 'unconsciousness' seems to show a broad analogy to the situation of 'complementarity' within physics [...].'

77 On complementarity as a characteristic of open systems, see K. Kornwachs, W. v. Lucadou, Komplexe Systeme. Offenheit - Zeitlichkeit - Komplexität. Zur Theorie offener Systeme (Complex Systems. Openness – Temporality – Complexity. On the Theory of Open Systems), ed. By K. Kornwachs, Frankfurt a. M. 1984, pp. 8-16, 110-165. E. A. Roehrl, Komplementarität und Erkenntnis. Von der Physik zur Philosophie (Complementarity and Knowledge. From Physics to Philosophy), Münster/Hamburg/London 2000, pp. 110-116. – On the relationship between complementarity and logic see C. F. von Weizsäcker, Zum Weltbild der Physik (On the Worldview of Physics), Stuttgart ¹⁰1963, pp. 281-333.

TEIL 3

Our Inassailable Capital

As we have seen, the decisive difference between Jung's 'unconscious' and Freud's 'unconscious' lies, on the one hand, in Jung's distinction between an 'individual' and a 'collective unconscious'. On the other hand, it is based on the fact that Jung's 'collective unconscious' is not primarily controlled by outdated drives and repressed consciousness, quasi from the upper floor and individually, but above all by inherited structures from the basement, i.e. from below and collectively by life-sustaining impulses. The fact that Jung's 'collective unconscious' is beyond any functionalisation by the 'personal conscious' or by external subjects because it acts autonomously also means that it cannot be manipulated. In other words, this phylogenetically inherited part of us is free. It cannot be threatened or destroyed. Put another way, since the 'collective unconscious' is not an object, no subject can effectively oppose it with its intentions.

The transition between the 'individual' and 'collective unconscious' has taken millions of years to develop and is fluid, making the brain stem and midbrain powerful systems that are far superior to the 'consciousness' of the frontal lobe, a recent acquisition of nature, in terms of responsiveness and speed. Consciousness, on the other hand, is still in an experimental stage, so to speak; it is weak and easily vulnerable.¹ 'At the same time, it is only one part of the psyche, whose absolute totality is in any case much greater than consciousness'.² The psyche is the totality of all inner processes, both conscious and unconscious, and it is as real as the body is real. Or, to quote Max Scheler³: 'Human beings are such broad, colourful, diverse creatures that all definitions fall a little short. They have too many ends.'

Conversely, this does not mean that we are at the mercy of the 'unconscious'. Rather, it means that we can encounter it immediately and directly. This happens whenever we consciously perceive it in the neutral mirror of the 'field of consciousness', i.e. when we are not exclusively the subject ('I', "persona") but also the 'self', or at least when we tend towards this transpersonal aspect. By switching to a complementary mode, as Bastian Balthasar Bux did on the mattress in the attic of the school

building.⁴ When we take the *freedom* to *consciously* carry out the subtle separation of 'I' and 'field of consciousness' or have to let it happen: in prayer, in meditation, in a trained form of presence, in dreams, in love that flows without intention, in near-death experiences, in a good conversation, in various applications of systemic humanistic therapy, or when we simply connect with our intuition and can follow it without fear. In short: when 'consciousness' and 'unconsciousness' are complementarily associated, which is always the case when we can fully engage with ourselves.

On a collective level, this also happens in authentic forms of visual art, literature and music. In orchestral playing and choral singing, for example, the 'conscious' together with the 'individual and collective unconscious' demonstrate a perfectly coordinated form of expression. This means that whenever the culturally standardised bond between the 'I' and the 'field of consciousness' is broken, when the 'I' can consciously distance itself from the field and see also through the eyes of the 'self' for a moment or even longer, the 'collective unconscious' can fulfil its complementary function without resorting to paradox. On the battlefield, however, it gains the upper hand because it is morally indifferent and close to instincts. Gustave Le Bon, the founder of mass psychology⁵, was the first to describe this dynamic, although he unfortunately drew a bunch of wrong conclusions from it.

The majority of people in the Western cultural hemisphere have simply forgotten the practice of inner contemplation because, to put it simply, metaphysics was abolished generations ago and replaced by reason, and reason, in turn, positivism, rationalism and Marxism, know no contemplative practice through which human beings practise and maintain the connection to their own being. Even less so is radical scepticism, which has definitively discarded truth and the concept of truth and replaced them with discourse.⁶ This is the state we now live in: a nihilistic, self-directed rationalism and a radical crisis of values and identity. But what can be unlearned can just be relearned.

Religious traditions such as Buddhism and Taoism recognised the importance of the 'unconscious' very early on and developed techniques for the inner man, whereas we have developed techniques for the outer man. And they did not limit the 'unconscious' to the 'individual' in any way.⁷ In other words, the structure of one's

own psyche, its multiplicity and complementary dynamics, leads to a changed perspective on inner and outer events when realised by the individual.⁸

According to Jung, 'The unconscious is not a demonic monster. Rather, it is a morally, aesthetically and intellectually indifferent natural being that only becomes truly dangerous when our conscious attitude towards it is hopelessly incorrect.'⁹ Accordingly, nature calls on us to encounter this 'natural being'. Perhaps most clearly in sleep, during which we spend almost a third of our lives and sometimes encounter disturbing paradoxes and dream images that are often healing. And perhaps it would help at this point to first learn about its existence, its nature and its goals.

In other words, from the perspective of Jung's structural model of the psyche, the iceberg model is nonsense. The 'unconscious' is not a risk factor and is not our enemy; on the contrary, the 'unconscious' is perhaps our strongest ally. It is precisely because of the 'unconscious' that we are anything but 'hackable animals' (J. N. Harari). Considerations of this kind are instrumentalised assertions based on the intellectual narrowness of a 'consciousness psychology' fixated on cognition, supported by long-outdated Cartesianism and positivism.

Positivists hold the long-disproved view that only the positive knowledge conveyed to us by our senses exists, and that only positive knowledge is real knowledge. They are convinced that we can systematically describe, understand and shape the world by creating mathematical models of it, because it can be reduced to matter. This is an illusion, as quantum physics (Bohr/Heisenberg), phenomenology (Husserl/Scheler) and – I would add – complex psychology (Jung/Pauli) independently demonstrated a good 100 years ago.¹⁰ All three question, in their own way, the classical concept of the subject and thus our relationship to the seemingly objective. In doing so, they bring into play a level that we understand as little as we understand the highly complex biological relationships of the 100 trillion cells in our organism, the different types of energy in our body-mind continuum, or the laws of turbulence in the formation of clouds.

Mathematics can create perfect models when it comes to trivial systems such as toasters, refrigerators and space probes. However, it is incapable of generating

models of complex autopoietic systems, which include humans.¹¹ This does not mean, of course, that positivists or scientismists, who have turned their scientific worldview into a religion, are incapable of causing appalling damage. Transhumanism, which has been implemented worldwide with mRNA injections, the transgender fashion, digitalisation and the AI hype¹², for which there is no end in sight, demonstrate this impressively. Nevertheless, the modelling illusion of the ageing positivists promises so much political and economic return that it is worth cultivating for a while longer.

Returning to our topic, the possibility of manipulating humans lies primarily at the level of the ‘individual consciousness,’ because that is where we are vulnerable. Compared to the brain stem and midbrain, the individual consciousness has a unique ability to split off part of its attention and focus it on a single object, blocking out everything else at the same moment. Of course, there is a big difference between the ‘conscious’ decision to temporarily isolate and suppress part of the psyche and a situation in which this happens without one's knowledge or even against one's will. For ‘the former is an achievement of civilisation, the latter a primitive ‘loss of soul‘ or even the cause of neurosis’.¹³

This would be the rare message of Jung's structural model, which still needs to be understood by academic and clinical psychology. But we can also shorten the long and arduous path through the institutions by starting with our own ‘consciousness’, the most vulnerable part of the psyche, when it comes to learning how to strategically arm ourselves against external encroachment. Not at the level of software¹⁴, with an appeal to reason, moral responsibility and compassion, but at the structural level of our hardware. In other words, worrying about the ‘unconscious’ in Freudian mechanics in the image of the iceberg model, or fearing it, is the wrong approach. The correct approach would be to bring the ‘conscious’ to the fore in order to promote an appropriate understanding of the ‘ego‘ and the ‘field of consciousness’ while at the same time developing a conscious attitude towards the ‘unconscious’. This also means gaining clarity that, both individually and in the drama unfolding in society, it is not primarily about cognition, but on the one hand about a much more comprehensive, accurate *understanding* of the sublime complexity of our chronically

unstable psyche on the one hand and its enormous potential on the other; and on the other hand, about taking responsibility for it.

In the 19th century, for example, we made enormous cultural progress by implementing hygiene, and each of us now spends about half an hour in the bathroom every day to take care of our personal hygiene. We could do the same thing – and I know it sounds trivial – with our consciousness, starting tomorrow, in a structured way.

In therapeutic or pastoral terms, this could be described as learning psychological self-care, which means growing up internally as well. For the psyche is not only the tool with which humans have always shaped civilisation and culture, but above all one thing: forward-looking, intrinsically motivated, autopoietic, whatever you want to call it. This means that even in the context of the current situation of ‘omniwar’, it retains its creative, goal-seeking power. I would therefore go so far as to say that the current drama is unfortunately likely to be part of its autopoiesis.

Mind Control: How to Paralyse ‘Consciousness’

A complex system such as the psyche cannot, in principle, be described in bits, because that would mean attempting to linearise it, which is beyond the capabilities of mathematics.¹⁵ The phylogenic ‘unconscious’ completely eludes such an attempt, as does the ontogenic ‘unconscious’ in the long term. No one will ever be able to upload an intact human mind to a cloud and thus make it immortal. The means of choice therefore remains mainly manipulation or propaganda with the aim of controlling people, as we experience in soft power techniques and mind control. Another effective means is the weakening of the human physique. Through the coupling of mind and body, this always has a simultaneous effect on the psyche and vice versa.¹⁶

It is not in our ‘subconscious’ but in our ‘consciousness’ that we receive the messages of belief strategically created for us in the form of slogans, catchphrases, images, symbols, brands and memes, repeated and amplified on posters and screens at bus stops, train stations and airports, and on the mirrors of the screens in our hands

and pockets. The majority of these belief messages would not stand up to simple logical criticism by the mind (cognition) or the infallible knowledge of the ‘unconscious’ if we could fall back on our common sense, aka differentiated ‘ego consciousness’, in the semi-hypnotised state that a screen with 1440 images per minute puts us in. Since these image sequences bombard us indiscriminately in both public and private spaces, and thus resemble the confusion and overload techniques of hypnosis, their subliminal nature allows them to seep into the ‘individual unconscious’ and its associative connections as peripheral phenomena, but they rarely remain there. In order to cross over into ‘consciousness’ as ‘ideas’ that guide our actions, they must therefore be repeated permanently and in a continuous loop. They are not sustainable in the long term, which is why they rely on constant repetition. They are based on techniques of confusion and overload of the ‘conscious’ through language and images, not on the weakness of our ‘unconscious’.

So what else happened in 2020 besides public propaganda? In 2020, populations, primarily those in the West, were put into a collective trance, a state of externally directed focus. This requires a setting, i.e. the patient on one side and a therapist on the other, a person of trust who can carry out a targeted intervention. In Germany, this role was assumed by Mrs Merkel in her televised address on public (state) television on 16 March 2020. In general, the more attention someone needs (because they are seeking guidance, are stuck in a situation, are anxious, traumatised or helpless), the more willing they are to project precisely these abilities (strength of character, problem-solving skills, healing power, resilience) onto their counterpart. As Joseph Weizenbaum (MIT) discovered with his first ‘talking’ computer model ELIZA back in 1965¹⁷, the role of the therapist can also be replaced by a computer, even if it only responds in printed text form, as ELIZA initially did, as long as it follows the structure of therapeutic conversation techniques in the style of echo (pacing) as developed by Carl Rogers¹⁸, a leading representative of humanistic psychology. An additional screen with a talking face only gradually enhances the therapeutic effect.

How and why is hypnosis induced in a therapeutic context? Hypnotherapy according to Milton H. Erickson, as well as hypnosystemics, put a patient into a trance-like state in order to develop creative solutions for them in a playful manner.¹⁹ This is

because the patient's 'unconscious' can act more freely in this way. To achieve this, the therapist uses confusing, contradictory and multiple instructions, monotonous repetition or vague, imprecise or rhythmic speech, and above all metaphors, images and symbols. In a first step, they distract the 'consciousness' and, in a second step, activate the 'individual and collective unconscious' with the key of their own non-linear image and symbol language. They then present the problem to be solved to the patient in order to finally offer the 'consciousness' the creative solution of the 'unconscious' in a third step. In other words, he first dissociates the 'consciousness' a little or even a little more, thereby simultaneously paving the way to the 'unconscious' and then finally linking the 'unconscious' with the 'consciousness' by presenting the solution found by the patient himself. In this way, the therapist associates the two quite naturally and directly with each other in this final step of the process. One could also say that he operationalises the ability of human 'consciousness' to associate (*with* something) and dissociate (*from* something). He systematically refocuses the patient's attention. Because focus is everything, for the simple reason that, no matter what the situation, one can either be associated *or* dissociated, but never both at the same time. Energy flows where attention goes.²⁰

The induced trance of mind controllers, on the other hand, aims to dissociate the 'conscious' and the 'unconscious' for as long as possible, and ideally permanently, by virtually presenting the 'conscious' with a technical simulation of the 'unconscious', thereby distracting the 'conscious' from its own 'unconscious' and dissociating the two in this way.²¹ As a result, the person concerned experiences a permanently interrupted or even permanent dissociation of the 'conscious' and the 'unconscious', but never a satisfying and meaningful feedback loop in their own system. Their inner connection, what we colloquially call intuition, is either interrupted, disrupted or paralysed. And all it takes is banal digitalisation with a little AI. It is not for nothing that Hannah Arendt emphasised in her classic work 'The Origins of Totalitarianism' (1951) that totalitarianism is only possible once the connection between the head and the gut has been severed, i.e. once people have been deprived of their gut feeling – their intuition.²² In addition, the mere presence of a screen shifts our focus. We become, as it were, more receptive to messages at the touch of a button, almost reflexively, without the button on the device even being pressed. We switch to 'unconscious'.

Our pronounced inclination towards screens was exploited in 2020, for example, with a global psychological intervention that was elegant in its cruelty and, in its intention, amounted to a ritual of humiliation because it functioned not through concealment but through the blatant display of invisible power: the dancing nurses.²³ In a sense, this leads to a short circuit, a rift between ‘consciousness’ and ‘unconsciousness,’ and thus to lasting impairment. On the one hand, a state of emergency was declared in hospitals because they were overcrowded with Covid patients. On the other hand, they were obviously empty enough for large-scale choreographed group performances by the staff. People who are willing to accept a contradiction of this kind can no longer trust their own perception of reality.²⁴ They are thus prepared for more. We will therefore return to the screen later.

The state of consciousness that has been flooded and thus paralysed by a permanent simulation of the ‘unconscious’ can still be observed in the majority of Germans today, five years after the ‘pandemic’ was declared, and it will continue for some time to come because it is confirmed and reinforced collectively. At times, this can even lead to collective delusion, because everyone senses very clearly in the autonomous chambers of their ‘unconscious’ that something is wrong, but they cannot or are not allowed to resolve it. The political-therapeutic trance continues, if you will, and can thus be ‘utilised’ accordingly, to use a term from Milton Erickson's formerly innocent humanistic toolbox. In 2020, people were not led into a trance, they were drummed into it.

Since 2015/2020, we have also observed ideological drifts in the populations of Western countries, with identification with archetypal images such as the enemy or adversary and the pair ‘animus and anima’, as well as their continuing inflation. The enemy is embodied in an invisible virus, ‘vaccine opponents’, the ‘evil Putin’, the real and deliberately imported ‘migrants’, the ‘right-wingers’, ‘Nazis’, ‘conspiracy theorists’, the ‘enemies of our democracy’, etc. In Europe at present, the perfidy of the dynamic and the abuse on both sides is particularly evident in the case of the 99% male migrants, because, as in physical warfare, the physically hostile enemy is supplied along with the psychologically induced archetype of the enemy, on whom the aggression can then be vented accordingly. We are witnessing the inflation of ‘animus and anima’ in gender politics, where genders are made to appear

interchangeable on the physical or rather visual-physical level, in accordance with the immaterial complementary character of the two ‘archetypes,’ thus perverting the archetypal paradox. This means nothing other than that every physical man carries a psychological anima within him from birth, i.e. a female energy pattern that significantly influences his psychological dynamics; just as, conversely, every physical woman is born with a strong animus, a male energy pattern that significantly influences her psychological dynamics.

The result of this whole ghostly show is that these induced inflations rob populations of their authority and individuals of the integrity of their humanity, including their moral consciousness. I write ‘ghostly’ show because it is ultimately irrelevant whether the staging is a deliberate, i.e. ‘conscious’, instrumentalisation by an invisible director in the City of London, perverting Jung's structural model and the methods of humanistic psychology, or whether the director, aka ‘contingency’, is acting ‘unconsciously’, i.e. is controlled by a ‘collective unconscious’ and, in this respect, the latter is staging the show. At least in my view, this can never be decided in such a situation. I would therefore primarily expect a mixture of both. We are sitting on a volcano, as we were last at the beginning of the 1930s.

For Germany in particular, the psychological starting point is multiplied by an unknown factor that can be calculated from several historical layers of global humiliation (Versailles, historical guilt for National Socialism, North Stream) and shame. Internally, there is also the moral superiority that a largely hypnotised West Germany has felt towards East Germany since 1989. Seen in this light, unfortunately, West Germany is a particularly large children's room.

Bow to whom?

So what lies behind the vague phenomenon of ‘Mr Global’? To return to the initial question, who are we really facing in this duel? The answer is: our inner man, our mirror image, our psyche and, above all, its overpowering ‘shadow’.

The problem it presents us with, the biodigital transformation for the purpose of total control, this ‘onslaught of primal forces,’²⁵ is once again the compensatory

movement of the system; and although it is now being rolled out globally, the West is not experiencing it for the first time. For the total digitalisation of human beings does not in any way mean liberation from the shackles of our human imperfection, but, just as in the ‘Thousand-Year Reich’, the equally destructive and profitable implementation of a liturgy that aims at the banal biodigital inversion of human beings as the bearers of life and will result in nothing less than the further decomposition of their already damaged psyche. For that is always the historical result of totalitarianism. People want a ‘new order’ again. This is the purpose of the myth that is currently of scientific origin and is called transhumanism. Its ‘narratives’²⁶ spring from the logic of a positivist doctrine of salvation and are nothing more than manipulative PR stories that use the language of the ‘unconscious’ to ritually practise the secularised eschatology of the new order on the basis of postmodern collectivism.

As we have seen, the ‘shadow’ is, in essence, an indifferent energy. It becomes dangerous when it is overlooked, repressed and thus split off by the ‘ego consciousness’, when it cannot be activated due to deficits in the individual’s life experience, or when, in extreme cases, the ‘ego’ even identifies with it. It then leads to dangerous dissociations in the psyche, because it is close to the world of instinct and belongs to the whole, both individual and collective. In *The Neverending Story*, the ‘Nothing’ symbolises this collective ‘shadow’. The invisible dynasties of the financial economy, the 6000+ pharaohs, as I called them at the beginning, who have been directing the energy flow of money across the globe from exempt centres separated from the rest of the world since the 17th century, very successfully curating our reality with the help of the mass media since the late 19th century and disposing of wars, are nothing other than this ‘shadow’.²⁷ They crave power and long for order in the form of control, and they project this fear and pressure in a psychotic manner onto an external enemy, onto us, the many, the ‘masses’, and fight them or at least keep them in check. Because overview makes happy. When you lose the plot, you grow afraid. It is no coincidence that, like the ‘unconscious’, they often speak in reductionist images and metaphors, i.e. slogans, and conspicuously hide behind acronyms combined with mandala-shaped, circular and simultaneously geometrised symbols.²⁸ However, their tragic and paradoxical significance lies in the fact that

they symbolise something in each and every one of us. They are, if you will, and I say this as a contemporary, not lightly, our ‘treasurers’ in two senses.²⁹

Nevertheless, even in the current play, they themselves, as treasurers, are both drivers and driven. In other words, with Mr Gates, Mr Kurzweil, Mr Musk, Mr Thiel, etc., and their backers, not only they, but also we, the many, have arrived at a point where ‘consciousness’ no longer recognises itself, where the mirror has become so dull that it can no longer see itself, but only an inflated intellect that has fallen into self-worship.³⁰ Out of the regressive weakness of this obese partial function, mentally and morally run down and alienated from the natural laws of human existence, we are all, in a sense, calling for a new order. It is supposed to relieve us, the ‘elite’ and the ‘masses’, of the responsibility that we cannot bear as children. For every community, in representing the sum of its individual members, inevitably bears the stamp of the mental constitution of the individual.³¹

At this point, I would like to pick up where we left off with Emmanuel Todd.³² Todd, as a reminder, describes ‘The Decline of the West’ in terms of economics, family structures and religion, concluding that behind the economic and social decay lies moral weakness and, at a deeper level, the religious decline of Western societies, led by Protestantism, because it is sociologically fundamental to the Western economic system. I would like to take his diagnosis of a decaying belief system one level deeper, into the individual, and in addition take a considerable step back from Protestantism.

‘The Deceptive Trivialisation of Evil’³³

After the Second World War, Jung analysed both the social conditions and the psychological consequences of the two world wars in several places. In addition to ‘The Battle with the Shadow’ (1946), these include, above all, ‘After the Catastrophe’ (1945) and ‘The Present and the Future’ (1957).³⁴ Even though I cannot agree with every point in these articles in detail, it does not take much psychological insight to recognise when reading them that the diagnosis of social conditions can be applied more or less 1:1 to the current situation. Individual passages of text seem downright visionary.³⁵

Nevertheless, for me as a contemporary, the question remains unanswered as to how the monstrous³⁶ can so obviously rebuild itself after the disastrous experiences of two devastating European wars, after 80 years of critical historical scholarship and decades of interdisciplinary research into collective memory.³⁷ Neither through Jung's essays, nor through the analyses of Todd or Richard Werner and others, nor through the moral state of my colleagues and family members. What are the deeper reasons for the general psychological autoimmune deficiency, the state oscillating between neurosis and psychosis in large parts of Western societies? What is wrong with Western 'ego consciousness'? What coordinates has it lost? And where? And is this ultimately a continuous loop, one of those supposedly inevitable cycles of modern human society? In short, it is about the West's dealings with evil, *our* dealings with evil. – Or, should I say, with good?

Jung, albeit in a different, less tense historical context, and late in his life, also sought answers to the question of theodicy and presented them. In their own way, they are something like the psychological distillation of Dostoyevsky's 'The Brothers Karamazov', Joseph Conrad's 'Heart of Darkness' and biblical exegesis, seen through the lens of the organisation of autopoietic systems³⁸, i.e. the ability of a living system to create and sustain itself. At its core, this also revolves around the reacquisition of the psyche, our capacity for consciousness. He addressed the question of where evil in the world comes from in all his writings from the beginning, but most clearly in 1952 in 'Answer to Job'.³⁹ How can a loving, benevolent God, who is unconditionally merciful to humankind, allow so much suffering?

He begins by presenting exegetical evidence, discussing the problem in terms of the historical image of Yahweh, the God of the Jews in the Old Testament, and the God of the Christians in the New Testament. In doing so, he notes that there is a transformation from a judging, yet wrathful and punishing God in the Old Testament to the image of a just and benevolent God in the New Testament.⁴⁰

he God-fearing and righteous Job is afflicted by illness, injustice and loss for years on end. He suffers for a long time, he suffers immeasurably, he struggles with his fate and is deeply desperate, but without ultimately questioning God's fundamental justice. However, the long dialogue between Job and his God gives the reader neither a simple nor a clear answer to the question of how a good, just and loving God can

allow so much immeasurable suffering and so much pain for his faithful 'servant'. Rather, it remains in the air like a fine veil, moving in the silent breeze between God's long speech and Job's short reply.

Jung's answer to the question, on the other hand, is surprisingly clear. Like most of his theories, it is obviously based on a deep conviction gained from personal experience and is therefore about as solid as the Swiss mountains at the foot of which he was born. In short, it is: one cannot make moral demands of God. 'Yahweh is not divided, but an antinomy.'⁴¹ God is 'a total inner contradiction, the indispensable prerequisite for his tremendous dynamism, his omnipotence and omniscience.'⁴² For God is unconscious, 'too unconscious to be moral [...]. This is not to say, of course, that Yahweh is imperfect or evil like a Gnostic demiurge. He is every quality in its totality, including justice itself, but also its opposite, and this equally completely.'⁴³

That sounds harsh. So harsh and unforgiving that one almost wishes one had misread it. So let's first break it down into objective systems theory. Dichotomy is the prerequisite for a complex living system; it is the engine, it builds the dynamic tension in the system, it brings it to life, biblically speaking, and sustains it. It also applies to the living system of humans and the psyche, otherwise they would not exist and there would be nothing that could become aware of dichotomy and thus of Him. Good and evil need each other for anything to exist at all. They are inherent in life. God's dichotomy or antinomy or complementarity is therefore not a question of theological decision, conscious human morality and its social implementation or taste, but a question of reality.

Since I personally would describe the power we call God in exactly this way and no other, because that is how I have experienced it from an early age, I find it easy to follow Jung's argument and pass it on. But I also know very well how much irritation and ultimately how much rejection it encounters in a Western Christian socialised in the 20th and early 21st centuries. It does not fit easily into their worldview and self-image. And I also know that there is a difference between European and American Christians when it comes to their intimate, i.e. individual and at the same time culture-specific relationship with God. As far as Eastern Christianity is concerned, I unfortunately have no experience in this area.

According to Jung, God is unconscious. This means that at the point of this antinomic force, the dichotomous energies flow into each other without distinction ('draw a distinction') and are pure dynamics. Not good, not evil. Neither dark nor light. God is not the one who makes distinctions because he does not yet have 'consciousness'. For this purpose, and according to Jung exclusively for this purpose, he created human beings.⁴⁴ 'If the Creator were conscious of himself, he would have no need of conscious creatures.' In this transcendent force, he sees the significance of the Christian myth of the necessary incarnation of God. 'Nature opens its eyes in man and notices that it is there,' Schelling is said to have remarked. The task of man is to balance the dichotomy through awareness. 'This is the meaning of 'worship', i.e. the service that man can render to God, that light may arise from darkness, that the Creator may become aware of His creation and man of himself.'⁴⁵ In the words of the young Josef Ratzinger, aka Tyconius (4th century AD): 'Jerusalem is also Babylon; it encompasses Babylon.'⁴⁶

However, the Church on earth clearly did not want to represent an antinomy or even a dichotomy of this kind. According to Jung, the image of God portrayed by the New Testament and the Church Fathers, and the conclusions they draw from it, are therefore not primarily based on actual experience, but rather, to put it bluntly, stem from an exaggerated logic of interpretation, or even from wishful thinking.⁴⁷ Whether they found the tension in the paradox of the figure disturbing, whether it was due to the demand for a stringent philosophical argument or the perceived need for clarity, or as a result of the silent confrontation with the subtle remnants of Manichaeism in the subtext of Augustine's writings. The decision had – and this is the crux of the matter – far-reaching consequences from a psychological point of view, namely that God lost his 'shadow' by splitting the antinomy into two separate entities. He became two-dimensional, like the internet. In other words, the devil, Satan, Lucifer, the bringer of light, who still had a central place in God's court in the Book of Job, was no longer an integral part of the deity. Put simply, evil was degraded and reduced to a mere 'misunderstanding of good'.⁴⁸

However, since the complementary counterpart of a living system cannot simply be argued away, the Church had to find a new place for it and, since there are not many possibilities for this, found it in man: 'Omne bonum a deo, omne malum ab

homine'.⁴⁹ Evil, the 'shadow' of God, was, in a sense, copied and pasted out of the image of God in the Old Testament and added to the image of man, who can either break under this inhuman burden or become a 'superman' (Nietzsche).⁵⁰

This questionable burden, which Christians have carried within themselves long before the European Reformation movements, deeply shames them, and in order to alleviate it somewhat, they usually try to hide it from themselves, that is, they repress it, or else they delegate it, that is, they project it.⁵¹ In the best case scenario, they seek support from a religious expert, or, since the 20th century, preferably a psychological expert.

If one follows Jung's argument, the decline of the West is primarily based on, let us say, the foundations of religious experience weakened by the institutionalised Church itself.⁵² The Reformation, the Enlightenment, capitalism steeped in Protestant ethics, and negative educational stratification⁵³ are, in this respect, only the consequences and, at the same time, the final accelerators of the moral decline that has been increasingly evident for several years in the loss of epistemic norms and in economic and social decay.⁵⁴ The real cause, however, lies deeply buried and thus well hidden in the historical axiom of an image of God⁵⁵ that can no longer be revised because it has sunk even further than the ordinary 'shadow' almost completely into the 'collective unconscious' and become dogma there, to stay with Jung's structural model. With the attainment of the religious 'zero state', the collective vacuum of 'nothingness', there is now also the real option of replacing transcendence with transhumanism, the latter being nothing more than a secular eschatology.

The West's traditionally deep-rooted aversion to evil, the 'shadow,' is probably also responsible for the fact that even the meritorious developers of the much-discussed humanistic psychology have largely overlooked or simply forgotten, not to say repressed, evil, with the result that the man in the street no longer even recognises it when he encounters it.⁵⁶ Of the therapists I know, it is only the famous Viktor E. Frankl who, against the backdrop of his years in a concentration camp, attempted to give it explicit form once again in a play entitled 'Synchronisation in Birkenwald' in 1948.⁵⁷ And he did so in the pre-Augustinian form of Tyconius, that is, in the whole form of an antinomy.⁵⁸ Anyone who is unfamiliar with the text and doubts Jung's

argument and my presentation here is strongly recommended to read Frankl's play. In his later therapeutic approach, logotherapy and existential analysis, he gave the antinomy a place, at least insofar as he asked people suffering from mental illness to question the meaning of their existence, i.e. to seek a transcendent anchor, and in doing so included suffering as an external event in this question of meaning.⁵⁹

Another key reason for the lack of conceptual integration of evil into humanistic psychology is undoubtedly the fact that the developers of these colourful methods are generally unfamiliar with Jung and his structural model of the psyche, or else use him as a quarry for their own methodologies.⁶⁰ Since, as already explained, a hermeneutics of the psyche existed in Freud's depth psychology, but also in Adler's individual psychology⁶¹, which were accredited by academic psychology, which in turn was reflected in academic curricula, the additional study of a 'mystic' with a moderate academic reputation seemed and seems superfluous.

Since Freud, like Adler, focuses exclusively on the individual psyche and regards humans as fixed entities in accordance with the classical concept of the subject, their approach is thus conceived from the outset in a way that does not necessarily take into account an underlying phylogenetic part ('collective unconscious'). Furthermore, since the 'shadow' as an important embodiment of evil in Jung's structural model marks the threshold between the 'individual' and 'collective unconscious,' it is, from this perspective, methodologically difficult for individual psychologists to grasp. Like humanistic psychology and subsequent neuroscience, they locate the unconscious psychological factors according to Freud in the only possible area of the three-part 'psychic apparatus', the 'id', which, according to Freud's view, the individual cannot control. This, in turn, places evil – and at this point the circle closes – outside the realm of individual responsibility, even on scientific grounds. It represents the external enemy. In one fell swoop, individual psychology thus places not only the individual 'shadow' but also the inferior, phylogenetic part of the 'unconscious' on the Procrustean bed of a long-revised schema that can never do justice to the character and scope of either. The institutional act is equivalent to individual repression. Scientific repression, in turn, initiates collective repression and welds it into the individual's worldview and self-image. However, the trivialisation of the 'shadow' and the 'collective unconscious' does not come without a price.

Without acknowledging the ‘shadow,’ there is not only no ‘individuation,’ but not even any significant development, either on an individual or collective level.⁶² In the dichotomous dynamics of a living system, one cannot favour one end and ignore the other without causing systemic damage. Our nihilistic ‘elite’ is the symbol of this damage.⁶³ One can only balance the dichotomy, the paradox, the antinomy, the complementarity, and that exclusively ‘consciously’.

Gustave Le Bon: ‘The Crowd: A Study of the Popular Mind’ (1895)

In the following considerations, I would like to preface that this is merely a sketch that does not claim to be thematically complete or scientifically profound, but rather aims to point out an important but overlooked context as well as the lack of epistemological engagement with a scientific paradigm. It concerns the relationship between the individual and the masses and thus, once again, a dichotomous or complementary structure, which we have seen to reveal the limitations of linear thinking and thus readily transcend it. Just as the antinomy of ‘conscious’ and ‘unconscious’ describes the human psyche, i.e. the inner human being, so the pair ‘individual and mass’ describes modern humans as social beings who have an inherent need for independence as well as for belonging to a community, including its hierarchical structure.⁶⁴ As a complementary structure, it is therefore either ignored, as in Jung's structural model of the psyche, or transformed into a bipolar dualism consisting of two mutually exclusive or even opposing poles. In the complementary pair of individual and mass, we also encounter the development of such a pattern of thought, which was cast in psychological terms more than 100 years ago by Gustave Le Bon⁶⁵ (1841-1931) and which, in the concept of mass psychology, still underlies the tense contemporary situation of postmodern collectivism with its extreme dichotomisation of property relations, as well as transhumanism and its biodigital and woke facets.⁶⁶

As far as I can see, psychology itself has not yet subjected the concept of ‘individual and mass’ and thus mass psychology as a decisive prerequisite of social psychology to a historical-critical evaluation worthy of the name.⁶⁷ In contrast, professional propaganda consulting during the First World War (Lippmann, Bernays, Lasswell)

and in the service of psychological warfare for the purpose of national warfare since the end of the Second World War have established a number of fields of research, not least in connection with the mass media, which has become a topic of research.⁶⁸ Specifically, these include communication science and later cultural studies, as well as the political-philosophical theory of Jürgen Habermas in German-speaking countries and, beyond that, research into the culture of remembrance and collective memory.⁶⁹ In this way, the ‘mass’ as defined in social psychology became firmly established in the heuristics of psychology and the social sciences, both of which, generously supported by cultural policy, differentiated themselves on both sides of the Atlantic.⁷⁰ At the same time, however, the term ‘mass psychology’ is far from being scientifically clarified. It refers to a psychological phenomenon of enormous complexity and, strictly speaking, represents an X, i.e. a mere boundary concept of indeterminate content. How did this happen? Let's start with Gustave Le Bon.

Battlefields

As a military hospital doctor, Le Bon witnessed the frenetic zeal displayed by French soldiers during the Franco-Prussian War (1870/71). Irritated by the group fanaticism he observed, which stood in stark contrast to the individual's self-interest in protecting themselves, he discovered in it the ‘law of the psychological unity of the masses’ and identified behind it the workings of a ‘mass,’ ‘racial,’ ‘community’ and ‘national soul.’⁷¹ In order to explore this ‘being’⁷² in more detail, he conducted anthropological, archaeological and ethnological studies after the war. He compiled his findings in ‘The Crowd: A Study of the Popular Mind’, in which he devoted himself to the behaviour of humans in social groups from the perspective of psychology and sociology, thereby establishing mass psychology.⁷³

As his work makes clear, however, the broader historical background to his reflections was not only the events at the front, but also, to the same extent, the domestic political changes in France with the new labour movements, i.e. anonymous groups of considerable social significance⁷⁴, and the new suffrage law, which had been granted to the male part of the general population for the first time in the late 19th century. The latter would lead France into a ‘primitive communism’, in

his view⁷⁵: ‘They [the workers] are forming syndicates to which all those in power must submit, labour exchanges which, in defiance of all economic laws, seek to regulate working conditions and wages. They send representatives to parliament who lack all entrepreneurial spirit and independence [...]. The divine law of the masses will replace the divine right of kings [...]’.⁷⁶

His book is therefore by no means merely a scientifically neutral or at least balanced analysis of group behaviour, but rather, on the one hand, concerns the behaviour of people in social groups in the specific context of an existential threat, namely on the battlefield, and, on the other hand, the author's own personal fear of losing individual privileges in times of social upheaval triggered by a mob that had hitherto been largely without rights. It is no coincidence that he invokes the authority and impartiality of science, which he, as an observer from the ranks of the upper middle class, is entitled to in his role as a doctor on the battlefield and as an analyst of domestic political upheavals. By invoking scientific value neutrality, he sees himself, especially in his dual role, as someone who is above the events, both those of his time and those of his own psychological system, and thus free from any suspicion of partiality: ‘Science [...] has nothing to do with the current anarchy [...] or with the new power [...]. It has promised us the truth, or at least the knowledge of the connections that are accessible to our minds [...]. With superior indifference to our feelings, it does not hear our complaints, and nothing can restore the illusions it has dispelled.’⁷⁷ What ‘indifferent’, i.e. value-neutral, insight do his studies lead him to? He himself summarises it succinctly as follows: ‘Necessary consequences of the power of the masses – they can only play a destructive role’.⁷⁸

For the ‘psychological masses’ necessarily always move towards a point where they become a threat to those in power, the establishment, to which Le Bon can count himself as belonging, due to their irrational inner impulses. Therefore, according to the author's appeal to the readers of his book, it needs to be controlled, which is why the study of ‘the masses [sociology and mass psychology] is important for legislators and statesmen’.⁷⁹

Le Bon is not the first modern intellectual to express his almost physical fear of the masses of ordinary people in the form of a scientific study. The first to publish on the subject was the Anglican priest and economist Thomas R. Malthus (1766-1834),

known as the father of sociology and demography. As the first chair of economics, established in 1805 at the College of the East India Company in Hertford, he wrote the famous 'Essay on the Principle of Population' in 1798 for his future employers.⁸⁰ The 'law of population' he propagated in it served as inspiration for the famous Charles Darwin in formulating his theory of evolution, inspired the celebrated economist John Maynard Keynes, and even the Club of Rome referred to the long-disproved work in its influential 1972 study 'The Limits to Growth'.⁸¹ In short, Malthus' basic thesis was that human misery is due to population growth, because it exceeds the available food and resources. Mathematically speaking, the thesis was based on the soon-to-be-refuted model that the population grows in geometric progression, while the amount of food only increases in arithmetic progression. Nevertheless, Malthus' thesis, like Le Bon's 'psychological masses', continues to enjoy undisguised popularity in certain circles of society, which use it on a supposedly scientific basis to express their deep-seated fear and that of their elite group of losing personal power and control and that of the group. The psychological energy behind these theories fuelled the ideas of modern eugenics at the beginning of the 20th century, as well as the various professionalised forms of social engineering. And it seems that it has lost none of its dark power to this day, but has carefully preserved it over time.⁸²

I do not wish to interpret this in terms of individual psychology, but rather to focus first on the etymology of the term 'mass' before discussing the collective dynamics underlying Malthus's analysis, which are no less significant than those underlying Le Bon's, as well as their epistemological significance.

In this respect, 'mass' is a term from physics that describes the properties of matter and represents both the activity of the physical body and the cause of gravity. So far, so good. Le Bon took a similar step here to that later taken by Freud with his machine-analogous conception of the psyche.⁸³ Behind this lies the Cartesian idea of materialism, according to which the same laws that can be used to understand a machine (force and mass) can ultimately also be used to understand human beings. Since Le Bon's approach is still taken for granted by everyone inside and outside psychology, and since the theses developed in this way had and continue to have a considerable impact⁸⁴, I would like to shine the tiny beam of my

complex-psychological torch, borrowed from Jung, on it for at least a moment. Let us therefore consider his approach step by step.

Le Bon applied the physical concept of mass once to a distinct social group (soldiers) (i) and another time to an inferior group (the common people) (ii), identifying the behaviour (force) of both as an inherent physical impulse (iii) consisting of driving forces ('feelings', 'ideas', 'opinions', "views" and 'doctrines') (iv), which in turn – unlike in the case of the individual (the upper classes) – are characterised by a lack of impulse control, irrationality and fanaticism (v). Without further substantiating the first axiom (social group with behaviour = mass with impulse) or the one based on it (individual or ruling class and mass = antipodes), the following occurred: The novel concept of the 'psychological mass', formed in physical analogy with its seemingly scientifically proven precision, finds its antipode in the concept of the individual, which – and this is an important aspect – is of purely theological-philosophical origin⁸⁵ and represents one of the 'six great themes of Western metaphysics'⁸⁶, thus forming a pair of opposites on a linguistic level (vi) that has no overlap from an ontological and epistemological point of view and therefore ultimately remains incommensurable. Neither the first axiom (social group with behaviour = mass with impulse) nor the second axiom based on it (individual and mass = antipodes) are given an 'indifferent' scientific justification, nor is the clear dichotomisation of the factual hierarchy within the distinct social groups (common people = mass, upper class = individual) given such a justification. The dichotomous division is based, to quote Le Bon himself, on an impulse in which 'feelings' ('fear' of losing privileges) and 'views' (materialistic worldview) culminate in such a division. This is then carried out linguistically.⁸⁷

The decisive step from Malthus to Le Bon, which I believe is important to note, seems to me to be less the distinct psychological impulse that they follow, but primarily the following point: whereas for Malthus it is still the 'population' that is the real danger⁸⁸, for Le Bon it is the 'masses'. The many, the populus, become a scientifically determinable subject, a physical object that, figuratively speaking, now faces the few, the individual, on the laboratory test table. The rational individual and the irrational masses have thus become politically and scientifically operationalisable antipodes, and they remain so to this day.

In 1895, Le Bon goes one step further than his, shall we say, methodologically not entirely flawless experimental design and the analysis derived from it. Objectively speaking, this stems from the fundamentally ‘uncertain’ position of his own perspective: he implicitly but categorically attributes rationality only to individuals from the upper classes with whom he identifies, but not to the common people, the masses.⁸⁹ Thanks to Werner Heisenberg's (1901-1976) ‘uncertainty principle’, we know that the observer is always part of the observation, i.e. part of the system being observed. Something monstrous has thus entered the realm of real possibilities at this point. For not only has the masses, aka the population, been pathologised, but the individual⁹⁰ has also become a distortion of himself. In other words, with the privilege thus acquired, according to which only the individual, implicitly representing the ruling classes, knows how to act rationally and morally, while the masses, as masses, act irrationally and immorally and must therefore be controlled and guided, he returns, figuratively speaking, to the battlefield that served as the starting point for his observations in 1870. Unlike in 1870, however, it is not Germans and Frenchmen who face each other as supposed ‘arch enemies’⁹¹, but the few members of the ‘elite’ and the many members of the ‘masses’.

The ‘Being’⁹²

As a Frenchman, Le Bon, like Sigmund Freud, Karl Breuer, Jean-Martin Charcot, William James and, a little later, the Swiss C.G. Jung, was familiar with the idea of an individual ‘unconscious’, as the Geneva psychologist Théodore Flournoy had brought into the discussion⁹³ when he wrote⁹⁴: ‘Our conscious actions spring from an unconscious basis [...]’. However, his observations of soldiers in the immediate context of war confronted him with an experience of a completely different kind. There, he also encountered the effects of a powerful, subterranean force in the individual and, at the same time, in the group, so numinous and paradoxical that as an individual one can always recoil from its power: ‘The individual personality disappears, the feelings and thoughts of all individuals are oriented in the same direction. A community soul is formed, which is changeable, but of a very specific kind. The whole has now become what, for lack of a better term, I will call an organised mass or, if you prefer, a psychological mass. It forms a single entity and

leads to a decline in reason and morality, as it is subject to the unity of the masses (loi de l'unité mentale des foules)⁹⁵.‘ And he concluded: ‘The mass does not absorb the spirit, but only mediocrity⁹⁶,’ which is related to the fact that the ‘hidden driving forces’ of the unconscious are ‘communalised in the mass.’⁹⁷

At the same time, he noted: ‘Certainly, the masses are often criminal, but they are also often heroic. It is easy to persuade them to send themselves to their deaths for the triumph of a belief or an idea, to inspire them with glory and honour, so that, as in the age of the Crusades, they allow themselves to be carried away, almost without bread and water, to liberate the Holy Sepulchre from the infidels [the Crusades were also economic wars], or, in 1793, to defend their homeland. Certainly an unconscious heroism, but it is through such heroic deeds that history is made.’⁹⁸

What Le Bon experiences as the threatening aspect of the crowd, that subterranean force that rises from irrational and uncontrollable depths and seizes the individual, is, in Jungian terms, nothing other than the ‘collective unconscious’ with its ‘archetypes’ in motion. Le Bon was the first to observe this subsystem of the human psyche with its dichotomous dynamics and describe it very aptly, even before Jung was able to apply his scientific analytical tools to it. He refers to it as the ‘group,’ ‘people’s,’ ‘community’ and ‘mass soul’ and classifies it as a separate ‘being.’⁹⁹ Unlike Jung, who explored the phenomenon on both an individual and collective level, Le Bon identified it exclusively within the context of the group.

Unlike Jung, Le Bon attributed irrational energy exclusively to the group and – this is the crucial point – identified the ‘unconscious’ with the group, thereby excluding himself as an individual belonging to the upper classes and psychologically separating himself from it.¹⁰⁰ However, no group, whether structured intersubjectively as a community or anonymously as a society, is identical to the ‘collective unconscious’. The ‘collective unconscious’ is at work in every individual, including Le Bon, but can only manifest itself there within an individual framework, i.e. on a much smaller stage, whereas it can express itself much more impressively in the masses. Just as it also manifests itself in the ‘organised’ and, according to Le Bon, also ‘psychological masses’¹⁰¹ of the upper class.

I would be very surprised if Jung had not taken note of Le Bon's work, even though, to my knowledge, he does not explicitly mention it anywhere. Le Bon's 'essence', the 'collective soul' or 'psychological mass', has a striking number of characteristic features that Jung later claimed exactly the same for the 'collective unconscious'.

Jung himself has sufficiently addressed the basic structure between the individual and the group, but above all the step of conscious emancipation of the individual from group dynamics that is necessary for the 'wholeness' of the personality, primarily from the perspective of 'individuation'.¹⁰² However, he does not seem to have recognised the dichotomous pattern between the individual and the masses or the individual and the group (or community or society), which entered the political arena with the prominent polarisation of the two entities and, above all, with the pathologisation of the masses by Le Bon's social psychology.¹⁰³ Jung's unrestricted starting point is and remains the consciousness of the individual. This, and his limited experience with the modern media, may excuse him. However, with the consciousness of the individual as the starting point, the behaviour of the masses cannot be more pathological than that of the individual, and vice versa.¹⁰⁴

The neurotic dynamic that came into being with Malthus and Le Bon shows, and at this point I would like to conclude, that there is a need for a historical-critical revision of social and mass psychology and its heuristics, including mass sociology and social engineering techniques, as well as a contextual psychoethological reassessment¹⁰⁵ of the splintered 'elites' and their instrumentalisation of the scientific paradigm of the 19th century. Otherwise, discussions and even current analyses such as those mentioned at the beginning will remain sham battles, even if 'mass deception' certainly comes closer to the truth than 'mass psychosis'.¹⁰⁶

The psychology of the screen

Through propaganda and sophisticated mind control, we are conditioned by our screens to have a short attention span and a short memory. We live 'in the trap of short-term thinking'¹⁰⁷, in which both our ability to remember and our ability to plan ahead are reduced, and we have largely become accustomed to this screen-induced form of structural amnesia and its side effects. This means that the fast pace at which

we move online not only fulfils our need for connection and inner balance. It can also cause tunnel vision, create family imbalances and trigger powerlessness. People's affinity for screens, their practical dependence on digital devices and their ubiquity in everyday life are also leading more and more frequently and at an earlier age to individual developmental and behavioural disorders¹⁰⁸, addictive behaviour¹⁰⁹ and social disruption¹¹⁰. As mentioned above, the physical presence of the screen alone reduces the capabilities of the prefrontal cortex¹¹¹ and thus our capacity for 'consciousness'¹¹². This is because the continuous use of individual screens connected to the internet – which, as we know it, is only around 25 years old – slows down precisely this consciousness. This applies to all age groups. Since 2007, children and young people growing up with screens have been the test cohorts for the sudden and comprehensive shift of human relationships into virtual space.

Instead of addressing individual dysfunctions in a targeted and objective manner, we have for some time now been observing their operational embedding in society¹¹³, together with the general potential inherent in digital technology as such, with its possibilities for behavioural control and surveillance. This is driven by postmodern eschatological narratives of artificial intelligence and transhumanism.¹¹⁴

With this stress test, individuals and societies alike are standing at a historic threshold with an open outcome. The situation therefore first requires a comprehensive, prudent and critical assessment. After all, it is quite obviously primarily a conflict *within* human beings themselves, the nature of which we do not yet fully understand, and only then a question of the educational control of the screen or the necessity of biochemical examination of disturbed neural connections.

What leads me to assess this conflict as an internal one? *The phenomenon of internal images and people's devotion to a screen on which images appear*. What am I trying to say? Whether it's dependence on smartphones, social media or digital games. Rarely is it just a matter of habituation due to general availability or socially accepted use. Rather, it is initially a thoroughly constructive search for a healthy inner balance, aka homeostasis. The fact that we expect this homeostasis from the screen has a valid reason, because it reaches deep into the development of human consciousness and, seen in this light, is fundamentally future-oriented.

Devotion

We do with the screen on the outside what we have always done on the inside, in our body-mind continuum, as intelligent, conscious beings for millions of years.¹¹⁵ We perceive images, symbols, metaphors and films without beginning or end, in which the ‘unconscious’ in its non-linear language makes its compensatory comments to the ‘ego consciousness’ and – with the intention of balancing it complementarily – responds to its concrete individual experience, even if these responses often come from emotional confusion.¹¹⁶ This happens without exception to everyone during sleep, when the prefrontal cortex is largely shut down, or, as already explained, in the somewhat more elaborate antinomic mode of prayer, meditation, a trained form of presence, and on many other occasions. In this way, the *unseen*, the *implicit*, the *untried* and the *unthought* enter the consciousness of the individual and can – usually before they are conceptualised there – flow into their anticipations, thoughts, judgements and actions. Dreams are therefore essential for survival.¹¹⁷

It is therefore the dynamic between the ‘conscious’ and the ‘unconscious’ that makes us intelligent in the sense formulated by anthropological philosophy, namely that, in contrast to two-dimensional and linear AI, we are able to respond meaningfully, because complexly, to situations that are new and unknown to us: ‘A living being behaves ‘intelligently‘ when it performs meaningful [...] behaviour in response to new situations that are neither typical of its species nor typical of individuals, without having to try things out [...]’.¹¹⁸

But back to the screen. On a material level, an image has a physical location in space. To display it, we use a cave, a house wall or a canvas, or even a piece of fired clay, wood, paper or anything else that has a surface. But where, conversely, do the idea, the concept and the inspiration that precede it appear? What is the nature of the canvas we look at in our sleep? The images, symbols and metaphors of the ‘unconscious’ do not appear out of nowhere in the complex living system of our body-mind continuum either. They manifest themselves on a distinct form of physical and at the same time non-physical surface in our inner experience, and thus on an inner and, seen in this light, on the *original* screen, which is the blueprint of all materialised images and technical screens.

In other words, with our bodies in a humble posture and our physical eyes fixed on the electromagnetic screen in our hands, we perform the same movement that our dynamic psyche knows with its inner eye in its subsystems. This means that, like the generations of screens before it, the shiny little black mirror evokes the illusion at a very deep level of our body-mind continuum that we are standing directly in front of the original and numinous screen of our psychic system. At this point, to use the parable of 'The Neverending Story' once again, nothing less than the equally life-sustaining and future-oriented, because complementary, world of Fantásia opens up to our body-mind continuum every night without exception. In other words, when we look at the screen in the palm of our hand and 'go online' with our fingertips, we feel as if we are standing directly in front of the doors of the incomparably intelligent, strong, powerful and fast 'unconscious', that is, directly in front of our treasure chambers. Our devotion to the screen follows precisely this inner pattern.

In his critique of the entertainment industry (1985), Neil Postman, following Ernst Cassirer, called the television screen a symbolic form.¹¹⁹ The touchscreen is exactly that. However, just like the TV screen, the touchscreen of our portable mini-computer is not merely a 'symbolic' tool developed by humans to shape reality, as Cassirer and Postman understand the concept of the symbol, but strictly speaking a symbol in the sacramental sense, that is, a visible sign of a hidden reality.¹²⁰ It is the external symbol for our internal, actual screen – supplemented by a small mirror and the self-empowerment to switch images on and off at will. Marshall McLuhan, with his central thesis 'The medium is the message', can thus be regarded not only as the founder of modern media theory, but almost as a modern prophet in the Mosaic sense.¹²¹

Because it was a warning, as Postman stated. McLuhan's approach is that the clearest insight into a culture is gained by examining the tools of its communicative exchange, because media, in their own momentum, are active agents in translating experience into new forms.¹²² They select the content of our communication by determining the form and format of its transmission. In complex psychological terms, his slogan would have to be: The screen is the symbol is the message. For complex psychology, both 'natural' and 'cultural' symbols come from the unconscious parts of the psyche. The psyche has symbol-forming power and the symbol is its

immediate means of expression.¹²³ A powerful symbol such as the smartphone is a ‘natural’ symbol, and its powerful expression stems from the fact that it has archetypal roots and is collectively distributed worldwide.

Unlike all previous screens, we can also hold on to this promising, electromagnetically pulsed object. With its implicit and explicit functions, this smart device also satisfies, to a certain extent, our basic need for security through physical contact.¹²⁴ It literally puts security in our hands. But unlike the subject, the digital is two-dimensional, anonymous and without ‘consciousness’. It knows no individual and is not identical with an ‘individual’ or ‘collective unconscious’. It can only simulate them and offer them as a surrogate, the ‘unconscious’ as the other side of our experience as well as the longed-for security.

It resembles the tools in our hands, as it once did in the savannah, where hominisation developed through the evolution of binocular vision, the grasping hand and upright walking.¹²⁵ Although, as we have seen, the smartphone is no longer a tool in the true sense of the word¹²⁶, the upright posture is actually regressing due to its use, and eyesight is already being weakened in childhood and adolescence as a result of its use. It seems to turn human development of body, mind and soul in the opposite direction, with the help of the gaze from its eyes into a virtual space and the grasping reflex of its hands for a mental-physical surrogate.

What a profoundly strange game we are playing with our senses and our illusions here. In doing so, we are seeking nothing other than a connection to the complementary, antinomic, transpersonal side of our psyche, that is, our humanity with its transcendent anchor. And from there, the promise of ‘homeostasis’ and ‘individuation’ that has been handed down to us in our ‘capacity for consciousness’. We have lost sight of our essence, and those who lose sight of it become increasingly fearful. This is the core of the conflict *within* us, as I can diagnose it from the two perspectives of my two very different professions. And perhaps the devoted posture of the postmodern Homo sapiens, sucked into the screen, shows precisely this unstoppable need for an inward movement in the bent physique of his body – as a paradoxical compensatory movement of the system.¹²⁷

‘Threshold’ and ‘Cut’

The West's relationship to images and the way it views them, as well as its relationship to virtual space, have an illuminating history. Perhaps the most interesting observations on this subject come not from relevant experts in the history of images, art and media, but from, among others, the astute theologian Ivan Illich (1926-2002). Before I briefly summarise these observations, I would first like to discuss what is seen from a psychoethological perspective¹²⁸ when we look inward. It is about the painting ground, the cinema screen and the display; what I have called the *original* screen. And it concerns two scholars who, long before the spread of Cartesianism since the 17th century and immediately after the end of the scientific paradigm through quantum physics, phenomenology and complex psychology in the early 20th century, reflected independently of each other on precisely this *original* screen: the last Church Father, John of Damascus (c. 650-754), and the theoretical physicist Wolfgang Pauli.

With John of Damascus¹²⁹, reflection on the *original* screen surfaces and enters the language at the Third Council of Alexandria. This occurs on the occasion of the Byzantine iconoclastic controversy.¹³⁰ Wolfgang Pauli describes it in the discussion between complex psychology, the process of becoming conscious, and particle physics in close exchange with Carl G. Jung. This exchange lasted several decades¹³¹, culminating in Pauli's application of Jungian psychology to Kepler's thinking¹³², shedding light on Pauli's first major discovery of the exclusion principle¹³³ and providing a starting point for a deeper understanding of the intuition that can be observed in quantum physical processes.¹³⁴

What was the iconoclastic controversy about? It was about icons and the image of God. While no one seemed to take offence at the fact that the veneration of pagan statues from antiquity bore striking parallels to that of the images in the Christian mosaics of Byzantine churches during the first 400 years or so of the spread of Christianity, the image, *ikonos*, the icon, became a problem for the first time at the beginning of the 5th century, and reflection on it became a topic of discussion among the Church Fathers. With the advent of Christianity as the state religion and imperial church after 380, one of the issues at stake was the establishment of a uniform iconology, that is, a systematic approach to the nature and significance of images, in

which the obvious contradictions about their meaning in the biblical texts were to be synthesised through argumentation, or at least contained, and the use of images standardised or, if necessary, prohibited.

The images in question are, of course, not identical to the images we talk about everywhere today, but initially concern solely the question of Jesus Christ as the image of the invisible God. The strict prohibition in Islam and Jewish tradition against creating an image of God posed a problem for Christianity as a former Jewish sect from the very beginning, since the early Christians saw Jesus not only as the last prophet who embodied God in words, but as God in the flesh and the image of the Father. For this was precisely the tremendous core of the New Testament, that God speaks not only in words, but in the flesh and body of his Son, and that man, as an incarnate person in his physicality, also received such a metaphysical quality and thus a new dignity. In the monumental frescoes and mosaics depicting figures from the New Testament and Jesus as *pantocrator*, which were created around the Mediterranean¹³⁵, they had directly translated this experience and thus broken away from the Old Testament prohibition on images. However, the pressing question of the iconoclastic controversy, which Islam and Judaism had resolved through their prohibition of images, remained unanswered: when I, as a Christian, bow before the image of Christ and pray before it, am I worshipping Christ or am I ultimately worshipping the image? For how can a human being be the image of the invisible?

At the beginning of the 8th century, when the spread of Islam and its iconoclasts became a threat to Byzantium and Constantinople, this internal church dispute over images came to a head, and John of Damascus was the one who brought it to a very clever conclusion at the Third Council of Constantinople (680/81), although one that was not really satisfactory for Western Christianity, as the Reformation later showed. John of Damascus did not engage in either/or questions, but helped each of the two conflicting arguments to their right, the deep scepticism towards the image as well as the worship of God in the icon. He achieved this by interpreting the icon as a threshold: 'A threshold at which the artist, in worship, left a hint of the glory he had seen beyond the threshold [...]'. According to his understanding, the icon thus formed a kind of paradoxical window to eternity [...], which opened up the

possibility for the worshipper to ‘devoutly pass from the *typos* [image] to the *prototypos* [God]’.¹³⁶

Thus, in the first step, the material image of the immaterial God appeared on an inner ‘threshold’ of the artist. On the one hand, this ‘threshold’ separated the immanence of this world from the transcendence of the Christian afterlife and, on the other hand, in its function as a threshold, it simultaneously connected both spheres, the visible and the invisible. Johns ‘threshold’ thus placed both poles in an antinomic relationship with each other in the best sense of the word. In the second step, the artist finally emanated the inner image thus seen and fixed it on a material painting surface made of wood or canvas, reflecting it outward, so to speak, so that in a third step, the worshipper could repeat the same process of inner vision in a circular manner (from the outside to the inside to the outside to the inside) with the aid of the image.

The display in transcendence, the immaterial cinema screen that the artist and the worshipper see in the icon, marks nothing other than the transition between the ‘conscious’ and the ‘unconscious’ in Jung's system of the psyche. More precisely, the transition between the ‘conscious’ – and everything individual, which in a strictly structural sense would also include the ‘individual unconscious’ under purely formal conditions and with restrictions – and the ‘collective unconscious,’ in which absolutely nothing individual occurs anymore.

The *original* screen that we ideally look at when we consciously look inward, the inner display, was distinguished in other words by John of Damascus. It became definable, namely as a place with a transitory quality *within* human beings, whose recognition is accompanied by an inner impulse and an act of consciousness. All that remains of this ‘threshold’ today, it seems, is the image – as a representation of a material reality – without awareness of its paradoxical character, which is certainly not of Christian origin, but rather has a psychoethological character.

At the time of John of Damascus, this awareness had been preserved in the form of deep scepticism towards images. Traces of this can still be seen in late medieval popular piety, for example in the portable convex mirrors carried by pilgrims¹³⁷, which were produced in countless numbers and, much like today's smartphones,

were often attached to a strap and carried on the body in order to skilfully capture some of the blessed light of the relics on display in the church.¹³⁸ Johannes Gutenberg, who initiated the first media revolution with his printing press in Mainz in 1450, which Time magazine named the most significant invention of the second millennium in 1997, was, incidentally, a successful producer of such pilgrim mirrors.¹³⁹

Under completely different circumstances, in a much more abstract form and far removed from the dogmatic discussions of early medieval theology, and obviously without any knowledge of it¹⁴⁰, Wolfgang Pauli described the same phenomenon. Pauli and Jung engaged in a lively exchange, initially curative and then intellectual, after Pauli, due to his chronically unstable lifestyle, had first become Jung's patient between 1931 and 1934 and then, in 1946, after the end of the Second World War, had returned to Europe from the USA, contrary to Einstein's wishes, to the ETH Zurich.¹⁴¹ He even published together with Jung, but told only a few colleagues about their joint discussions because, as the epitome of rationality and logical thinking and known for his sharp tongue, he probably feared their mockery.¹⁴² Nevertheless, Jung's ideas and his own experiences with complex psychology clearly convinced him that intuition, rather than logical thinking, was the key to understanding both the external and internal world as well as his scientific-physical world. Pauli's last wish in December 1958 was to have a conversation with Jung.¹⁴³

As part of this joint discussion on the complementary dynamics of the psyche, Pauli also deduced the inner location within the psyche that lies between the observer (consciousness) and the observed system (unconscious), which he referred to as the 'cut'. Heisenberg had introduced a formal 'theory of the cut' in 1927.¹⁴⁴ According to this theory, a 'cut' is an experiment, an observation or a consideration that separates subject and object and at the same time relates them to each other, whereby both are variable and previously form an unreflected unity. According to Pauli, as already explained, the epistemological situation regarding the concepts of 'consciousness' and 'unconsciousness' formed a broad analogy to the situation of "complementarity" in physics, which is why, based on his experience of Jungian psychology on the one hand and his physical expertise on the other, he transferred the 'cut' to the psyche¹⁴⁵:

, On the one hand, the 'unconscious' can only be accessed indirectly through its (directive) effects on conscious content; on the other hand, every 'observation of the unconscious', i.e. every awareness of unconscious content, has an initially uncontrollable repercussion on this unconscious content itself (which, as is well known, rules out any 'exhaustion' of the unconscious through 'consciousness'). The physicist will therefore conclude, by analogy, that it is precisely this uncontrollable repercussion of the observing subject on the unconscious that limits the objective character of its reality and at the same time lends it a subjectivity. Although the location of the 'cut' between consciousness and the unconscious is (at least to a certain extent) left to the free choice of the 'psychological experimenter,' the existence of this 'cut' remains an unavoidable necessity [...]. It is unmistakable that the development of 'microphysics' has brought about a far-reaching convergence between the way nature is described in this science and that of modern psychology: while the former is confronted with the fundamental situation of impossibility, known as 'complementarity', of eliminating the effects of the observer through determinable corrections, and therefore had to renounce the objective recording of all physical phenomena in principle, the latter was able to fundamentally supplement the purely subjective psychology of consciousness with the postulate of the existence of an unconscious of largely objective reality. '

What Pauli emphasises in this analysis of the complementary dynamics between the 'conscious' and the 'unconscious' is not only the 'inevitable necessity' of the existence of a 'cut' between the two, which functions like a mirror¹⁴⁶ in which both elements appear to each other and each transforms itself in relation to the other, but also that both antipodes, 'conscious' and 'unconscious', live in a *relationship* like that between the worshipper and Christ. With the touchscreen, on the other hand, we now enter a virtual space that does not lead to an intimate 'threshold' or 'cut,' but rather to a placeless nowhere, where images transformed into algorithms are only the shadows of representations of the material world and where we live in an intimate relationship with the closed system of a surrogate.

When did we lose our deep scepticism towards images and our awareness of their paradoxical nature, which for a long time were prerequisites for our ability to relate to the transcendent? And this brings me to the last part of the question about the

West's relationship with the screen. Where did we, psychoethologically speaking, enter into an intimate relationship with the virtual space of nowhere, which, together with the benevolent God of the New Testament, set Todd's nihilism on its course? I have already indicated that this point lies far before the invention of photography as a chemical-mechanical imaging technology (around 1840)¹⁴⁷ and even long before the Reformation.

For Ivan Illich, this point occurred around 1000 AD, when the forgotten ancient science of *opsis* was replaced by optics as we still know it today.¹⁴⁸ *Opsis* examined human vision as a process from within. With optics, the vision of the human eye essentially depends on external stimuli.¹⁴⁹ Illich describes the process along the optical paradigm since then as 'abstract programming' of the most important access to the world and to knowledge: the programming of our sense of sight. 'Abstract programming' describes, in a sense, the progression of the 'mysterious illness of the Child Empress'.

The latent tendency that had existed since around 1000 AD reached its final stage with the invention of perspective representation¹⁵⁰, or more precisely, central perspective representation (vanishing point perspective) in the early 15th century.¹⁵¹ It became chronic with the replacement of central perspective by parallel perspective (engineering perspective), which became the norm for illustrations in printed works of natural science at the beginning of the 19th century, supposedly to increase objectivity.¹⁵² This made it a collective way of seeing and recognising, accompanied by the almost simultaneous emergence of photography, with which a trivial system, an apparatus, was placed in front of the eye, dictating how it should see.¹⁵³

In other words, if the icon was still a place *through which* things could be viewed, painting with its central perspective became the place *where* these things could be viewed directly. And if, as a viewer of such a central perspective image, one was still invisibly placed *in* the image through the vanishing point and thus still *at* a location, with the introduction of parallel perspective, the location where the thing was located became a virtual space into which one could not even reach. Since then, both the depicted object and the viewer have been located in the nowhere of virtuality without any coordinates. They no longer have a place because, at least in the zero-and-one logic of the two-dimensional internet, neither a place nor an individual exists at all.

The Task

So what is the task we face? The task is to reconnect the inner and outer man. To do this, we must first recognise the inner being as such, appreciate it accordingly, and then incorporate it into our thoughts and actions. Anything less is to ignore at least half of reality. For the psyche is reality, just as the physical body is. And it is a creative, forward-looking and goal-seeking force. In the past, this autopoietic, i.e. life-sustaining, process was taken over by the belief in the immortality of the soul and the existence of God. The connection to this metaphysical landscape has been lost. In the current stress test, however, we will probably not be able to maintain human dignity without such a spiritual idea. With his complex psychology, Jung has left us nothing less than a comprehensive first map for re-entering the same landscape through a new door.

References

- 1 M.-L. von Franz et al., C.G. Jung, *Der Mensch und seine Symbole* (Man and His Symbols) (1964), Ostfildern ²⁵2025, p. 23.
- 2 C.G. Jung, *Experimentelle Untersuchungen über Assoziationen Gesunder mit Franz Riklin* (Experimental Studies on Associations of Healthy Individuals with Franz Riklin), in: *Ibid.*, *Experimentelle Untersuchungen* (Experimental Studies), GW II, ed. V. L. Jung-Merker, E. Rűf, Ostfildern ²2011, p. 29.
- 3 M. Scheler, quoted in Walter Schulz, *Philosophie in der veränderten Welt* (Philosophy in a Changing World), Stuttgart ⁷2001, p. 432. – The philosophical anthropology of Max Scheler and Michael Landmann discusses the position of humans from a similar perspective to Jung, which stands in stark contrast to contemporary analytical and constructivist philosophy. See M. Landmann, *Das Ende des Individuums. Anthropologische Skizzen* (The End of the Individual. Anthropological Sketches), Stuttgart 1971, pp. 115–126. M. Scheler, *Die Stellung des Menschen im Kosmos* (The Position of Man in the Cosmos) (1928), Berlin 2016, p. 88: “Only through the commitment of the person themselves is the possibility opened up to also ‘know’ the being of the being-through-itself.” It would be worthwhile to explore this overlap between Jung's complex psychology and Max Scheler's philosophical anthropology when it comes to arguing for the preservation of human dignity amid the nihilistic ‘zero state’ of the present.

4 ‘Bastian read this and heard the deep voice of the Old Man of the Mountain, his ears began to ring and his eyes began to flicker. What was being told was his own story. He, Bastian, appeared as a character in the book, whose reader he had thought himself to be until now! And who knows which other reader was reading him right now, who also believed himself to be just a reader—and so on and so forth, ad infinitum! [...] And it would go on like this for all eternity, because it was impossible for anything to change the course of events. Only he, Bastian, could intervene. And he had to do it if he didn't want to remain trapped in this cycle himself. It seemed to him as if the story had already been repeated a thousand times, no, as if there were no before and no after, but as if everything existed simultaneously forever. [...] The circle of eternal recurrence was the end without end!’ See Ende ⁸2023, p. 208f.

5 G. Le Bon, *Psychologie der Massen* (The Crowd: A Study of the Popular Mind) (1895), BOD 2019, p. 21ff.

6 This is not to say, of course, that the objectifying, positivist attitude of academic psychology or even the concept of science as a whole is wrong. It is the nature of history that developments are neither wrong nor right. However, Kant's goal of enlightenment, which was to free people from their immaturity and dogmatic-ideological bonds by rationally examining the foundations of their beliefs in whatever authority and reflecting on those foundations, was still based on central religious ideas such as the immortality of the soul and the existence of God. This intertwining of transcendent reality and human rationality has broken down in Western culture for many reasons.

7 D. T. Suzuki, *Über Zen-Buddhismus* (On Zen Buddhism), in: E. Fromm, D. T. Suzuki, R. de Martino, *Zen-Buddhismus und Psychoanalyse* (Zen Buddhism and Psychoanalysis), Berlin (1971) ²⁹2022, pp. 9-100. Ibid., *Wesen und Sinn des Buddhismus. Ur-Erfahrung und Ur-Wissen* (The Essence and Meaning of Buddhism. Primordial Experience and Primordial Knowledge), Freiburg i.Br. ²1993.

8 Incidentally, due to my scientific profession, I have long wondered what it is that distinguishes an authentic, i.e., genuine work of art, which I intuitively recognize as such, from a non-authentic, second-, third-, or fourth-rate work. It is the ‘collective unconscious’ that shines through, and a ‘self’ that has helped to bring it to light. But that's just a side note.

9 C.G. Jung, *Die Psychologie der Übertragung* (The Psychology of Transference), in: Ibid., *Praxis der Psychotherapie* (Practice of Psychotherapy), GW 16, ed. by Niehus-Jung et al., Ostfildern ³2011, p. 172.

10 N. Bohr, *Atomphysik und menschliche Erkenntnis* (Atomic Physics and Human Knowledge), Braunschweig 1958. W. Heisenberg, *Der Teil und das Ganze. Gespräche im Umkreis der Atomphysik* (The Part and the Whole. Conversations on Atomic Physics), Munich/Berlin (1969), Munich/Berlin ¹⁵2022. – E. Husserl, *Gesammelte Werke* (Collected Works), Nijhoff/The Hague resp. Dordrecht/Boston/Lancaster (1950 ff.), Berlin 2008 (42 volumes). See in particular vol. 6: *Die Krisis der europäischen Wissenschaften und die transzendente Phänomenologie. Eine Einleitung in die phänomenologische Philosophie* (The Crisis of European Sciences and Transcendental Phenomenology. An Introduction to

Phenomenological Philosophy), ed. by W. Biemel. M. Scheler (1928) 2016. – C.A. Meier (ed.), Wolfgang Pauli und C.G. Jung. Ein Briefwechsel 1932-1958 (Wolfgang Pauli and C.G. Jung. A Correspondence 1932-1958), Berlin/Heidelberg 1992.

11 J. Landgrebe, B. Smith, *Why Machines Will Never Rule the World*, New York/London ²2025.

12 Vgl. ebd., S. XIII-XV, 1-17, 229ff. – K. Crawford, *Atlas der KI. Die materielle Wahrheit hinter den neuen Datenimperien* (Atlas of AI. Power, Politics, and the Planetary Costs of Artificial Intelligence) (2021), München ³2025.

13 C.G. Jung, *Zugang zum Unbewussten* (Access to the Unconscious), in: Ibid., M.-L. von Franz, J. Henderson, J. Jacobi, A. Jaffé, *Der Mensch und seine Symbole* (Man and His Symbols) (1964), Ostfildern ²⁵2025, p. 23f.

14 This category includes, among others, the appeals of the humanist philosophers and psychologists of the 20th century. To this day, they remain representative of countless other contributions of this kind: G. Anders, *Die Antiquiertheit des Menschen. Über die Seele im Zeitalter der zweiten industriellen Revolution* (1956) (The Obsolescence of Man: On the Soul in the Age of the Second Industrial Revolution), München ⁴2018. Ibid., *Die Antiquiertheit des Menschen. Über die Zerstörung des Lebens im Zeitalter der dritten industriellen Revolution* (1980) (The Obsolescence of Man: On the Destruction of Life in the Age of the Third Industrial Revolution), München ⁴2018. A. Gruen, *Verratene Liebe - Falsche Götter* (Betrayed Love: False Gods), München 2003. R. Mausfeld, *Hybris und Nemesis. Wie uns die Entzivilisierung von Macht in den Abgrund führt – Einsichten aus 500 Jahren* (Hubris and Nemesis: How the Decivilization of Power Leads Us into the Abyss – Insights from 500 Years), Neu-Isenburg 2023. – What Anders, Gruen, and Mausfeld, for all their erudition and intellectual merits, address as an antidote to the monstrous is not the psyche with its complex dynamics in its true form, i.e., the hardware. They all aim to improve the software: the adaptation of our reason by reasonable means. Even though they see themselves as guardians of Kant's concept of reason, which continues to serve as the ultimate antidote to all human chaos, they almost systematically ignore the narrowing of the concept that has taken place since Kant and the late 20th century, not least through 'consciousness psychology.' Reason in the Kantian sense was based on a transcendent foundation. Today, the concept essentially encompasses cognition minus metaphysics.

15 Landgrebe, Smith ²2025, p. 119ff.

16 C. Schubert (ed.), *Psychoneuroimmunologie und Psychotherapie* (Psychoneuroimmunology and Psychotherapy), Stuttgart ³2024. G. Schmidt, *Einführung in die hypnosystemische Therapie und Beratung* (Introduction to Hypnosystemic Therapy and Counseling), Heidelberg ¹¹2024. The phenomenon of 'psychogenic death' illustrates that, in extreme cases, the psyche is even capable of ending physical life. If, for example, someone has broken important taboos in a relevant relationship system and their psyche treats the taboo breach as if they have forfeited their life, even completely healthy people can die within a few days. See G. B. Schmid, *Tod durch Vorstellungskraft. Das Geheimnis psychogener Todesfälle* (Death by Imagination: The Mystery of Psychogenic Deaths), Heidelberg 2000. The

complementary coupling of mind and body, in turn, should also be capable of psychogenic self-healing with such potential.

17 J. Weizenbaum, *Die Macht der Computer und die Ohnmacht der Vernunft* (The Power of Computers and the Powerlessness of Reason), Frankfurt 1976. G. Wendt, *Computermacht und Vernunft. Eine Hommage an Joseph Weizenbaum* (Computer Power and Reason. A Tribute to Joseph Weizenbaum), Wien 2023, p. 18ff.

18 C. R. Rogers, *C. R. Rogers, Concelling and Psychotherapy*, Boston 1942. Ders. *On Becoming a Person*, Boston 1961.

19 M. H. Erickson, E.L. Rossi, *Hypnotherapy. An Exploring Casebook*, New York 1979. Schmidt ¹¹2024.

20 Mastery of hypnotherapeutic and hypnosystemic methods is also no guarantee that the person concerned will automatically recognize manipulation and hypnosis by third parties. I know a whole series of very capable therapists who are celebrated in the therapeutic scene and who, for example, still consider the ‘Covid crisis’ to be the greatest health crisis of all time.

21 The images and symbols used included a floating ball of molecules with suction cups, a convoy of military transporters carrying invisible coffins at night, PCR test swabs, syringes, bare upper arms, masked faces, case and mortality curves; the metaphors were ‘flatten the curve,’ ‘no one is safe until everyone is safe,’ ‘triage,’ ‘experts,’ ‘death by suffocation,’ ‘case numbers,’ ‘solidarity,’ ‘corona deniers,’ ‘grandma killers,’ ‘vaccine opponents,’ etc.

22 H. Arendt, *Elemente und Ursprünge totaler Herrschaft. Antisemitismus, Imperialismus, totale Herrschaft* (1951) (The Origins of Totalitarianism), München ²³2021, p. 663ff.

23 <https://norberthaering.de/macht-kontrolle/lock-step-rockefeller-stiftung/>
<https://0minus.substack.com/p/7c6>

24 The same diagnosis could be made for the practice of so-called chemtrails, which is obvious to everyone. While energy production in the EU has been converted to green energy based on square kilometer-sized solar panels that depend on solar radiation, the same radiation is blocked in the sky without anyone even noticing the contradiction.

25 Jung ⁷2023, p. 247.

26 R. Kurzweil, *The singularity is near*, New York 2005. Ders., *The singularity is nearer*, New York 2024. N. Bostrom, *Are we living in a computer simulation?*, in: *The Philosophical Quarterly* 53 (211), p. 243-255. Ibid., *Superintelligence. Paths, dangers, strategies*, London 2003. Ibid., *Why I want to be a posthuman when I grow up*, in: *The transhumanist reader*, hg. v. M. More, N. Vita-More, Oxford 2013. Ibid., *Deep utopia: life and meaning in a solved world*, Washington D.C. 2024. Nick Land, *The dark enlightenment*, Imperium Press Perth 2023.

27 In a figurative sense, it would be fitting for the ‘elites’ to burrow into ‘elitist’ underground bunkers in the spirit of a ‘breakaway civilization.’ In Jung's structural model, the ‘shadow’ resides at the deep boundary between the ‘individual and collective unconscious,’ and the ‘unconscious’ in turn possesses ‘symbol-forming power,’ meaning that it sometimes reveals its intentions quite openly; cf. Jung (1964)²⁵2025, p. 25f.

28 See the combination of symbol and acronym in UN, UNESCO, NATO, WHO, BIS, etc. From a complex psychological perspective, experience shows that mandalas occur ‘in situations characterised by confusion and helplessness. The archetype thus constellated represents a scheme of order which, as a psychological crosshair or four-part circle, is superimposed, as it were, on the psychic chaos, whereby each content is given its place and the whole, which would otherwise flow apart into indeterminacy, is held together by the nurturing and protective circle.’ See C. G. Jung, *Ein moderner Mythos. Von Dingen, die am Himmel gesehen werden* (A Modern Myth. Of Things Seen in the Sky) (1958), in: *Ibid., Zivilisation im Übergang* (Civilisation in Transition), GW 10, ed. by L. Jung-Merker, E. Rüd, Ostfildern ⁷2023, p. 461.

29 <https://rwerner.substack.com/>

30 Ian McGilchrist talks about the left-hemisphere dominance of our divided brain. *Ibid., The Divided Brain and the Making of the Western World*, New Haven/London ³2019.

31 C.G. Jung, *Der Kampf mit dem Schatten* (The Struggle with the Shadow), in: *Ibid., Zivilisation im Übergang* (Civilisation in Transition), GW 10, ed. by L. Jung-Merker, E. Rüd, Ostfildern ⁷2023, p. 253f.: ‘The psychologist holds fast to the individual as the sole bearer of spirit and life. Society and the state derive their quality from the spiritual state of the individual, for they consist of individuals and the way in which they are organised. As obvious as this fact is, it has not yet sufficiently permeated the collective consciousness to prevent people from using the word ‘state’ as if it referred to a kind of super-individual endowed with inexhaustible power and every kind of wealth. Nowadays, the state is expected to accomplish what no one would expect of an individual.’

32 E. Todd, *Der Westen im Niedergang* (The Decline of the West), Neu-Isenburg 2024, p. 121ff.

33 C.G. Jung, *Erinnerungen, Träume, Gedanken* (Memories, Dreams, Reflections) (1961), ed. by A. Jaffé, Düsseldorf/Zürich ¹⁴2005, p. 66.

34 C.G. Jung, *Der Kampf mit dem Schatten* (The Struggle with the Shadow) (1946), in: *Ibid., Zivilisation im Übergang* (Civilisation in Transition), GW 10, ed. by L. Jung-Merker, E. Rüd, Ostfildern ⁷2023, pp. 245–254. *Ibid., Nach der Katastrophe* (After the Catastrophe) (1945), in: *ibid.*, pp. 219–244. *Ibid., Gegenwart und Zukunft* (Present and Future) (1957), in: *ibid.*, pp. 275–336.

35 This is true even if, for Jung, the framework of the conceivable still ends at the nation state: ‘The great Western democracies, however, have a better chance as long

as they are able to stay out of wars, which repeatedly tempt them to believe in external enemies and the desirability of internal peace. It is precisely the pronounced tendency of Western democracies towards internal discord that could lead them onto a hopeful path. But I fear that this hope will be delayed by powers that still believe in the opposite process, in the destruction of the individual and the prevalence of the fiction we call the state.' C.G. Jung, *Der Kampf mit dem Schatten* (The Struggle with the Shadow) (1946), in: *Ibid.*, *Zivilisation im Übergang* (Civilisation in Transition), GW 10, ed. by V. L. Jung-Merker, E. Rüd, Ostfildern ⁷2023, cf. *ibid.*, p. 253f.

36 D. A. Hughes, 'Covid-19', *Psychological Operations and the War for Technocracy*, Bd 1, Palgrave Macmillan, Cham (CH) 2024.

37 M. Halbwachs, *La mémoire collective*, Paris 1950. H. Welzer, *Das kommunikative Gedächtnis. Eine Theorie der Erinnerung* (Communicative memory. A theory of memory), München 2002. D. Middleton, D. Edwards (eds.), *Collective Remembering*, London et al. 1990. A. Assmann, *Erinnerungsräume. Formen und Wandlungen des kollektiven Gedächtnisses* (Spaces of Remembrance: Forms and Transformations of Collective Memory), München 1999.

38 Autopoietic complex systems include biological, psychological and social systems.

39 C.G. Jung, *Antwort auf Hiob* (Response to Job) (1952), in: *Ibid.*, *Zur Psychologie westlicher und östlicher Religionen* (On the Psychology of Western and Eastern Religions), GW 11, ed. by M. Niehus-Jung et al., Ostfildern ⁷2023, pp. 363–471.

40 In the Codex Sinaiticus (4th century AD), the Book of Job was placed at the end of the Old Testament. Job's drama could thus be understood not only as a hidden reference to the suffering of Christ, as Christian tradition interprets this position, but also highlighted the transformation of the image of God from the Old to the New Testament.

41 Jung (1952) ⁷2023, p. 373.

42 Cf. *ibid.*

43 Cf. *ibid.*, p. 376.

44 Jung (1961) ¹⁴2005, p. 341.

45 Cf. *ibid.*

46 According to Tyconius (4th century AD), Jerusalem and Babylon, good and evil, are not two antithetical, i.e. separate cities, but, following Ratzinger: 'Both are one city, which has a *left* and a *right* side. Tyconius thus did not develop, as Augustine did, a doctrine of two civitates, but a doctrine of one civitas with two sides [...]. From this it follows that the Antichrist belongs to the Church, grows in and with it until the great *discessio*, which initiates the final *revelatio*.' Cf. J. Ratzinger, *Beobachtungen*

zum Kirchenbegriff des Tyconius im „Liber regularum (‘Observations on Tyconius’ Concept of the Church in the ‘Liber regularum’), in: *Revue des Études des Augustiniennes et Patristique* 2 (1956), p. 180f. – The ‘Liber regularum’, the seven rules for the interpretation of Holy Scripture, was written by Tyconius in Africa in the second half of the 4th century as an ecclesiological treatise, which Augustine most likely had at his disposal when writing his magnum opus ‘The City of God’.

47 C.G. Jung, Die psychologischen Aspekte des Mutterachtheypus (The Psychological Aspects of the Mother Archetype), in: *Ibid.*, Archetypes: Primordial Images and Forces of the Collective Unconscious (Archetypen. Urbilder und Wirkkräfte des kollektiven Unbewussten), ed. by L. Jung, Ostfildern ²⁰²², p. 124ff. (95-134).

48 Cf. *ibid.*, p. 126.

49 The sentence is attributed to Augustine.

50 On the political significance of this collective theological act, see G. Agamben, *Das Geheimnis des Bösen. Benedikt XVI. und das Ende der Zeiten* (The Mystery of Evil. Benedict XVI and the End of Time), Berlin 2015, and I. Illich, *Die Kriminalisierung der Sünde* (The Criminalisation of Sin), in: *Ibid.*, *In den Flüssen nördlich der Zukunft. Letzte Gespräche über Religion und Gesellschaft mit David Cayley* (In the Rivers North of the Future. Last Conversations on Religion and Society with David Cayley), München ²⁰²⁰, pp. 106–120.

51 And, as a rule, to project evil outward. The Pontifical Gregorian University explains in the conference proceedings entitled *Mysterium Iniquitatis* from 2002 that ‘the mystery of evil is a reality of our daily experience that we can neither explain nor control.’ Quoted from Agamben 2015, p. 56. – In other words, we, the Church, have nothing to do with evil. Psychologically, this is called repression; in psychiatric terms, amnesia. Jung describes it as a ‘shadow’ and recognises in it an energy pattern that appears as an external enemy and adversary, which has its place and origin in the reptilian brain at the junction between the ontogenetic and phylogenetic ‘unconscious’ and which we always project when we recognise the enemy in someone or go to war with a clear conscience, which we then, of course, have to fight for reasonable reasons. – On the relationship between ‘shadow’ and war, see A. Stevens, *Archetype Revisited. An Updated Natural History of the Self*, New York 2015, pp. 279-285.

52 Orthodox Christianity, which has placed greater emphasis on individual and direct spiritual experience than Western Christianity with its strict philosophical interpretation, may have taken a somewhat more favourable path here. At the end of the day, this seems to prove more coherent and sustainable for both the individual and the community.

53 Todd 2024, p. 130, 189ff.

54 The death of God (Nietzsche) not only led to the loss of moral and metaphysical orientation, but also resulted in traditional religious values and authorities losing their validity. Those who still needed a pure doctrine were helped in other ways:

science replaced the churches. Since the beginning of the 20th century, and then exponentially since 1945, the film industry has been providing meaningful myths. The path to this is described by N. Luhmann, *Die Ausdifferenzierung der Religion* (The Differentiation of Religion), in: *Ibid.*, *Studien zur Wissenssoziologie der modernen Gesellschaft* (Studies on the Sociology of Knowledge in Modern Society), Frankfurt am Main 1989, pp. 249-357, and P. Sloterdijk, *Chancen im Ungeheuren. Noitz zum Gestaltwandel des Religiösen in der modernen Welt im Anschluss an einige Motive bei William James* (Opportunities in the Monstrous. Notice on the Transformation of Religion in the Modern World Following Some Motifs in William James), in: William James, *Die Vielfalt religiöser Erfahrung. Eine Studie über die menschliche Natur* (The Varieties of Religious Experience. A Study of Human Nature) (1902), Ostfildern ²2012, pp. 11-34, and *ibid.*, *The Mystical Imperative. Remarks on the Transformation of Religion in Modern Times*, in: *ibid.* (ed.), *Mystische Weltliteratur. Gesammelt von Martin Buber* (Mystical World Literature. Collected by Martin Buber), München 2007, pp. 24f.: ‘In William James, still cloaked in noble thoughtfulness, the Americanisation of religion began as early as the end of the 19th century. Religion became a metaphysical vitamin, a mental diet, an antidepressant and a heart tonic, a factor in comprehensive self-medication and self-mission.’ This made possible what Todd ultimately calls ‘negative educational stratification.’ The mass elite of university graduates, who make up 30-40% of Western societies, feel a good deal superior to the rest of the population because of the education they have acquired at university. The reason for this is that they have received an academic consecration that sets them apart from the less educated, just as the medieval clergy once stood apart from the mob. Thus, even education leads to the internal decay of peoples because, according to Todd, it undermines the desire for a representative democracy that includes all citizens by creating mental separation.

55 In early Christianity, the Church deliberately chose philosophy as the language for its reflection; cf. J. Ratzinger, *Einführung in das Christentum* (Introduction to Christianity), München 1968, p. 103: ‘Throughout its history, early Christianity resolutely and boldly made its choice and purification by deciding *for* the God of the philosophers and *against* the gods of the religions.’

56 It seems to me that this is at least partly the reason why the vast majority of Western populations have accepted the so-called ‘measures’ in all their destructive scope without protest. They are involuntarily blind to evil. For them, the wallpaper of The Truman Show remains a reality without alternative.

57 V. E. Frankl, *Synchronisation in Birkenwald* (Synchronisation in Birkenwald), in: *Ibid.*, *...trotzdem Ja zum Leben sagen. Ein Psychologe erlebt das Konzentrationslager* (...Saying Yes to Life Anyway. A Psychologist Experiences the Concentration Camp), München ⁹2005, pp. 143-187. Interestingly, Frankl, with his experience of the concentration camp, also takes the view that there is no such thing as collective guilt, as was attributed to the German people after the Second World War (which they also internalised in exactly the same way), but only ever an individual form of guilt.

58 Ratzinger 1956, p. 180f.

59 V.E. Frankl, *Ärztliche Seelsorge. Grundlagen der Logotherapie und Existenzanalyse* (Medical Pastoral Care. Foundations of Logotherapy and Existential Analysis) (1955), München ¹⁰2020. From an epistemological point of view, Frankl refers primarily to Adler's approach when discussing the question of meaning, and secondarily, of course, to Freud, to whom Adler's individual psychology owes its impetus. Uwe Böschmeyer (*1939), who further developed Frankl's method, also works with an inner adversary. However, he does not have the same valence as Jung's 'shadow' as a 'hard complex', but rather that of 'soft complexes'; cf. <https://www.boeschmeyer.at/unser-konzept/>

60 One example of such an incomplete reception is the Voice Dialogue developed by Hal and Sidra Stone. Hal Stone, a Jungian psychologist, ultimately conceived this method on the basis of 'soft complexes'; cf. H. Stone, S. Stone, *Embracing Ourselves. The Voice Dialogue Manual*, Marina Del Rey 1985. – The same applies to Richard C. Schwartz and his Internal Family System; cf. R. C. Schwartz, M. Sweezy, *Systemische Therapie mit der inneren Familie* (Systemic Therapy of the Inner Family), Stuttgart ²2022. – Even the 'Systemic Structural Constellation' (SystA) by Matthias Varga von Kibéd and Insa Sparrer, which works therapeutically on a systems theory level with knowledge of quantum physics, describes itself primarily as coming from Freud's psychoanalysis. See M. Varga von Kibéd, I. Sparrer, *Ganz im Gegenteil. Tetralemmaarbeit und andere Grundformen Systemischer Strukturaufstellungen für Querdenker und solche, die es werden wollen* (Quite the Contrary. Tetralemma Work and Other Basic Forms of Systemic Structural Constellations for Lateral Thinkers and Those Who Want to Become One.), Heidelberg ³2002, p. 221ff. And Gunther Schmidt's hypnosystemics, which, like Ericksonian hypnotherapy, clearly also works in the 'collective unconscious,' refers exclusively to Freud's 'id.' See Schmidt ¹¹2024. The 'unconscious' in its two-part structure as determined by Jung seems not to care as long as it is addressed as the 'unconscious' at all.

61 S. Freud, *Gesammelte Werke* (1900-1940) (Collected Works 1900-1940), Munich ²2024. A. Adler, *Gesammelte Werke* (Collected Works), Munich 2020 (Practice and Theory of Individual Psychology; Knowledge of Human Nature; The Meaning of Life).

62 In Jung's individual analysis, the focus is always on the integration of the 'shadow' and the 'persona,' the two opposing polarities of the 'ego': "Integration is the main task of psychological development (individuation) and it depends on self-acceptance, on our complete acceptance of those parts of ourselves that do not fit into the image of the persona – which is an ideal image or, more precisely, the image of a cultural norm. Most of the time, we perceive those aspects of ourselves that we are ashamed of as radically bad, and undoubtedly some of them are indeed destructive. Often, however, the shadow material is not actually evil. It is perceived as such because of its non-conformity with the 'persona' and is therefore associated with shame. 'Persona' and 'shadow' are thus split apart. See C.G. Jung, commentary on 'Das Geheimnis der Goldenen Blüte' ('The Secret of the Golden Flower'), in: *Studien über alchemistische Vorstellungen* (Studies on Alchemical Ideas), GW. 13, ed. by L. Jung-Merker, E. Rüd, Ostfildern ³2011, p. 22. One of Jung's patients describes in a letter how it feels when someone has achieved a certain degree of integration of 'persona' and 'shadow': 'Much good has come to me from evil.'

Keeping quiet, not repressing, being attentive, and, hand in hand with that, accepting reality – things as they are, and not as I wanted them to be – has brought me strange insights, but also strange powers that I could not have imagined before. I always thought that when you accept things, they somehow overwhelm you; now this is not the case at all, and you can still take a stand on them [...]. What a fool I was! How I wanted to force everything to fit my head!’ Cf. *ibid.*

63 J. Landgrebe, *Der Wandel der Elitenhexis* (The Transformation of the Elite Hexis) (2025), in:

<https://globkult.de/kultur/fluchten/2479-der-wandel-der-elitenhexis>

64 I. von Eibel-Eibesfeldt, *Die Biologie des menschlichen Verhaltens. Grundriss der Humanethologie* (The Biology of Human Behaviour: An Outline of Human Ethology), München, 1986, p. 385f.: ‘Modern humans have a divided relationship with authority. On the one hand, they envision living freely in a society of equals, where no one is above anyone else; on the other hand, those who present themselves as anti-authoritarian unabashedly hang pictures of authority figures on their walls. The willingness to submit to role models stands in striking contrast to the rejection of any kind of dominance. How can this contradiction be explained? Well, I would argue that it is only an apparent contradiction. The obvious tendency to form hierarchies presupposes that individuals feel the urge to subordinate themselves to others in rank, which provokes rebellion against those higher up. However, constant disputes over rank would seriously disrupt the harmony of the group. Furthermore, it is important for the loser in the dispute over rank to be willing to accept a lower position, i.e. to trust the proven superior and recognise their rank. If they were unable to do so, they would have to leave the group or wear themselves out in constant conflict. And in no case would they be able to benefit from any positive qualities of a potentially more capable individual’.

65 G. Le Bon (1895), BOD 2019.

66 In connection with the events of recent years, the topic has recently reappeared in Mattias Desmet's book ‘The Psychology of Totalitarianism’ (2022), which has been widely praised by some and sharply criticised by others:

<https://www.conciliators-guild.org/media/blog/psychology-of-totalitarianism-mattias-desmet-review> – <https://link.springer.com/article/10.1365/s40702-022-00916-2> – <https://fascism.news/2021-12-07-robert-malone-warns-of-mass-formation-psychosis.html> – <https://unlimitedhangout.com/2022/11/investigative-reports/covid-19-mass-formation-or-mass-atrocity/> <https://constitution.solari.com/global-class-war-and-the-politics-of-a-hatchet-job-a-reply-to-john-waters/>

67 Since the methodological basis for researching mass psychology is very limited, it has apparently been tacitly agreed to simply continue with modelling, so-called agent-based simulation models, for the time being, while at the same time supplementing this with research into collective behaviour on the internet. See T. Brudermann, *Massenpsychologie* (Mass psychology), Vienna 2010. C. Russ, *Online Crowds - Extraordinary Mass Behaviour on the Internet* (2007).

https://www.researchgate.net/publication/235767806_Massenpsychologie_Psycholo

68 W. Lippmann, Die öffentliche Meinung. Wie sie entsteht und wie sie manipuliert wird (Public Opinion: How It Is Formed and How It Is Manipulated) (1922), Frankfurt am Main, 2020. Bernays, Propaganda. Die Kunst der Public Relations (Propaganda. The Art of Public Relations) (1928) n.p.³2011. H. D. Lasswell, Propaganda Techniques in the World War (1927), Mansfield/Connecticut 2013. Ibid., Politics: How Gets What, When, How, London 1936.

69 J. Habermas, Strukturwandel der Öffentlichkeit. Untersuchungen zu einer Kategorie der bürgerlichen Gesellschaft (Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society) (1962), Frankfurt am Main 1991–1995. Ibid., Legitimationsprobleme im Spätkapitalismus (Legitimation Problems in Late Capitalism), Frankfurt am Main 1973. Ibid., Theorie des kommunikativen Handelns (Theory of Communicative Action), 2 vols., Frankfurt am Main 1981.
https://docupedia.de/zg/Erinnerungskulturen_Version_2.0_Christoph_Corneli%25C3%259Fen

70 For a differentiation of psychology, see the explanations on cognitive science in Parts 1 and 2. For a differentiation of social sciences, see Schramm, The Effects of Television on Children and Adolescents, UNESCO - Reports and Papers on Mass Communication, No. 43, Paris 1964. R. Williams, Culture and Society 1780-1950, London 1958. S. Hall, Culture, Media, Language. Working Papers in Cultural Studies 1972-79, London 1994. D. Middleton, D. Edwards (eds.), Collective Remembering, London et al. 1990. A. Mattelart, Kommunikation ohne Grenzen? Geschichte der Ideen und Strategien globaler Vernetzung (Communication Without Borders? History of Ideas and Strategies of Global Networking), Rodenbach 1999. Ibid., Kleine Geschichte der Informationsgesellschaft (A Brief History of the Information Society), Berlin 2003. L. Grossberg, C. Nelson, P. Treichler (eds.), Cultural Studies, London 1991. M. Halbwachs, La mémoire collective, Paris 1950. H. Welzer, Das kommunikative Gedächtnis. Eine Theorie der Erinnerung (Communicative Memory. A Theory of Memory), München 2002. A. Assmann, Erinnerungsräume. Formen und Wandlungen des kollektiven Gedächtnisses (Spaces of Memory. Forms and Transformations of Collective Memory), München 1999.

71 Le Bon (1895) 2019, S. 27.

72 Cf. ibid., p. 23.

73 M. Günther, Masse und Charisma. Soziale Ursachen des politischen und religiösen Fanatismus (Mass and Charisma: Social Causes of Political and Religious Fanaticism), Frankfurt a. M., 2005, p. 83ff.

74 Ferdinand Tönnies (1887) and subsequently Max Weber (1920/21) were the first to distinguish between community and society when referring to groups. Communities are groups (families, clans) of up to around 30 people; they function on the basis of norms and intersubjectivity, in which everyone knows everyone else and their needs precisely. Society is a large number of people in modern cities, states,

markets and organisations who interact anonymously, rationally, purposefully and according to a corresponding multitude of norms. See F. Tönnies, *Gemeinschaft und Gesellschaft* (Community and society), Leipzig 1887. M. Weber, *Wirtschaft und Gesellschaft* (Economy and society), Tübingen 1922.

75 Le Bon (1895) 2019, S. 15.

76 See *ibid.*, pp. 15, 161: ‘In its issue of 6 April 1895, the magazine ‘L’Economiste’ published a curious overview of the annual costs incurred by voters’ interests, particularly the railways. In order to connect Langayes (a town with 3,000 inhabitants) , which is located on a mountain, with Puy, a railway costing 15 million was approved. To connect Beaumont (population 3,500) with Castel Sarrazin, 7 million was approved [...]. In 1895 alone, 90 million was spent on railway tracks that are of no general interest whatsoever. Other expenditures that also arise from voter demands are no less serious. According to the Minister of Finance, the law on workers’ pensions will cost a minimum of 165 million per year, and according to Leroy-Beaulieu of the Academy, 800 million. The continuous growth of such expenditure must necessarily lead to bankruptcy.’

77 Cf. *ibid.*, p. 16.

78 Cf. *ibid.*, p. 13.

79 Cf. *ibid.*

80 <https://www.getabstract.com/de/zusammenfassung/das-bevoelkerungsgesetz/4028>

81 Cf. *ibid.*

82 Cf. *ibid.*

83 S. Freud, *Abriss der Psychoanalyse* (Outline of Psychoanalysis) (1940), in: *Ibid.*, *Gesammelte Werke* (Collected Works) (1923), München ²2024, pp. 949, 993.

84 The work was considered a standard work in the early 20th century, was translated into ten languages, and its influence extended far into 20th-century sociology, psychology, and literature. See, for example, M. Weber, *Wirtschaft und Gesellschaft* (Economy and Society), Tübingen 1920/21. S. Freud, *Massenpsychologie und Ich-Analyse* (Mass Psychology and the Analysis of the Ego) (1921/22), in: *Ibid.*, *Gesammelte Werke* (Collected Works), München ²2024, pp. 759-828. O. y Gasset, *Der Aufstand der Massen* (The Revolt of the Masses) (1930), Munich ³2023. E. Canetti, *Masse und Macht* (Masses and Power) (1960), Frankfurt am Main 1980.

85 J. Ritter, K. Gründer (eds.), *Individuum* (Individual), in: *Historisches Wörterbuch der Philosophie* (Historical Dictionary of Philosophy), Vol. 4, Basel/Stuttgart 1976, col. 300–323.

86 H. Heimsoeth, *Die sechs großen Themen der abendländischen Metaphysik* (The Six Major Themes of Western Metaphysics) (1922), Darmstadt ³1987, pp. 236–278.

87 Le Bon (1885) 2019, S. 64ff.

88 ‘Yet in all societies, even those that are most vicious, the tendency to a virtuous attachment [i.e., marriage] is so strong, that there is a constant effort towards an increase of population. This constant effort as constantly tends to subject the lower classes of the society to distress and to prevent any great permanent amelioration of their condition’. Cf. Malthus (1798), cap. II., p. 14.

89 ‘In the collective soul, intellectual abilities and thus also the personality of the individual become blurred [...] It is precisely this communitisation of ordinary characteristics that explains why the masses are never capable of actions that require particular intelligence.’ See Le Bon (1895) 2019, p. 27.

90 Scholasticism, with Thomas Aquinas, uses the term ‘individual’ for the first time not only for any indivisible being, but explicitly and quite specifically for human beings as persons and rational beings, thereby placing the autonomous ‘individual’ on the semantic track on which we still understand it today as the starting point of Western societies (or perhaps we should now say: originally understood it): ‘In an even more specific and complete way, what is meant by particular being (particulare) and individual is found in rational beings who have control over their actions and are not merely determined, like other beings, but act through themselves [in self-determination].’ Cf. Ritter, Gründer (ed.) (1976), col. 306.

91 The concept of Franco-German enmity dates back to the 19th century and persisted until the Second World War; in line with political propaganda and mind control, the power rivalries between Germany and France, beginning with Louis XIV's Wars of Reunion in the late 17th century, were reinterpreted in the 19th century by the German intellectual Ernst Moritz Arndt (1769-1860) as a natural enmity between Germans and French. - Etymologically speaking, the word *erbevīnt* (hereditary enemy) comes from Middle High German and referred to the devil in the Middle Ages, the Turks during the Turkish Wars, and the French in the 19th century. See E. Bayer (ed.), Wörterbuch der Geschichte. Begriffe und Fachausdrücke (Dictionary of History. Terms and Technical Expressions), Stuttgart ⁴1980, p. 126.

92 Le Bon (1895) 2019, p. 23, 27.

93 On Flournoy (1854–1920), see H. Walach, Psychologie. Wissenschaftstheorie, philosophische Grundlagen und Geschichte (Psychology: Theory of Science, Philosophical Foundations and History), Stuttgart ⁴2020, p. 212f.

94 Le Bon (1895) 2019, p. 27.

95 Cf. *ibid.*, p. 23.

96 Cf. *ibid.*, p. 28.

97 Cf. *ibid.*, p. 26.

98 Cf. *ibid.*, p. 31.

99 Cf. *ibid.*, p. 23, 27.

100 ‘The masses [are] ruled by the unconscious.’ Cf. *ibid.* p. 26

101 Cf. *ibid.*, p. 23.

102 C. G. Jung, *Die Beziehung zwischen dem Ich und dem Unbewussten* (The Relationship Between the Ego and the Unconscious) (1928), in: *Ibid.*, *Zwei Schriften über Analytische Psychologie* (Two Writings on Analytical Psychology), GW 7, ed. by M. Niehus-Jung et al., Ostfildern ⁷2023, p. 191. *Ibid.*, *Bewusstsein, Unbewusstes und Individuation* (Consciousness, Unconscious and Individuation) (1939), in: *Ibid.*, *Die Archetypen und das kollektive Unbewusste* (The Archetypes and the Collective Unconscious), GW 9/1, ed. by L. Jung-Merker, E. Rüd, Ostfildern ¹⁰2023, p. 293. *Ibid.*, *Theoretische Überlegungen zum Wesen des Psychischen* (Theoretical Considerations on the Nature of the Psychic) (1946), in: *Ibid.*, *Die Dynamik des Unbewussten* (The Dynamics of the Unconscious) GW 8, ed. by M. Niehus-Jung et al., Ostfildern ⁷2023, p. 258.

103 ‘One probably comes closest to the truth if one imagines that our conscious and personal psyche rests on the foundation of an inherited and general mental disposition, which as such is unconscious, and that our personal psyche relates to the collective psyche in much the same way as the individual relates to society.’ See C. G. Jung, *Die Beziehungen zwischen dem Ich und dem Unbewussten* (The Relationship Between the Ego and the Unconscious) (1928), in: *Ibid.*, *Zwei Schriften über Analytische Psychologie* (Two Writings on Analytical Psychology), GW 7, ed. by M. Niehus-Jung et al., Ostfildern ⁷2023, p. 155.

104 Although this has been pointed out several times, Jung's summary here is: ‘On the whole, humanity [i.e. primarily the West] has not yet understood that the final decision lies in its own hands. It is still possessed by angry gods [i.e. “complexes”] and fulfils their will.’ See C.G. Jung, letter to E. M. E. Rolfe dated 1 May 1954, in: *Ibid.*, *Briefe II. 1945-1955* (Letters II. 1945-1955), ed. by A. Jaffé, Ostfildern 2012, p. 399.

105 The term psychoethology is a formal analogy to the term human ethology, which refers to the study of the biology of human behaviour. The term human psychoethology thus refers to the study of the behaviour of the human psyche, which, given the subject matter, cannot be limited to positivist questions and methods. Erich Neumann (1905-1960), a student of Jung, has already worked in this direction; cf. E. Neumann, *Ursprungsgeschichte des Bewusstseins* (Origin story of consciousness) (1949), Ostfildern ⁴2025.

106 See note 67.

107 I. Eibl-Eibesfeldt, *In der Falle des Kurzzeitdenkens* (Trapped in Short-Term Thinking), München 1998.

108 K. Paschke et al., Medienbezogene Störungen im Kindes- und Jugendalter, in: Zeitschrift für Kinder- und Jugendpsychiatrie und Psychotherapie (Media-related disorders in childhood and adolescence), in: Zeitschrift für Kinder- und Jugendpsychiatrie und Psychotherapie (Journal of Child and Adolescent Psychiatry and Psychotherapy) (48) 2020, pp. 27–45. S. R. Sioni, Internet Gaming Disorder. Social Phobia and Identifying with Your Virtual Self, in: Computers in Human Behavior (2017), p. 11.

109 J. Haidt, Generation Angst. Wie wir unsere Kinder an die virtuelle Welt verlieren und ihre psychische Gesundheit aufs Spiel setzen (Generation Fear: How We Are Losing Our Children to the Virtual World and Putting Their Mental Health at Risk), Hamburg 2024. M. Meyen, Der dressierte Nachwuchs. Was ist mit der Jugend los? (The Trained Offspring: What Is Going On with Young People?), Berlin 2024.

110 J. Bauer, Realitätsverlust. Wie KI und virtuelle Welten von uns Besitz ergreifen - und die Menschlichkeit bedrohen (Loss of Reality: How AI and Virtual Worlds Take Possession of Us—and Threaten Humanity), München 2023.

111 <https://www.journals.uchicago.edu/doi/full/10.1086/691462>

112 On a physiological level, we observe that the presence of the screen changes the type of brain waves from beta waves, an alert and conscious state, to alpha waves, a receptive and unfocused state, which corresponds to the state of daydreaming, within a few seconds.

113 See, for example, the following studies, which are representative of numerous others: R. Lankau, Wenn aus Science-Fiction Realität wird. Digitalisierung statt pädagogischer Konzepte (When Science Fiction Becomes Reality. Digitalization Instead of Educational Concepts), in: Ibid. (ed.), Autonom und mündig am Touchscreen (Autonomous and Empowered at the Touchscreen), Weinheim/Basel 2021, pp. 24–41. G. Böhme, In der Matrix (In the Matrix), in: Ibid., pp. 42–55. A. Supper, G. Teuchert-Noodt, Wie das Lernen nicht funktioniert. Kinder bewerten den Handy-Gebrauch – eine empirische Pilotstudie (How Learning Doesn't Work. Children Evaluate Cell Phone Use – An Empirical Pilot Study), in: ibid., pp. 105–127.

114 Kurzweil 2005. Ibid., 2024. Bostrom 2003. Ibid., 2013. Ibid., 2024. Land 2023.

115 Cf. note 112.

116 C. G. Jung, Zugang zum Unbewussten (Access to the Unconscious), in: M.-L. von Franz et al. (eds.), Der Mensch und seine Symbole (Man and His Symbols), (1964), Ostfildern ²⁵2025, pp. 20-31.

117 It underscores the importance and the bridging function of the pineal gland, which controls for example the sleep-wake cycle. – C.G. Jung, Allgemeine Gesichtspunkte zur Psychologie des Traumes (General Aspects of the Psychology of Dreams), in: Ibid., Die Dynamik des Unbewussten (The Dynamics of the

Unconscious), GW 8, ed. M. Niehus-Jung et al., Ostfildern ⁷2023, pp. 265-308. First published as ‘The Psychology of Dreams,’ in: *Collected Papers on Analytical Psychology*, ed. by C. Long, London 1916; greatly expanded as ‘Über die Energetik der Seele’ (*Psychologische Abhandlungen II*) (‘On the Energetics of the Soul’) (*Psychological Treatises II*), Zürich 1928; revised again as ‘Über psychische Energetik und das Wesen der Träume’ (*On Psychic Energetics and the Nature of Dreams*) (*Psychological Treatises II*), Zürich 1948 and 1965. The publication history of this article exemplifies the importance that the subject of ‘dreams’ consistently held for Jung.

118 M. Scheler (1928) 2016, p. 28.

119 N. Postman, *Wir amüsieren uns zu Tode. Urteilsbildung im Zeitalter der Unterhaltungsindustrie* (*Amusing Ourselves to Death: Public Discourse in the Age of Show Business*), New York 1985, p. 20. E. Cassirer, *Versuch über den Menschen. Einführung in eine Philosophie der Kultur* (1956) (*An Essay on Man. An Introduction to a Philosophy of Culture*), Hamburg ²2007, p. 47ff. *Ibid.*, *Philosophie der symbolischen Formen* (*Philosophy of Symbolic Forms*), Hamburg 1923-29.

120 An object, a word, or an image is symbolic in the sense of Jungian psychology whenever it contains more than can be discerned at first glance. However, unlike in Cassirer's cultural philosophy, what it contains refers not only to a general cultural level as a ‘natural’ or ‘cultural’ symbol, but primarily to an inner, largely unconscious level and thus indirectly always to the meaningful interaction of immanence and transcendence.

121 M. McLuhan. *The Gutenberg Galaxy. The Making of Typographic Man*, Toronto 1962. *Ibid.*, *Understanding Media. The Extensions of Man*, New York 1964. F. Hartmann, *Medien und Kommunikation* (*Media and Communication*), Wien 2008. *Ibid.*, *Globale Medienkultur. Technik, Geschichte, Theorien* (*Global Media Culture. Technology, History, Theories*), Wien 2006.

122 This means that the technical format determines the possible content; television was already so dependent on images that content without images found it difficult to gain acceptance there. See McLuhan 1964, p. 57.

123 ‘When medical psychologists are interested in symbols, they are primarily concerned with ‘natural’ symbols as opposed to ‘cultural’ symbols. The former are derived from the unconscious contents of the psyche and therefore represent an enormous number of variations on essential archetypal images. In many cases, they can be traced back to their archetypal roots, i.e. to ideas and images found in the oldest records and in primitive social orders. Cultural symbols, on the other hand, are those that have been consciously used to express ‘eternal truths’; they are still used in many religions. They have undergone many transformations and even a more or less conscious process of development, thus becoming collective images that are recognised in civilised societies.’ See C.G. Jung, *Der Mensch und seine Symbole* (1964) (*Man and His Symbols*), ed. by M.-L. von Franz et al., Ostfildern ⁵2025, p. 93.

124 'Every area of every person's life is shaped daily by the silent workings of the tactile sensory system. It is the largest and most influential sensory system in biological terms [...]. Physical contact with another person, which undoubtedly conveys their real existence, signals 'the meaningfulness of further development and growth processes on a biological level'; cf. M. Grunwald, *Homo hapticus. Warum wir ohne Tastsinn nicht leben können* (*Homo hapticus. Why We Cannot Live Without the Sense of Touch*), München 2023, pp. 10, 66.

125 Eibl-Eibesfeldt ²1986, S. 747-760.

126 Like any computer, the smartphone is no longer a tool because, as a self-propelled system, it has the capacity to transform my experience as a user and my communication about this experience into new forms (McLuhan). This means that it lacks what Ivan Illich calls 'distality', namely the ability to completely separate myself from the device by putting it away like a hammer. The hammer remains my instrument or tool. The situation is different with computers and smartphones: there, I remain part of the system due to the logic of the system, because I act through the device and the device simultaneously changes me, my perception and my communication, i.e. it also acts through me. See I. Illich, *Vom Werkzeug zum System* (*From Tool to System*), in: D. Cawley (ed.) ²2020, p. 229.

127 'The unconscious is not a demonic monster. Rather, it is a morally, aesthetically and intellectually indifferent natural entity that only becomes truly dangerous when our conscious attitude towards it is hopelessly incorrect.' C.G. Jung, *Die Psychologie der Übertragung* (*The Psychology of Transference*), in: *Ibid.*, *Praxis der Psychotherapie* (*Practice of Psychotherapy*), GW 16, ed. V. M. Niehus-Jung et al., Ostfildern ³2011, p. 172.

128 Cf. note 105.

129 B. Kotter (ed.), *Die Schriften des Johannes von Damaskos*, herausgegeben vom Byzantinischen Institut der Abtei Scheyern (*The Writings of John of Damascus*, Published by the Byzantine Institute of Scheyern Abbey), vol. III, *Contra imaginum calumniatores orationes tres* (PTS 17), Berlin/New York 1975, pp. 123–128. T. Nikolaou, *Soziale Dimensionen der Spiritualität*, in: *Erbe und Auftrag* (*Social Dimensions of Spirituality*, in: *Heritage and Mission*) 63 (1987), pp. 193–200. *Ibid.*, *Die Entscheidungen des siebten Ökumenischen Konzils und die Stellung der orthodoxen Kirche zu den Bildern* (*The Decisions of the Seventh Ecumenical Council and the Position of the Orthodox Church on Images*), in: J. Wohlmuth (ed.), *Streit um das Bild. Das Zweite Konzil von Nicäa in ökumenischer Perspektive* (*Dispute over the Image. The Second Council of Nicaea in Ecumenical Perspective*), Bonn 1989, p. 53. <https://epub.ub.uni-muenchen.de/5266/1/5266.pdf>
<https://dokumen.pub/allgemeine-konzilien-brennpunkte-der-kirchengeschichte-auflage-2-978-3825219765.html>

130 L. Brubaker, J. F. Haldon, *Byzantium in the Iconoclast era c. 680-850. A History*, Cambridge et al. 2011, pp. 69ff., 156-225. H. Belting, *Bild und Kult. Eine Geschichte des Bildes vor dem Zeitalter der Kunst* (*Image and Cult. A History of the Image before the Age of Art*), München 1990, pp. 11-27.

131 From 1932 onwards Pauli held regular discussions with Jung. See C.A. Meier (ed.), Wolfgang Pauli und C.G. Jung. Ein Briefwechsel 1932-1958 (Wolfgang Pauli and C.G. Jung. Correspondence 1932–1958), Berlin/Heidelberg/New York 1992, p. 3. – W. Pauli, Theorie und Experiment (Theory and Experiment) (1952), in: W. Pauli, Physik und Erkenntnistheorie (Physics and Epistemology), Braunschweig 1984, pp. 91-92. W. Pauli, Die Wissenschaft und das abendländische Denken (Science and Western Thought) (1956), in: *ibid.*, pp. 102-112. W. Pauli, Naturwissenschaftliche und theoretische Aspekte der Ideen des Unbewussten (Scientific and Theoretical Aspects of the Ideas of the Unconscious), in: *ibid.*, pp. 113-128.

132 W. Pauli, Der Einfluss archetypischer Vorstellungen auf die Bildung naturwissenschaftlicher Theorien bei Kepler (The Influence of Archetypal Ideas on the Formation of Scientific Theories in Kepler), in: *Natureerklärung und Psyche* (Nature Explanation and Psyche), Zürich 1952, pp. 109–194.

133 The exclusion principle dates back to before 1925, and in 1945 he was awarded the Nobel Prize for it.

134 We are talking about the uncertainty principle and the concept of ambiguity as an indefinable component in quantum physical processes.

135 C. Ilm, Die Programme der christlichen Apsismalerei vom vierten Jahrhundert bis zur Mitte des achten Jahrhundert (The Programmes of Christian Apse Painting from the Fourth Century to the Middle of the Eighth Century), Stuttgart 1992. J. Poeschke, Mosaiken in Italien 300-1300 (Mosaics in Italy 300-1300), München 2009.

136 ‘By beholding his physical form (i.e. also the icon of Christ), we also comprehend, as far as possible, the glory of his divinity’; cf. Kotter 1975, p. 123. Nikolaou 1987, 2. I. Illich, Das Evangelium und der Blick (The Gospel and the Gaze), in: D. Cawley (ed.), ²2020, p. 141.

137 P. Rong, Mittelalterliche Aachener Pilgerzeichen aus der Zeit des 14.-16. Jahrhunderts (Medieval Aachen Pilgrim Badges from the 14th to 16th Centuries), Aachen 2000, p. 172. K. Steinhauer, ‘Der gotische Mensch will sehen, auch wenn er betet’. Die Sichtbarmachung und Schau des Heiligen am Beispiel der Aachener Heiligtumsfahrt (‘Gothic Man Wants to See, Even When He Prays.’ The Visualisation and Display of the Sacred Using the Example of the Aachen Pilgrimage), Aachen 2013.

138 The pious medium of the pilgrim's mirror as a symbolic form thus anticipates the no less symbolic form of photography and its invention around 1840.

139 K. Köster, Gutenberg in Straßburg. Das Aachenspiegel-Unternehmen und die unbekannte „afentur und kunst“ (Gutenberg in Strasbourg. The Aachenspiegel Enterprise and the Unknown ‘afentur und kunst’), Mainz 1973.

140 I am deducing this indirectly from Jung's writings, in which, as far as I am aware, there is no explicit discussion of the Byzantine iconoclastic controversy. However, observations concerning the symbolic capabilities of the ‘unconscious’,

particularly in material form, essentially address precisely this paradoxical nature of images and their material and immaterial character according to the iconoclastic controversy, and they occupy a very large space.

141 During the war, from 1940 onwards, Pauli held a visiting professorship at Princeton, where he was able to conduct basic research in close proximity to Einstein, while most of his colleagues were engaged in “war physics”. In 1946, a year after being awarded the Nobel Prize, he acquired American citizenship. See Meier 1992, p. 226.

142 The same was later true of his widow Franca, who ensured that the correspondence between her husband and Jung did not become public until her death in 1987. See A. Miller 137. C. G. Jung, Wolfgang Pauli und die Suche nach der kosmischen Zahl (137. C. G. Jung, Wolfgang Pauli and the Search for the Cosmic Number), München 2009, p. 355.

143 Miller 2009, p. 352.

144 W. Heisenberg, Über den anschaulichen Inhalt der quantentheoretischen Kinematik und Mechanik (On the Illustrative Content of Quantum Theoretical Kinematics and Mechanics), in: Zeitschrift für Physik 43 (1927), p. 172 (-198). – The metaphor of the cut is already familiar from the Cartesian cut, which in Descartes produces the two substances *res cogitans* and *res extensa*, and in which consciousness (*res cogitans*) has completely replaced the soul; cf. W. Schweidler, Zur ontologischen Dimension der Leib-Seele-Problematik (On the ontological dimension of the body-soul problem), in: Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie (Journal of Parapsychology and Border Areas of Psychology) 38 1/2, Freiburg 1996, pp. 10f. (6-20).

145 The text is part of Pauli's written commentary on Jung's following contribution from 1946/47, reprinted in: C.G. Jung, Theoretische Überlegungen zum Wesen des Psychischen (Theoretical Considerations on the Nature of the Psychic), in: Ibid. (1947), GW 8, 2023, p. 256, note 133.

146 Just a brief aside on Pauli's ‘cut’ metaphor and the function of the ‘cut’ as a kind of mirror, and his birthplace, Vienna: well into the 20th century, in the cultural sphere of the former Habsburg countries, including Vienna, the Greek word ‘psyche’ was used to refer not only to the human inner life, but also to the dressing mirror, i.e. the dressing table in the upper-class dressing room. Its portrait-format, often life-size mirror was mounted in a frame and could be swivelled around a central axis. The piece of furniture was invented by the French Biedermeyer. See H. Ottomeyer, A. Schlapka, Biedermeyer. Interiors and Furniture, München 1991, p. 155.

147 Cf. note 138.

148 I. Illich, Das Evangelium und der Blick (The Gospel and the Gaze), in: Cayley (ed.) 2020, pp. 130–146. Ibid., Die Askese des Blicks im Zeitalter der Show - Interface, in: Weltbilder, Bildwelten, Computergestützte Visionen (The Asceticism of the Gaze in the Age of the Show-Interface), ed. by K. P. Dencker, Hamburg 1995, pp.

206–222. G. Simon, *Der Blick, das Sein und die Erscheinung in der antiken Optik* (The Gaze, Being and Appearance in Ancient Optics), München 1992. B. Duden, I. Illich, *Die skopische Vergangenheit Europas und die Ethik der Opsis, Plädoyer für eine Geschichte des Blicks und des Blickens* (Europe's Scopic Past and the Ethics of Opsis, A Plea for a History of the Gaze and Gazing), in: *Historische Anthropologie* (Historical Anthropology) 3, no. 2 (1995), pp. 203–221.

149 Illich 1995, p. 211: 'It has become difficult for people to experience their own gaze as offensive groping. Modern vision is something that happens to me, not to the person I am looking at.' – Kepler, the founder of ophthalmic optics, made a clear distinction between refraction and perception, i.e. optics and opsis; cf. J. Kepler, *Ad Vitellionem paralimpomena quibus astronomiae pars optica traditur*, vol. 5, Frankfurt 1604, chap. 5,2, in: *Collected Works 2*, München 1939, p. 151f. W. Beierwaltes, *Licht* (Light), in: *Historisches Wörterbuch der Philosophie* (Historical Dictionary of Philosophy), vol. 5 (1980), pp. 282–289. D. C. Lindberg, *Auge und Licht im Mittelalter. Die Entwicklung der Optik von Al-Kindi bis Kepler* (The eye and light in the Middle Ages. The development of optics from Al-Kindi to Kepler), Frankfurt a. M. 1987. *Ibid.*, *The Science of Optics*, in: *Ibid.*, *Science in the Middle Ages*, Chicago 1978, pp. 338–368.

150 Filippo Brunelleschi, the architect of the dome of Florence Cathedral, is considered the 'inventor' of central perspective. The first pictorial implementation can be found in Masaccio's Trinity fresco (1428) in S. Maria Novella in Florence, while Leon B. Alberti provided written instructions for central perspective representation in his 1436 treatise on painting; from there, the technique first became widespread in Italy and, shortly afterwards, north of the Alps.

151 Erwin Panofsky, very much in line with Cassirer's thinking, was the first to describe central perspective as a symbolic form (1924/25). Until then, art history (and to some extent still today) had interpreted this skill of Renaissance painters as a technique that finally made it possible to depict what had always been seen in this way. See E. Panofsky, *Perspective as a Symbolic Form*, in: *Lectures at the Warburg Library 1924/25*, in: K. Michels et al. (eds.), *Erwin Panofsky. Deutschsprachige Aufsätze*, Berlin 1998, pp. 664–757.

152 The parallel perspectives that have been used since the late 18th century (engineering perspective, isometry, military perspective, cavalier perspective) follow the strict linearity of the x, y and z axes, thereby obscuring the viewer's perspective foreshortening. The representation becomes purely technical and the object depicted appears sterile. Since around 1800, the development of the epistemological paradigm of objectivity in the natural and engineering sciences has gone hand in hand with the everyday practices of parallel-perspective scientific images. Cf. L. Daston, P. Galison, *Objectivity*, Frankfurt a.M. 2007. C. Wolf-Devine, *Descartes on Seeing. Epistemology and Visual Perception*, Carbondale Ill. 1993. Hans Blumenberg, *Das Fernrohr und die Ohnmacht der Wahrheit* (The telescope and the powerlessness of truth), in: *Galileo Galilei, Siderus Nuncius. Nachricht von neuen Sternen* (Siderus Nuncius. News of new stars), ed. by H. Blumenberg, Frankfurt a. M. 1965, pp. 7–75.

153 Considering the level of technical maturity achieved around 1840, the mechanical image produced by the camera is only a small and by no means

revolutionary step, whereas the mechanisation of vision by means of a technical device represents a far more significant step, as it goes beyond the telescope developed by Galileo and Kepler in the early 17th century and thus greatly expanded the possibilities of 'abstract programming' of the human gaze. See Blumenberg (1965).

PART 4

On Multiple Personality Disorder

When we talk about the psyche as a spectrum, people who are familiar with clinical psychology usually associate this description with the psychiatric disorder known as ‘multiple personality disorder’. That is why I think it is important to clarify this point.

In the absence of valid criteria for the pathology of the disorder, its significance was downgraded by clinical psychiatry decades ago. In the psychiatric classification (DSM-IV) it has replaced by the term ‘dissociative identity disorder’ since 1994, as diagnostic criteria for a clear classification and clinical relevance were apparently lacking.¹ This has not become widely known among the non-psychotherapeutic public.

The implicit conflict that arises from the downgrading of mental illness as a disorder and the simultaneous adherence of clinical psychiatry to Freud's structural model of the psyche is expressed in the 1997 edition of ‘Das deutsche Ärzteblatt’ as follows²: ‘It is not a disease, but at most a syndrome, or rather a type of reaction that can be understood in psychodynamic terms. It is not the personality that is multiple; there are not several or numerous personalities within one person, but rather the affected individual changes their behaviour, can assume different roles and fulfil them very convincingly.’

Apart from such argumentative pull-ups, the empirical horizon shared by complex psychology and clinical psychiatry remains the same: every human being combines numerous personality traits, both male and female, and a whole lot of both. Because of these aspects, every person regularly changes their behaviour. Every person can take on different roles and fulfil them very convincingly. This is because the respective ‘complex’ that is effective at any given time sometimes has complete control over their consciousness and behaviour. Human beings are not individuals, they only appear to be; they are a whole club. Jung was the first to identify, differentiate, classify and address these aspects, hard and soft complexes, in complex

psychology. However, those who keep their eyes open in practice will encounter them sooner or later, even without Jung's support.

In the German psychiatric classification ICD-10, which is compiled in accordance with the US DSM-5 and its successors, the disorder exists in a similarly limited description in the wording of 'multiple personality (disorder)', but in a much more precise way³: 'Two or more distinct personalities within an individual, of which only one appears at a given time.' And: 'Each personality has its own memory, preferences and behaviours and, at certain times, repeatedly takes full control of the behaviour of the affected person.' In other words, each of us embodies a less pronounced variation of what, in extreme cases, can of course always become pathological.

Ontogenetic and Phylogenetic Unconscious:

Twelve Rules of Cooperation

The psyche is a living system with an astonishingly strong willingness to cooperate. Its most powerful domain is the ontogenetic and phylogenetic unconscious, which is invariably on our side. However, it does not attach any importance to the distinction between this individual and collective aspect in communication. It knows no such thing as death. It does not care about things that are physically impossible. However, this is not the mindset in which we grew up.

There are a few rules for cooperating with the psyche from a conscious perspective. These are based on my personal experience, which I largely share with colleagues who practise similar methods, even if they may not always explicitly formulate them in this way. To make the significance of the rules somewhat clearer, I will preface them with a paradoxical question:

What can I do to successfully prevent communication and, consequently, cooperation with the psyche? The twelve golden rules for this are: I must

- ✓ equate the psyche with consciousness
- ✓ equate consciousness with the ego

- ✓ equate the ego with the mind
- ✓ consider the unconscious to be the absence of consciousness
- ✓ address the psyche as a fixed unity
- ✓ view the supposed unity as a closed (trivial) system that requires external correction
- ✓ approach it with binary categories of judgement, such as good-evil, black-white, either-or, friend-foe, perpetrator-victim, winner-loser
- ✓ reduce the unconscious to the individual
- ✓ regard language and abstract analysis as primary, images and symbols as secondary
- ✓ assume time to be linear

As a therapist, I must also:

- ✓ regard my counterpart as needy
- ✓ see myself in the role of helper

Six Curative Principles for Maintaining Living Systems

In addition to the rules of communication, the principles of maintaining living systems also apply to the psyche as a living, complex, open, autopoietic system. These are used as analytical tools for curative purposes in ‘system constellations’ (SystA) to diagnose the causes of imbalances in systems (individuals, families, companies, organisations) that are obvious as symptoms on a material and interpersonal level, but whose deeper connections can rarely be satisfactorily determined by logical means due to their complexity, and – at the same time – to offer solutions.⁴ However, it is also valuable in a whole range of other contexts whenever complex questions and crisis situations arise in living systems that cannot be satisfactorily answered by linear-logical means⁵.

The method is fast, precise and symbolic, and cooperates directly with the phylogenetic unconscious⁶. I cite them for two reasons: because, beyond the individual psyche, they represent a concrete example of the cooperation of even complex collective systems with the collective psyche (i), and because they

constitute a general functional ethic of living systems, formulated by the systems themselves (ii). As a symbolic expression of the ‘unconscious’, especially in a collective context, it can make the *invisible* visible, the *implicit* explicit, and help to try out the *untried* and think the *unthought*.

The development of systemic constellations and the formulation of their principles took place in the period after the Second World War, among other things in the field between non-verbal systemic family therapy, contextual therapy and against the cultural background of Hasidic sources. This happened mainly in German-speaking countries and in the US in the sphere of humanistic psychotherapy and on the fringes of academic disciplines⁶.

Stabilisation, i.e. the preservation of any living system – whether it be an individual psyche, family, team, company or state – always occurs through *bonding*, *order* and *balance* based on the premise of its system boundaries. What this means is that anyone who breaks *bonds* in any living system automatically destroys *order* and makes *balance* impossible: they deliberately damage and destabilize the system in a single step. And every living system that possesses consciousness also has a memory. An important rule is therefore, for example, that in families, grandchildren often inherit unresolved issues from their grandparents' entanglements, which means that the systemic memory of the family demands a solution across generations. The same applies to family businesses, for example.

The six principles are not descriptive (i.e. they do not describe what is and why) or normative (i.e. they do not specify what is the right thing to do), but curative (i.e. their sole purpose is to find and do what helps the client/system without harming other people/systems).⁷ In this respect, they are understood as subtle means of eliminating disturbances by determining the location and nature of the violation of the system and thus, for example, translating guilt from an ethical interpretation into a quasi-economic one. The guilty party is seen as someone who is obliged to make amends, but not as a ‘bad person’. They are as follows:

1) What is, must be allowed to be

Reality must not be denied. In order to be able to act, all system elements must recognise and appreciate what is. Recognising what is, or even stating an unpleasant fact, has a strengthening effect, while denial has a weakening effect; violating this principle can affect all system properties. The success of any new venture depends on it. The phrase ‘calling a spade a spade’, as I formulated it in Part 1 as a principle of the consciousness process, also corresponds exactly to this first system principle.

2) The balance between giving and taking

From a systemic point of view, taking too much is as harmful as giving too much. When I give, I must also take, and vice versa. The bond within the system is secured by what is known as inexact balance; i.e. cohesion is promoted by a slightly reduced balance in bad times and a slightly increased balance in good times; this ensures the continued existence of the system.

3) The right to belong

Every element of the system has the right not to be excluded. The right to belong of each element of the system is equal to that of every other element of the system; in families, organisations and states, this also applies to former elements or those who have left due to death.

4) The precedence of the earlier over the later

Within the system, the earlier has precedence over the later. *Between* systems, such as family members of different generations, the later takes precedence over the earlier.

5) Precedence of greater commitment to the whole

i.e. commitment. Those who feel responsible for the entire system and act accordingly take precedence; this principle ensures the system's immune strength.

6) Precedence of competence

Those who contribute a high level of competence also take precedence.

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- 2<https://www.aerzteblatt.de/archiv/persoenlichkeitsvervielfaeltigung-die-sogenannte-multiple-persoenlichkeit-oder-dissoziative-identitaetsstoerung-e94b486b-1c3d-4e4f-9343-cf0e1c87c28d>

- 3 WHO, ICD-10 Klassifikation psychischer Störungen (Classification of Mental Disorders), ed. by H. Dilling, H. J Freiberger, ND (2019) 2021, F44.81, p. 186. This assessment has not changed in the updates since then.

- 4 In the business context it is also much cheaper than any management consultancy; the costs are, if you like, comparable to those of homeopathy in relation to those of allopathic medicine.

- 5 For example, in the medical diagnosis of physical symptoms, the question of the appropriate homeopathic remedy, the sensible change of structural levels in complex organisations etc.

- 6 The approach also has epistemological roots in phenomenology, cybernetics, semiotics, Wittgenstein's Tractatus and his later philosophy. – The current representatives who also publish on the method are: M. Varga von Kibéd, I. Sparrer, Ganz im Gegenteil. Tetralemmaarbeit und andere Grundformen Systemischer Strukturaufstellungen (Tetralemma Work and other Basic Forms of Systemic Structural Constellations), Heidelberg ³2002. K.-P. Horn, R. Brick, Das verborgene Netzwerk der Macht. Systemische Aufstellungen in Unternehmen und Organisationen (The Hidden Network of Power. Systemic Constellations in Companies and Organisations), Offenbach ⁴2010. P. Schlötter, Vertraute Sprache und ihre Entdeckung. Systemaufstellungen sind keine Zufallsprodukte - Der empirische Nachweis (Familiar Language and its Discovery. Systemic Constellations are not a Product of Chance – Empirical Evidence), Heidelberg ³2016. G. Müller-Christ, D. Pijetlovič, Komplexe Systeme lesen. Systemaufstellungen sind kein Zufallsprodukt - der empirische Nachweis (Reading Complex Systems. The Potential of Systemic Constellations in Science and Practice), Berlin 2018. T. Gehlert, Systemaufstellungen und ihre naturwissenschaftliche Begründung (Systemic Constellations and their Scientific Basis), Wiesbaden 2020. – See also B. Hellinger, Ordnungen der Liebe. Ein Kursbuch (Orders of Love. A Course Book), Heidelberg 1997. Ibid., Ordnungen des Helfens (Orders of Helping), 2 vols., Heidelberg 2003. G. Weber (ed.), Zweierlei Glück. Die systemische Psychotherapie Bert Hellingers (Two Kinds of Happiness. Bert Hellinger's Systemic Psychotherapy), Heidelberg ¹⁰1997. I. Boszormenyi-Nagy, Foundations of Contextual Therapy. Collected Papers of I. Boszormenyi-Nagy, New York 1987. M. Buber, Das dialogische Prinzip (The Dialogue Principle), Gütersloh ¹⁷2024.

7 Varga von Kibéd, I. Sparrer ³2002, p. 227.

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