

THE IDEA OF FREEDOM

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1. THE IDEA OF FREEDOM

There are several questions that need to be asked in any discussion on the Idea of freedom. They begin with freedom from what and freedom from whom? Why is freedom important and where is it found. In the metaphysical realm, freedom is generally limited to the idea of Free Will as an aspect of consciousness and choosing between two or more alternatives. There are two opposite opinions on free will. The first is that we can have unfettered free will, and the other that free will is an illusion and does not exist. Somewhere between those two opposites is the reality of the Idea of Free Will.

For the purpose of this chapter, I shall categorise the idea of freedom into the opposites of physical and psychic influences and then look at how the opposites interact and influence each other.

a. Physical Worldly Influences

I. Political Influences

Freedom from external influences is limited to how a situation or scenario affects the physical standing of our body on one hand, and our psyche on the other. In other words, the influence is directed at our body and how it reacts to that influence and what internal functions are activated because of the external influence. For example, a caged bird is contrary to the bird's nature in the wild. Its bodily function of flight (wings) cannot be utilised when caged therefore restricting its natural manner of existence.

The philosophical opinion on freedom emphasises the opposite views and criteria on it measurement. For example Rousseau states, "man is born free; and everywhere he is in chains"¹. This obvious political attitude shows how freedom is taken away from us through force. In his own words:

If I took into account only force, and the effects derived from it, I should say: "As long as a people is compelled to obey, and obeys, it does well; as soon as it can shake off the yoke, and shakes it off, it does still better; for, regaining its liberty by the same right as took it away, either it is justified in resuming it, or there was no justification for those who took it away." But the social order is a sacred right which is the basis of all other rights. Nevertheless, this right does not come from nature, and must

¹ ROUSSEAU J. J., The Social Contract & Discourses, Project Gutenberg eBook, 2004, page 100.2

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therefore be founded on conventions. Before coming to that, I have to prove what I have just asserted.²

One thing that Rousseau did not consider is that we are born totally dependent on our mother and father. With that in mind, we cannot say that we are born free because firstly, we are not aware of freedom in the abstract, and secondly, our parents live under the same political circumstances as the baby, hence the baby is born into what Rousseau calls 'slavery' just as much as their parents. This may include the epoch, wealth, climate, resources and so on. For example, climate has an enormous influence on our freedom and behaviour, especially when it is hostile such as desert regions or frozen wasteland where food and/or water are scarce and protection is required from the environment.

Free peoples, be mindful of maxim; "Liberty may be gained, but can never be recovered."³

Rousseau is limiting his idea of freedom to local political circumstances that have created laws and commandments to reduce conflict and encourage harmonious culture. Indeed, his idea of freedom is particular to his personal political circumstances where he felt his own instinctive drives were restricted, eclipsed and made him feel at odds with his own nature. He believed that 'finance' was a slavish word and in a free culture, "citizens do everything with their own arms and nothing by means of money". He also had an unusual opinion on the state and labour- "I hold enforced labour to be less opposed to liberty than taxes".⁴

This curious statement shows Rousseau was opposed to the financial exploitation of individuals much the same as Marx was in his Communist ideal. Yet, he sees forced labour as the lesser of two evils. This attitude towards money he had in common with Marx as both men could not take care of themselves financially and had to rely on charity and sponsors. This unwillingness to adapt to the circumstances of their day shows an attitude of hanging onto an ideal such as Mother Nature providing all their needs. It is a kind of longing for the "Garden of Eden' where all is provided by a deity. This idea possessed both Rousseau and Marx to the extent that their own physical well-being was less important than the ideal of being true to their instincts and retreated from the harsh realities of the world.

² ROUSSEAU J. J., The Social Contract & Discourses, Project Gutenberg eBook, 2004, page 100.2

³ ROUSSEAU J. J., The Social Contract & Discourses, Project Gutenberg eBook, 2004, page 175.2

⁴ ROUSSEAU J. J., The Social Contract & Discourses, Project Gutenberg eBook, 2004, page 268

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Plato on the other hand, lived in an age of actual slavery and could see that the natural evolution of humanity pointed towards freedom. He regarded freedom as the “ruling power of life”, which included the ownership of property.⁵ In other words, he perceived life as a journey from the physical dependence of childhood and the mother, to the freedom, independence and wisdom of the father in later life. In short, it is a journey from unconsciousness to consciousness.

Then now we shall see why there is nothing wonderful in states going astray — the reason is that their legislators have such different aims; nor is there anything wonderful in some laying down as their rule of justice, that certain individuals should bear rule in the state, whether they be good or bad, and others that the citizens should be rich, not caring whether they are the slaves of other men or not. The tendency of others, again, is towards freedom; and some legislate with a view to two things at once — they want to be at the same time free and the lords of other states; but the wisest men, as they deem themselves to be, look to all these and similar aims, and there is no one of them which they exclusively honour, and to which they would have all things look.⁶

Hegel had the same opinion as Plato that the opposites of matter and spirit (mother and father)⁷ led to freedom and gave these opposites the qualities of matter as gravity and the spirit as freedom.

(3) Lastly, we must consider the shape which the perfect embodiment of Spirit assumes — the State, (1) The nature of Spirit may be understood by a glance at its direct opposite — *Matter*. As the essence of Matter is Gravity, so, on the other hand, we may affirm that the substance, the essence of Spirit is Freedom. All will readily assent to the doctrine that Spirit, among other properties, is also endowed with Freedom; but philosophy teaches that all the qualities of Spirit exist only through Freedom; that all are but means for attaining Freedom; that all seek and produce this and this alone. It is a result of speculative Philosophy that Freedom is the sole truth of Spirit.⁸

Identifying matter with gravity and spirit with freedom is fraught with difficulties. Gravity is an attractive force of matter and freedom its opposite would be a repulsive force. We know this is not the case as humanity is always attracted to higher forms of being we call spirit. Perhaps Hegel's intention was to convey that matter is heavy and spirit light, or matter as earth and spirit as air. Nevertheless, Hegel does identify the opposites

⁵ PLATO, The Complete Works of, Book XII, eBook Delphi Classics, 2015, page 6606.2

⁶ PLATO, The Complete Works of, Book XII, eBook Delphi Classics, 2015, page 6268.4

⁷ The conception of matter and spirit with mother and father should be regarded as the idea of parental opposites (archetypes). Human beings are rarely one or the other and have varying degrees of both in their personalities.

⁸ HEGEL G. W. F., The Philosophy of History, Batoche Books, 2001, page 31

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and as shown in the above chapter on Communism, attempts to formulate a synthesis of the opposites. He also recognised that history and the necessity of nature was a progression from unconsciousness to consciousness and freedom.⁹

The History of the world is none other than the progress of the consciousness of Freedom; a progress whose development according to the necessity of its nature, it is our business to investigate.¹⁰

He goes on to give us a small history lesson on freedom:

The consciousness of Freedom first arose among the Greeks, and therefore they were free; but they, and the Romans likewise, knew only that *some* are free — not man as such. Even Plato and Aristotle did not know this. The Greeks, therefore, had slaves; and their whole life and the maintenance of their splendid liberty, was implicated with the institution of slavery: a fact moreover, which made that liberty on the one hand only an accidental, transient and limited growth; on the other hand, constituted it a rigorous thralldom of our common nature — of the Human. The German nations, under the influence of Christianity, were the first to attain the consciousness that man, as man, is free: that it is the *freedom* of Spirit which constitutes its essence. This consciousness arose first in religion, the inmost region of Spirit; but to introduce the principle into the various relations of the actual world involves a more extensive problem than its simple implantation; a problem whose solution and application require a severe and lengthened process of culture. In proof of this, we may note that slavery did not cease immediately on the reception of Christianity.¹¹

Hegel identifies the division or split in the ancient cultures and was built on the background of freedom for some and slavery for others. As he mentions, we cannot call a culture free if some of its constituents are not free, as it took several thousand years for slavery to be eradicated¹². The interesting association that Hegel identifies is the relationship of freedom to Christianity. Indeed, Hegel says, "The History of the World is nothing but the development of the Idea of Freedom."¹³

He recognised the opposites of matter and spirit with a view to their synthesis beyond the dominion and wealth as objects. It is a movement towards the idea of universal freedom and the complete liberation of the spirit from the object. In other words, he views this liberation of spirit (free and pure consciousness) as a journey from the physical world of objects

⁹ HEGEL G. W. F., *The Philosophy of History*, Batoche Books, 2001, page 117

¹⁰ HEGEL G. W. F., *The Philosophy of History*, Batoche Books, 2001, page 33

¹¹ HEGEL G. W. F., *The Philosophy of History*, Batoche Books, 2001, page 32

¹² Even today in 2021, there are still remnants of slavery in some countries.

¹³ HEGEL G. W. F., *The Philosophy of History*, Batoche Books, 2001, page 477

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and substance towards judgement,¹⁴ and onto the complete liberation of consciousness to universal or absolute freedom in death.¹⁵ In psychological terms, it is the differentiation of psychic contents such as ideas, and the functions of the body, associated emotions and senses. Indeed, as Hegel says, death is the final differentiation of the spirit from matter. Unfortunately, there does not seem to be any evidence that in death there is any synthesis of spirit and matter. In fact, it is the ultimate separation of the opposites, not their synthesis.

Aristotle saw freedom in terms of physical constraints and Political systems:

Aristotle relates freedom to the political systems of Oligarchy and Democracy.

The distribution of offices according to excellence is a special characteristic of aristocracy, for the principle of an aristocracy is excellence, as wealth is of an oligarchy, and freedom of a democracy.¹⁶

He goes on to mention the two principals of Democracy as government of the majority and freedom. He stops short of believing that freedom means doing what one likes but is the salvation of men through a constitution. This is what he regards as their "salvation"¹⁷. Again we come to the question of what do we seek freedom from? Aristotle regards freedom from the external point of view and that a set of laws arrived at by democratic means is the salvation of the individual from their own unbridled urges for power and control. A constitution puts limits on instinctive and natural freedom as described by Rousseau, and liberates the individual from their basic instincts to a system based on laws that suit the majority and brings order and harmony.

The reason Aristotle believes that freedom is a part of a political structure rather than an innate ethical conscience is his natural orientation towards the world of objects, rather than the inner world of instincts and ideas. His view of absolute freedom is the unbridled and unchecked evil aspect of human nature.¹⁸ He does however recognise that the basis of the democratic state is liberty, which is the natural goal of every democracy.¹⁹

¹⁴ HEGEL G W F, *Phenomenology of Spirit*, Oxford University Press 1977, page 302

¹⁵ HEGEL G W F, *Phenomenology of Spirit*, Oxford University Press 1977, page 360

¹⁶ ARISTOTLE, *The Complete Works*, Edited by J. Barnes, Princeton University Press, 1984, page 4407

¹⁷ ARISTOTLE, *The Complete Works*, Edited by J. Barnes, Princeton University Press, 1984, page 4462

¹⁸ ARISTOTLE, *The Complete Works*, Edited by J. Barnes, Princeton University Press, 1984, page 4491

¹⁹ ARISTOTLE, *The Complete Works*, Edited by J. Barnes, Princeton University Press, 1984, page 4486

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We can see the differing views of men such as Rousseau and Aristotle where on one hand the freedom of instinct and emotion sought and on the other, freedom from instinct and emotion. As we shall see later in this chapter, both sides are never distinct from one another and have continual interaction. One thing is certain, that is, we as humans cannot give free reign to our basic instincts without damaging our culture. Likewise, we cannot restrict those instincts so much that they increase in energy only to erupt stronger than they would have under normal social conditions²⁰.

This is why it is important to recognise human nature above all else and that we exist between two great sides of that nature. Hegel recognised that our political structures must not repress our natural instincts too much and provide the ability to transform and express those instincts into socially acceptable forms. These may include competitive sports which is tamed warfare, freedom to express the instincts and associated ideas as art, freedom to assemble and associate with others of like mind, freedom to work and form relationships of ownership to objects, the freedom to propagate and freedom to worship our own idea of God.

II. Religious Influences

The ancient mythologies of Egypt, Greece and Rome are the foundation of later beliefs in monotheistic deities. It is difficult to discuss the influence of these myths as external or cultural influences in contrast to psychic influences, as they are so enmeshed that differentiation is impossible. We can however see that these ancient myths were a way of relating to elemental forces and objects by projecting inner characters onto them. Unlike animism where all the contents of the unconscious were projected onto the physical world, the ancients organised the projections into a coherent belief system. In other words they gave such natural objects such as the sun, moon, earth etc., characters they imagined them to be from their behaviour in the sky and how they interacted with each other.

For example, the sky Goddess Nut was depicted as a cow because she gave nourishing water (milk) to the crops, which grew out of the back of the earth God Geb. The sun God Aten and later Khepri, Ra and Atum, depending on the time of day and position in the sky, gave its heat and light for the crops to grow. He was reborn every morning as a child of the sky. Indeed this is how we perceive the sun and his journey across the sky. What this shows is a natural connection between the physical objects we perceive every day and the psychic projection that put the objects into

²⁰ We can see this in history where nations turn to war and the worst human atrocities occur when the veil of culture is lifted and the beast is given the license to kill and destroy.

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a pattern of relationship. This pattern is always depicted as a family, which is very well documented in the myths of ancient Greece and Rome.

The Ancient Greeks also projected characters onto celestial objects and aspects of nature, and differentiated human traits such as memory, beauty, craftiness, intelligence, chastity, childbirth and so on with each character. The Greeks not only worshiped their characters and gave them full expression in their festivals, rituals, sacrifices, but also their political systems. Indeed, ancient Greece developed the first attempt at a political system based on equality of the individual regardless of social status and wealth.

Ancient Rome borrowed their myths from the ancient Greeks with some practical additions. The Roman God Janus differentiated the opposites into a unified nature of solar and lunar characteristics. He is regarded as the God of public and private doors and gates, indicating that he stood at the threshold (gate, door) between the physical world and the psychic world of myth, hence the dual face looking in either direction. Although the Romans accepted and transformed the myths of ancient Greece, they did not carry on with their political inclination and rejected individual equality for a strict hierarchy of power ruled by an emperor.

It is difficult to say that the ancient Egyptian, Greek and Roman belief systems had a purely physical influence on the population because we cannot differentiate the inner psychic contents with the external manifestation of those contents. We can however say that the ancient Egyptians were more influenced by their inner psychic contents as the Pharaohs ruled them as a connection to the divine (inner psychic contents). The Greeks recognised the source of their myths as the individual, hence the equality of their political system, democracy. The Romans were more practical, differentiated their myths from political power, and ruled through the power of an Emperor as political, but not spiritual leader, unlike the ancient Egyptians.

Early Judaism stripped the efficacy of the ancient Egyptian and Greek Gods of most of their human characteristics to an all-powerful mysterious father figure. He still had some negative human qualities such as jealousy, dictatorial control and murderous intent. Book 1, Genesis in the Torah, describes the creation of the world by the Jewish God as a differentiation of the opposites of light and dark; heaven and earth; the first male and female humans and the separation from the all-providing paradise of Eden to a life of adulthood, responsibility and toil.

The stories continue in the next few books of the lives of the early prophets and their descendants, the twelve sons of Jacob who all had

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different personality traits and directions, some kind and loving, and others jealous and conniving. The last few books detail a liberation from slavery and connection to the earth and agriculture, to a journey through the harshest of environments to their return to the Promised Land of milk and honey, which completes the journey from the original paradise of Eden to the final paradise of the promised land.

The Torah starts at creation (birth); early life in Eden (childhood); transition from child to adult through puberty; awareness of sexual instinct (knowledge); expulsion into adulthood with all its responsibilities and burdens (growing crops and raising animals); the trials and tribulations of adult life, family intrigues and conflicts; liberation of soul from the earthly authority (agriculture and Pharaoh); the disconnection from earth and ascension of soul; difficult journey through the desert (roaming, little water and hardship), development of upper soul²¹ to moral codes and final return to the promised land (paradise) and the circle is complete.

As there is little to no archaeological evidence that the journey from Egypt to the Promised Land actually occurred, we can only conclude that it is a psychological journey from birth to death and rebirth by the author. This is reinforced by the supernatural events that we know cannot occur in everyday life, which include the worldwide flood of Noah, the longevity of the characters, the parting of the Red sea, water from stone and so on.

When viewed in this way, that is, the author's individuation²² process, we can see the stages of growth and transitions through life from birth (creation), childhood, adulthood and return to the Promised Land where all is provided as it was in Eden. This is what Nietzsche called the 'Eternal Return'. That is to say, how life evolves in cycles and we return to past attitudes and orientations so that we can develop them further. Individuation is not something chosen, but something that comes from an inner source and compels the individual to grow. Research suggests that individuation unfolds in its own time and has its own schedule for each individual.

The influence that the Torah had, and still has on individuals is far reaching. The simple fact that the text gives moral guidelines and details specific modes of behaviour including what food to eat and how to solve disputes, make the books almost a blueprint or framework for living life. There is little room for individual idiosyncrasies and instinctive responses

²¹ The upper soul is orientated towards the heavens and spiritual matters, whereas the lower soul oriented towards the earth and practical matters.

²² The ancient Egyptians were aware of individuation and as represented by their God Khepri. The term was used by the scholastic philosophers in the 13th century and made popular by Carl Jung in the 20th century. It is also a fundamental aspect of Taoism.

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although there is some tolerance and kindness towards other beliefs. One thing in the Torah does stand out however, and that is the deliberate disconnection from the stability of the earth. It is even exemplified in the preference of animal husbandry over agriculture as shown in the story of Cain and Abel where God rejected the offering by Cain from the ground (crops) and accepted Abel's firstling from his flock of sheep. The framework that God provides for his people removes individual liberty and choice. Anything outside the framework is not tolerated and in some extremes such as the worship of the alternative deities like the golden calf, is met with murderous intent.

Christianity born from the life of Jesus is a continuation of the early Judaic teachings and to some extent, its conclusion. The differentiation from the earth is now complete with a total rejection of earthly and physical values. All remnants of the murderous and jealous Old Testament Deity are gone and the idea of God transformed to pure love, kindness and compassion. All negative emotions rejected and regarded as sinful as are mammalian instincts such as sex and power, and given to the opposite character called Satan. It is literally the rejection of the body and acceptance of the psyche and its ideas (fish) with the culmination of the body's total sacrifice and death.

This transformation of the old God into a new good God and his bad adversary is in psychological language, the differentiation of the opposites and rejection of the latter. It heralded advancement in culture that liberated the individual from the natural and physical, to a conscious forgiving and understanding person. The sacrifice of the body and the psyche's overcoming of its functions is however, an ideal, not a reality. We like to believe we can overcome the needs of the body and its associated instincts, but this is an illusion that cannot be attained. The body has needs that cannot be ignored without damage to both body and psyche and it is the relationship between these opposites that ensures the wellbeing of both.

The restriction of the body over the psyche and naming every impulse from the body a 'sin' simply pushes the body into exile and causes an alienation of all that is natural. It is once again an impingement on the freedom of the individual as Rousseau points out. We need to remember the context of this development in culture as a time where individuals were very closely aligned to their physical needs. Liberation from their nature was a necessary milestone in the evolution of western culture.

Because of this alienation between body and spirit, individuals tried to reconcile the Christian ethic with the logic of the ancient Greek philosophy. This gave birth to the Gnostic and Alchemical traditions

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around the first century AD, although some teachings go as far back as 2200BC. The proponents of these belief systems recognised the need to relate to one's body (matter) and find how the psyche and body interact. The Gnostics were concerned with internal individual motivation rather than external guidelines and constraints. They attempted to reconcile the all-good God of Jesus with the illogic of an all-good God creating evil.

The Alchemists viewed the human condition similarly and sought the spirit in matter by transforming that spirit into a valuable guiding principal (gold) through knowledge. They viewed the transformation by purifying and colouring base metals such as lead as a projection of an inner psychological processes. Their goal was to transform the mammalian human body into a divine body, projected onto lead or similar based metal, into gold or other precious metal. The visions of the third or fourth century alchemist Zosimos of Panopolis describes the transformation of the body through heating, burning, boiling and cooking. The goal was to overcome the division between the body and its associated instincts, and the psychic spirit into its natural unity.

The Gnostics and Alchemists had to practice their belief system in hiding with the ascendancy of Christianity. They were often persecuted as heretics and lived a life of secrecy and lonely research. Yet, the belief system was continually practiced through the centuries and transformed into the scientific method and the birth of chemistry that had stripped away the spiritual aspects of the system. Today we see a resurgence of alchemical thinking in the social sciences and psychology, particularly the comprehensive work of C. G. Jung²³.

The individuals drawn into the practice of Alchemy sought to transform the primordial man (anthropos) into a unified and complete spiritual man, which included matter as a spiritual part of the unity. Unlike the Christian method of separation of the body (matter) from the spirit and denying the body's natural inclinations, the alchemists recognised that matter was integral and part of a greater unity.

As the Christian church outlawed their belief system, the practitioners of Alchemy carried out their research of inner symbols projected onto matter in secret. This means that their freedom was influenced by the desire to find their personal unity in matter, and by the Christian church that had outlawed their practices. In this instance the urge to find the unity between

²³ Jung deciphered many ancient alchemical texts and was amazed to find that Alchemy was the spiritual link between the ancient world and present day science. He wrote several books describing his research and relating it to his method of psychotherapy. These include 'Psychology and Alchemy', 'Alchemical Studies' and 'Mysterium Coniunctionis'.

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the physical and psychic was more important than the restriction of their freedom by the church.

In the final analysis of Religious Influences, I'd like to mention one more system that lacks a belief in anything other than what can be perceived in the physical world, and that is Atheism. Atheists believe there are no God(s) and seek physical explanation for psychic contents. This down to earth attitude may be sufficient for many people but it does leave the individual prone to inflation²⁴. This state of mind compensates feelings of insecurity, which attempts to balance the personality and bring it back into equilibrium.

The obvious aspect of this attitude is the identification with the psyche. Atheists never seem to be able to reflect and stand back far enough to ask where their ideas came from, or even where other functions of the psyche such as fantasies, intuitions, dreams etc., originate. The very fact that we dream at night while we are unconscious shows that there are aspects of the psyche we do not create, but come to us of their own accord. It is the same for the other functions mentioned above. In addition, our culture is based on ideas from a divine source. For example, there is no such thing as a democratic system in nature. It is the genius of individuals with divine inspiration that gave the world a system where each individual had a say in how they were governed.

III. Relationship Influences

Relationships are by nature a complex arrangement of attractions, repulsions and projections. Once again, it is difficult to identify the inner and outer influences on our freedom as the opposites are so intertwined that complete identification is impossible. For example, it is quite natural for a young man who had a very loving and nurturing mother, would seek those qualities in a partner. For the purpose of this section however, I shall limit myself to the way people in a relationship can influence, and on occasion, restrict or aid the growth of an individual. For the psychic influences, I refer the reader to the section on 'personal psychic influences'.

The term sibling usually denotes a relationship like brother or sister of generally an equal status compared to that of a parent. There are many examples in history and mythology of siblings and how they relate to each other. For example the interaction between Cain and Abel and their

²⁴ Inflation is the psychological term where one feels higher and greater than those around us. For example, Nietzsche believed that he had overcome god and that he had become the 'Overman'. The result was a complete breakdown of his mental state and years of lingering insanity until his death.

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overwhelming desire to please their father God shows how brothers develop in differing directions, in this case, agriculture and animal husbandry, and how one was preferred over the other by their father. The result was a jealous conflict that left the preferred son dead.

The story of Cain and Abel shows how brothers develop differently, either through natural inclination or in competition to each other. Another example is the mythological brothers Apollo and Dionysus. The sun God Apollo developed art, healing and prophecy and Dionysus, wine, intoxication, instinct and ecstatic vision. This example shows that the brothers represented two aspects of the human condition. If we add their sister Artemis who was the Goddess of the hunt and chastity, we see a third aspect represented as the provider of food. On one hand we have art and culture, the other fun and instinct and the third, practical and sustaining.

Although the above examples are mythological, these and other patterns are lived out all over the world in all cultures. The example would not be complete however, without the inclusion of their parents. As shown in the Cain and Abel example, it was their father God that turned one brother against the other. Zeus was the father of Apollo and Artemis with a little known woman named Leto. Dionysus was the son of Zeus and in several versions of the myth, the son of Persephone, Demeter or the mortal Semele.²⁵ This connects Dionysus to the agricultural function of Demeter and her daughter Persephone (Spring) and his relationship to the grape (wine) and agricultural cycle of planting, growing and harvest. Indeed, Dionysus is known for his rebirth, or twice birth.

What these examples show is that siblings and parents develop in definite patterns to each other based on known myths from ancient origins. We can see these patterns lived out in families all over the world and how brothers and sisters develop different aspects of their personalities in relation to each other. On top of that, their relationship to their parents has a deeper influence on their development. Although these patterns are expressed in the physical world of relationship, their origin as the myths show, are patterns that organise consciousness and are to a great extent unconscious.

The final category of relationship influences is the married couple, or similar partnership. The general difference between this type of relationship and others is the sexual component and having a closer physical relationship. The traditional married couple of husband and wife fall into several categories, that is, either the husband is dominant or the

²⁵<https://www.encyclopedia.com/philosophy-and-religion/ancient-religions/ancient-religion/dionysus>

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wife is dominant or there is a sharing of traits that resembles equality. The relationship is more often than not based on projection of a personal individual from their past.

The dominant husband seems to be the basis of relationship where the man earns most of the money, is a man of action, and makes most of the decisions based on his status in the relationship. For this relationship to work, the wife has a certain level of admiration and respect for the husband and supports him in his endeavours. The husband enjoys the support his wife provides, and the two forge a life together based on that system. In the extreme, the man is the hero to his wife and she is his soul, and the relationship based on the projection of those characters in each other.

In another instance, the projection of a positive father image onto her husband where she looks up to him for his spirit of guidance and direction. She then becomes almost like a daughter where he supports her and helps her grow. In yet another instance, a negative father image may be projected onto the husband and which makes their relationship precarious and prone to conflict unless the man can transform the negative image into a positive one.

On the other hand, the dominant wife and submissive husband are based on the projection of the mother image onto the wife. This type of relationship also has many permutations and shades and can be transformed in time. In rare instances, the man has all his needs met and curls up into a ball on a mat and goes to sleep, so to speak. He remains unconscious of both his spirit and soul as these are contained in the projection of his mother. This is however, an extreme version of this type of relationship. If the man has any spirit, he will fight to liberate himself from his maternal solicitude, become conscious of his need for a mother and grow accordingly.

A marriage relationship based on equality has the best chance for either individual and has far less restriction on each individual's freedom. In this instance, a parental authority is not the primary projection, but rather a sibling from either individual's past. They tend to work together as a team and share responsibility equally. It should be noted that these forms of relationship occur naturally depending on the individual's past experiences with parents and siblings.

It should be kept in mind that although these relationships are expressed in the physical world of the home, the framework for the relationship is psychic. To gain a full understanding of these forms of relationship, I refer the reader to the enormous amount of observational information provided

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by the Analytical Psychologists²⁶. These patterns occur whether we are aware of them or not and fall into the psychological category of complexes as discussed below.

IV. Environmental Influences

One major external influence that seems to have gained much attention lately is the influence the environment has upon individuals and community. These include the climate and variability of temperature, sunshine, cloud cover, wind, rainfall, etc., food availability and production, natural resources for energy, cooking, heating etc., natural disasters such as storms, earth quakes, volcanoes and so on.

The following shows how various aspects of climate affect the freedom of the individual, and how climate affects the physical nature of our body and its connection to the psyche. For example, a climate that has a low temperature like the northern and southern regions closer to the poles constricts outdoor activities and freedom of movement. Such a climate also influences the amount of time individuals occupy that environment. They also have to protect themselves inside with well-insulated dwellings and efficient heating systems.

Similarly, hot dry and arid regions have the same effect on individuals in that they require protection from the heat, rather than the cold. In this case, shelter from the heat and sufficient water to avoid dehydration become the criteria for survival. Compare this to a temperate climate where the temperature rarely reaches extremes and the level of freedom of movement is greatly enhanced. Beside the personal effect climate has on the individual, it also has a direct effect on the production and distribution of food.

In the above extremes of cold and hot climates, food production is less viable and great measures required to overcome these obstacles. Therefore, more energy is required to adapt to the prevailing circumstances. In cold climates crops and animals can be protected in enclosures and in hot climates, crops and animals protected with shade and water either brought in or found underground to avoid dehydration. The point is that in the extremes, freedom of movement is restricted and energy and time required to overcome the climatic conditions. Compare this to a temperate or tropical climate where crops thrive and animals both domesticated and wild have a bountiful food supply. If we compare the

²⁶ JUNG C G, Archetypes of the Collective Unconscious, Routledge and Kegan Paul 1969, ISBN 7100-6295-8

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amount of effort and time that wild animals have to exert to obtain food, it becomes clear that freedom is directly related to food availability.

The same applies to the availability of resources such as wood to heat and cook food and building material; coal to heat, generate electricity and create materials such as steel; water for consumption, growing of crops, cooking; clay for building materials, other minerals such as bauxite for aluminium, iron ore for steel, silicon for glass, oil for fuel, gas for cooking, heating and electricity generation and so on. The difficulty of obtaining these resources is directly proportional to the energy required to obtain them. Extreme environments where resources are scarce impinge upon that freedom as it takes more energy and effort to obtain them. Adaptation to extreme environments requires ingenuity and ideas to use what is available. For example, humans have adapted by building dwellings made from snow and ice in frozen environments and digging into the ground for protection in hot arid environments.

In addition to climate, food and resources, other external influences that affect our level of freedom include natural disasters such as floods, drought, dust storms, fires, hurricanes, tornadoes, cyclones, earthquakes, landslides, tsunamis, volcanoes, solar eruptions and asteroid impact. Governments plan around possible disasters such as the above. These include designated flood planes where building is prohibited, flood barriers and dams, bush clearing distances, sealing of openings, non-combustible materials in dwellings to protect from fires, tie-down and fixing regulations for dwelling structures in case of storms, and building regulations designed for earthquake prone areas. The less obvious disasters such as tsunamis are more difficult to plan for although early warning systems warn of potential dangers.

The above shows how the simple fact of living is pushed, twisted and coerced by many environmental factors. These factors come together with the psyche of individuals to form what is called the 'Spirit of the Land'. This means that all the external influences are reflected by the idea(s) these influences form in each individual psyche. We naturally adapt to our environments, as they are, not how we would want them to be. The caveat to this statement is that humans have always arrogantly believed they can overcome the natural environment with their ingenious ideas. We only have to look at the attempts to modify weather patterns with electromagnetic radiation to the point where some believe that humanity is the cause of climate change.²⁷ There are certain facts the climate alarmists tend to overlook. 600,000,000 years ago the CO₂ content in the atmosphere was 6000 p/m, today it is 400 p/m. Fossil fuels such as oil,

²⁷ See the paper 'Climate and Politics' at www.arc-design.com.au

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coal and gas are the remnants of decayed vegetation and other organisms. The Carbon (C) in the fossil fuels originally came from the atmosphere, thus burning them as fuel releases the carbon in the molecule CO_2 , back into the atmosphere from where it originally came.

The mechanics of Photosynthesis is a process that uses the sun's energy (heat and light, EME²⁸) to separate Carbon (C) and Oxygen (O_2) from the Carbon Dioxide (CO_2) molecule absorbed by the vegetation. The outer electrons in the Carbon (C) atom move to a higher level and combine with water (H_2O) to build cellulose ($\text{C}_6\text{H}_{10}\text{O}_5$), the vegetation's structure. The oxygen (O_2) is a bi-product of this process and expelled into the atmosphere. A spark can reverse the process causing the combustion of the fossil fuel. The Carbon based cellulose combines with O_2 from the atmosphere, the electrons in the Carbon (C) atom return to their original lower level and energy released in the form of light and heat (solar energy, EME) expelling CO_2 and water vapour into the atmosphere, and the cycle is complete.

This natural process is a self regulating system, and what we today regard as negative in the burning and use of fossil fuels, is simply part of a natural process of growth, decay, fossilisation, reuse and return of the natural constituents to the atmosphere where it can be used by new vegetation. The Carbon that was in the atmosphere 600 million years ago is now stored in existing vegetation and fossil fuels. Part of the natural cycle is the burning of vegetation through wildfires often caused by lightning strikes. Before humans put out fires, they would have raged unabated until the next rainstorm.

The biggest problem in all the subterfuge and lying that individuals perpetuate to bring the world into a new system of energy is that the level of CO_2 is historically and dangerously low. 400 p/m is 0.004% of the atmosphere, which almost makes it a trace gas. The importance of CO_2 for photosynthesis and hence the food cycle cannot be underestimated. With these facts in mind, we have to ask, why are a select group of individuals pushing for a change in the way we as humans, use energy? Are they using climate change to further another idea? Do these individuals have an agenda like population control or an ideal like communism that give them further control over people?

The 'Spirit of the Land' is important because in time it overrides any attempt to push humanity away from physical nature and our own inner nature. This is the unity of our ideas and the reality of the physical world. It is all the physical influences mentioned above and the ideas of those

²⁸ Electromagnetic Energy

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influences. Every land has a unique spirit or set of ideas that belong and relate to the very essence of the physical environment.

b. Physical Personal Influences

In philosophy and science, it is important to attempt to differentiate and categorise aspects of human nature, even though it is impossible to separate them as one expresses the other. In philosophy, it is the difference between idea and object, in Analytical Psychology; it is the relationship between psyche and matter. With this in mind, I proceed with the notion that the following influences are expressed in the body but their origin is the psyche. On the other hand, some influences originate in the body and resolved by the psyche.

Hunger and thirst are the most basic needs of all higher animal life forms and are an integral part of our survival instinct. In humans it is a form of pain in the abdomen or headache from dehydration that can only be suppressed for a short time before the whole organism begins to deteriorate and fail. The physiology of hunger is a complex array of interactions of stomach contractions, hormone release, lowering inhibitions and increased risk taking to satisfy the drive and alleviate the associated pain. In this instance, hunger is not only a physiological process but enlists the use of the psychic idea making function to solve the problem.

This ability to perceive ideas shows how the body and psyche intertwine in ways that are difficult to understand. It is obvious that changes in physical processes trigger mental processes so that they can be satisfied until the next time the body needs its fuel. This continual cyclic process of hunger, satisfaction and hunger, shows that the body has the final authority in what it needs to sustain itself. This self-regulating system does not require conscious input from the individual. It does however employ consciousness to sustain the organism.

In wild animals, the drive to obtain food is so prevalent that a great amount of time spent hunting or foraging. Some species have adapted to a feast or famine system where they hunt for large prey and gorge themselves to increase the time before more food is required. Others species graze and eat continually during the day. Early humans were amongst the regular hunters until they developed systems to obtain food through agriculture and animal husbandry. This development of the human race enabled us to free our time to do other things such as build our environment, develop culture and think about how we can better ourselves.

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The system and drive to survive is still with us in its original form. The physiological function of hunger, which employs the psyche, is a fascinating method for the organism to survive. In wild animals, it is straight forward, although different species have adapted and developed unique methods to enhance survival. These, as mentioned previously, include weapons, traps, poisons and so on. In humans, this ingenuity extends far beyond that of nature and takes on the form of stealing, hoarding, control and murder. It is the epitome of the 'Will to Power', which all stems from that original and basic need to eat and survive.

Similarly, the sexual drive is also an instinct for survival but extends into the future beyond the individual in the form of offspring. In that respect, it is deeper and broader than the nutritive instinct. The instinct also occurs in cycles of hormonal release and the enlistment of the psychic functions to satisfy the urge. Unlike the nutritive instinct, the sexual instinct is not life threatening when unsatisfied. An individual of a species can exist without procreation although their DNA will not extend beyond the individual and into future generations.

The frequency of the sexual drive in humans does wane over time and as an individual gets older, it becomes less relevant. This is particularly noticeable in older women who have lost their menstrual cycle and hence their reproductive purpose. Then sex may or may not become a purely pleasurable experience and a symbolic union of opposites. On the other hand, the intake of nutrients does not stop and is still essential for the existence of the organism over its lifetime.

This means that the function of reproduction is less essential for the life of the organism itself, in contrast to the essential intake of nutrients. Organisms require nutrients to live and can only be overcome with the death of the organism. This in itself may be the only way to free oneself from its influence. In contrast, humans to some extent, can free themselves from the sexual instinct through an act of will or a transformation of the energy into creative pursuits. There is however, no substitute to having a family and taking care of children. It is the biological imperative and an excellent way to develop one's feeling function through emotion. Most parents love their children and have to live with the fact that their children strive to free themselves from their parental authority.

Babies, toddlers and pre schoolers give us a glimpse into human nature that not overly tempered by culture. They are raw, uninhibited and free as Rousseau puts it, even though they are dependent on their parents. Their emotions freely expressed and their nutritive needs fully demanded. However, it is a two edged sword. When a baby is hungry, they scream for food, as they do when they need changing, have an upset tummy or

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simply need some attention. A parent's love, particularly the mother's, can easily be exploited by a child and at some point in their development, the child realises that they can get what they need or want through a set of behaviours they have learnt over time.

This learned behaviour could become habitual and be the dominating structure for adaptation to the world. If not too extreme and the behaviour is balanced by the parent's own personality, adaptation is not hindered to a great extent. This is the important lesson that parents learn by having children. They provide all their child's needs because they love them. The child learns how to get what it needs but at some point in the child's development, he or she can satisfy those needs themselves. If a parent does not recognise this transition and are happy to continue providing without reflection, the relationship between child and parent can become exploitative. If the parent refuses to recognise the exploitation and wishes to continue providing even though it may be harming the child's own growth, it becomes an issue of control on the part of the parent.

This is where balance and awareness is important. As a child grows it is up to the parent to be aware of their dependency and inner spirit for growth and independence. Then it becomes an issue of balance between love of the child, providing their needs and guiding their upbringing towards independence to adulthood. It is the classical balance between love and power. Obviously, there are many shades of grey in the upbringing of children as their own individuality has a bearing on this growth. In addition, the upbringing of a child forms various psychic structures of behaviour that the child takes into the world.

c. Psychic Influences

I. Personal Influences

As I have shown in the chapter on Communism, what the psychologists call a 'complex' completely enveloped Karl Marx. Analytical Psychology defines the complex as a structure of the psyche that gathers together feeling toned ideas, which influence behaviour, perception, instinct and emotion. In the case of Marx, he was totally possessed by his idea of an all-providing mother, in other words, a mother complex. Its important to note that the psychological use of the term complex has no value judgement attached to it, as it does in every day language.

We can say that a complex is an orienting framework and overlay to an individual's innate personality and a learned orientation gained through the relationship with one's parents or similar authority figures. To a baby, parents are Gods and are totally dependent on those Gods for life itself. This is why babies learn very quickly to control their needs by crying when

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they are hungry or when they are uncomfortable. A crying baby affects the love of the parent who frees the baby from their pain.

A baby learns very quickly that he or she wants to be free of the pain of hunger or discomfort and realises that crying attracts the parent who alleviates the pain. Traditionally the mother feeds a baby because she has the biology to do so. An overly loving mother, that is a mother with a well-developed maternal instinct (all-providing mother) takes care of her children without question or hesitation. This mothering can extend far into the future and into adulthood where we can say that the mothering has gone too far.

This is what Freud termed the 'Oedipus Complex'. The adult hangs onto the mother and seeks partners that will love them unconditionally as did their personal mother. Abstracting this complex becomes a mythological character as it was with Marx and his complex employed his intellect. This is a form of possession by the idea of an all-providing mother or Mother Nature. As I have shown in the chapter on Communism, even Marx's personal mother had had enough of her son's hanging onto the idea that an all-providing mother and hence their relationship became negative.

The obverse of the mother complex is the father complex where the personal father influences the individual's personality as an overlay of behaviour and orienting framework. The personal aspect of the father can take many forms and depends on the actual personal father of the individual. When the idea is abstracted and touches the inner mythological framework, male Gods such as Zeus, his father Chronus and his father Uranus come to light. Other father figures such as Yahweh, the monotheistic God of Abraham and Moses also fit into this category.²⁹

Complexes are a normal part of an individual's life and emanate from the personal unconscious and learned behaviour in life. When a complex abstracts from life and touches upon the mythological layer of the unconscious, it can have dire and possessive consequences to the individual and their relationship to the world. Examples include Marx, Lenin and Mao Zedong who abstracted the personal mother to the all-providing Mother Nature. The Teutonic father God Odin, who equally took care of his people but killed those he regarded as unfit, most likely possessed Hitler.

The overarching problem with the possession by an inner character is that it pushes an individual's humanity aside and emotions like compassion

²⁹ I only mention the western gods as the list of cultural ideas of the father is far to comprehensive to mention here.

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and love are overridden for the sake of what the possessing character demands of the individual. The opposite is also true and one can become possessed by an inner character that casts aside all negative emotions and on occasion, the sexual instinct and the balancing function of power. Again, it is the loss of the individual personality for the sake of a very powerful inner character.

This is why it is important to keep an eye on one's night-time dreams. This strange and often obscure realm when we are asleep and unconscious of the physical world has a very interesting function that tries to make us aware of any imbalances in our personality. Dreams, like myths, are problematic as they speak in a language that many people do not understand. They present images and ideas that are sometimes grotesque, disturbing and challenge our ethics. This is why it is important not to identify the myth making unconscious. It is a function of our nature not living in a structured world created by humans. This raw nature has no concern with ethical barriers or moral guidelines. We accept a lion chasing an antelope for food as part of 'nature', so too should we view dreams in the same light, even if they are brutal and vulgar. Dreams reflect our conscious outlook and relationship to the physical world.

The central character between these opposites is what Jung called the Self³⁰ and what Hegel viewed as the synthesis of thesis and antithesis. It is the position between the physical world of nature, people and objects and the inner world of complexes, inner characters and ideas. Both have value and both compliment each other. If one side dominates, dreams will try and correct the imbalance. This shows the importance of knowing something about the symbolic language³¹ of dreams.

I make no illusions about the difficulty in understanding dreams as they present themselves to the mind of the individual in obscure and sometimes grotesque ways. Dreams appear like an inner movie where we are the main character. In addition, only the individual perceives their dreams and no one else. However, if we view dreams and their related contents such as fantasies, wishes and ideas, it becomes clear that the unconscious surrounds us in the physical world. Everything created by humans started as an idea. Buildings, town plans, vehicles, communications, space travel and so on, are all physical manifestations of ideas.

³⁰ JUNG C G, 'Aion, Researches into the Phenomenology of the Self, Princeton University Press, 1979, ISBN 0-691-01826-X

³¹ The Idea of Unity, Chapter 11, Symbolic Language, ISBN 978-0-6484039-0-6

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The way the unconscious works in humans is by no means limited to humans. Nature also builds its environment through ideas. For example, insects such as termites, bees, wasps, ants etc., display behaviour that is not learned, but inherited through their genetics. They know exactly how to build elaborate mounds, hives and nests through inherited information they share from generation to generation. Similarly, birds migrate and build nests; mammals know how to use their weapons such as horns, stingers, fangs and barbs. Vegetation also uses the inherited information to grow, adapt, produce toxins, distribute seeds and protect themselves with thorns and spikes. There is no ability of a species, whether human, fauna or flora to stand outside one's inherited ability to survive, adapt and grow. This fact has great bearing on the idea of freedom, as we shall see later in the chapter.

Many other aspects of the human personality influence our idea of freedom. As mentioned above, some are innate and some are learned. For example, if an individual offends you, it can develop into a prejudice, particularly if repeated. This is how individuals become antagonistic to others in a group because a single individual from that group has offended one's feelings or harmed one physically in some way. At a physical level, prejudices can arise simply by another looking different or having different customs.

Habits are also learned behaviour in order to feel comfortable in our surroundings. For example, we make something a habit when it is repeated and we settle into it as part of our normal behaviour. Disturbance of a habit is usually met with resistance as it pushes us out of the comfort and routine of the habit. It can simply be annoying to change or lose a habit, or it can devastate our routine and throw us into a panic. Again, being dependent on a mode of behaviour that is inflexible can impinge upon our freedom.

There are many permutations of personal psychic influences that have bearing on our perceived level of freedom. The deeper we look into what motivates us, the ideas become more collective, impulses and urges become. Jung calls this realm the 'Collective Unconscious'³², which as the term denotes, is the realm of inherited ideas and behaviours that are unique to our species. For example, humans are the only species that can account and reflect on our functioning. We create elaborate expressions of the myths inside us through drawings; paintings, stories, movies, buildings and so on, and can look at what we create with marvel and wonder.

³² JUNG C G, *Archetypes of the Collective Unconscious*, Routledge and Kegan Paul 1969, ISBN 7100-6295-8

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II. Collective Psychic Influences

The myths of ancient Greece and Rome are excellent examples of how the deeper layer of the unconscious expresses itself. These days when a storm hits us, we say that it is just nature and we cannot do anything about it. In ancient Greece, the people tried to relate to the storm by firstly projecting an inner character onto it and secondly by offering the personified character enticements so that they could have some influence over its behaviour. In other words, the deeper layer of the unconscious and its myriad of characters projected onto elemental forces, then relating to the inner characters in order to influence them. The beauty and practicality of this is an early form of unity. This is why the planets in our solar system are the projections of ancient Gods.

For example, a simple emotion such as anger relates to an inner character like Ares. Anger comes about from an inner or outer stimulus and wells up spontaneously as if we were being possessed by an inner force that affects our body in different ways. Our heart rate increases, blood pumps quicker, it may affect our stomach and blood rushes to our head and so on. The ancient Greeks would equate that to the awakening of an inner character, which they personified as a God. It is interesting to note that the ancient Greek Pantheon of Gods are all related to each other and are all part of one family.³³

In the following passage, Aristotle explains how the unity of the physical environment and human characteristics are combined in the Gods.

God being one yet has many names, being called after all the various conditions which he himself inaugurates. We call him Zen and Zeus, using the two names in the same sense, as though we should say him through whom we live. He is called the son of Kronos and of Time, for he endures from eternal age to age. He is God of Lightning and Thunder, God of the Clear Sky and of Ether, God of the Thunderbolt and of Rain, so called after the rain and the thunderbolts and other physical phenomena. Moreover, after the fruits he is called the Fruitful God, after cities the City-God; he is God of the Family, God of the Household, God of Kindred and God of our Fathers from his participation in such things. He is God of Comradeship and Friendship and Hospitality, God of Armies and of Trophies, God of Purification and of Vengeance and of Supplication and of Propitiation, as the poets name him, and in very truth the Saviour and God of Freedom, and to complete the tale of his titles, God of Heaven and of the World Below, deriving his names from all natural phenomena and conditions, inasmuch as he is himself the cause of all things. Thus it is well said in the Orphic Hymns,³⁴

³³ The ancient gods do marry other gods, demi gods and mortals to broaden the family tree.

³⁴ ARISTOTLE, *The Complete Works*, Edited by J. Barnes, Princeton University Press, 1984, ISBN-13: 978-0-691-01650-4, page 1399

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We can see from this description that the Gods not only occupied the heavens above, but also under the earth below. The ancients were not divided in themselves and acknowledged all aspects of human nature and how it related to the physical world of objects. It was a human connection to the actual behaviour of objects and events in the physical world and given an identity so that they could relate to them as if they knew the characters. This is how the deeper layer of the unconscious expresses itself in its myth making function. In addition to certain characteristics, the ancient Gods had all kinds of adventures and intrigues and a complex array of relationships to each other.

Being a family, they represent natural phenomena over generations. For example, Demeter was the personification of the mother Goddess of agriculture. Her daughter Persephone the seed that gets planted and disappears into the underworld (under ground) until spring when she returns from below and brings forth new life in the form of crops. She disappears every winter and returns every spring. Naturally, seeds liberate themselves from the darkness of the underworld (underground) and grow towards the light of sunshine that happens to be Demeter's partner and Persephone's father, Zeus. This very practical and unifying scenario connects the inner characters of the myth making unconscious with elemental physical forces and processes of nature.

Today, the ancient Gods live different lives in cinema and video games where an individual can watch or participate in the adventures of characters such as Superman and Batman, or the heroic adventures of James Bond or Indiana Jones. These all emulate the ancient myths authored by creative artists to communicate aspects of human nature going on inside of us all. As mentioned above, dreams can refer to personal development but also have a collective and mythological nature from a deeper layer of the unconscious.

Dreams that have a mythological nature seem very divorced from our personal life. They have an air of mystery and other worldliness and make us feel that they have nothing to do with us. Indeed, such dreams may point to a far off future or a collective movement in the culture one lives in. For example, dreams of nuclear devastation on a symbolic level may indicate that one feels like their life threatened by a dramatic change in circumstances that will be devastating. This could include the loss of a cherished relationship or a job where you will not be able to pay the bills, which feels like your world is ending.

In the following passage, Jung describes how the 'Collective Unconscious' influences consciousness:

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The existence of the collective unconscious means that individual consciousness is anything but a *tabula rasa* and is not immune to predetermining influences. On the contrary, it is in the highest degree influenced by inherited presuppositions, quite apart from the unavoidable influences exerted upon it by the environment. The collective unconscious comprises in itself the psychic life of our ancestors right back to the earliest beginnings. It is the matrix of all conscious psychic occurrences, and hence it exerts an influence that compromises the freedom of consciousness in the highest degree, since it is continually striving to lead all conscious processes back into the old paths. This positive danger explains the extraordinary resistance which the conscious puts up against the unconscious. It is not a question here of resistance to sexuality, but of something far more general the instinctive fear of losing one's freedom of consciousness and of succumbing to the automatism of the unconscious psyche. For certain types of people the danger seems to lie in sex, because it is there that they are afraid of losing their freedom. For others it lies in very different regions, but it is always where a certain weakness is felt, and where, therefore, a high threshold cannot be opposed to the unconscious.³⁵

This frank account of how the myth making (collective) unconscious influences us shows how it affects our conscious outlook in everything we do as a species. The myth making unconscious influences our political institutions and orientations to a high degree. Marx built his life's work on the mythological character of an 'all-providing mother nature'. It is quite natural for an individual to move from dependency to independency, yet on occasion there may be a setback, which makes the individual retreat into them self to take stock of what happened and rejuvenate for the next adventure. This is a retreat back into the mother where it is safe and protected.

Jung purposely built a stone cottage on a lake near Zurich, which started as a single tower after the death of his mother. The tower had no electricity, running water and other modern appliances. He used this as a retreat into a representation of his mother where he could be alone with the myth making unconscious. He so valued his time there that he sometimes spent half of the year between his home in Kusnacht and his tower. This oscillation between the world and retreat, or consciousness and the unconscious, gave him a unique perspective on both sides and the inherent mental benefit of their union.

Most people have experienced this oscillation between in and out, mother and father, matter and spirit to some extent. When a nation follows this pattern and the myth behind it is not recognized, there can be nothing but

³⁵ JUNG C. G., Two Essays in Analytical Psychology, Bollingen Foundation, 1990, page 112

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trouble. This is why Marx was poverty stricken and expelled from several countries. He touched on the mythological aspect of mother in himself, and projected it onto the world and as we can see from the permutations of Communism, which had dire consequences.

So why does this happen to nations? One of the overarching aspects of communism is it is not accepted by everyone in a nation. It always starts with a revolution, which sometimes includes a civil war. In addition, there is rampant censorship, dissidents silenced, culture and religion removed, property and resources confiscated, individuals re-educated and all this has to be enforced through violence.

Communism is attractive to some people that have very few defences against the overwhelming force of the collective myth making unconscious. This is particularly visible in the leaders of such movements towards the all-providing mother. Individuals such as Marx seem unable to recognise that their own personal complex casts a spell on them and leads them to the collective character of the mother. For example, Marx had a maternal mother who up until later in life accepted everything he did. His relationship to his father became estranged because of Marx's lack of practicality. His personal mother complex fell into the collective complex of an 'all-providing mother' which captured his personality and dictated his attitude to life.

Marx struggled his whole life with this particular problem, which expressed itself in his work. The psychology of his writings shows that he had a spiritual urge to overcome the possession of 'all-providing mother'. Rather than picking himself up and using some will to earn a living and take care of his family, he remained a perpetual child with a very maternal and supportive wife. Naturally, the counterpart to mother nature is a masculine spirit of strength, bravery, resilience, independence and reaching for the heights beyond mother earth. His writings show that his spirit strived for liberation and independence but was unable to break free from her gravity. In fact, Marx's spirit in the form of a well-developed intellect was employed by his personal complex and collective myth of the mother.

The attraction that many people see in this ideal of an 'all-providing mother' is a relief from the continuous struggle of life and necessity of being in a dangerous and competitive jungle of the world. Early humans fought to survive by hunting and foraging, never knowing if they too would become prey to some larger animal. These days it is the struggle to be the smartest, most cunning and politically savage to avoid being usurped and swept aside by younger individuals climbing societies ladders. A retreat from this jungle back into the mother and the safety of childhood is a very

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attractive force and is why people escape the cities for the smallest break from the jungle. It is however, natural for an individual but different for a nation.

This is why it is impossible to bring a whole population into an ideal such as Communism and 'all-providing mother'. It attracts those with that particular complex, but those with another complex such as that of a father, object to the restriction and fight to maintain their own ideal and perceived freedom in that ideal. Rousseau wanted his idea of freedom in instinct, childhood and the mother; Hegel saw the idea of freedom in will and the father.

The Nature of His Will — that is, His Nature itself — is what we here call the Idea of Freedom; translating the language of Religion into that of Thought.³⁶

III. Free Will

The nature of will is a complex decision making process through the identification of what is, and a judgement on what is better. Some feel that free will is to do as one pleases without constraint or consequence. Others still, believe in ultimate freedom of will and that it can be arrived at through pure thought. Others believe there is no such thing as free will. In this discussion, it is important to define will and to what degree we can exercise it.

As I have shown above, free will is an aspect of consciousness to make decisions to behave in a certain way. We are influenced by a myriad of internal psychic factors, instincts, complexes, emotions etc., and by external factors of groupthink, culture and politics. The term 'will' is often associated with power and the ability to make rational choices based on perceived data. We can to some extent feel free from external influences but they are very narrow and limited. Similarly, we can liberate ourselves from some psychic influences, but there are others we cannot liberate ourselves from, except through death.

Jung equates free will with the emancipation from collective rules but its efficacy is proportional to the level (extension) of consciousness.

This is due to the fact that an individual consciousness is always more highly differentiated and more extensive. But the more extensive it becomes the more differences it will perceive and the more it will emancipate itself from the collective rules, for the empirical freedom of the will grows in proportion to the extension of consciousness.³⁷

³⁶ HEGEL G. W. F., *The Philosophy of History*, Batoche Books, 2001, page 34

³⁷ JUNG C. G., *Two Essays in Analytical Psychology*, Bollingen Foundation, 1990, page 161

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He continues to describe how consciousness comes into conflict with the unconscious and that freedom of will is antagonistic with the liberation of the instincts.³⁸ That is to say instincts compel the individual to action, which may be against freedom of choice. A hungry person must seek food even if it goes against their will. The consequences of using will to override hunger destroys the person.

The question will certainly be asked whether for some people their own free will may not be the ruling principle, so that every attitude is intentionally chosen by themselves. I do not believe that anyone reaches or has ever reached this Godlike state, but I know that there are many who strive after this ideal because they are possessed by the heroic idea of absolute freedom. In one way or another all men are dependent; all are in some way limited, since none are Gods.³⁹

As Jung suggests, the absolute freedom of will is more of an idea than a physical reality. It is like having an idea of infinity, which can never be attained in reality, yet exists as an idea. That is to say, external influences are either random events or fall into the realm of synchronistic phenomena. For example, if a man seeks a wife he can look for her but it is by chance that he shall meet someone suitable. It is the same for other major events in life. No one wills themselves into existence, it happens as a circumstance of ones parents, their location and personal disposition. It is not until we reach a certain age that we have the freedom to choose, and even that is limited to certain things.

Many great philosophers such as Plato, Aristotle, Descartes and Kant explored the idea of free will. Plato regarded freedom as an aspect of self-mastery over ones passions and that reason and justice should be the main guiding principal. Aristotle shared Plato's views but elaborated on choice of individual actions. Both regarded free will as the freedom to choose and act in a considered and reasoned manner.

Rene Descartes in the following passage, emphasised judgement in free will and introduced the idea that one's central inner character (God) gave an indication of the direction to move towards because it was the 'good and the true'. This in itself indicates that Descartes did not regard a choice that went against his inner God as a viable alternative, which means that the direction was chosen for him rather than choosing himself. He does however, say that 'divine grace and natural knowledge' does not diminish

³⁸ JUNG C G, Psychological Types, Schiller and the Type Problem, International Library of Psychology, Philosophy and Scientific method, 1953, Page 100

³⁹ JUNG C. G., Two Essays in Analytical Psychology, Bollingen Foundation, 1990, page 332

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his freedom, but increases it. I find it curious but understandable how one can feel free by taking instructions from an inner character⁴⁰.

In order to be free I need not be capable of being moved in each direction; on the contrary, the more I am inclined toward one direction—either because I clearly understand that there is in it an aspect of the good and the true, or because God has thus disposed the inner recesses of my thought—the more freely do I choose that direction. Nor indeed does divine grace or natural knowledge ever diminish one's freedom; rather, they increase and strengthen it. However, the indifference that I experience when there is no reason moving me more in one direction than in another is the lowest grade of freedom; it is indicative not of any perfection in freedom, but rather of a defect, that is, a certain negation in knowledge. Were I always to see clearly what is true and good, I would never deliberate about what is to be judged or chosen. In that event, although I would be entirely free, I could never be indifferent.⁴¹

It is clear in the following that Descartes equates freedom with consciousness or being aware of a situation. For example, he chose everything that will encourage the 'good and the true' and rejected everything that seemed 'dubious'. He did however, had inkling into the dark side of his central inner character (God) and reserved the freedom to reject those things that do not move towards good.

6. We have free will, which allows us to withhold assent from dubious things, and thus prevents our falling into error.

But whoever turns out to have created us, and even if he should prove to be all-powerful and deceitful, we still experience a freedom through which we may abstain from accepting as true and indisputable those things of which we do not have certain knowledge, and thus prevent ourselves from ever being deceived.⁴²

This in itself cannot be regarded as freedom to choose or free will. If everything good and true is accepted and everything dark and unknown rejected it makes the inner beast and all its associated instincts darker and stronger and rejects its meaning. Descartes had inkling that his God may not be all-good but does not explore this in any meaningful way. There is a reason Satan looks like a beast, has a rampant sexual appetite and wishes to control the individual. It is because we all have a body with

⁴⁰ This points to the concept of 'Individuation' where an individual follows his or her pre-destined path through life getting closer and closer to their central inner character.

⁴¹ DESCARTES. R, Philosophical Essays and Correspondence, Hackett Publishing Company Inc., ISBN 0-87220-502-9, page 125

⁴² DESCARTES. R, Philosophical Essays and Correspondence, Hackett Publishing Company Inc., page 232

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those instincts within us. Rejecting the body and its animal nature makes a sick individual. The obverse is also true⁴³.

In the following passage, Descartes again emphasised the freedom of will to choose between alternatives. If he always chooses the 'good and true', then he does not really have a choice. All we can say is he has the feeling he has a choice even though he always chooses one side. This is why inner characters, ideas etc., have to be regarded as real as people and how that influence our politics, culture and the world itself.

39. The freedom of the will is self-evident.

It is so evident that we are possessed of a free will that can give or withhold its assent, that this may be counted as one of the first and most common notions found innately in us. We have already a very clear proof of this, for at the same time as we tried to doubt all things and even supposed that he who created us employed his unlimited powers in deceiving us in every way, we perceived in ourselves a liberty such that we were able to abstain from believing what was not perfectly certain and indubitable. But that of which we could not doubt at such a time is as self-evident and clear as anything we can ever know.⁴⁴

David Hume sees freedom as imagination and recognises the way the opposites interact and re-arrange ideas to suite differing circumstances. Indeed, Hume touches on the very fabric of reality. For example, everything that human's design, build, compile, including political systems, laws and so on, all began as an idea. That means that every physical structure and non-physical system created by humans, originated from the idea creating function of the psyche called imagination. We share this imagination with other life forms that also build structures and systems in the natural world. This is evident in how insects build sophisticated hives; birds know how to build nests; sea creatures build intricate shells and the myriad of rituals and behavioural methods for mating. It also includes the way vegetation knows how to grow for the best chance of survival. It is literally the transformation of psyche to physical reality.

Nothing is more free than the imagination of man; and though it cannot exceed that original stock of ideas, furnished by the internal and external senses, it has unlimited power of mixing, compounding, separating, and dividing these ideas, in all the varieties of fiction and vision. It can feign a train of events, with all the appearance of reality, ascribe to them a particular time and place, conceive them as existent, and paint them out

⁴³ I am not saying that we should allow ourselves to become possessed by the dark side of our nature, just the same that we should become possessed by the light side of our nature either. True freedom requires a moral independence and the recognition that morality is highly relative.

⁴⁴ DESCARTES. R, *Philosophical Essays and Correspondence*, Hackett Publishing Company Inc., page 241

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to itself with every circumstance, that belongs to any historical fact, which it believes with the greatest certainty.⁴⁵

William James assigned free will to a category of people called the 'Tender Minded' along with other traits such as rationalistic by principle, intellectual, idealistic, optimistic, religious, monistic and dogmatic. He regarded the opposite of Tough Minded as fatalistic rather than having the freedom to choose. Other traits include empiricist, sensationalist, materialistic, pessimistic, irreligious, pluralistic and sceptical.⁴⁶ James does have an interesting and curious view on free will as the following passage shows:

Free-will pragmatically means NOVELTIES IN THE WORLD, the right to expect that in its deepest elements as well as in its surface phenomena, the future may not identically repeat and imitate the past. That imitation en masse is there, who can deny? The general 'uniformity of nature' is presupposed by every lesser law. But nature may be only approximately uniform; and persons in whom knowledge of the world's past has bred pessimism (or doubts as to the world's good character, which become certainties if that character be supposed eternally fixed) may naturally welcome free-will as a MELIORISTIC doctrine.

Free-will thus has no meaning unless it be a doctrine of RELIEF. As such, it takes its place with other religious doctrines. Between them, they build up the old wastes and repair the former desolations.⁴⁷

He considered free will to be an integral part of consciousness but as he said, is to do with novelties in the world, meaning that the major events happen to us and free will is limited to minor decisions (novelties). We can translate that into a subjective feeling of choice limited in scope to everyday life and minor decisions. Indeed, major events seem to simply happen to us and we have very little say in the matter. These include where and when we are born and where and when we shall die⁴⁸. Similarly, meeting ones future partner, the timing of having children, getting a coveted job and so on, are all out of our control.

In the following passage, James equated free will to the level of attention given to a decision but said nothing about how free will exercises itself. He

⁴⁵ HUME D, *An Enquiry Concerning Human Understanding*, Oxford University Press, 1999, ISBN 0-19875249-0, page 124

⁴⁶ JAMES W, *Pragmatism, A New name for Some Old Ways of Thinking*, The Project Gutenberg of Pragmatism, 2013, page 28.1

⁴⁷ JAMES W, *Pragmatism, A New name for Some Old Ways of Thinking*, The Project Gutenberg of Pragmatism, 2013, page 128.0

⁴⁸ We can make the argument that using will, we can control our death, particularly if one chooses to take one's own life. This is however, not the usual way people die. Suicide also raises the question of what psychic determinants are involved that push an individual to such an extreme, so the idea of free will may not apply.

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also neglected to differentiate the psychic, that is where ideas come from and the process involved in the acceptance or rejection an idea.

The question of fact in the free-will controversy is thus extremely simple. It relates solely to the amount of effort of attention which we can at any time put forth..... The fact is that the question of free-will is insoluble on strictly psychological grounds. After a certain amount of effort of attention has been given to an idea, it is manifestly impossible to tell whether either more or less of it might have been given or not.⁴⁹

Plato regarded ideas are pre determined patterns whereas Kant viewed them as a concept of pure reason not based on empirical experience. Both viewed ideas as an inner content that appeared when a problem needed solving. This reinforces human activities such as building. Each building starts as an idea in an individual, designed, and documented and results in a physical structure.

Unlike Hegel, Kant found it difficult to conceive the possible union of phenomena (thesis) and noumena (antithesis) halves of the existence. He believed that the union of 'causality as freedom' established by moral law and the 'causality as rational mechanism' as the law of nature, caused a contradiction of reason.⁵⁰ Indeed, the opposites do contradict each other and there can be no union without an intermediary. That is to say, the union of the opposites (synthesis) can only occur when a third uniting function is present between the opposites as Hegel and Jung identified.

The union of causality as freedom with causality as rational mechanism, the former established by the moral law, the latter by the law of nature in the same subject, namely, man, is impossible, unless we conceive him with reference to the former as a being in himself, and with reference to the latter as a phenomenon- the former in pure consciousness, the latter in empirical consciousness. Otherwise reason inevitably contradicts itself.

The union of psyche (noumena) and matter (phenomena) is as nearby as reconciling our mind with our body. Our body is the rational mechanism that closely aligned with nature. The body for humans is the same for other mammals in that we function in similar ways. The body requires the intake of nutrients and expulsion of waste, methods of propagation, pairing of opposites for union and offspring and so on. Our psyche on the other hand, can vary between stargazing and spirit to closely enveloped in the functioning of the body. Indeed some people, particularly intuitives, live on their hunches and possibilities, whereas sensation types live closely aligned to their body, its enjoyment and needs.

⁴⁹ JAMES W, Psychology, Macmillan and Co., The Project Gutenberg of Psychology, 2017, page 880.5...

⁵⁰ KANT I., Critique of Practical Reason, Great Books In Philosophy, 1788, page 3

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The third uniting function between mind and body is the anima, the Latin term for soul. The orientation of the soul can be psychic or physical depending on the individual's type, but its origin is psychic and expressed in the body. Its function is to form a relationship between the opposites and unite them. In a man, the soul is generally an inner female character of the same status.⁵¹ Further differentiation of the soul leads to a pair of souls that have common function, albeit towards each opposite. For example, a soul image can be dark, mysterious, sexually and physically oriented towards the body, and her light sister oriented towards the spirit or mind, reason and ethics.

The moral law, which itself does not require a justification, proves not merely the possibility of freedom, but that it really belongs to beings who recognize this law as binding on themselves. The moral law is in fact a law of the causality of free agents and, therefore, of the possibility of a supersensible system of nature, just as the metaphysical law of events in the world of sense was a law of causality of the sensible system of nature; and it therefore determines what speculative philosophy was compelled to leave undetermined, namely, the law for a causality, the concept of which in the latter was only negative; and therefore for the first time gives this concept objective reality.⁵²

Kant's curious statement seems to say that moral law proves the possibility of freedom and binds them to the law. This is what he meant by being contradictory and similar to what Descartes says, that we are free to choose from what we know to be good or bad, but we have to choose good. In other words, the law makes the choice not the individual, which is not free will. Perhaps Kant is pointing to the feeling of being free because we can reject the good for bad if we choose, even though we would never do that. Tyrants don't seem to have much trouble in rejecting good for bad but they are generally possessed by the 'will to power' and will do anything to achieve and maintain it. Again we see that possession by one side or the other hinders our free will.

Kant in his usual well thought out method, categorised his view of freedom and its relationship to the moral question in the following:

Table of the Categories of Freedom relatively to the Notions of Good and Evil.

I. QUANTITY.

⁵¹ I use the term 'status' to denote the soul's relationship to the ego as an equal rather than an authority like a mother.

⁵² KANT I., Critique of Practical Reason, Great Books In Philosophy, 1788, page 27

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Subjective, according to maxims (practical opinions of the individual) Objective, according to principles (Precepts) A priori both objective and subjective principles of freedom (laws)

II. QUALITY.

Practical rules of action (praeceptivae)

Practical rules of omission (prohibitivae)

Practical rules of exceptions (exceptivae)

III. RELATION.

To personality To the condition of the person. Reciprocal, of one person to the others of the others.

IV. MODALITY. The Permitted and the Forbidden Duty and the contrary to duty. Perfect and imperfect duty.⁵³

In the first category of 'I. Quantity', Kant identified subjective truths of a practical nature and objective principles that regulate reasoned thought as a psychic rule or law that determines principles of freedom. In other words, Kant identified two distinct influences on freedom, the first the inner psychic processes directed at the world (practical) and the latter the external influences such as laws made by men in general. Although his use of language is unclear, he did hint at the fact that the subjective opinions and objective laws are closely intertwined and relative. After all, individuals who have a definite opinion on how others should behave, make laws.

The second category 'II Quality' included practical rules of action, omission, and exceptions. In this instance, quality is oriented solely towards the practical rather than psychic products such as ideas. Quality is the weighing of variables so that a choice to act made, omitted or regarded as an exception. Indeed, quality is very difficult for an individual oriented towards thinking. For example, quality requires the recognition of not just black and white, but the infinite shades of grey in between. Add colour to this mix and we have quality categorised into infinite colours and tones (levels of grey) in those colours. This in itself shows how value judgment is based on quality, which is highly relative to each individual.

The third category 'III Relation' identified the relativity of quality from an individual standpoint with respect to another individual. When two people meet there is an interaction based on each individual's unique standpoint. In other words, using the above metaphor, each individual has a unique colour with a unique set of variables such as tone and saturation. When two people meet, their colours mix and if they mix easily they fall into the law of attraction. If they do not mix easily, they fall into the law of repulsion.⁵⁴

⁵³ KANT I., Critique of Practical Reason, Great Books In Philosophy, 1788, page 37

⁵⁴ The laws of attraction and repulsion are fundamental to the psyche and the fundamental constituents of matter. Sub atomic particles attract, repel or are neutral.

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The fourth category 'IV Modality', Kant categorized the freedom to choose in terms of duty. The first duty is to an external authority such as a government and obeying the law of that authority. The second is an inner duty to choose what is right according to one's conscience, which he regarded as perfect or imperfect. Again, he identified the opposites of outer and inner influences on freedom.

Kant continued in the following thesis and antithesis and differentiation of opposites.

Thesis- Causality according to the laws of nature, is not the only causality operating to originate the phenomena of the world. A causality of freedom is also necessary to account fully for these phenomena.⁵⁵

Antithesis- There is no such thing as freedom, but everything in the world happens solely according to the laws of nature.⁵⁶

His thesis identified the laws of external nature as well as psychic information he calls the 'causality of freedom'. And he also stated that psychic information is expressed in the physical world as I have shown previously in the way buildings, mounds, hives, nests etc., came from psychic information such as ideas.

In the antithesis to his argument, Kant stated that freedom does not exist and that the world is simply made from nature. This is also true if one views psychic information as human nature not separate from nature in general. It is expressed in the physical world, which we share with other living creatures. In the following excerpt of his antithesis proof he stated that the laws of freedom are different to the laws of nature as one is the law and the other lawlessness.

We have, therefore, nothing but nature to which we must look for connection and order in cosmical events. Freedom—independence of the laws of nature—is certainly a deliverance from restraint, but it is also a relinquishing of the guidance of law and rule. For it cannot be alleged that, instead of the laws of nature, laws of freedom may be introduced into the causality of the course of nature. For, if freedom were determined according to laws, it would be no longer freedom, but merely nature. Nature, therefore, and transcendental freedom are distinguishable as conformity to law and lawlessness.⁵⁷

⁵⁵ KANT I., *The Critique of Pure Reason*, Electronic Classics Series Publication, 2013, page 272

⁵⁶ KANT I., *The Critique of Pure Reason*, Electronic Classics Series Publication, 2013, page 273

⁵⁷ KANT I., *The Critique of Pure Reason*, Electronic Classics Series Publication, 2013, page 273

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Physical strength, cunning, speed, ingenuity, evolutionary adaptation and above all ideas, are the basic laws of nature. Humans pride themselves on making laws that keep the population orderly, yet these too are based on the laws of nature. Police enforce laws with strength, weapons and the threat to remove physical freedom. Armies fight to overcome their opponents with strength, ingenuity and armaments. Ideals influence political systems, as I have shown in the above chapter on Communism, which uses force to install its ideal.

On the other hand, the laws of transcendental (psychic) freedom are based on their own laws that may seem different, but in reality are intertwined with the laws of nature to an extent that differentiation is very difficult. As I have shown previously, psychic information transforms into the laws of nature in the form of political systems, physical structures and so on. The psyche has its own laws that reflect and balance the laws of nature. Just as the individual grows from childhood to adulthood and from unawareness to awareness, so too do our cultures. To say that psychic freedom is lawlessness is to say that there is no order in the psyche and that it has no purpose or goal, which we know from the study of individuation and synchronicity, is not the case.

What this shows is that humans cannot stand apart from nature because it is in our psyche as well as in the physical world. We are as it were surrounded by both inner and outer nature, or as the simple maxim attributed to Hermes Trismegistus shows⁵⁸ he 'as above, so below'. Kant proceeded to explore the unity of inner and outer nature in his third antinomy on the thesis.

The transcendental idea of freedom is far from constituting the entire content of the psychological conception so termed, which is for the most part empirical.⁵⁹

Kant regarded psychic information for the most part empirical. In other words if an idea is expressed in the physical world such as an emotion, 'spontaneity of action', or even an idea for a building, it becomes an empirical reality. However, this bias limits its view to empirical facts because they are tangible to the observer. This view of facts ignores the source of emotion, action or a building, and the reality that the sources of the aforementioned are ideas and psychological facts.

For example, the constitution of a nation is no more than a piece of paper with words on it, yet the words can organise and set the tone for the whole

⁵⁸ Hermes Trismegistus is the purported author of the Hermetic Corpus and founder of Hermeticism

⁵⁹ KANT I., *The Critique of Pure Reason*, Electronic Classics Series Publication, 2013, page 274

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culture. These words come from the minds of individuals and even though expressed in the empirical world, they were psychological facts in the form of ideas to begin with. Another example is the nature of night-time dreams. When they occur we are unconscious of our surroundings and our bodily senses, but we perceive images and scenarios of specific narratives completely out of our conscious control. They happen of their own accord and have their own purpose. Granted, other individuals cannot perceive dreams of others, but to the observer, they are undeniable reality.

On the side of the antithesis, or Empiricism, in the determination of the cosmological ideas:

1. We cannot discover any such practical interest arising from pure principles of reason as morality and religion present. On the contrary, pure empiricism seems to empty them of all their power and influence. If there does not exist a Supreme Being distinct from the world—if the world is without beginning, consequently without a Creator—if our wills are not free, and the soul is divisible and subject to corruption just like matter—the ideas and principles of morality lose all validity and fall with the transcendental ideas which constituted their theoretical support.⁶⁰

Kant's third anatomy of the antithesis above argued that there is no practical interest from pure principles of reason for morality and religion. Indeed, as an individual with one's own conscious standpoint and a view to one's own morality thought out and considered in relation to conscience, one would view these institutions as ineffectual. However, as a framework for collective behaviour, order and meaning, they are valuable institutions for those without a direct relationship to their conscience, which is the ultimate source of all religious thought and feeling.

Freedom in Kant's view lies squarely between the idea of God and Immortality, which he regards as the pillars of the Metaphysical enquiry, and that freedom conjoined with God leads to immortality.⁶¹ In addition, he differentiated practical freedom of will from pure freedom of will and the former from sensuous impulses⁶² and the latter from moral law. Pure freedom is to Kant a transcendental idea that contains no empirical element and the very possibility of experience⁶³. Indeed, information from the Noumena⁶⁴ does flow into the world as ideas, dreams, projections and

⁶⁰ KANT I., *The Critique of Pure Reason*, Electronic Classics Series Publication, 2013, page 285

⁶¹ KANT I., *The Critique of Pure Reason*, Electronic Classics Series Publication, 2013, page 231

⁶² KANT I., *The Critique of Pure Reason*, Electronic Classics Series Publication, 2013, page 317

⁶³ KANT I., *The Critique of Pure Reason*, Electronic Classics Series Publication, 2013, page 316

⁶⁴ I use the term 'Noumena' because that is Kant's preferred term for what others have called, the Id, Collective Unconscious and the Myth making Unconscious.

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so on. Only when we differentiate the idea of an object from the actual object, can we learn about the object, but also the nature of the idea.

Phenomena—not being things in themselves—must have a transcendental object as a foundation, which determines them as mere representations; and there seems to be no reason why we should not ascribe to this transcendental object, in addition to the property of self-phenomenization, a causality whose effects are to be met with in the world of phenomena, although it is not itself a phenomenon.⁶⁵

The above passage shows Kant's believes that the only reality is the idea of an object rather than the object itself. The idea is the foundation and the object a representation of that foundation⁶⁶. This statement strips the reality of objects and sides with the idea of the object. This shows that Kant sided with the psychic contents as the 'transcendental object' or the idea of the object, rather than the object itself. The truth of this conclusion is dubious, as history has shown through observation and calculation that we can study objects and differentiate them from the idea of the object. The study of the planets in our solar system emphasise this. They are very dynamic material bodies of various sizes, orbits, temperatures, and pressures rather than the ideas of ancient Gods projected onto them.

This is the differentiation of idea and object. The idea has a reality but so does the object. Since the ancients, we have learned much about objects, but we have also learned much about the ideas projected onto the objects. For example, Mars is indeed the idea and urge to fight as part of our human nature and a personification of an inner character or idea projected onto the object. His red colour, how he moves through the sky and relationship to other planets is the key to the projection. The idea is however, not static and Mars has many adventures and loves which form a pattern of behaviour peculiar to his function.

As Kant emphasised freedom as the reality of the idea, Leibniz regards freedom in broader terms and one's own inner nature and constraint by another. In other words, Leibniz conception of freedom is similar to that of Rousseau and that one's own inner nature and the resulting behaviour can only be constrained by another object.

DEFINITION 7. A free thing is that which exists and is determined to action by the necessity of its own nature; a constrained thing is that which is determined to existence and to action by another.⁶⁷

⁶⁵ KANT I., *The Critique of Pure Reason*, Electronic Classics Series Publication, 2013, page 319

⁶⁶ This is similar to Plato's conception of a Model and copy of the Model

⁶⁷ LEIBNITZ G. W., *The Philosophical Works of*, New Haven, Tuttle, Morehouse & Taylor, 1890, Page 12

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Whereas Kant regarded freedom and free will as the overcoming of the object and acknowledgment of the idea of the object (transcendental object), Leibniz includes the 'necessity of its own nature' which can include pure thought, emotions, instincts and so on. The obvious contradiction in the above statement is that he equates freedom with action based on necessity, which in itself is not free. If an individual is compelled through necessity, he has no freedom in the action. He must act out of necessity. This goes back to what I mentioned previously, and how we cannot overcome the necessity of our body's need for nutrition without damage to the body. Death may be the ultimate freedom, but without a known conscious standpoint beyond life, it is impossible to verify.

COROLLARY 2. God only is a free cause.⁶⁸

In the following passage, Leibniz clearly differentiates between thinking and acting and that free will belongs to the latter. This however, places the act of behaviour connected to free will when we can clearly see that an uncomfortable thought or fantasy can easily be repressed using free will. In this instance there is no action required other than exercising will to push a thought away and out of our mind.

ON ARTICLE 6. We have free will not in thinking but in acting. It is not in my will whether honey shall seem to be sweet or bitter, but neither is it in the power of my will whether a theorem proposed to me shall seem true or false, but it is a matter of consciousness alone to consider what seems so. Whoever has affirmed anything is conscious either of a present feeling or reason, or, at least, of a present memory renewing a past feeling or a perception of a past reason; although we are often deceived in this by failure of memory or lack of attention. But consciousness of anything present or past assuredly does not belong to our will. We know that this one thing is in the power of our faculty of will ; namely, that it may command attention and zeal, and thus, although it may not make an opinion in us, it can nevertheless indirectly contribute to it. So it happens that often men finally believe that what they wish is true, after they have accustomed the mind to attending most of all to those things which favor it; in which way they bring about that it satisfies not only the will but also consciousness. Cf. Art, 31.⁶⁹

Like Kant, Leibniz regards free will as the ability to choose good which leads to God, as opposed to choosing its opposite, which leads away from God. This is the trap that many philosophers fall into due to their

⁶⁸ LEIBNITZ G. W., *The Philosophical Works of*, New Haven, Tuttle, Morehouse & Taylor, 1890, page 19

⁶⁹ LEIBNITZ G. W., *The Philosophical Works of*, New Haven, Tuttle, Morehouse & Taylor, 1890, page 48

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conception of God being an 'all-good' moral force. If an individual always sides with what he or she regards as good, then there is no choice, or at least there is the feeling of choice because we can if we wish, not side with good. The problem is that morality is relative and varies between individuals and groups. One can never be sure that one's moral stance is the same as another.

This raises a major question concerning values in general. How do we know if our moral stance is suitable for all individuals? Marx firmly believed he was righteous and that he was giving the political world a system that was fair, supported the exploited and provided for everyone equally, yet it led to millions of deaths and great misery. The same can be said for the natural world. When a lion chases down an antelope it is good for the lion because a hunger is satisfied, but not so good for the antelope as it loses its life. If we look at this scenario from a wider angle, we can see that the lion staved off hunger for a time and can continue life and propagation of their species.

On the other hand, the individual antelope's life has ended, but other antelopes seeing the death may have learnt additional tactics. In addition, evolution builds on such situations and over time develops better weapons to survive such attacks. Other defences include congregating in large herds, acute hearing, running speed, camouflage, encircling their offspring and so on. Some species such as Springboks adopt a behaviour known as 'stotting' where they spring into the air to confuse predators. The question is; does God side with the lion, which is far more powerful, or with the antelope, or seek a balance between sides?⁷⁰ This does not guarantee a species will survive if they do not adapt to prevailing or changing circumstances.

In the following passage, Leibniz cites an argument for and against God and free will.

VIII. Objection. He who cannot fail to choose the best, is not free. God cannot fail to choose the best. Hence, God is not free.

Answer. I deny the major of this argument; it is rather true liberty and the most perfect, to be able to use one's free will for the best, and to always exercise this power without ever being turned from it either by external force or by internal passions, the first of which causes slavery of the body, the second, slavery of the soul. There is nothing less servile than to be always led toward the good, and always by one's own inclination, without any constraint and without any displeasure. And to object therefore that God had need of external things, is only a sophism. He

⁷⁰ See the following section 'Interaction Between the Opposites' for a comprehensive investigation of the unity of the idea of god.

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created them freely; but having proposed to himself an end, which is to exercise his goodness, wisdom determined him to choose those means best fitted to attain this end. To call this a need is to take that term in an unusual sense which frees it from all imperfection, just as when we speak of the wrath of God.⁷¹

Once again, God is discussed in terms of perfection and imperfection and that freedom depends on siding with the best. The way Leibniz discussed free will shows that his conception is based on consciousness as opposed to unconsciousness. In other words, if one acts out of instinct and not aware of why they are acting, then they are not acting with free will. If however, one acts by a conscious deliberation then one can choose either good or bad. If one can only choose good, then again one is not free to choose at all, but may have the feeling that they do have the ability to choose, which is different to absolute free choice.

Schopenhauer sums it up very succinctly:

Freedom of Will means (not professorial twaddle but) *"that a given human being, in a given situation, can act in two different ways."*⁷²

He makes no value judgement and differentiated free will from any moral considerations. Obviously, living in a world with other individuals requires courtesy, compromise and adaptation. If one removes one self from the world of people, does morality actually have any meaning or even exist? In that instance, we have removed the object (people) from the system and are left to contemplate one's own existence separate from the need for morality. In reality however, we can never remove ourselves from other objects as we live in a physical world.

For example, we can live in a cabin alone surrounded by nature and still have to consider the moral implications of cutting down a tree for heating, harvesting vegetables and catching wildlife for food. Therefore, in reality, as long as we have a body, so too do we have moral considerations. Schopenhauer agreed with the idea that freedom can only exist as 'a metaphysical character', again relating it to God, and that freedom in the physical world is impossible.⁷³

However, even though absolute freedom is impossible in the physical world, there is a quality to freedom and an infinite number of positions in the scale between total restriction and absolute freedom. That is to say,

⁷¹ LEIBNITZ G. W., The Philosophical Works of, New Haven, Tuttle, Morehouse & Taylor, 1890, page 202

⁷² SCHOPENHAUER A., Two Essays, George Bell and Sons, 1889, page 55

⁷³ SCHOPENHAUER A., The Collected Works, Delphic Classics 2017, page 2643

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an individual who has many restrictions is unfree, whereas an individual with fewer restrictions has more freedom. As discussed previously, there are fundamental physical aspects that humans cannot escape as long as they are alive.

Spinoza has a similar view to Rousseau, which included the 'necessity of its nature'⁷⁴ as a determining factor to freedom. In the following passage, he explained how consciousness of action is, but unconsciousness of cause, it not tantamount to free will.

Schol.: In P17S I explained how error consists in the privation of knowledge. But to explain the matter more fully, I shall give [NS: one or two examples]: men are deceived in that they think themselves free [NS: i.e., they think that, of their own free will, they can either do a thing or forbear doing it], an opinion which consists only in this, that they are conscious of their actions and ignorant of the causes by which they are determined. This, then, is their idea of freedom-that they do not know any cause of their actions. They say, of course, that human actions depend on the will, but these are only words for which they have no idea. For all are ignorant of what the will is, and how it moves the body; those who boast of something else, who feign seats and dwelling places of the soul, usually provoke either ridicule or disgust.⁷⁵

This argument seems closer to the reality of freedom and free will in general. For example, an individual can have an idea, which requires a choice to accept or reject that idea. If the idea feels right, in other words, conscience and the prevailing morality are involved; a complete choice made. However, if the reason for the idea is not understood in terms of its deeper meaning, then the criteria for choice is not complete. This does have a drawback though. Once we discover the reason for an idea, it leads to meaning and moves into the realm of 'transcendental cause', rejecting the idea may be detrimental to one's growth, efficacy and survival of the individual. It is like saying God gave you the idea and you reject it because it does not fit into your moral framework. This in itself is the major dilemma all human beings have to deal with at some time or other.

So experience itself, no less clearly than reason, teaches that men believe themselves free because they are conscious of their own actions, and ignorant of the causes by which they are determined, that the decisions of the mind are nothing but the appetites themselves, which there- fore vary as the disposition of the body varies. For each one governs everything from his affect; those who are torn by contrary affects

⁷⁴ SPINOZA B., *The Ethics and Other Works*, Princeton University Press, 1994, page 86

⁷⁵ SPINOZA B., *The Ethics and Other Works*, Princeton University Press, 1994, page 137

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do not know what they want, and those who are not moved by any affect are very easily driven here and there.⁷⁶

What Spinoza alluded to is the meaning of an idea must form part of the choice in free will, and moral concerns are relative to the meaning. This again, raises other questions on free will. If we discover the meaning of a situation, does it include or exclude moral concerns and do moral values change over time? We know from history that moral values do indeed change over time and on occasion, revert to their opposite. That is to say, humanity lapses into phases where the natural evolution towards freedom relapses into slavery. Examples include the Bolshevik and Chinese revolutions, Cuba, Vietnam Communism and so on.

Collective movements such as these show the journey to freedom and the idea of a father requires periods of retreat back into the idea of a mother. Similarly, individuals go through the same periods of growth, evolution (individuation), retreat, consolidation, rejuvenation and back to growth. This is commonly called 'Rebirth'. This is also, what Nietzsche termed the 'Curse of the Eternal Return'. For the individual it is a natural and meaningful progression on life's path. When expressed collectively, it is fraught with dissolution, upheaval and conflict.

The following passage from Spinoza tells us that he clearly delineates information from the unconscious and the conscious aspect of perception.

But when we dream that we speak, we believe that we speak from a free decision of the mind--and yet we do not speak, or, if we do, it is from a spontaneous motion of the body. And we dream that we conceal certain things from men, and this by the same decision of the mind by which, while we wake, we are silent about the things we know. We dream, finally, that, from a decision of the mind, we do certain things we do not dare to do while we are awake.

So I should very much like to know whether there are in the mind two kinds of decisions--those belonging to our fantasies and those that are free? And if we do not want to go that far in our madness, it must be granted that this decision of the mind which is believed to be free is not distinguished from the imagination itself, or the memory, nor is it anything beyond that affirmation which the idea, insofar as it is an idea, necessarily involves (see IIP49). And so these decisions of the mind arise by the same necessity as the ideas of things which actually exist. Those, therefore, who believe that they either speak or are silent, or do anything from a free decision of the mind, dream with open eyes.⁷⁷

⁷⁶ SPINOZA B., *The Ethics and Other Works*, Princeton University Press, 1994, page 157

⁷⁷ SPINOZA B., *The Ethics and Other Works*, Princeton University Press, 1994, page 158

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Spinoza showed that in the background of consciousness there is a deep and guiding aspect of the human condition that continually feeds information to our awareness (consciousness) to behave in a certain way. For example, when we get hungry our body tells us so in the form of pain. This also activates the psyche and the formation of ideas to get food and resolve the hunger. Spinoza also identified the aspects of the background to consciousness (unconscious) as dream, fantasy, imagination, memory and ideas. Again, he throws doubt onto the efficacy of free will and that unconscious processes highly influence our conscious mind.

P68: If men were born free, they would form no concept of good and evil so long as they remained free.

Dem.: I call him free who is led by reason alone. Therefore, he who is born free, and remains free, has only adequate ideas, and so has no concept of evil (by P64C). And since good and evil are correlates, he also has no concept of good, q.e.d.⁷⁸

In the above, Spinoza having identified the opposites, sided with freedom of consciousness and reason. Indeed, being born free means, that consciousness is to some extent undeveloped and that all of our decisions are made instinctively, which in itself is compelled from within. This is part of our functioning we have in common with other living creatures and requires no deliberation, thought or judgement as it occurs spontaneously and is immediate. On the other hand, consciousness requires deliberation, searching for reason and judgement of value.

Schol.: From this we clearly understand wherein our salvation, *or* blessedness, *or* freedom, consists, namely, in a constant and eternal love of God, *or* in God's love for men. And this love, *or* blessedness, is called glory in the Sacred Scriptures-not without reason.⁷⁹

Spinoza, after a thorough analysis settled on freedom as the love of God. It is unclear what his conception of God was however, but we can deduce from his analysis of the background to consciousness and the identification of that aspect that lead us to conscious awareness, reason and an idea of God. We can say that Spinoza sees life's journey from cradle to grave and what Jung popularised as individuation, is the journey to a good God and freedom as well.

Unlike Hegel, Kant and Spinoza, Nietzsche did not see freedom as part of a moral code and tried to separate any moral concerns from the choice between alternatives. He did however; identify the conflict between the opposites and tried to free himself from them.

⁷⁸ SPINOZA B., *The Ethics and Other Works*, Princeton University Press, 1994, page 235

⁷⁹ SPINOZA B., *The Ethics and Other Works*, Princeton University Press, 1994, page 260

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You call yourself free? Your dominating thought I want to hear, and not that you escaped from a yoke. Are you the kind of person who had the right to escape from a yoke?

There are some who threw away their last value when they threw away their servitude.

Free from what? What does Zarathustra care! But brightly your eyes should signal to me: free for what?⁸⁰

His freeing of moral concerns is closer to the truth concerning free will, but didn't acknowledge the problems associated with this freedom. As I have shown above, free will that always sides with what the individual feels is good, is not free will. True free will can at once decide what is good or bad and choose either. This does however, raise the question -can we actually exercise true free will? The feeling of having free will yet always siding with good cannot be free will because good is always chosen. In that sense, something else makes the decision as Nietzsche shows.

What is called "freedom of the will" is essentially the affect of superiority with respect to something that must obey: "I am free, 'it' must obey" – this consciousness lies in every will, along with a certain straining of attention, a straight look that fixes on one thing and one thing only, an unconditional evaluation "now this is necessary and nothing else," an inner certainty that it will be obeyed, and whatever else comes with the position of the commander. A person who *wills* –, commands something inside himself that obeys, or that he believes to obey. But now we notice the strangest thing about the will – about this multifarious thing that people have only one word for. On the one hand, we are, under the circumstances, both the one who commands *and* the one who obeys, and as the obedient one we are familiar with the feelings of compulsion, force, pressure, resistance, and motion that generally start right after the act of willing. On the other hand, however, we are in the habit of ignoring and deceiving ourselves about this duality by means of the synthetic concept of the "I." As a result, a whole chain of erroneous conclusions, and, consequently, false evaluations have become attached to the will, – to such an extent that the one who wills believes, in good faith, that willing *suffices* for action.⁸¹

Nietzsche, like Spinoza and others recognised the opposites and clearly puts the onus on the individual process involved. The idea that we can do anything we like with free will plays right into Nietzsche's idea that freedom leads to a 'will to power' and this alone liberates one from internal constraints such as conscience, and external constraints such as morals and political institutions. The division in his personality is obvious from the

⁸⁰ NIETZSCHE F., Thus Spoke Zarathustra, Cambridge University Press, ISBN 978-0-521-60261-7, 2007, page 46

⁸¹ NIETZSCHE F., Beyond Good and Evil, Cambridge University Press, 2002, page 19

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above passage. "A person who *wills* –, commands something inside himself that obeys, or that he believes to obey."

The problem with Nietzsche's view is the rejection of moral concerns and switches from the lack of free will by always siding with what is good, kind and compassionate as Kant proposes, to the side that leads to the 'will to power'. The psychologists regard this as a complex, as does the urge to love. As mentioned previously, the survival instinct is the urge to control one's external environment to avoid or overcome predators and obtain food.

Control can also extend to what flows from the unconscious to consciousness. In other words, instincts, emotions, ideas, fantasies and the like flow from inside to one's conscious mind and they too can be controlled and repressed. In fact repression of information from inside is a fundamental aspect of the division in the western mind and the over emphasis on consciousness. In Nietzsche's case, he relinquished most of his connections to the world of people and typical human behaviour such as having a family, earning a living and so on. He lost his footing so to speak, and allowed the unconscious as part of human nature, freedom to fill his mind with all sorts of ideas.

In the following, Nietzsche emphasised the external factors of free will and how it leads to three stages of control.

Your Henrik Ibsen has become very clear to me. For all his robust idealism and "will to truth" he did not dare to liberate himself from the illusionism of morality that speaks of "freedom" without wishing to admit to itself what freedom is: the second stage in the metamorphosis of the "will to power"-for those who lack freedom. On the first stage one demands justice from those who are in power. On the second, one speaks of "freedom"-that is, one wants to get away from those in power. On the third, one speaks of "*equal rights*"-that is, as long as one has not yet gained superiority one wants to prevent one's competitors from growing in power.⁸²

As I showed in the study on Communism, the idea of an 'all-providing mother nature' is as loving and caring, as she is brutal and destructive. If an individual accepts all the information, ideas, fantasies etc., which emanate from the dark and mysterious realm of internal Mother Nature, (myth making unconscious) without a moral stance, then one is merely a beast. The rejection of contemporary morality or one's inner conscience, results in an oscillation between love and kindness at one time and power and brutality at another, depending on the situation. In the following,

⁸² NIETZSCHE F., *The Will To Power*, Vintage Books, 1968, page 52

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Nietzsche attempted to relate morality with human pride and that free will is antireligious.

Morality as an attempt to establish human pride.- The theory of "free will" is antireligious. It seeks to create the right for man to think of himself as cause of his exalted state and actions: it is a form of the growing *feeling of pride*.⁸³

Nietzsche viewed morality as a restriction to free will and to some extent, he is correct. As I have shown above, free will is the feeling of being able to choose between good and evil but always siding with good is not free will. I do not recommend dispensing with morality or one's conscience as Nietzsche proposed because they have a function of relationship that helps us get on with each other. The main function of morality is to provide a set of guidelines so that we do not have to go through a psychological battle each time we meet someone. Morality encourages peaceful relationship.

Morality has a similar but less defined function to the Australian Aboriginal method of allocating skin names to newborns, which places them in direct and pre-defined relationship to other skin names in a kinship system.⁸⁴ The function of the skin name sets a pattern of behaviour between differing skin names. For example, two skin names have a definite and fixed relationship to each other and if they happen to be father and son or mother and son, then an established set of behavioural patterns, in this case respect and seriousness activate. On the other hand if two skin names put the individuals into relationship as uncle and nephew, the respect is less prevalent and the relationship freer and more equal. It also extends to suitable marriage partners.

Skin names have the function of relieving the burden of relationship and getting to know someone. The choice of skin names depends on the skin names of the parents and chosen sequentially. The efficiency of this system may seem restrictive but in a hostile and sometimes arid environment, has major advantages as it streamlines and simplifies the interaction between individuals.

Morality has the same function. If a group of people all have the same codes to honour to live by, it settles the individuals into a system of penalties for breaking moral codes, thus dissuading individuals from conflict. Nietzsche regarded moral codes as a hindrance to freedom. This again, raises the question, what is freedom? If morality and conscience are ignored then all we have left is instinct and being a slave to instinct is

⁸³ NIETZSCHE F., *The Will To Power*, Vintage Books, 1968, page 162

⁸⁴ <https://artark.com.au/pages/aboriginal-skin-names-1>

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as much a hindrance to freedom as the former, and this is exactly what Nietzsche fell into.

One seeks a picture of the world in that philosophy in which we feel freest; i.e., in which our most powerful drive feels free to function. This will also be the case with me!⁸⁵

He did however recognise the value of understanding but regarded 'will' as a conception of such. He seemed to put the cart before the horse in the following passage with the idea that action must occur before willing.

Freedom of will or no freedom of will?- There is no such thing as "will"; it is only a simplifying conception of understanding, as is "matter."
All actions must first be made possible mechanically before they are willed. Or: the "purpose" *usually* comes into the mind only after everything has been prepared for its execution. The end is an "inner" "stimulus"-no more.⁸⁶

I am not sure why he would say what is obviously a reversal of typical philosophical thought. Decisions are generally a psychic system of alternatives and a choice made depending on variables. To act before willing means that there is no willing involved, but pure spontaneous instinct without reflection and happens of its own accord. Spontaneous behaviour has its value, but if the 'purpose' is after the act, then the decision was not made before the act, therefore 'will' was not involved. This shows that Nietzsche had a similar conception to Rousseau and regarded the free rein of instinct more value than reasoned and deliberate behaviour based on conscious choice.

The following summarises the conclusions reached on 'Free Will' from the above study:

Influences on 'free will' from internal psychic sources:

- Conscience as an inner determining factor based on judgment for the benefit of the individual
- Instincts such as the 'Will to Power' and the 'Need to Love'

Influences on 'free will' from external sources:

- Morality based on established outer societal criteria such as a religion and its subsidiaries such as a penal code
- Political systems and levels of constraint on movement and freedom of speech

⁸⁵ NIETZSCHE F., The Will To Power, Vintage Books, 1968, page 224

⁸⁶ NIETZSCHE F., The Will To Power, Vintage Books, 1968, page 354

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IV. Conscience

The discussion on conscience is a difficult one as the function occurs within the individual psyche, and is deeply anchored and related to the inner mythological characters. The word 'conscience' derives from the Latin term 'conscientia' meaning 'privity of knowledge' or 'with knowledge'. The fact that conscience is an inner moral sense or knowledge of what is right or wrong gives it a special position with the psychic framework.

Hegel regarded the origin of conscience as a spirit or 'self' devoid of substance and keeper of 'absolute truth and being' and the 'third self' as distinct from the individual and contemporary moral norms. Although he regarded the self as void of substance, he does acknowledge it as an abstract and universal reality and part of individual unity.⁸⁷ Hegel emphasises the unity and moral self-consciousness in the following passage:

Moral self-consciousness having attained its truth, it therefore abandons, or rather supersedes, the internal division which gave rise to the dissemblance, the division between the in-itself and the self, between pure duty *qua* pure purpose, and reality *qua* a Nature and sense opposed to pure purpose. It is, when thus returned into itself, *concrete* moral Spirit which, in the consciousness of pure duty, does not give itself an empty criterion to be used against actual consciousness; on the contrary, pure duty, as also the Nature opposed to it, are superseded moments. Spirit is, in an immediate unity, a *self-actualizing* being, and the action is immediately something *concretely* moral.⁸⁸

He goes on to say that conscience 'has its truth in the immediate certainty of itself' which has moral conviction and related to one's immediate individuality.⁸⁹ Conscience for Hegel is a common element and the resultant deed has an enduring reality the moment it is recognized and acknowledged by others. In other words, conscience leads to action for good, which if recognized and adopted by others becomes moral law. Indeed, all moral law is preceded by individual conscience.

The existent reality of conscience, however, is one which is a self an existence which is conscious of itself, the spiritual element of being recognized and acknowledged. The action is thus only the translation of its individual content into the objective element, in which it is universal

⁸⁷ HEGEL G W F, *Phenomenology of Spirit*, Oxford University Press Translated by A. V. Miller, 1977, Para, 633, page 384

⁸⁸ HEGEL G W F, *Phenomenology of Spirit*, Oxford University Press Translated by A. V. Miller, 1977, Para, 635, page 385

⁸⁹ HEGEL G W F, *Phenomenology of Spirit*, Oxford University Press Translated by A. V. Miller, 1977, Para, 637, page 387

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and recognized, and it is just the fact that it is recognized that makes the deed a reality.⁹⁰

In the above, Hegel only acknowledges the reality of individual conscience when adopted by others. This view strips conscience of its own autonomy and psychic reality and misses the fact that moral codes accepted by others can deviate from what an individual conscience regards as good or bad. For example, when an ideal such as Nazism is thrust upon a population through coercion and violence and the moral codes adjusted to suit, the individual conscience is not affected by the shift and maintains its autonomous view of good and bad. In the following passage, Hegel explains how conscience calls itself universal knowing and willing which gives the character he calls the 'self' an autonomy and ability to will for a purpose. This purpose explains why conscience does not always align with morality.

In calling itself *conscience*, it calls itself pure knowledge of itself and pure abstract willing, i.e. it calls itself a universal knowing and willing, which recognizes and acknowledges others, is the same as them-for they are just this pure self-knowing and willing and which for that reason is also recognized and acknowledged by *them*. In the will of the self that is certain of itself, in this knowledge that the self is essential being, lies the essence of what is right.⁹¹

Conscience comes from the psyche and has to do with the individual and how they relate to others. Morality is an established set of guidelines agreed upon by many and written in stone, so to speak. In other words, they have become conscious that seek harmony and order between people. The Ten Commandments however, came from the conscience of Moses, or at least the author of the Torah. The edicts of kindness, compassion, forgiveness etc., came from the conscience of Jesus of Nazareth. This is why the term 'conscience' is often attributed to the word of God as Hegel alludes to in the following passage:

In so far as this conscience still distinguishes its *abstract* consciousness from its *self-consciousness*, it has only a *hidden* life in God; it is true that God is *immediately* present in its mind and heart, in its self; but what is manifest, its actual consciousness and the mediating movement of that consciousness, is for it something other than that hidden inner life and the immediacy of God's presence.⁹²

⁹⁰ HEGEL G W F, *Phenomenology of Spirit*, Oxford University Press Translated by A. V. Miller, 1977, Para, 640, page 388

⁹¹ HEGEL G W F, *Phenomenology of Spirit*, Oxford University Press Translated by A. V. Miller, 1977, Para, 654, page 397

⁹² HEGEL G W F, *Phenomenology of Spirit*, Oxford University Press Translated by A. V. Miller, 1977, Para, 656, page 398

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The religion of morality and conscience involved an awareness of the inner universal self, but as having all differentiation and all actuality outside of itself.⁹³

Kant adds to Hegel's understanding of conscience with the introduction of the psychological function of feeling. Feeling in the typical definition is often confused with emotion, whereas its deeper function is in the first instance, value judgement and the second, harmony between individuals. Feeling types dampen extremes and enthusiasm and harmony and agreement put into the forefront. In Platonic Cosmology, water is a symbol for feeling because of its physical characteristics that finds equilibrium, flows to the lowest level, relates air to earth through rain and puts out the excitement of fire.

As a function of relationship, feeling is quite often associated with judgement and the scales of law, which is the balance and weighing of what is acceptable or unacceptable behaviour. Jung regards feeling as a purely subjective process that can either be directed inward towards the unconscious or outward towards the world and other people. The function of the subject's feeling relates to inner characters and processes or, people and objects in the world.⁹⁴ In the following passage, Kant describes his understanding of conscience:

There are certain moral endowments such that anyone lacking the could have no duty to acquire them. They are *moral feeling*, *conscience*, *love* of one's neighbor, and *respect* for oneself (*self-esteem*). There is no obligation to have these because they lie at the basis of morality as *subjective* conditions of receptiveness to the concept of duty, not as objective conditions of morality. All of them are natural predispositions of the mind (*praedispositio*) for being affected by concepts of duty, antecedent predispositions on the side of *feeling* [*ästhetisch*]. To have these predispositions cannot be considered a duty; rather, every man has them, and it is by virtue of them that he can be put under obligation.⁹⁵

He clearly identified conscience with moral feeling as a natural disposition that all individuals have as part of their psychic structure. In some, it is a very loud voice, in others, ignored or repressed. As part of the inner psychic structure, its essential function is relationship based on empathy. In other words, we adjust our behaviour and feel our way with another person so that we can form an understanding and agreement to move the forward the relationship. Feeling helps us understand other people. It is no

⁹³ HEGEL G W F, *Phenomenology of Spirit, Religion*, Oxford University Press Translated by A. V. Miller, 1977, Para, 676, page 577

⁹⁴ JUNG C G, *Psychological Types, Definitions*, International Library of Psychology, Philosophy and Scientific method, 1953, Page 544

⁹⁵ KANT I., *The Metaphysics of Morals*, Cambridge University Press, 1991, page 200

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secret that this process is tedious and fraught with difficulties, which requires much differentiation of the idea of an individual from the actual individual. This becomes even more complicated when there is a cross projection of inner characters between the individuals.

This is why the Aboriginal skin names mentioned previously, has advantages over feeling because behaviour is structured into a system that is already established. It removes the long and drawn out process of getting to know someone. The disadvantage is that an individual has a barrier in the skin name that they have to break through to know another individual as they are, beyond the established persona they are given. Kant continued to describe Moral Feeling as pleasure or displeasure that our action may cause another, and how it relates to the 'law of duty'. He also emphasised the choice of the good path in every action and reaction.⁹⁶

Kant then traced conscience and moral feeling back to its origin as an inner psychic judge and emphasised the importance of understanding the judge.

It is incumbent upon him only to enlighten his *understanding* in the matter of what is or is not duty; but when it comes, or has come, to a deed, conscience speaks involuntarily and unavoidably.....The duty here is only to cultivate one's conscience, to sharpen one's attentiveness to the voice of the inner judge and to use every means to obtain a hearing for it (hence the duty is only indirect).

The clearest and most concise understanding came from the Swiss psychologist Carl Jung. He did not regard himself as a philosopher although he was well versed in philosophical thought having a great amount of knowledge and understanding in the field. He not only referred to past philosophers, but also adopted some of their language and terms. For example, the term 'Self' as the central inner character he adopted from Hegel and recognised the feeling aspect of conscience that Kant espoused.

The etymology of the word "conscience" tells us that it is a special form of "knowledge" or "consciousness." The peculiarity of "conscience" is that it is a knowledge of, or certainty about, the emotional value of the ideas we have concerning the motives of our actions. According to this definition, conscience is a complex phenomenon consisting on the one hand in an elementary act of the will, or in an impulse to act for which no conscious reason can be given, and on the other hand in a judgment grounded on rational feeling. This judgment is a value judgment, and it differs from an

⁹⁶ KANT I., *The Metaphysics of Morals*, Cambridge University Press, 1991, page 201

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intellectual judgment in that, besides having an objective, general, and impartial character, it reveals the subjective point of reference.⁹⁷

One question that Jung, Kant or Hegel did not address- does conscience and moral feeling apply to an immediate situation, or is it directed at the well being and growth of the individual in the long term? We know from history that some utterances of conscience can give rise to a long and enduring moral foundation such as the Decalogue. We also know that conscience can vary from established moral codes and can have an alternative purpose other than adaptation to the contemporary culture.

Conscience is a subjective factor as it comes from the psyche as word or idea. Hence, we can acknowledge that it works in the best interest of the individual and the individual's relationship to other people and cultural norms. This however is not the case when a culture deviates from normal moral practices such as the historical tragedies mentioned earlier. In that instance, knowledge of genocide to anyone that still had a relation to their conscience would not lead to adaptation to the culture, but ostracism and potential adverse reaction.

This shows the autonomy and independence of conscience over and above contemporary moral guidelines. Jung clearly differentiated conscience from the unconscious in general even though it acts as an autonomous aspect of the psyche. In most cases, it is below the threshold of consciousness and provides judgment from an inner standpoint. Unlike the unconscious as a natural balancing system⁹⁸ of the personality, conscience does not use obscure symbolic language like dreams and relates to conscious application and behavior. It is an aspect of relationship and understanding.

In the following passage, Jung investigated the so-called contradictoriness of conscience and how there is a right and wrong conscience.

In view of the fact that dreams lead astray as much as they exhort, it seems doubtful whether what appears to be a judgment of conscience should be evaluated as such—in other words, whether we should attribute to the unconscious a function which appears moral to us. Obviously we can understand dreams in a moral sense without at the same time assuming that the unconscious, too, connects them with any moral tendency. It seems, rather, that it pronounces moral judgments with the same objectivity with which it produces immoral fantasies. This paradox, or inner contradictoriness of conscience, has long been known

⁹⁷ JUNG C G, *Civilization in Transition, A Psychological View of Conscience*, Princeton University Press, 1964, para, 825, page 427

⁹⁸ JUNG C G, *Civilization in Transition, A Psychological View of Conscience*, Princeton University Press, 1964, para, 832, page 430

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to investigators of this question: besides the “right” kind of conscience there is a “wrong” one, which exaggerates, perverts, and twists evil into good and good into evil just as our own scruples do; and it does so with the same compulsiveness and with the same emotional consequences as the “right” kind of conscience.⁹⁹

If we weigh the contemporary moral code against conscience, we may come to that conclusion. What if conscience has another goal? What if its goal is more concerned with the growth and expanding awareness of the individual over time? As a psychic function, conscience is outside of physical constraints such as space and time. Therefore, its concerns stretch back into the past and way into the future. In other words, conscience is concerned with the growth and development of the individual. This recognition changes the idea of God in a dramatic way. Instead of an all-good God of Hegel, Kant and others, or the dualistic Old Testament God of Jung, we have a new conception of a purposeful God that loves and encourages but also creates disaster and tragedy when deviating from one’s path or become stagnant.

I have established in the study above that individuals and cultures flow from darkness to light with occasional return to the darkness for renewal. Similarly, political systems evolve from slavery and control, to freedom and independence. This is a universal form of growth for both individuals and cultures. The former called ‘individuation’, and the latter called ‘political evolution’. It is clear that the goal of conscience has some relationship to these aspects over time.

In ‘Civilization in Transition’, Jung gave an account of a female patient who had what Jung termed ‘unsavory’ dreams:

This impression is deceptive, because in practice there are just as many, and perhaps even more, examples where the subliminal reaction does not conform at all to the moral code. Thus I was once consulted by a very distinguished lady—distinguished not only for her irreproachable conduct but also for her intensely “spiritual” attitude—on account of her “revolting” dreams. Her dreams did indeed deserve this epithet. She produced a whole series of extremely unsavoury dream-images all about drunken prostitutes, venereal diseases, and a lot more besides. She was horrified by these obscenities and could not understand why she, who had always striven for the highest, should be haunted by these apparitions from the abyss. She might just as well have asked why the saints are exposed to the vilest temptations. Here the moral code plays the contrary role—if it plays any role at all. Far from uttering moral exhortations, the unconscious delights in spawning every conceivable

⁹⁹ JUNG C G, *Civilization in Transition, A Psychological View of Conscience*, Princeton University Press, 1964, para, 835, page 432

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immorality, as though it had what was morally repulsive exclusively in mind.¹⁰⁰

The dreams described above show that the individual was decidedly one sided in her spiritual, prim and proper attitude and the unconscious made every effort to compensate this one sidedness. She regarded them as revolting because it was the opposite of how she conducted her life. It is clear that the dreams are an attempt to balance the individual's one-sided attitude and loosen the prim and proper constraints so that her natural instincts can have a place in her personality. There is no mention in the text that point to utterings of her conscience, but only her awareness of moral code. Her dreams were trying to push her towards the natural individual where the body and its associated instincts have a role in her unity. If this is the goal of the unconscious and its unfolding individuation, then we have to acknowledge that conscience must have the same goal, otherwise, it may work against an individuals growth and striving for unity.

This shows that the goal of the unconscious is indeed towards the unity of personality and as a unity would have to include all aspects of human functioning, both spiritual and bestial, and everything in between¹⁰¹. We have no reason to believe that the inner voice of conscience wishes to deceive us and lead us to our destruction. On the other hand if the function of conscience is the same as dreams and its attempt to balance the personality and encourage ones journey to unity, then what may appear to the individual as opposite to the moral code, is a necessary correction towards balance and unity in themself.

Cultures are by no means immune to these corrections especially when they deviate too far from the path towards freedom. As I have shown above, the communist urge for retreat into the 'all-providing mother' and its associated brutality and murder never lasts. Human nature does not accept constriction very well and always strives for autonomy and freedom. In the following passage, Jung wrote about the inner voice of conscience as the voice of God.

If the believer had absolute confidence in his definition of God as the Summum Bonum, it would be easy for him to obey the inner voice, for he could be sure of never being led astray. But since, in the Lord's Prayer, we still beseech God not to lead us into temptation, this undermines the very trust the believer should have if, in the darkness of a conflict of duty, he is to obey the voice of conscience without regard to the "world" and,

¹⁰⁰ JUNG C G, *Civilization in Transition, A Psychological View of Conscience*, Princeton University Press, 1964, para, 834, page 431

¹⁰¹ I do not suggest that we should dispense our hard won moral codes and let the beast run amok, but simply acknowledge that as a whole individual, we have to take the beast into account and give it some form of expression such as art, sport, consensual sexual expression and so on.

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very possibly, act against the precepts of the moral code by “obeying God rather than men” (Acts 5:29).¹⁰²

He continued to argue that conscience can be either good or bad but does not include individuation or evolution in the argument. Both Kant and Jung viewed the utterances of conscience as immediate to a situation but not the potential situation in the future. It is not too far a stretch to regard the utterances of conscience as the same as the correcting function of dreams and that its ultimate intention is balance, movement towards unity and hence individuation. This is why utterances of conscience appear to be negative at the time perceived, but positive in the future.

All morals originally came from conscience and were suited to that time. The Decalogue for example had edicts that to any thinking person would seem unnecessary for the functioning of the individual or culture. The second commandment ‘Thou shalt make no idols’ is more of a reinforcement of God’s superiority and obedience to his edicts. Sure enough, when Moses came down from the mount the first time, he broke the tablets and had his people killed for worshipping an idol called the ‘Golden Calf’. In that instance, he immediately broke his own commandment ‘Thou shalt not kill’.

When the Decalogue is viewed critically, it showed an orientation towards the individual it was revealed to, whether that was Moses or the author of the Torah¹⁰³, and less so for the people. It is directed squarely at the individual in the use of ‘Thou’ and is a guideline for individual behaviour, which has to be enforced by violence. Why would you have to enforce the commandments if they are universal and common to all people? The veneration of the ‘golden calf’ is certainly more practical in a hostile arid environment. The nutrients from the calf are more important to survival than the worship of a God that is murderous and jealous. Not everyone needs authoritarian parental guidance, but they do need to eat.

Jung continued to emphasise the dubious quality of conscience and that one has to weigh it consciously with contemporary morality.

Again, where conscience seems to play no role, it appears indirectly in the form of compulsions or obsessions. These manifestations all go to show that the moral reaction is the outcome of an autonomous dynamism, fittingly called man’s daemon, genius, guardian angel, better self, heart, inner voice, the inner and higher man, and so forth. Close beside these, beside the positive, “right” conscience, there stands the

¹⁰² JUNG C G, Civilization in Transition, A Psychological View of Conscience, Princeton University Press, 1964, para, 840, page 434

¹⁰³ There is no archeological evidence of the Jewish people having left Egypt and trekking through the desert for decades.

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negative, “false” conscience called the devil, seducer, tempter, evil spirit, etc. Everyone who examines his conscience is confronted with this fact, and he must admit that the good exceeds the bad only by a very little, if at all.¹⁰⁴

He concluded that conscience has two sides that are contained within his idea of God and have the opposites of good and evil. In the next passage, he gave an example of the opposites contained within a known idea of God called Yahweh from the Old Testament.

But if the vox Dei conception of conscience is correct, we are faced logically with a metaphysical dilemma: either there is a dualism, and God’s omnipotence is halved, or the opposites are contained in the monotheistic God-image, as for instance in the Old Testament image of Yahweh, which shows us morally contradictory opposites existing side by side.....

The above shows that Jung compared conscience with contemporary morality and that the origin of conscience is one’s idea of a God. We know from experience and his own example that an immoral dream is an unconscious compensation for a one sided attitude highlighting the need for balance. “Too much of the animal distorts the civilized man, too much civilization makes sick animals.”¹⁰⁵ The next development of the idea of God is that of Jesus where all the negative traits are shed and coalesce into the character of Satan. This indicates a moral differentiation of positive and negative traits into what is good and what is bad.

This in itself raises another metaphysical dilemma in that an all-perfect good God cannot create evil for that would make God imperfect. The Gnostics faced with this anomaly in their attempt to unite the new Christian all-good attitude with the logic and reason of ancient Greek philosophy. Their unique solution was to introduce an intermediate character called Sophia as mother and creator of the material world. She gave birth to the world without the knowledge of God, which protected him from that imperfection and hence, maintain his own perfection. This is however, a sleight of hand because God created Sophia who created an imperfect world, so the dilemma still exists.

Jung came to the conclusion that a God where good and bad sit side by side and any utterances of conscience only become moral through the act

¹⁰⁴ JUNG C G, Civilization in Transition, A Psychological View of Conscience, Princeton University Press, 1964, para, 843, page 436

¹⁰⁵ JUNG C G, Two Essays in Analytical Psychology, On the Psychology of the Unconscious, Routledge, 1990, ISBN 0-415-05111-8, para, 32, page 28

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of cognition.¹⁰⁶ This also raises a dilemma, as we know from history and different cultures that moral codes are relative and varied. This fact does not give us any stability in the knowledge that external moral codes are an indication of what is right or wrong. Conscience, in Jung's view, does not give us stability either, as it compares to contemporary morality. In the following, Jung described conscience as a collision between consciousness, that is, our normal everyday life and awareness in the world, and the central inner character.

When, therefore, the psychologist explains genuine conscience as a collision of consciousness with a numinous archetype, he may be right. But he will have to add at once that the archetype per se, its psychoid essence, cannot be comprehended, that it possesses a transcendence which it shares with the unknown substance of the psyche in general. The mythical assertion of conscience that it is the voice of God is an inalienable part of its nature, the foundation of its numen. It is as much a phenomenon as conscience itself.¹⁰⁷

As soul-images leads us into life and spiritual characters lead us to psychic understanding, then conscience as an expression of the central inner character between the opposites, would be Hegel's synthesis and approach to unity. With this in mind, it is clear that the function of conscience is to help us know what is right and wrong for the perceiving individual in relation to the world and more importantly, individuation. This is why conscience sometimes appears to contradict contemporary moral codes.¹⁰⁸ Its goal is the path towards unity and hence more awareness and understanding of the function of the central inner character.

When viewed in this way we can see that the prim and proper woman that Jung uses as an example, is encouraged to loosen her one sided attitude and bring more of the natural physical functioning of her earthly nature into her personality. The dreams complimented her one sided moral stance with an equal and opposite immorality. Conscience has the same function, as Jung recognises, and gives immoral impulses and ideas compared to normal moral codes to restore balance. Its function is therefore more concerned with the individual, his or her protection, growth and individuation than with moral codes. This is why moral codes such as 'Thou shall not commit adultery' never found its way into the penal code in liberal democracies, unlike stealing and murder, as its difficult to kerb a human sexual instinct of this kind.

¹⁰⁶ JUNG C G, *Civilization in Transition, A Psychological View of Conscience*, Princeton University Press, 1964, para, 844, page 437

¹⁰⁷ JUNG C G, *Civilization in Transition, A Psychological View of Conscience*, Princeton University Press, 1964, para, 854, page 442

¹⁰⁸ This is particularly evident when psychotic episodes such as Nazism and the Communist revolutions dispenses with normal moral codes for the sake of one-sided ideals.

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In the following, Jung discussed the synthesis of the of established moral code and the utterances of conscience into a third standpoint:

The concept and phenomenon of conscience thus contains, when seen in a psychological light, two different factors: on the one hand a recollection of, and admonition by, the mores; on the other, a conflict of duty and its solution through the creation of a third standpoint. The first is the moral, and the second the ethical, aspect of conscience.¹⁰⁹

Jung's view aligns with that of Hegel and the unity between inner psychic and outer physical realms. The only way one can unite the opposites is to recognise the third through the function of relationship called feeling. This function not only relates people, it also fosters harmony and agreement. We can see that moral codes have the same function in that they also foster harmony, order between people, and give them guidelines to avoid disagreement and conflict.

Conscience is that part of our idea of unity (central inner character) that feels value and makes judgement on situations, but as a function of feeling, it also connects all other functions in the judgement. This is particularly true when it comes to bodily autonomy. The body as an integral part of our unity coupled with imagination and memory knows that what we may inflict on another will hurt us the same if inflicted on us. For example, empathy with another is to imagine their pain even though we do not sense it ourselves. No one can sense another's pain but we can imagine what it would be like with the aid of feeling and conscience.

Therefore we know murder is wrong firstly because we would not like to be murdered ourselves, and secondly because it is generally part of our moral code. However, under certain circumstances the state suspends moral codes particularly during times of war when killing becomes a necessity for personal survival. In this instance, the state overrides personal conscience and its own moral values. The other individuals in the fight become less than human and an enemy that needs eradicating. Normal human empathy and guilt are repressed, the opponent regarded as inhuman and emotions of compassion and kindness are transformed into the power to survive, kill or be killed.

In conclusion, conscience is the function of feeling and judgement from one's central inner character and an innate part of our human makeup. It is also the origin of all morality. As an inner function, it is relative to the contemporary moral code and may even be in opposition to it. This

¹⁰⁹ JUNG C G, *Civilization in Transition, A Psychological View of Conscience*, Princeton University Press, 1964, para, 857, page 444

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indicates that it has an autonomy and goal that may be different to the external cultural circumstances. Whereas moral codes and the associated penal codes are to keep a population orderly and without conflict, the goal of conscience is similar to that of dreams and inner characters and encourages individual growth and unity. In other words, conscience has a view in time towards the long-term goal of individuation.

This is why there is such variability in the utterings of conscience because its frame of reference is the position of the individual in their individuation process. On one hand, its function is to create an atmosphere of harmony, agreement, protection and adaptation to external circumstances, and the other, further the individual in their unfolding process towards unity (individuation) of both inner and outer realms. This is the third uniting aspect of conscience. What may appear wrong to another is right for the individual based on their position in their personal growth.

To further the discussion on conscience, it is important to mention the emotion of guilt that conscience and morality use to coerce the subject into one or other direction. Guilt is what others call 'bad conscience' or the uncomfortable emotion that one has committed an offence. Guilt associated with the penal code is an offence committed against the code and has potential consequences for that offence. Guilt associated with moral codes is less definite and does not attract penalty as much as the penal code. For example, committing adultery is a sin, but only if you feel you are doing something wrong. Liberal democracies do not regard adultery as an offence although one does have to suffer the consequences of hurt emotions, jealousy and so on, from other individuals involved.

Conscience on the other hand has the function of relationship, protection, and growth of the individual, which includes adaptation to the world. The collision between morality and conscience is very evident when the moral and the associated penal code are too restrictive or have become tyrannical. Then conscience finds itself in open opposition to morality because it hinders the growth and essential freedom of the individual. That is if individuals listen to their conscience over a restrictive morality.

The beauty and wonder of conscience over morality is its relativity and its ability to adjust and adapt to differing circumstances. Morality is generally fixed and makes small and slow changes in the psyche of the population. One can also negotiate with the utterances of conscience to some extent and adjust ones orientation to it. This is where guilt, the tool used by conscience and morality, can be accepted or rejected or simply adjusted to suit a broader view of life. Adultery is a sin in the Decalogue, but not a sin in the natural world of mammals. The latter is a natural instinctive

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reaction to an attraction between individual mammals, the former a cage built around the attraction to avoid difficult emotions and potential conflict. Conscience may have no objections to an adulterous affair as it may be in the best interest of the individual for his or her individuation. Jung also recognised this fact as testament to his many affairs and his life long sexual relationship with his wife and mistress.

The crux of the matter is that guilt can only have an influence on an individual if they regard something they do is wrong. The standpoint of the individual determines guilt or innocence apart from the current moral code. Jung mentioned when he says that the word of God has both good and evil contained within his being. The opposites are united in a monotheistic sense and the demarcation between them is relative and dynamic.¹¹⁰ What he does not mention is the complex arrangement of growth towards unity over time. If our inner God tells one how to behave in opposition to contemporary morality, adaptation to the world is less important than personal growth.

d. Interactions and Unity of the Opposites

We have established that there are many influences on freedom from physical (outer) and psychic (inner) sources, which interact dynamically. The following is a summary of physical and psychic influences on freedom. Please note that the influences overlap, therefore can appear on either side.

Physical Influences

- Hunger
- Sexual Drive
- Emotions
- Political
- Religious
- Environmental

Psychic Influences

- Emotions
- Complexes
- Dreams and Myths
- Inner Characters
- Ideas

¹¹⁰ Obviously, the line between the opposites can only be stretched to some extent. Murder for example, is the extreme only condoned by state morality in certain circumstances such as war and self defense and so on. Even these circumstances do not alleviate the problem of guilt from one's conscience as the levels of PTSD in veterans show.

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- Will
- Conscience

The above influences from the physical or psychic either flow from one to the other or act as a unified system. The gradations between them so varied, that at most we can hope to give a broad sketch of how the system works. To use a previous metaphor, it is like the gradations of opposite colours and the infinite number of intermediary colours and tones in between.

The first instinct of hunger shows a marked and precise interaction between the physical and psychic realms. I am not too concerned about famine, fasting or eating disorders etc., but shall limit this study to typical hunger we experience every day and how it operates under normal conditions. Firstly, hunger develops when the stomach is emptied of its previous contents. Typical sensations are stomach pain, irritability, fatigue and difficulty in concentrating. This uncomfortable situation is accompanied by the activation of the psyche and its idea forming function. Animals and early humans had to hunt, dig or search for food which took considerable effort and time. The ingenuity of the human psyche and its creative function worked out simpler ways to satisfy hunger with the advent of animal herding and agriculture.

We see from the above that hunger begins within the physical functioning of the body and gives the organism an uncomfortable sensation. This in turn employs the psyche with its ability to solve the discomfort through the compilation of ideas and a solution to the problem. The hungrier one gets the more desperate the psyche urges us to act and find a solution to the problem. When the problem solved and the hunger satisfied, the discomfort subsides and peace is re-established until the next frequency cycle. Whereas hunger is a physical discomfort, its psychic expression is the 'will to power' and survival.

Similarly, the sexual drive also has a frequency but its urgency less vehement than hunger. Again the urge employs the psyche with thoughts of sexual interactions and/or relationship and produces ideas of how to partake in the many and varied rituals of dating and social intercourse. The institution of marriage and offspring is the expression and goal of the sexual union in humans. Whereas the physical sexual urge is the inclination to propagate, its psychic expression is love and attraction.

Emotion is an interesting factor of human behaviour as its activation can have dual sources. It can be activated by an external source such as another person, group, event etc., or activated by a psychic source such as a dream, fantasy or idea. Emotions do not fit very well in the physical

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category, as they do not depend on physical stimulus alone. For example, an interaction with another person can cause an emotion such as love, resentment, fear, anger etc., and although the stimulus is external, the activated emotion is psychic and expressed in the body and its organs. Romantic love is yearning for another person, which upsets the whole organism and expressed in the body as loss of appetite, heartache, stomach rumblings and so on. It can also accompany other emotions such as jealousy and fear of loss and rejection.

On the other side, emotion can be activated by purely psychic information such as a dream, fantasy, idea or projection onto an object or person. Once again, the emotion expresses physically in the body. In that respect, emotion is quite a unifying function of human behaviour as it is activated from psychic or physical sources or a combination of either. This puts emotion in a position of collective behaviour common to all human beings as well as other animals down to the reptilian species and beyond. Emotions are always accompanied by ideas that perpetuate the emotion and create a bridge between the psychic and physical realms of reality.

Emotion is an integral part of the functioning of the soul in man and the origin of all relatedness and connection between mind, heart and body. When mature, combined with thinking and fully integrated into one's personality, emotion becomes a feeling with moral tones. As discussed previously, feeling is the aspect of the central inner character that provides conscience with its judgement based on all aspects of the human being, both physical and psychic. The body is a crucial aspect of conscience because it is where we sense pain and part of the process of judgement. If we listen to our conscience, we are less likely to inflict pain on another because we know how it would hurt if inflicted on our own body.

Politics and social systems are how we structure and co-ordinate our cultures. Individuals and their ideas create these systems. Communism, for example was a practical system developed by Marx and Engels. It is regarded as a materialistic philosophy but as we have shown, is based on a psychic ideal of an 'all-providing mother'. The psychologists would categorise it as a structured and elaborate system based on the mother complex. A psychic disposition transformed into a political system does not suit all people.

Capitalism on the other hand is based on a country's trade and industry controlled by private owners for profit rather than large state systems as with Communism. The hallmark of capitalism is private ownership and the use of capital and entrepreneurship. Compared to Communism, it is decentralised into the hands of many and the state merely oversees

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industry with regulation. Rather than an ideal such as Communism created by two individuals, and supported by others, it is many individuals all with their own unique psychic view of industry and a level of freedom to act in that industry.

Religion also reflects the interaction between the psychic and physical. Religion is a moral and spiritual structure based on the life of a unique individual who had divine inspiration. In the case of the Torah, Moses had regular interactions with his God (central inner character) and through many hardships, resulted in the moral guidance of the Decalogue. The life of Jesus is also a story of interaction with his God and the sacrifice of his body for the sins of humanity. His legacy is the differentiation of the psychic over the physical, its banishment into another character (Satan) and the benefit of expressing kindness, compassion and forgiveness to other people.

The life of Buddha is different in that his emphasis is oriented towards the path of individuation, however it does include moral guidelines. Mohammed grew from his warlord days to an enlightened individual and compiled an elaborate cultural system that includes politics and religion. It is one of the few systems that have not differentiated the state from religion and united as one¹¹¹.

The very essence of these religions is that a unique individual was the conduit for psychic information flowing into a physical system. The purpose was to co-ordinate, order and to some extent, control a population within the system. They also created moral guidelines for individual behaviour, which as I have shown, were originally the utterances of conscience. One obvious and glaring fact about these differing religions have is that the God they worship is slightly different in each case, with a different emphasis on morality and purpose. This is the difference between one's idea of God and God himself. It is the unity of one's personality, which differs for each individual depending on their type, complexes and orientation to psychic and physical information.

This is where the interaction between the psychic and physical lead us to the natural environment. This by far has the greatest influence on our psychic disposition than any other influence because we are part of the physical world in our own body. Whereas religious and political systems work with the psyche down to our body, the environment works through the body to the psyche. In fact, religion makes great effort to overcome

¹¹¹ There are instances where the state and religion are differentiated, but in most cases the religion of Mohammed has the final authority.

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the influence of the physical environment and our natural physical relationship to that environment with our body.

This is why the God of the Old Testament preferred Abel over Caine as agriculture tied one to the environment and climate whereas a shepherd could move his flock to better grazing lands and climate, which was particularly important during drought. It is a liberation and independence of the psyche from the physical. The life of Jesus completes this liberation with the rejection of all that tied him to the earth and body. These include the sexual instinct, family and adaptation to state power for a purely psychic existence (heaven) liberated from the body.

The ancient Greek myths on the other hand, connected to the environment and gave their Gods environmental attributes. Zeus as a sky God had his stormy nature with lightning, Hades was a characterisation of the earth itself, Poseidon, the water and the oceans, Eos the warmth of the sun and so on. These days we still have the same elements of air, earth, fire and water as well as the sun and moon, which still influence us as they did the ancient Greeks. We do not personify environmental influences as Gods any more because as a western culture is still in the process of differentiating the psyche from the physical environment and our body.

The environment also has influence over the dwellings we build, the colour of our skin, what we eat, sports, the rituals we adopt, the level of outdoor and indoor activity, the clothes we wear, social patterns and how we relate to each other. The religions would have us believe that we grow out of the psyche but it is more precise to say that we grow out of the earth and into our psyche much the same as a child grows out of unconsciousness to consciousness with a slow and individual path to ones unity. A suitable metaphor is a tree growing from the soil with its visible branches and leaves converting Carbon Dioxide into Carbon and Oxygen using the energy of the sun and growing roots deep into the earth to obtain the nourishing water that is required for the Carbon to build cellulose.

The term 'complex' refers to the personal unconscious and a set of beliefs, emotions, preferences, memories, associations and behavioural patterns learned in the early stages of life through one's relationships to parents, siblings or other people. In contrast to the myth making unconscious which has common themes and stories that are similar in differing cultures, the complex is a personal orientation based on collective patterns. The collective aspect of a complex shows how large numbers of people orient to a few basic patterns. For example, I am always surprised at how many men have a positive mother complex and

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project that complex onto their wives. This not only enslaves part of their personality to their wife, but also gives her an authority that would under another complex, not exist.

As a personal set of behaviours accumulated in the earliest stage of life, the complex is an overlay on an innate pre-existing structure for an individual.¹¹² This is why the actual complex has many and varied permutations because it has personal experiences unique to the individual even though its structure is based on a mythological pattern. It is these patterns and the complex overlay that an individual adapts to the world and builds a life based on their particular complex.

We can see this clearly in politics where the overwhelming urge is to gain control of life and other people. This complex becomes very evident when a situation arises where the politician gains power beyond his or her moral understanding. They attain a position where their complex has free reign without restriction and the normal checks and balances offered by the unconscious, overcome. When an individual has an overwhelming need to control their surroundings and other people, they are actually trying to control their own complex in projected form.

That is to say, the inner characters natural to all humans are projected onto the people they believe they can control. When an individual's personal complex becomes the dominant orientating behaviour it lowers the threshold of consciousness and touches on the myth making unconscious and its myriad of characters. This imbalance and projection of inner characters makes an individual fearful and suspicious of others and hence the need to control them. When the individual is a politician, we can see a very interesting arrangement of inflation and tyranny accompanied by insecurity and paranoia.

Dreams and myths are one of the best indicators of balance or imbalance in the personality as they reflect one's conscious standpoint and comment on it in a language somewhat difficult to understand. The language is symbolic and can only be understood through association and amplification. It is however, important to relate dreams and mythological images to real life experience. In other words, unlike Freud who believed that dreams had a different and hidden meaning than what was presented, Jung understood their compensating and balance restoring function.

In fact, dreams do not intend to obscure their meaning, we have simply not understood their meaning at the time of perception. For example, a

¹¹² JUNG C G, *Psychological Types*, Princeton University Press, 1976, para. 927, page 498

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dream of a bird flying into a closed window does not mean anything other than what it shows. It can be related to how a bird, like a thought or idea, is trying to get into our psychic space or mind but cannot get through the glass. We know a thought or idea wants to come in but cannot at this time for one or other reason. The association of thought and bird is quite logical as they behave in a similar way. They are fleeting, fly away at any time and if we are not ready for it, the glass barrier represents inability to accept it at this time.

Myths have a similar function as they represent collective stories that are common to large groups of people and represent typical human functions. Most people know what its like to adopt one psychological function over the others, particularly when and individual gets stuck in a function and becomes depressed. It is like Prometheus¹¹³ having stolen fire (intuition) from the Gods, brought it down the earth (senses) for the people and was punished by Zeus for the theft. He was tied to the rocks where his liver was eaten by an eagle every day. The Ancient Greeks regarded the liver as the seat of the emotions and soul, so Prometheus was tormented because he stole civilising ideas (fire = intuitions), which had up until that time, belonged to the Gods (the natural world). Fire now became a practical down to earth civilising tool to cook food, illuminate the night, ward off predators etc., at the cost of his soul and connection to nature as provider. When the randomness of natural fires through lightning (Zeus's thunderbolts) is captured, or in this case stolen, and a method of artificially starting fire discovered, it takes the power away from Zeus as sky God and nature. The price paid for this theft is a loss of connection and torment (liver) to the natural rhythms of storms, lightning, which up until the theft, were provided by nature.

This myth shows how the practical discovery of fire can be represented as a universal theft from the natural world with a loss of connection to that world. We know longer depend on it for our survival and growth. It is the same as growing up and leaving the family home. We know that it is necessary for our own growth, but there is always that sense of loss of childhood that we can never really recapture. This is the same as the expulsion from paradise of Adam and Eve, who from therein had to work for their survival, as they were no longer provided for by nature.

Just as these myths are stories of our functioning, the characters in the myths are also aspects of that functioning. When a man falls in love for instance, the ancient Greeks felt that it was like being struck with an arrow from Eros's bow. That is exactly how it feels. It is an instant attraction, overwhelms the man and makes him feel exhilarated, happy, vulnerable,

¹¹³ The etymology of the name Prometheus means 'forethought'.

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insecure, yearning, jealous, possessive and so on. It is literally like being struck by an arrow and an emotional state activated represented by the young boy called Eros. This is a just one example of the activation of an inner character during a typical event that most people have experienced in their lives.

The Ancient Greeks not only personified human emotional states, but also states of matter, environmental and celestial influences, and practically anything that could be perceived. Some examples include anger and conflict depicted by Aries; reason, wisdom and intelligence by Athena; ecstasy, fun, drunkenness by Dionysus; arts and knowledge by Apollo; agriculture, harvest and nourishment by Demeter and so on. These inner characters represent human traits and activities that have not gone away, but are still an active part of human functioning. Their names have changed, but their influence has not.

The idea forming function of humans is another psychic influence. Ideas come to us at any time and any place and most people take great pride and honour after having a great one. Ideas however, are given to us from an unconscious psychic realm and have in the past been regarded as gifts from the Gods. Without ideas, we could not build a culture. There would be no buildings; no political institutions; no religious beliefs and very little that would separate us from other mammals.¹¹⁴ Indeed, ideas as a function of creativity are responsible for everything we now enjoy in our somewhat civilised life.

The source of an idea is unconscious although consciousness takes it and moulds it to suite contemporary circumstances. For example, the idea for a building has to meet the current building regulations sometimes to the detriment of the original idea. The designer has to ask if the original idea is suitable for the situation. Sometimes it is not and the designer has to fight for the idea to keep the building alive. An example is the Sydney Opera House designed by Jorn Utzon which is a dramatic image on the harbours edge, but difficult to substantiate as a its functioning Opera House. In this case the context on the harbour was more important to the designer as symbolic representation, than the actual function of the building.

¹¹⁴ Ideas, in contrast to learned behaviour, are universal forms of problem solving and possible thought combinations. We have this in common with other life forms and the way ideas are transferred to the next generation through genetic information. This is how bees know to build a hive, whales migrate to warmer or cooler waters, birds fly south for the winter and flowers know what they are to be and orient themselves towards the sun. These are all innate ideas that contribute to the survival of a species.

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In the above example, Utzon used his will to push through the design and have it built.¹¹⁵ This employment of will is a partner to the revelation of an idea and shows how information from the unconscious flows to consciousness through the exercise of will power. In fact, this functioning is how we build our cultures. When morality is coupled with conscience, a culture remains orderly and peaceful because it took contemporary morality and cultural norms into account. As mentioned above, conscience is the origin of morality and one of the main pillars of culture.

e. Freedom from the Opposites

Before embarking on this topic, I'd like to emphasise that freedom from the opposites is a goal and an ideal rather than an achievable reality. All organisms must maintain their physical existence through nutrition, so it is impossible to free one self from our physical needs without damage to the functioning of the organism. It is different however, when it comes to human behaviour and action. Although hunger is a prime motivator to action and requires constant satisfaction, its psychic component can be criticised and adjusted. Just as hunger is a physical need, it employs the psyche to satisfy that need. The psychic function of hunger in itself can be grossly perverted to become a motivating force that dominates one's life. It attempts to control the immediate environment to satisfy the hunger. When it becomes extensive and beyond immediate satisfaction and the psychic component divorced from the physical component, it can be classed as a mental illness. Then it becomes a pure 'Will to Power' with the one sided mental consequences.

The psychic component of hunger can motivate an individual to spend all of their time accumulating objects and the means to obtain objects as if possessed by an inner need that can never be satisfied. This is what the psychologist's call being possessed by one side of a dynamic system of opposites. In the following, Jung suggested that with the aid of conscience, one could free oneself from the opposites:

Not to allow oneself to be influenced by the pairs of Opposites (nirdvandva free, untouched by the opposites), but to raise oneself above them, is then an essentially ethical task, since freedom from the opposites leads to redemption.¹¹⁶

¹¹⁵ In this case, the idea was paramount and more important than the actual physics of building it. The original design had much lower sweeping sails and designed without much consideration of structural processes or buildability. As a consequence the final solution arrived at by engineer's was quite different to the original design.

¹¹⁶ JUNG C G, Psychological Types, The Type Problem in Poetry, International Library of Psychology, Philosophy and Scientific method, 1953, page 242

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I'm not sure why Jung uses the term 'redemption' as that means saving someone from evil or error as well as gaining possession of something in exchange for payment. If we regard the opposites as a dynamic system that has its own unity, then it becomes an intellectual exercise to differentiate either side with the aid of conscience to make a decision and choice. This is reminiscent of the metaphysical problem of 'free will' and having to choose between two directions. We can choose one side over the other, choose neither or compromise and create a central position that has part of both. Jung is aware in the following that our animal nature requires some freedom and that culture can be a restraint to that aspect of human nature.

The growth of culture consists, as we know, in a progressive subjugation of the animal in man. It is a process of domestication, which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. From time to time there passes as it were a wave of frenzy through the ranks of men too long constrained within the limitations of their culture. Antiquity experienced it in the Dionysian orgies that surged over from the East and became an essential and characteristic ingredient of classical culture.¹¹⁷

This is why during time of war ordinary soldiers can carry out heinous crimes because the beast inside is let loose. This was evident during the Nazi era where ordinary military officers methodically and calmly carried out genocide without the overriding function of conscience. The cultural structure had now accepted and incorporated murder as part of its moral code thus alleviating any personal responsibility for their actions. In this instance, the power of the state was so immense that going against its edicts would put the individual in danger. They were essentially controlled by fear. Under normal social conditions, the beast is caged. Under abnormal conditions, the beast used by the state to control, intimidate and murder.

This is state run morality. If however, the individual looks inward at his or her own behaviour incorporating empathy and compassion through conscience, the conflict between civilised and beast occurs in one's own psyche. Then it becomes an inherent part of one's own nature and unity. We don't have to act on the impulses of the beast, but we can capture its energy. This recognition of the dynamic system of opposites is culture building and removes the burden of the opposites from the culture as it is contained within the psyche of the individual.

In the following passage, Jung described his view on the unity of personality and its relationship to one's conscious identity. This does lend

¹¹⁷ JUNG C. G., *Two Essays in Analytical Psychology*, Bollingen Foundation, 1990, page 258

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some credence to his view that God is both good and bad operating side by side. He does not consider the long-term goal of his idea of God.

I have suggested calling the total personality which, though present, cannot be fully known, the self. The ego is, by definition, subordinate to the self and is related to it like a part to the whole, Inside the field of consciousness it has, as we say, free will. By this I do not mean anything philosophical, only the well-known psychological fact of "free choice" or rather the subjective feeling of freedom. But, just as our free will clashes with necessity in the outside world, so also it finds its limits outside the field of consciousness in the subjective inner world, where it comes into conflict with the facts of the self. And just as circumstances or outside events "happen" to us and limit our freedom, so the self acts upon the ego like an objective occurrence which free will can do very little to alter. It is, indeed, well known that the ego not only can do nothing against the self, but is sometimes actually assimilated by unconscious components of the personality that are in the process of development and is greatly altered by them.¹¹⁸

Similarly, Hegel described the reconciliation of objective and subjective as the 'principal of spiritual freedom' but cloaked it in terms of 'absolute truth' and 'unlimited self-determination of freedom'.¹¹⁹ He did not mention the reality of the body and how it fits into his idea of freedom, as I have shown previously, we cannot free ourselves from its needs without damage to the organism.

In this aspect, religion stands in the closest connection with the political principle. Freedom can exist only where Individuality is recognized as having its positive and real existence in the Divine Being.¹²⁰

As the above passage shows, Hegel recognised that the individual is the benchmark for all religious and political systems as the individual alone, perceives ideas for organisational structures. That is to say, ideas of a political or religious type are based on inner perceptions and experiences originating in the psyche of individuals. This is how humans build culture by direct perception and interaction with the inner psychic processes. They can either be personal complexes based on collective myth, such as the case of Marx, or revelation of the psyche as in the case of religious founders such as Moses, Jesus and so on.

Hegel advocated a state with laws that allow individual freedom and free will and that blind obedience to commanders is inconsistent with liberty. In his view the "commands of superiors" should be seen as a guide only

¹¹⁸ JUNG C. G., *Aion, Researched into the Phenomenology of the Self*, Bollingen Series XX, Pantheon Books, 1959, page 5

¹¹⁹ HEGEL G. W. F., *The Philosophy of History*, Batoche Books, 2001, page 358

¹²⁰ HEGEL G. W. F., *The Philosophy of History*, Batoche Books, 2001, page 66

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and individual freedom and volition be uppermost in the state's purview. He also recognised the value of "individual unity"¹²¹ over the collective. Firstly for Hegel the "idea of freedom" is the "absolute and final aim", and secondly, the means of realizing it with the union of subjective knowledge and will with life, movement and activity.¹²²

Hegel made the connection between the inner world of ideas and thought to the physical world of "natural existence". He correctly identified that the "living world" is made from a system of thought. For example, Communism is simply a thought system to satisfy an inner urge for an all-providing (mother) state. The system makes a population dependent and at the mercy of the state's edicts, whether benevolent or not. History shows that the Communist ideal is far from recognising the reality and evolution of humanity towards freedom.

He went on to say that the 'living world' is a 'system of thought' and differentiates between what is 'good' and what is 'true'¹²³. What he did not mention is the difference between the 'living world' of humanity in contrast to the living world of nature. Indeed, all systems and physical constructs in the human world originate in thought, or more precisely, ideas. These include systems of government, treaties, contracts etc., as well as physical objects such as town plans, buildings, vehicles, weapons and so on. If we consider the natural world and how plants develop seed distribution, toxins, leaves and flowers. Animals developed rituals, migrations, herds, flocks and schools, as well as burrows, hives, mounds, nests, weapons, poisons and so on, we can see that humans are not too different from the natural world.

This shows that the idea forming function is not limited to humans alone. We tend to believe we are above nature and its master, yet when considering the psychic aspect, the same forces and functions drive humans, as do other species. This will remain so as long as we do not consider the psyche a reality. This includes all its contents such as instincts, dreams, fantasies, myths, thoughts as well as ideas. This is the only way we can be free from the opposites. On one side we have to set the scene in political systems for freedom of the individual physically and the other side, freedom for the expression of the psyche. We can build as many political structures as we like but if we restrict the freedom of the individual who perceives the psychic contents, the only result will be stagnation and rebellion.

¹²¹ HEGEL G. W. F., *The Philosophy of History*, Batoche Books, 2001, page 59

¹²² HEGEL G. W. F., *The Philosophy of History*, Batoche Books, 2001, page 64

¹²³ HEGEL G W F, *Phenomenology of Spirit*, Oxford University Press 1977, page 122

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If humanity remains driven by their instincts and associated complexes, we will continue with the same old patterns of peace, growth and prosperity balanced by war, destruction and famine. All wars need to be fought within the individual and not projected onto the world. This way the world is viewed from the individual standpoint and can be resolved from the individual standpoint. When the individual stands between the physical world of people, objects and culture, and the inner world of characters, stories and ideas, then he or she may achieve some liberation and freedom from the interaction of opposites. It is like the ancient Roman worship of Janus who was the gatekeeper between the opposites. One face pointed towards the physical, the other towards the inner world of the psyche.

As I have shown in this chapter on the idea of freedom, there is no absolute and final freedom except for possibly the death of the organism. Freedom is highly relative and dependent on how much we understand and how to create political systems that provide the most freedom for the individual. It is also understanding and not identifying with our own inner functions. That is to say, if we identify with our own instincts, inner characters and ideas, we are simply driven by them. This is the case with most tyrants. They are themselves led by an inner character, which whispers in their ears of what they should do. The Norse God Odin most likely possessed Hitler. Marx, Stalin and Zedong by the idea of an all-providing mother to take care of everyone equally. Unfortunately, none of these men could differentiate the positive from the negative attributes of their inner characters.

Odin was the God of battle and wisdom, magic, and poetry. His name means "fury" or "frenzy," the quality of fierce inspiration that guided warriors and poets alike¹²⁴. This dual nature of the positive attributes of wisdom, magic and poetry and his frenzied war like nature show that possession by him would inevitably lead to the outcome and worldwide conflagration of the nineteen forties. Similarly, we do not have to look far to see Mother Nature as nurturer and provider as well as killer and destroyer, all in one. This is why it is important to differentiate one self from our own psyche and have the understanding to criticise our instincts, inclinations and ideas.

The idea of freedom has therefore many constraints both inner and outer that influence the degree of freedom and hence, free will. Conscience as a part of our unity, relates our ideas and decisions to external circumstances. This function is however, only part of our unity and a tool for the growth of the individual. The biggest question that many moral

¹²⁴ <https://www.encyclopedia.com/philosophy-and-religion/ancient-religions/ancient-religion/odin>

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thinkers have asked is 'why do bad things happen to good people'? Jung tried to explain this in his 'Answer to Job' essay and came to the conclusion that the God of Job struggled himself with his dark side. The interaction between Job and his God was a major convoluted exchange where the righteous Job was a sought of example or plaything to God.

Jung concluded that the Old Testament God Yahweh had light and dark sides in one being. This was not only a great step forward in understanding the nature of unity, but also a great step back into our remotest past. The next step forward was the life of Jesus who completed the differentiation of the psyche and physical body with the separation of the light and dark side into an 'all-good God' and his fallen angel in the form of Satan. This not only created a logical and moral dilemma in that 'an all-good God' could not create evil without that evil tainting his own good standing.

The Gnostics tried to address this situation by firstly installing and intermediary female creator named Sophia who went behind God's back in her creation of the world. This too taints God's ability to have any influence over his creation thus making him less than an omnipotent all powerful and loving being. The alchemists tried to find the spirit of God in matter through purification, thus removing that aspect from Satan and bringing God's influence back into the physical world. Both Gnosticism and Alchemy were natural reactions to the differentiation of good from evil and an attempt to reconcile them through the logical naturalism of ancient Greek philosophy.

The idea of an 'all-good God' persisted for many centuries in philosophy until a physically compromised and ill-adapted man in the nineteenth century named Nietzsche declared that God was dead and subsequently, went mad. This led to a quasi scientism where consciousness identified with the unconscious and regarded its contents and products as a creation of man rather than a creation of God. This led to a massive inflation and eventual madness in Nietzsche. This is what we are up against today in the beginning of the twenty first century.

The modern idea of God proposed by Jung as a unified being with a dual nature of both good and evil explains why 'bad things happen to good people', in a temporal context. In other words, conscience can be both good and bad, free will can choose between good and bad when related to the here and now of our time. Similarly, synchronicities, which are a major connecting function between the physical world and psyche, can be

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both positive and negative, depending on the circumstances¹²⁵. Their occurrences are random and unpredictable, yet they are full of meaning and guidance.

Moral codes are relative temporal guidelines for a specific collective, whereas conscience is a spontaneous moral guide beyond space and time for the individual who perceives it. Therefore, conscience has a broader view in time and relates directly to the individual and their growth into the future. In other words, what may appear negative at the time of perception may actually be positive in the future and part of an individual's individuation process. This is the reason individuals have mental issues like Nietzsche. He disconnected himself from everyday life and only had his thoughts and relationship to his unconscious. He also identified with his inner character(s) to the extent that he believed he was beyond good and evil.

This explains why 'bad things happen to good people' because it not entirely about ethics at a certain time and place or a 'bad conscience' if the criteria is far into the future. When growth of the individual is ignored or denied, then circumstances occur to correct the lack of growth or one-sidedness. This is what the psychologists have identified as mental illness, when the individual shows symptoms of the illness in their body and behaviour, which expresses imbalances in the unity of the individual.

For example, Job as a righteous down to earth and practical man could only see the moral function of God (feeling) and lacked the inner creative aspect of intuition. It then does not become a moral competition between God and man, with man having the upper hand because God seems cruel. It is an impetus from God to loosen the bonds of earthly concerns to grow into one's unity¹²⁶. If the individual ignores the impetus and stubbornly hangs onto their usual orientation, then the cruelty gets worse until the individual is broken and has to accept the change toward unity by force.

Viewed at the time of occurrence, you can conclude that God can be evil. If viewed, as a part of individuation into the future then God prefers growth and movement towards unity into the future. It becomes clear that our freedom depends greatly on our individuation process. We have the free will to deviate from our path but our health deteriorates and we have

¹²⁵ MERKUS, EDWARD, *The Idea of Unity*, 11. Symbolic Language, B. Synchronistic Phenomenon, page 406, ISBN 978-0-6484039-0-6

¹²⁶ The Torah is a long and arduous journey from the bounds of practical earth bound agriculture to a free roaming people not dependent on the nutritive instinct, but trusting in their god to provide for them, so they could concern themselves with moral and spiritual matters. This is why Moses was so angry when he came down from the mountain and found his people worshipping the 'Golden Calf' because they reverted to a basic instinct for food.

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dreams, thoughts, ideas and synchronicities that try and correct the deviation. God appears to be negative because we cannot see the positive outcome in the future.

The same applies to cultures. When a culture becomes too one-sided and loses sight of its balance, they too become ill and display all sorts of odd maladies. It can also lead to conflict because what should be regarded as an inner character forced into an adversarial position by neglect, it is projected onto another culture and all sorts of trouble begin. This again is why all wars should be fought within each individual.

We can say that the idea of freedom is indeed real. We can however, only deviate from our path with free will to an extent. If we do manage to free ourselves from the opposites, it does not free us from the needs of the body. Similarly, we can ignore the unconscious and pretend we have the final say in all decisions, but again, too much deviation from our path and we become ill. Freedom from external constraints leads to a healthier population. Freedom from internal constraints leads to awareness of the opposites. Freedom from the opposites leads back to the third uniting function between the opposites and a stable standpoint freed from the oscillation between the opposites.

Acknowledgment of the idea of unity leads to balance, health and recognition that a much greater force than our fragile ego and body guides us. Nietzsche found out the hard way as did Marx, and so do many world leaders who end up on the dust heap of history simply because they would not differentiate themselves from their ideals¹²⁷. Then again, individuation is a hard and sometimes disastrous path, as is the evolution of cultures. There are no guarantees in life and we learn very slowly and over many centuries, but we are evolving and guided by an innate force that helps us to grow and embrace our idea of unity.

¹²⁷ I acknowledge how difficult it is to differentiate oneself from one's own dreams, thoughts and ideas and that it takes many years of introspection to finally realize that humans stand in between two great halves of reality that are beyond moral boundaries.

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