

THE IDEA OF UNITY THROUGH PROJECTION

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1. HUMAN NATURE- UNITY THROUGH PROJECTION

a. Definition

The main function of projection is the connection of the object¹ to its corresponding idea in the unconscious and brings the subject and object into an initial attraction with potential future relationship². Our previous study of Animism shows the projection forming aspect of our nature in its purest form. To project something of ourselves onto an object connects us to that object and helps us feel that we know something about it, as well as how to behave in its presence. The idea of an object is an innate arrangement of nature that help us understand the physical world and its attractive and repulsive forces.

As Kant points out, the idea of an object is 'a priori' arrangement that we have in common and share with other species. For example, seeing an object we do not recognise brings forth ideas from memories that are similar to the object. This is the natural function of association and connects us to the unknown object. It is the way the unconscious expresses itself through symbol and co-ordinates our behaviour towards the object. It includes the law of attraction and repulsion coupled with suitable action. This system is demonstrated in animals as they behave according to their idea of an object. They are either attracted if the idea gives them confidence, or repelled if the idea gives them fear.

Projection of ideas onto other people is more complicated. For example, children generally experience their parents as nurturers, carers, guides, someone older and a parental authority. This shapes their idea of a parent which take it into adulthood and project onto mentors, schoolteachers, policeman, political figures, religious leaders and so on. Hierarchies are built on projection of inner authority characters onto people in the structure.

Projection of an idea onto an object, as mentioned previously, is the beginning of relationship to the object. Attraction to the object encourages investigation to learn more about its nature and knowledge transforms the projection to match the object. The psychologists regard this as 'withdrawing the projection', but in reality it is adding to the original idea

¹ I use the term 'object' in its philosophical sense of anything including people outside of the subject's psyche.

² I use the term connection rather than relationship to emphasise the beginning stage of relationship. Relationship requires some objectivity and transformation of the initial idea.

with new information, and discarding irrelevant information that does not relate to the object.

The initial idea of an object is based on its appearance and behaviour as shown in the previous study of ancient Egyptian and Greek mythology. For example, the idea of the sun originated from its appearance, light and heat giving qualities as well as its predictable behaviour, which has not changed over millions of years. Individuals projected masculine or feminine characters due to this behaviour and related to the sun as if it were a personality. Our contemporary knowledge of the sun is quite different to the original idea, but part of the idea is still intact and based on its appearance and behaviour. The mythological aspect of the idea since replaced with what we now know, but the object has not changed, only our idea of it has, which is now closer to the objects true nature.

The example of the snake previously discussed, shows how our behaviour is dependent on the idea we have of the object. If the idea is rudimentary, in other words, we lump all snakes together as dangerous, we fear them all and stay away from them. On the other hand, if our idea of a snake differentiated and we know what species, type, threat level, toxicity etc., our idea has changed to a closer approximation of the reality of the snake. With a differentiated idea, we know that the snake is so and so, and our behaviour modified accordingly.

This natural functioning applies to the whole world, including other people. Romantic relationships have extreme forms of projection and its purpose is the propagation of the species. Without projection and its associated energy, there is no attraction between the sexes and no forces bringing the opposites into union. At most, we could hope for a long lasting friendship. Thankfully, nature has endowed us with the necessary functioning to make opposites attract to such an extent that we will do many things to achieve the union.

Another example of behaviour caused by projection, is stealing by an individual³. It satisfies us not to steal because it is against the law even though we may covert the object. The urge to steal is however, a natural part of our survival instinct. Stealing means that the individual believes he needs the object he is stealing. The reason for stealing may depend on the individual's circumstances and range from the satisfaction of the nutritive instinct to the accumulation of wealth. The instinct is the same and stems from a need to satisfy hunger or feeling of insecurity. The urge is to unite idea with object and take possession of both. We can see this

³ I do not in any way condone stealing, but wish to convey to the reader the human functioning involved.

behaviour in small children when one takes something from another. They want it because they are attracted and fascinated with the potential of the object. When the urge to possess an object by an adult is stronger than the prevailing laws, we call it stealing and punish it for breaking the moral code. Humans project their idea onto an object and have an innate urge to unite the idea and object.

Stealing is not limited to objects either, as it is quite common to steal ideas. This brings stealing into the psychic realm, which is less obvious as it lacks a physical object. We can however not steal an idea unless it is expressed by the individual verbally, in writing, drawings or actual object of the idea, like an invention. Different people in different places often perceive ideas as the expression of the unconscious. For example, the early Hebrews and Australian Aborigines discovered the idea of circumcision independently with no connection between the peoples. They are collective ideas and like myths, are innate to all humanity.

Stealing is also a function of energy movement within the unity of our personality. Creative work requires us to look inside and steal the energy and ideas for transformation into something that other people can enjoy or use. In mythological terms, Prometheus stole fire from the gods to create humanity. Indeed fire (energy) is what sets us apart from the matter of our bodies and animates us as living creatures. In addition, certain illnesses such as depression, is the unconscious stealing energy from consciousness and the body, particularly when one has neglected one's inner realm for too long. Ideas can also try and steal energy from other ideas. For example, if we belong to a group ideal, we fight with the opposing ideal for energy and try and diminish their influence. This is particularly evident in political parties that adopt opposite stances.

Ideas of objects are psychic contents and easily attached to other ideas in the psyche. For example, we can have an idea of an object like the moon and because of its behaviour, associate it with the idea of femininity. This is due to its appearance and function of reflecting to the sun's light and its monthly cycle of waxing and waning. It is also visible during the day on occasion, which adds another aspect to its idea. Landing on the moon further enhanced our idea as we could explore its true nature. This is the ultimate expression and motivation of uniting idea with object and is so powerful that we exert much energy and expense to achieve their union.

b. The Animal Within

To understand how unity is maintained through projection, I shall discuss our instinctual foundation and its taming for the sake of adaptation. The

two main motivating forces are the nutritive and sexual instincts⁴. The nutritive instinct is based on survival of the individual, whereas the sexual instinct based propagation of the species and love in general. The nutritive instinct is the basis of much of our power culture and concerned with our physical well-being in contrast to our mental faculties. The instinct is overwhelmingly strong and its satisfaction the driving force behind our will to action. Its satisfaction is a main concern of every living thing and the symptoms of the force could be classed as an addiction, if it were not a natural part of our functioning.

In the hierarchy of instincts, the nutritive instinct is a matter of life or death of the individual in an immediate sense, whereas the instinct to propagate, the life or death of the species. In that respect, the urgency of the nutritive over propagating instinct is self-evident. The nutritive instinct, when taken to its extreme, becomes what Nietzsche termed the 'Will to Power'. This need to dominate and control one's environment shows itself in extreme forms of psychopathology when it becomes the dominating goal in life at the expense of all other functions. In other words, it is possession by an inner character of authority. The function is evident in babies at their beginning stage of development. They cry because that is the only way they can control their environment and alleviate the hunger pains or other associated needs.

Parents, schools and others train our children to transform their instincts into socially acceptable forms for the sake of adaptation to the wider world. This is a natural occurrence, and makes the transition from child to teen as smooth as possible. The training involves tempering or suppressing our natural instincts. Physical conflict changes to negotiation, tantrums to debate, stealing changes to earning money and buying what we want. It is a transfer of physical to mental activity, in that our intellect and feeling put in charge of our instinct, and emotional energy transformed to less destructive practices. The transition from one state to the next often ritualised to give it a special place in the community.

Circumcision for young boys is an example of this form of ritualistic transformation. Australia has only recently stopped the practice as it had lost its ritualistic meaning and became a matter of hygiene. The history of circumcision is vast and varied. Studies have shown that it is the oldest form of planned surgery, had its origins in Sudan and Ethiopia, and practiced in Egypt and the Middle East. Its origins are disputed, as the Australian Aborigines practiced circumcision independently from Africa and the Middle East. This shows that circumcision is an innate idea as

⁴ We may argue that these are only 2 of many instincts but my main concern is the primary instincts of survival and propagation.

previously mentioned, rather than learned behaviour. The male child in early Aboriginal culture spent their early years with the women of the group, and were free to play and behave instinctually. At puberty, however, the male child had the ritualistic transformation from child to adult through the circumcision ritual and the foreskin removed, thus exposing the penis glans. Symbolically, exposing of the head of the penis helps the boy become aware of the sexual instinct and differentiation of opposites. That is to say, it is the head (consciousness) emerging from the encapsulating womb (unconscious) through the ritualistic removal of the surrounding flesh.

Approximately a year after circumcision in the early Australian Aboriginal culture, the young boy is cut again to bring him into full manhood. The method is somewhat gruesome and termed 'subincision'. The underside of the penis cut forming a cleft into the urethra. The opening, according to Joseph Campbell, is called the "penis womb", and regarded as a symbolic male vagina, thus making the individual more than a man. This unusual practice shows the unconscious compensation of the journey from female realm to male realm and linking back to the female realm through the ritualistic and symbolic vagina.⁵ The boy is then reminded of his underlying unity and relationship of male and female.

Our contemporary culture has other ritualistic transformations of child to young adult, such as the Christian Confirmation and Jewish Bat Mitzvah. Other forms include sports, drinking, drug taking, piercing, tattoos, driving motor vehicles, sexual exploits, and so on. We can assume that the rituals encouraged by peers and parents are to make the transition into manhood or womanhood less traumatic and part of the many transitions in life.

As children go through this transition into adulthood, the original projection onto parents and carers, transforms to the wider community with a corresponding broader view of reality. It is where all the 'so-called' childish activities of fantasy, play, imagination etc., are replaced with responsibility, strength, concrete reality etc., in the name of separating from their origins. Our western culture perpetuates this viewpoint throughout life as if it were a linear process. As the Aboriginals recognised, life is not only a flowing to the future, but a linking back to the past. In other words, the things that connect us to our unity are the things left behind for adaptation to the prevailing cultural hierarchy.

Hierarchies are the structure of western culture and the container for its power. Structures such as the armed services base their hierarchy on

⁵ CAMPBELL, Joseph, *The Hero with a Thousand Faces*, Princeton University Press, pages 154 & 155

rank and enforcement through orders. It has strict behavioural training for the sake of defence or offence, depending on the circumstances. Young men and women train to serve their officers without question and become tools in the hands of the government. All individuality suppressed for the sake of order and smooth operation. The killer instinct is encouraged and let loose when required, yet restricted within the group. It is the ultimate form of training the animal within. It is not a spiritual pursuit, but a tough restriction of liberty through a rigid set of rules and regulations. The lower ranks project authority onto the higher ups and the higher ups project inferiority onto the lower ranks.

Another example of projection is the symbiotic relationship between master and slave. The master has the power and control, but they hand over to the slave those aspects that they deem beneath them. All the menial tasks delegated to the slave, which in turn make the master the slave to those tasks he does not wish to carry out. Instead of independence, we have an interchange of functions. The master is dependent on the slave for some of their life's activities. Similarly, the slave is dependent on the master for their life and well being. This is the nature of projection. What we do not wish to do ourselves and hand over to another makes us dependent on that other person with a subsequent loss of independence. The master then becomes the slave to the slave.

Similarly, our elected officials make laws for the population, which are in many cases based on an instinctive reaction, rather than a thought through process. Laws tend to become so restrictive and broad in their scope that it is inevitable that we break them at some time or other. They are however, a consequence of civilisation, yet the more restrictive the laws, the more we yearn to break free from them. This is particularly true when the laws intrude into our human nature as an invisible cage that keeps us contained. Our western culture is wise enough not to put too many restrictions on our sexual instinct, as it becomes almost impossible to control. For example, there are no laws against adultery or consensual adult sex outside of marriage. It is tolerated and accepted as human nature and not part of the penal code.

The problem with our contemporary western viewpoint is the identification with all that is good and projection of evil onto others. Theft for example, is an inclination based on need and we are all capable of it under certain circumstances. When we project thief onto another person, we are robbing ourselves of the opportunity to integrate that aspect into our unity. It is not necessary to be the robber and live it out, but to understand it as an inclination and part of our own nature. Projection is a natural function but makes us dependent on other people to carry out those instincts we

ourselves do not wish to acknowledge. Not being conscious of an instinct makes it impossible to understand and where it belongs in our unity.

The western penal code is a prime example of order through projection. We have strict laws against murder, as we should, but compared to the atrocities we perpetrate in the name of freedom and democracy, or some other reason, the lack of inner knowledge is self-evident. We send our young men and women to far-off lands to fight an enemy that exists in our minds. For example, the invasion of Afghanistan and Iraq in recent times was based on false ideas and our fears and suspicions influenced our actions. We imagined a whole group of people were evil and responsible for atrocities perpetrated by a handful of individuals, and committed what can only be called, genocide.

In addition, it is to ignore the theories surrounding the events on 911. There are many questions not answered concerning the collapse of the twin towers and building 7, which was not struck by an aircraft and housed a number of government departments. If our suspicions are true, we have to ask what motivating forces are behind the felling of multi-storey buildings? It made the population angry, which was used to mask the pre-planned attack on Middle Eastern countries⁶.

The natural reaction of outrage to this event was used as a pretext to invasion to topple the prevailing order. It may not have been in accordance with western ideas of freedom, liberty and democracy, but it was a functioning order. The removal of that order left a growing threat of chaos and murder on a scale not seen in the world since the great wars. In addition, our western instinct for resources and control is working on several fronts at once. Not only have we created upheaval in the Middle East and northern Africa, we are now challenging Russia and China as the biggest obstacles to this instinct for world domination.

The insecurity of the western elite, particularly in the US, is so deep that human life is of less consequence than the need to overcome anxiety by controlling an imaginary enemy. This is a consequence of developing one side of our nature and repressing or ignoring the other. It is too uncomfortable to acknowledge that part of us is undeveloped and resembles a baby crying for food. We cannot rule out the possibility that nature, as a self-regulating system, is urging us to go down this path of conflict and resource-hoarding in order to balance this one sidedness. There have been experiments conducted in a closed system under laboratory conditions to see what happens when a population is restricted.

⁶ See interview with Gen Wesley Clark concerning the plan to invade seven countries in five years. https://www.liveleak.com/view?i=a61_1378358265#wj1odflv7sH0lbPj.01

John B Calhoun carried out an experiment with mice that provided all the necessary ingredients for life such as food, water, air, light etc., in a closed system habitat. The only restriction placed on the experiment was the amount of space available.⁷ The results were quite enlightening:

“expulsion of young before weaning was complete, wounding of young, inability of dominant males to maintain the defense of their territory and females, aggressive behavior of females, passivity of non-dominant males with increased attacks on each other which were not defended against. After day 600, the social breakdown continued and the population declined toward extinction. During this period females ceased to reproduce. Their male counterparts withdrew completely, never engaging in courtship or fighting. They ate, drank, slept, and groomed themselves – all solitary pursuits. Sleek, healthy coats and an absence of scars characterized these males. They were dubbed “the beautiful ones.” Breeding never resumed and behavior patterns were permanently changed.

The conclusions drawn from this experiment were that when all available space is taken and all social roles filled, competition and the stresses experienced by the individuals will result in a total breakdown in complex social behaviors, ultimately resulting in the demise of the population.

Calhoun saw the fate of the population of mice as a metaphor for the potential fate of man. He characterized the social breakdown as a “second death,” with reference to the “second death” mentioned in the Biblical book of Revelation.⁸ His study has been cited by writers such as Bill Perkins as a warning of the dangers of the living in an “increasingly crowded and impersonal world.”⁹

Calhoun concluded from his experiments that a restriction of space alone was sufficient to adversely affect the population. We may argue that we cannot relate the behaviour of mice to that of humans, for we have evolved beyond our mammalian instincts. Our behaviour as a species demonstrates that we have not evolved beyond our instincts and suffer the same problems as did the mice.

The idea of dwindling resources and food urges individuals and nations to action to replenish and hoard those resources. The actual sensation of hunger is painful and associated with the idea of hunger and emotions such as fear. Willpower cannot overcome the need for sustenance, as our

⁷ CALHOUN, John B. (1962). “Population density and social pathology”. *Scientific American*

⁸ CALHOUN, John B. (1973). “Death Squared: The Explosive Growth and Demise of a Mouse Population” *Proc. Roy. Soc. Med.* 66: 80–88.

⁹ PERKINS, Bill (2004). *Six battles every man must win : and the ancient secrets you'll need to succeed*. Wheaton, Ill.: Tyndale House. p. 10.

body is a self-regulating biological system we share with all living things. Plants orient themselves to get the most sun, water and other nutrients and fight for these resources. Survival and the 'Will to Power' is the action to satisfy hunger. This is the innate instinct that motivates us to do whatever it takes and includes all necessary means to achieve this aim.

This instinct, which has its basis in survival, is what motivates the human and animal alike. This hunger can, however take on many forms, and is not limited to nutrition. It can be hunger for prestige, wealth, political standing, influence, power and so on. All have their basis in the one basic urge, and that is the instinct and idea of survival. This is the basis for much of our motivation to action and supported by the self-regulating, energetic system of our body and mind. The instinct liberates energy from within accompanied by an idea of how to satisfy the instinct.

The distinction between instinct and idea is important, as the idea can have as much influence over an individual's actions as the instinct itself. In fact, research into the psychology of instinct and idea points towards a close relationship. Jung calls the idea in relation to the instinct an 'archetype',¹⁰ which is described by Plato as the Model. Ideas backed by an instinct and its associated emotions can take possession of the individual to the point where they cannot differentiate between inner urge/emotion and idea. This is how the survival instinct and its 'Will to Power' works. This possession can grip individuals and entire groups on a national scale reinforced by an imaginary fear and apprehension of a future threat to survival.

This is the danger when individuals are not critical of what motivates their behaviour. We feel so above our animal ancestors, yet the same motivating forces influence our behaviour. It is this fact that leads all nations to build improved armies, fight for resources and crush opposition forces. This is why the Christian myth is so important at this time for our balance, in that it emphasises Godly love (spirit) over worldly power (matter). It was then, and is now, liberation from that wild animal that possesses us when we are hungry. Jesus and Satan is a necessary pair of opposites in unity. Unfortunately, the west seems possessed by the latter and all the worldly concerns it entails.

c. Love and Union- Continuation of the Species

Romantic love is one of the strongest forms of projection, yet anyone that has experienced it knows it is fraught with difficulties and misconceptions. With the connection made, we feel swept off our feet and in love, yet over

¹⁰ JUNG C. G., *Archetypes of the Collective Unconscious*, , Routledge and Kegan Paul 1959

time the behaviour of the other person does not correlate with the inner character projected and is where the trouble begins. We want the other person to behave like the projection so we try to engineer it to fit. If the other person is similar to the projection, there is less friction and the couple is a 'good fit'. In this instance we see an unusual level of unconsciousness, where all that is projected from both sides is accepted, and the couple form a symbiotic connection where he is the husband, she the wife and both have their roles and satisfy each other's needs in that way. This form of connection may appear ideal on the outside, but nature demands that each individual grow to full potential as individuals.

Romantic love is nature's first step in bringing together the opposites in unity. It is a biological imperative, usually experienced in the first half of life. The projection of the contra-sexual¹¹ inner character, with its associated ideas and emotions is part of that first step. The projection varies according to the individual's personality and experience. It may be a parent, sibling or any person that left a complex imprint on the individual. Once a projection is established and it is mutual, in other words, both individuals accept the projection of the other, we have a love connection. In this instance, a pair of opposites is established which includes four entities. On the one hand, we have the physical couple and their conscious personalities, and on the other the projected inner character of the opposite sex in each individual. This is one of the blessings and curses in relationships. If the projection is a good fit, it goes well, if not, there is much friction and argument, but also an opportunity to see the difference between the individual and projection.

Nature's biological aim is the union of male and female for procreation and raising children. A parent has the opportunity to see how projection functions from the very beginning. A baby lives in a totally immersed and dependent connection to their parents. They are completely helpless yet are born with the instinct to satisfy their own nutritive needs and power to achieve those needs. Babies learn to scream very early in their lives which helps the parent to know when their baby needs feeding or are in discomfort. The unity of baby and parent lies in the fact that children bring out our feelings of love, and this is a counterbalance to the 'Will to Power' so prevalent in worldly dealings¹². On one side, we have tender feelings and love for our partner and children and the other, we battle for standing, prestige and acceptance in the world. This is the function of family love, which continues through generations into the future. It is the responsibility of the parent to empower and encourage on the one hand, and discipline

¹¹ I acknowledge the union of same sex couples. For this study I am limiting myself to the traditional coupling of biological male and female individuals.

¹² I am speaking conceptually here, as it is natural to have a mixture of love and power in each relationship.

and guide children on the other, so that they are prepared for the difficulties of adapting to what seems to some, as a hostile world.

d. Individual to World

All individuals learn about the world and themselves through projection. As mentioned previously, a baby projects most of their needs and instincts onto their parents. A newborns nutritive instinct is strong and present and they learn to satisfy that need very quickly. In this way, they have some control over their instinctual needs and know that crying satisfies that need. This first step in controlling the immediate environment is the transformation of projection and the development of awareness and will, in other words, consciousness. They become aware that crying and all its variants which include tantrums, manipulation, exploitation of parental love etc., satisfies the hunger and gives the child tools and weapons to battle the arduous journey to adulthood.

Adulthood brings about another set of problems, which stem from identification with a group, race, nation or religion. Projection then transfers to collective identification. This type of collective identification is aptly termed 'participation mystique'¹³. The participation in collective opinions, beliefs and ideals stops the individual from making up his or her own mind and develop their own understanding and truth concerning an issue. This is particularly relevant when collective opinion, beliefs and ideals become destructive and negative, when power is not tempered by love.

The first instance of collective projection is onto the family. I am the son or daughter of my father and mother, I have sisters and brothers, and this is my group. It is indeed this first set of projections that sets the tone of one's whole life. As Plato points out, we not only have the model of the projection, but also the copy of the projection in the form of the personal father, mother or sibling. This differentiates the personal father, mother or sibling from the idea of father, mother and sibling. The idea is then projected onto the wider world and dealings with other people outside of the family.

For example, most of us have experienced a form of personal father that fits the idea of what the individual's father should be. This idea forms the basis of all father projections. If the personal father one experiences

¹³ The term was first mentioned by Lucien Lévy-Bruhl (10 April 1857 – 13 March 1939), a French scholar trained in philosophy who made contributions to the budding fields of sociology and ethnology. His primary field of study involved primitive mentality.

growing up was typical of the traditional collective ideal¹⁴, that is, has masculine authority, earns the money, is a male role model etc., then the child will have this idea of what a father should be like. This projection then easily transferred to another person similar to this model. The father figure receiving the projection then becomes the copy of the model to the individual projecting that idea.

Examples of groups, which rely on authority of this kind, include the armed forces, political groups, nations, races and religions. This is where the collective danger of unconscious projection lies. Soldiers willingly go to their deaths because the authority they project onto the leaders of the group tell them that is what they should do for the sake of some obscure ideal. Unfortunately, the leaders of the group project their own authority onto their leaders and so on. This is the male hierarchy built on projection. Without projection, this type of group unconsciousness could not exist.

When whole nations identify with their leaders, it sets a tone for the nation's personality. One could easily describe individual nations as having a predominant personality similar to that of an individual. Deeper still, a countries' personality has many variables in addition to the individual leaders. These include mythological, historical, environmental, geographic and migration. Although no culture is pure in itself, they do have characteristics that make them specific to a country. For example, language or dialect, foods, rituals, religious beliefs, physiognomy etc., define countries. These particular characteristics define a country as if it were an individual. Naturally, all countries have exceptions to this rule, as no country has a completely unified population. The characteristics of a country go deeper than the current government.

It is common for countries to have genders and attitudes associated with them. For example, 'Mother' Russia and the German 'Fatherland', and more specifically, attitudes like the United States feelings of exceptionalism, the German desire for order and efficiency, the English stoicism and the French romanticism, to name only a few. These generalisations change over time, but do emphasise a nations' identity and certain characteristics typical of that nation.

This identity leads to projection onto other nations. Countries that feel exceptional fear the loss of that attitude and defend the associated insecurity. The natural reaction is to reinforce the exceptional attitude by force of will. Feeling exceptional is always compensated with a feeling of

¹⁴ I am using this as an example and should be viewed as such. The roles of father and mother and what is masculine and feminine is currently being blurred and at some odds with our biological reality.

inferiority. This is how nature balances our attitude with the help of other nations or people. The balance can also be restored through self-criticism and reflection.

Unfortunately, nations are made of many individuals, and the process of differentiation and integration is far slower than that of an individual. It is as if the whole nations' population has to understand the psychological phenomena of the opposites of being 'special' with being 'not so special', before it can be integrated. It is the same reason arrogance and insecurity is a couple. The feeling of insecurity is trying to correct the lofty ideal and bring it into balance.

Individuals and nations alike identify with the idea of themselves, and project the characteristics they don't identify onto other individuals or nations. For example, an exceptional attitude compensated by feelings of inferiority is uncomfortable and hence projected onto others. This makes nations interact with each other as if they were individuals, with a resulting positive or negative attitude to each other through projection. Nations that support the exceptional attitude of a nation share in that exceptionalism, but also become dependent in the process. They do so through fear, identification or admiration, just the same as one would project onto a parent. This type of interaction has positive outcomes for the exceptional nation, as reinforcement by other nations sustains the ideal. On the other hand, if a nation does not feel the need to project a parental authority onto the exceptional nation or simply wants to go their own way and be independent, it risks the wrath of the exceptional nation, resulting in tension and possible conflict.

Identification with a nation is only one of the instances of group dynamic involving projection. Race also plays an important role in the collective functioning of humans. These days, race is a subset group within nations, has great influence on its constituents, and in some instances has more influence on them than national identity. Nations are made of a mixed collective of races, particularly the new states such as the US, Canada and Australia. Races tend to have similar physical and cultural background, grounded in a geographical location. In many instances, races have stronger cohesion than national identity, due to their similar traditions and cultural norms.

I am treading very carefully in this chapter, as contemporary sensitivities to race are acutely present. There are certain facts concerning race that people may not like, but are true. The word 'racism' is used to further political agendas and browbeat dissenting voices. It is with this thought that I attempt tackle this ticklish issue of race and projection. In the end

however, race has more to do with a group's behaviour than skin colour or ethnicity.

The idea of race is particularly problematic, in that the characteristics pertaining to it have many and varied influences. The obvious characteristics of race are skin colour, which is based on climatic and nutritional influences. Similarly, eye and hair colour, texture, height, bulk, shape etc., all influenced by the physical environment. In this day of multiculturalism, these characteristics are almost irrelevant as opposed to the behaviour and attitude of the race.

History is full of accounts of conquer, subjugation and slavery of indigenous peoples because they were less powerful, hadn't developed weapons or hadn't pegged the ground and made a claim on the land. It is unfortunate but natural for a race of greater physical strength and lower moral awareness to come to a land and simply take it from its indigenous inhabitants. We see the same functioning in the animal kingdom. The saying 'might is right' still dictates our behaviour as it does animals. We are aware that other races have their own culture, often developed over thousands of years, yet physical strength is still the benchmark for our functioning. We have not made the leap from the physical to the spiritual, even though we have several guides that set the example. The problem is that we have not taken the milestone to heart and our earthly nature still influences our behaviour without criticism and reflection. This is our current level of awareness. We know that other races have a history and culture that binds the people together, yet lack the self-awareness to respect those cultures. Our western history shows a lack of respect and understanding of other races and a feeling of superiority because we have developed one side of our nature over the other. The Australian Aboriginal for example, knew about the unconscious (Dreamtime) thousands of years before Plato and his idea of model and copy.

Our earthly nature¹⁵ is our greatest danger today. If one does not become aware of this earthly nature and this aspect of the human function ignored, we project it onto others. Today we find ourselves in this dangerous situation. We regard ourselves as the good guys, and they are the bad guys. This fact is an inevitable consequence of humanity's development from a purely instinctive background to an identification with all that is good and proper¹⁶ and the projection of all that evil onto our neighbours, rather than owning it in ourselves.

¹⁵ 'Earthly nature' includes all the aspects of our functioning we have in common with other mammals.

¹⁶ These are relative terms and vary from culture to culture.

Religion forms another group alongside nation and race and has a deep influence on individuals. Generally, religion plays a moral role in a nation and sets the tone of behaviour. The west has established penal codes based on its Judaic Christian background and moral codes. Most western political leaders ignore this fact, are unaware of it or have an alternative agenda. This is true when political leaders are only concerned with the economics of a nation. Individuals have a natural tendency towards their idea of unity and a nation's attitude and moral codes need to incorporate this fact. If groups have disparate ideas of unity, it eventually leads to friction.

The western separation of religion and state is an interesting idea, but less of a reality. With high levels of immigration, this problem becomes acute, particularly when immigrants bring differing moral codes than those of the host nation. Some groups are inclined to seek a unified, holistic society, where religion and state are in harmonious conjunction. This provides them with a secure framework for life and work, but reinforces dependency and projection of parental authorities onto the political and spiritual leaders. The ethics of the individual is thus in harmony with the state and religious codes. This is presumably why nation states in the Middle East have a very close relationship between religion and state, to the point where the final authority in matters of state are the religious leaders, not the political leaders.

This clash is quite evident when two cultures come into contact from very different backgrounds. When the English colonised Australia and encountered the indigenous peoples, the result ranged from genocide to re-education. The Australian Aborigines had a culture with its associated mythology of more than 20,000 years, yet the English landed, claimed the land as their own and progressed to usurp the people and destroy their culture. As westerners, we may feel guilty about the behaviour of our ancestors, but they believed they were righteous and feared the unknown in themselves as a projection onto the aboriginal people.

This begs the question why a culture with a Christian background and associated penal code would deny the indigenous beliefs and take their land. Theft in the English penal code was at that time, dealt with harshly, and people were sent to Australia as punishment, which was set up as a penal colony for trivial offenses. The only conclusion we can reach is that the colonisers felt that the indigenous population were so different in culture and had so little power that they regarded them as conquerable. Aboriginal culture is rich in tradition and has a spiritual relationship not only the cosmos, but also the land itself.

Our inclination for theft is still as strong as it ever was, as contemporary events show. We steal land and plunder resources through multinational corporations and control of the banking system. The conflicts of Iraq, Ukraine, Libya and Syria have all had land, resources and regime change as their central concern. They may try to convince the general population that they are liberating the population to empower them through democracy, but this is a lie. It is interesting to note that the oil industry was one of the first infrastructures secured in Iraq after invasion. Likewise, the government planned to pipe gas reserves across Syria to the Mediterranean for European consumption. The conflict in Ukraine was also concerned with Europe's need for Russian gas and fertile land for agriculture. This dependence on Russian gas did not sit well with the US, hence the proposed gas pipeline from the Middle East through Syria. In addition, there is a plan called the 'Greater Israel Project', which expands its territory into Syria, Lebanon, Egypt, Iraq and Saudi Arabia. We can conclude that all these scenarios driven by our basic human need for power, control, wealth, security and survival, is the same as a baby behaves with their parents. It is an example of nations and other groups displaying the simple need to be in control and survive. Unfortunately, the instinct permeates much of the West's foreign policy, with dramatic and murderous consequences.

The goal of nature is complex and prone to unfortunate deviations. In religious language, they call these deviations sin, having gone astray from a set course. For humans, evolution is a journey from instinctive unawareness to awareness of our functions, role and meaning in nature. To believe that we stand outside nature is an unfortunate result of an exceptional attitude that we have grown beyond our own nature. As Nietzsche screamed from the mountaintop "God is dead", but soon after replaced the old idea of God with a similar idea called the "Overman". This was Nietzsche's God replacement, and an obvious attempt by the unconscious to bring him back down to earth and himself. Even though Nietzsche felt he had attained the heights of spiritual enlightenment, his everyday life was that of a wandering vagabond, with illness and lonely isolation. He put aside the natural man for the sake of the spiritual man. His identification with his spirit and inattention to his everyday life contributed to his breakdown and forced him to return to his family in a dissociated state.

e. Possession by the Idea of Unity

For the purpose of this study, as mentioned previously, it is important to understand the difference between unity and the idea of unity. Unity encompasses everything physical and psychic, and those realms are so

vast and unknowable and we have limited knowledge and experience of either. The idea of unity, however, can be known by an individual, and is based on personal experience, insight and understanding. The idea is behind all religions, political movements and ideals, and can have varied permutations. Globalism is such an example and its implementation has far reaching consequences.

One world is a noble idea that has only recently included the entire earth. Before, it was limited to communities, cities, regions, nations and continents. As an idea however, it comes from individual minds. It is not something that we can create consciously although we can appreciate and support the idea in others. The very nature of unity perceived in oneself is to some extent beyond our influence. Its representation and interpretation are as personal as the individuals themselves.

The idea of Unity in its spiritual form has organised cultures with a common belief. Ancient Egypt for example, organised its population through their leader pharaohs, who believed they had a direct connection to their idea of unity in their Gods as a compliment to their physical reality, and built a ritualistic culture to honour that idea. It organised the population and gave them a connection to the hereafter (unconscious). It was one of the first cultural expressions with little differentiation between the political and spiritual. The pharaohs had ultimate power and control over the population through their all-encompassing system.¹⁷ Subsequent systems differentiated practical matters such as law, order, feeding the population, resource distribution, taxes etc., from the spiritual, and provided a framework for the latter. The Roman Empire, for example, controlled their population through political and physical power, yet allowed free spiritual worship if the population remained peaceful and obedient.

The political idea of unity is practical and down to earth, in that it deals with the physical aspects of life. It leaves the spiritual to the religious institutions, and in most cases accepts and protects them. This does not avoid the problem of what is the same idea from a different point of view. Some ordering systems attempt to remove the spiritual aspect of the idea to form a totalitarian state. The political class takes the place of the spiritual, elevating its leader to demigod status, where both political and spiritual aspects are contained in one practical system. From a teleological point of view, this interpretation of unity encompasses all aspects of the human condition; that is, both physical and spiritual and in that sense, it is a more comprehensive idea of unity. Why then, do these systems have so much opposition and always collapse?

¹⁷ See Chapter 6a on Egypt.

The answer lies in the way the individual perceives unity and the misconception that others share their idea in the same way. It is natural to want to share such a powerful idea because there is an enormous amount of energy behind it. There is a danger however, the idea can overwhelm and possess an individual¹⁸. Tyrants and spiritual leaders are prone to sacrifice their humanity and well-being to their own personal interpretation of unity. It is important to know one self and to have one's feet firmly planted in the earth because the energy behind the idea has the ability to possess the personality of the individual. Without roots, the danger of possession is high and the natural consequence is projection of the idea onto the world and other people, rather than accepting its unique relationship to oneself.

As an idea, unity brings together all aspects of existence and all functions in a unified and related pattern. Unity brings the physical into relationship with its foundation, the unconscious. Projection is nature's first step in the realisation and differentiation of the opposites. The projection of the idea of unity is the same as any projection, whether it is of evil onto another, or the projection of an individual's contra sexual ideal onto another person. Nature makes us see everything we are unaware of in the physical world yet the idea may be completely different to the object. This is where most of the conflict occurs, when the behaviour of a person or group does not match the idea.

The idea of unity relates to the male/female problem of projection and differentiation, and its realisation unites them. For example, if a man orients himself through thinking (air) and intuition (fire) in an extroverted (towards the physical) way¹⁹, the opposite functions of feeling (water) and sensation (earth), are to some extent below his level of awareness and understanding,²⁰ and projects them onto other people and objects. In this example, the man's orientation is for him masculine and the undifferentiated functions feminine. This is the reason some individuals project what they are not aware of onto the world as a whole. If Nietzsche had turned away from his mythological and psychic exploration back to the practical world of earning a living, wife and family, it may have spared him his tragic end²¹.

¹⁸ There are numerous examples of totalitarian systems such as Nazism, the Bolshevik revolution and Russian communism, all of which collapsed in time. Even the Roman Empire had enough sense to allow some religious freedom to its population.

¹⁹ JUNG C. G., *Psychological Types*, Routledge and Kegan

²⁰ This example was selected to emphasise the point of the passage. All the psychic functions can be spread across the wide spectrum of male and female genders.

²¹ Frederick Nietzsche went insane due to physical illness and a lack of relation to the everyday reality.

One world and all its institutions controlled by one government comes from this idea of unity perceived by individuals. Who these individuals are is difficult to answer because they may not be the obvious political leaders, but they would have to be extremely powerful and influential. They would have access to enormous monetary resources to influence people beyond nation state leaders. The idea of unity is the same as any product of the unconscious, and points to an inner and outer component in relationship in the individual. It requires careful differentiation to avoid cross contamination between the opposites and the recognition and understanding of the differences. Similarly, the idea of a one-world government requires all people governed to accept the proposal without loss of identity. Not considering this leads to a reaction and urge to return to the individual through smaller groups and nationalism.

The main problem with the idea of unity is it is not the same for every individual. For example, an introverted thinker will be to some extent be unconscious of his extroverted feeling. Similarly, an extroverted intuitive will be less aware of his or her introverted sensation, and need to integrate this to find their unity. This is why ideas of unity have differing permutations. It is as if unity is the centre of a circle and everyone stands on the perimeter looking at the same thing from a different viewpoint, and therefore has a different idea of unity. This explains why we have so many spiritual and political systems. If one is not aware of the purpose of the idea of unity, it is projected and lived out as such, the same as the projection of the idea of a partner onto an actual partner.

The reaction of people to a projected idea of unity is varied. If they are in tune with the idea, it may be accepted, live by its tenets and help its realization. If not, it is rejected for another idea closer to their nature. Globalists seem to be possessed by the idea of unity and intoxicated by its power. They do not base their ordering system for unity on the individual and the broad spectrum of individual ideas. There are as many permutations of the idea as there are personality types. This is the central problem with all political and religious ordering systems.

The idea of unity is so powerful that it can possess an individual and leads to catastrophic consequences; particularly when the individual lacks awareness of his or her own functioning. This is the key to the problem of globalism, in that all systems based on the idea of unity originate in individuals. It is an individual task and journey, and can only be interpreted as such. We can no more ask another to live in our personality, as we are the only one that perceives our dreams. This fact shows that ideas of inner characters or systems are personal, even though the idea has a

universality and collective attraction. Individuals react adversely when forced into an unsuitable system.

Contemporary events illustrate this reaction. The United Kingdom's referendum to leave the European Union and the election of an outsider president in the United States are a natural reaction to the dilution of identity. Immigrants from the Middle East and Africa into Europe, and Britain, and immigrants from Mexico to the US, leave the existing population in fear of losing their identity, as well as their economic standing and wellbeing.

The globalist agenda is to erode borders of nation states and have no ethical guidelines in achieving this goal. The hallmark of Globalism is possession by their idea that should be an individual accomplishment and not projected onto the wider world. The possession by the idea of unity is so strong that 'false flag' events staged to achieve this goal, and there is growing speculation that the US government was complicit in the attacks on September 11 2001. Indeed, there are numerous anomalies in the event that warrants a closer look at the evidence. Engineers, architects and demolition experts believe Building 7 was 'brought down' on purpose. Other discrepancies include the lack of response to the hijacking by the military, and the anomalous video of what looks like a missile striking the pentagon, and lack of bodies, seats and luggage at the scene. The subsequent invasion of Middle Eastern countries²² followed this attack, which had little relationship to the attack itself. Invasions of countries like Iraq, Libya etc., had more to do with territorial expansion²³, currency and control, than revenge.

Other more subversive methods of promoting globalism involve cultural change over many years through education, media, finance and politics. It is a slow transformation of the general population into an amenable state for the globalist agenda. This includes the dismantling of the nation states and borders as already mentioned, promoting unrest in nations, mass immigration, diluting the indigenous population, diluting religious belief systems, the blurring of gender, the weakening of the family unit, population reduction, the weakening of the middle class and climate change²⁴. These are just some of the methods used to achieve the

²² See interview with Gen Wesley Clark concerning the plan to invade seven countries in five years. https://www.liveleak.com/view?i=a61_1378358265#wj1odflv7sH0IbPj.01

²³ 'The Zionist Plan for the Middle East' from Oded Yinon's "A Strategy for Israel in the Nineteen Eighties" Published by the Association of Arab-American University Graduates, Inc. Belmont, Massachusetts, 1982 Special Document No. 1 (ISBN 0-937694-56-8)

²⁴ United Nations Conference on Environment & Development, Rio de Janeiro, Brazil, 3 to 14 June 1992, AGENDA 21

globalist agenda. It is no wonder the general population react to this agenda in a forceful and definitive way. The British saw their job prospects diminishing, their safety compromised and their Christian system under threat, in addition to laws created by an external unelected body in Brussels. So too, in the United States with the loss of their manufacturing base to cheaper labour markets, floods of immigrants, lack of border control, general discontent, and the view that political and corporate leaders were enriching themselves at the cost of the general population, and skirting the law to do so.

In addition to the practical and immediate rebellion to the idea of global governance is something much deeper and far-reaching that is often ignored. This is what the psychologists call “the spirit of the land”. It includes the climate, landscape, ancestral heritage, deepest collective myths and individual connection to the land. Physically, the ‘spirit of the land’ results in the typical physiognomy of a culture. It also affects the population’s behaviour, in that a sunny climate promotes sports and outdoor activity, and cold climate indoor activities. The appropriate metaphor for such a culture is the ‘tree of life’. It has its roots firmly planted in the ground and is drawn out into the atmosphere, its form dependent on type and environmental conditions.

The connection to the land nourishes us physically, emotionally and spiritually, and is an innate part of our makeup. A culture that has this connection is hesitant to relinquish it or have it diluted by others who do not share it. When the connection is not strong, as with the relatively new territories of Australia, United States and New Zealand, a general lack of adaptation can lead to a cultural inflation. We are witnessing this in the United States with its belligerence, arrogance and disconnection from reality. Its belief that it is good and righteous and projects evil onto others that do not agree with them; its targeting of nations for “regime change”; bringing in corporations for resource exploitation and its unwavering protection of Israel and theft of land from the Palestinians. They simply throw their might around when it suites them. These are all characteristics of a bullying teenager with too much power. In time the ‘Spirit of the Land’ tempers youth and draws its inhabitants down to earth with the corresponding change in psychic behaviour. This is why it is so important to have experience, knowledge and understanding of the indigenous population of a land and how their culture grew out of the land they inhabit.

The idea of unity is one of humanity’s best creative acts, and as with all products from the unconscious, can easily take possession of the individual or group. It is this danger that leads to major conflicts that have plagued humanity throughout history. The idea of unity in particular has

enormous possessive power over the individual; over and above the possessive strength of the contra-sexual idea mentioned earlier. Throughout history, the idea had the highest spiritual value, and literally united the individual with all things inner and outer. This is the true nature of the idea, yet its realisation is an individual task. It is a personal exploration of one's own individuality, and the connecting to one's own dream life. This is where the error occurs, particularly when an individual has no eyes for their dreams. Unity has a feeling of universality and it is natural to assume all people feel the same way. Unfortunately, different people have different ideas about unity. The religious and political systems existing in the world today emphasise this fact. When an individual or group try to force their idea of unity onto others, there is a natural reaction.

Is it actually possible to get a united world in either a spiritual or political system? This is difficult to answer, and we can only speculate on the way it might look. For any idea of unity to work for all people, they would have to have a say in how it is constructed and who runs the system. The system would have to be flexible enough to accommodate individual freedom of choice, expression, morality and understanding of our true nature. This is the difficulty of a united world system in that our current level of understanding of human nature is poor. Some governments are actually attempting to outlaw hate, which is the same as trying to outlaw love, its emotional opposite. This would be equivalent to outlawing sexual love from the population, which is impossible without drastic and abhorrent means. This shows a lack of understanding and knowledge of the human condition, and the fact that we have the ability to dream and create the highest forms of culture, yet have the body of a beast with all the functions in between.

As Freud rightly pointed out, our relation to our base instincts is fraught with difficulty. Our species has the same urges and potential modes of behaviour as other mammals and these need incorporating into our lives. Sport is an excellent outlet for aggression, competition and battle, and is preferable to war. Mating rituals are also preferable to rape,²⁵ and ownership laws preferable to theft. Freedom of expression is important for a population's well-being, and restriction hinders the flow of material from the unconscious and retards personal growth. This may be intentional on the part of various governments, as an uneducated population is easier to control, and encourages projection of a parental authority onto the political leaders. This is what the leaders count on in some instances, as it feeds their own power issues. It is easier to control an unaware child than a fully functioning, aware, freethinking and independent adult.

²⁵ Rape is quite prevalent in the animal kingdom.

All large movements in history, whether political or spiritual, have the idea of a universal system of order; in other words, an idea of unity. These include political systems such as Communism, Fascism, Liberalism and Conservatism, etc. The same is true for religious systems, and both groups have caused major conflict and unspeakable atrocities. The United Nations, the predecessor to the post World War I League of Nations, grew from the debris of World War II and was set up as a peacekeeping force. As a peaceful organisation however, it lacks the power to reign in the larger nations that have their own agenda,²⁶ and as such, is ineffectual. The other major problem is the United Nations' own agenda and the lack of connection to the individual.

The main points in this chapter all lead to the same conclusions, and they are that unity is universal, but the idea of it varies considerably.

- All ideas come from the same place²⁷ that is, the individual, and are expressed individually.
- Projecting one's idea of unity onto others is a mistake, as others have their own idea, whether they are aware of it or not.
- Forcing the idea onto others leads to a natural reaction and rebellion.

If the individual is the vehicle of all advances in growth and awareness, then this is where we have to start. In other words, the species can only grow through the growth of the individual. In some ways, it is recapturing the myth-making of the ancients. It may take centuries or millennia for our species to come close to individual self-awareness. The groundwork exists however, in the works of the ancient philosophers such as Heraclitus and Plato, the undercurrent of Alchemy, and our modern conceptions of psychology by Freud and Jung.

This is why it is important to include art, dream work, mythology, indigenous belief systems (spirit of the land), psychology and philosophy in addition to science and math subjects. More importantly, it is important to include daydreaming and play throughout the education system in all years. Our western culture seems to be under the prejudice that play, creativity and daydreaming are for young children, maths, and science for adults. This is a one-sided view of reality, which suits some, but not all.

²⁶ United States led coalition and invasion of Afghanistan and Iraq.

²⁷ The same place is the individual unconscious and its varied forms of expression of dreams, fantasies, visions and ideas.

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