

TO: Miissing Socrates
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TR: Jung, Chapter 5

The Philosophical and the Psychological Approach to Life

“Our ideas have, however, the unfortunate but inevitable tendency to lag behind the changes in the total situation....only when conditions have altered so drastically that there is an unendurable rift between the outer situation and our ideas, now become antiquated, that the general problem of our Weltanschauung, or philosophy of life, arises, and with it the question of how the primordial images that maintain the flow of instinctive energy are to be reoriented or readapted” (p.51).

“Our philosophy is no longer a way of life, as it was in antiquity, it has turned into an exclusively intellectual and academic affair” (p.52).

“even when, as rationalists, we feel impelled to criticize contemporary religion ...we should never forget that the creeds proclaim a doctrine whose symbols...nevertheless a life of their own on account of their archetypal character...Nothing is more characteristic and symptomatic in this respect than the rift between faith and knowledge”(p.52).

“The rupture between faith and knowledge is is a symptom of the split consciousness which is so characteristic of the mental disorder of our day”(p.53).

“the doctor has to establish a relationship with both halves of his patients personality, because only from them both, and not merely from one half with the suppression of the other, can he put together a whole and complete man...(p.54).

Far to little attention has been paid to the fact that our age...is hereditarily burdened with the specific achievement of the Christian epoch: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith. The word has literally become our god...Words like “society” and “State” are so concretized that they are almost personified” (p.54).

“the veneration of the word has a perilous shadow side. That is to say, ...belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception...propaganda and advertising...Thus the word, originally announcing the unity of all men and their union in the figure of the one great Man, has in our day become the source of suspicion and distrust of all against all”(p.54-55).

“The psychologist has come to see that nothing is achieved by telling, persuading, admonishing, giving good advice, He must also get acquainted with the details and have an authentic knowledge of the psychic inventory of his patient”(p.55).

“The clash between these two fundamental instincts [sexuality and power] is the source of numerous conflicts [neurotic disturbances, p.54] (also, preservation of the species and self-preservation). They are therefore the chief object of moral judgment, whose purpose it is to prevent these instinctual collisions as far as possible”(p.56).

“instinct has two main aspects, on the one hand, that of dynamism, drive or drift, and on the other, specific meaning and intention. It is highly probable that all man’s psychic functions have an instinctual foundation, as is the case with animals”(p.56).

“Nothing estranges man more from the ground plan of his instincts than his learning capacity, which turns out to be a genuine drive toward progressive transformation of human modes of behavior. It, more than anything else, is responsible for the altered conditions of our existence and the need for new adaptations which civilization brings. It is also the source of numerous psychic disturbances and difficulties occasioned by man’s progressive alienation from his instinctual foundation, i..e., by his uprootedness and identification with his conscious knowledge of himself” (p.57).

“Separation from his instinctual nature inevitably plunges civilized man into the conflict between conscious and unconscious, spirit and nature, knowledge and faith, a split that becomes pathological the moment his consciousness is no longer able to neglect or suppress his instinctual side”(p.58).

“In accordance with the prevailing tendency of consciousness to seek the source of all ills in the outside world, the cry goes up for political and social change, which it is supposed would automatically solve the much deeper problem of split personality”(p.58)