

## Shrink Rap Radio #462, JULY 2, 2015 – Carl Jung and Erich Neumann

### David Van Nuys, Ph.D., aka “Dr. Dave” interviews Nancy Furlotti, Ph.D., Jungian Therapist

(transcribed from <http://shrinkrapradio.com/> by Elly Nobbs)

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Nancy Swift Furlotti, Ph.D. is a Jungian Analyst in Los Angeles and Santa Barbara, California. She is a past President of the C.G. Jung Institute of Los Angeles. Dr. Swift Furlotti trained at the Los Angeles Institute while also participating in the von Franz Centre for Depth Psychology in Switzerland. She is a faculty member of the C. G. Jung Institute of Colorado and the Inter-Regional Society of Jungian Analysts, and teaches and lectures in the US and internationally. Her articles ‘The Archetypal drama in Puccini’s Madam Butterfly’ and ‘Tracing a Red Thread: Synchronicity and Jung’s Red Book’ have recently been published in Psychological Perspectives. She also has a chapter, ‘Angels and Idols: Los Angeles, A City of Contrasts’ in Tom Singer’s (ed.) book, Psyche and the City: A Soul’s Guide to the Modern Metropolis. Her recent book edited with Dr. Erel Shalit is titled, The Dream and its Amplification. Her article on the Jung-Neumann correspondence is included in the soon to be published book, Turbulent Times, Creative Minds: Erich Neumann and C. G Jung in Relationship.

Dr. Swift Furlotti has a deep interest in exploring the manifestations of the psyche through dreams and myths, with a specific focus on the dark emanations from the psyche. A current focus of research is on Mesoamerican mythology. Her dissertation titled, A Jungian Psychological Amplification of the Popol Vuh, the Quiché Maya Creation Myth, will be published in 2017. Her interest in exploring symbols and deepening her understanding of Jung, have landed her on two foundations: The Philemon Foundation, where she is a founding board member and served as co-President, and ARAS (Archive for Research in Archetypal Symbolism). She is, also, vice-President of the Kairos Film Foundation that oversees the Remembering Jung Video Series, 30 interviews with Jungian analysts, and the films, A Matter of Heart and The World Within, and continues to disseminate Jungian ideas through film. Dr. Swift Furlotti established the Carl Jung Professorial Endowment in Analytical Psychology at the Semel Institute for Neuroscience and Human Behavior at UCLA. She is also a board member of the Foundation for Anthropological Research & Environmental Studies (FARES) and is delighted to now be a member of the board of Pacifica Graduate Institute.

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#### **The Interview:**

Dr. Dave: Dr. Nancy Furlotti - welcome back to Shrink Rap Radio

Furlotti: Thank you, David. It's very nice to be back.

Dr. Dave: It's nice to have you back. And also it's nice to be able to say "Dr." Nancy Furlotti because last time I couldn't say that.

Furlotti: That's correct. You couldn't. And I had to be very careful about that even though I was right on the brink of actually receiving my Ph.D.

Dr. Dave: Congratulations on that important step. I know sometimes people get right up to the edge and then they get so busy doing things that it takes a long time for them to finish up. Is that what happened to you?

Furlotti: No actually, I was quite anxious to finish my dissertation. I was so enthralled with it, and quite passionate about it - that energy kept me going.

Dr. Dave: Good for you. Now for our listeners, I just want to them to know that you and I have spoken here twice before. The first time was Shrink Rap Radio #242 - The Red Book of C.J. Jung, and which we went all through that because the Red Book had sort of just become public not long before that. And later we spoke about the book that you co-edited on Shrink Rap Radio #366 - The Dream and its Amplification. And so now, going to have you here today. It's great to have you back again. And today we're going to be speaking about the correspondence between Carl Jung and Erich Neumann.

Furlotti: Yes.

Dr. Dave: And I understand you went to a conference in Israel about this very topic, this past year. Is that right?

Furlotti: Yes, yes, I did. The conference was held at a beautiful kibbutz just north of Tel Aviv called Kibbutz Shefayim, and it took place in April. And it was quite an event. It celebrated the publication of the Jung-Neumann Correspondence which is actually called *Analytical Psychology In Exile*. And it was organized, and the person who really took charge and really was able to pull the whole thing together was Dr Erel Shalit with whom I did write the Dream Amplification book.

Dr. Dave: That's right. I remember that.

Furlotti: It was a very well attended international conference. We had people from about 25 different countries.

Dr. Dave: Wow.

Furlotti: And we brought together... both Jung's grandson and great-grandson - and Erich Neumann's two children, Micha and Rali Neumann.

Dr. Dave: Wow. It sounds like quite an event. I suspect that many listeners out there are about as unfamiliar with Neumann as I was, and have been. Although it was a name I would encounter in my reading but I really didn't know who he was. I've since gone to Wikipedia. But [laughs] so found out some things, but why don't you take us through what you know about Neumann, his background, and why do so many people care ... in 2014.

Furlotti: They care because he was a brilliant thinker, very interesting mind, and along with that, he had a deep connection with his feeling-sense, which is sometimes not so completely evident in Jungian writing, especially early on like that. This was a man who grew up in Berlin, was educated in Berlin, Germany. And left Germany in 1933 to move to - what was then called Palestine - Israel. He saw what was transpiring in Germany at that time and he

was in medical school there but was not allowed to do his internship because of the Nazi race laws that had been implemented in Germany at that time. And shortly before that he had attended a lecture in Germany given by Jung. And was really fascinated with Analytical Psychology - Jung's approach. And so on his way to Israel, he stopped in Zurich - he was able to get an appointment with Jung, and began working in analysis with Jung. And this was while he was leaving his home country. He was moving his family - his wife, Julia and his son, Micha Neumann. They came to Zurich for a little while, with husband/ father, Erich Neumann. And then he sent them along to Israel, and Erich Neumann remained in Zurich working with Jung for about six months before he then went along to Palestine himself. And it's a ... right away - it's very interesting - even before leaving Switzerland, Erich Neumann writes Jung a letter. I guess he feels that he'd be better putting it into writing as opposed to stating his thoughts directly to Jung. But in any event we have this wonderful beginning correspondence between Erich Neumann and Jung where this young man - and in I should say, in 1933, to just put these two figures in perspective - Jung was 58 years old. And Neumann was 28 years old.

Dr. Dave: Ok. About 30 years separating them.

Furlotti: Yes, a 30 year age difference. And Jung was very established in his career. He was a renowned analytical psychologist. He was doing an awful lot of teaching at that time. And of course Neumann was just beginning. He was in a process of a big transition in his life and just beginning his career. So there was quite a large disparity between them. But that didn't hold Erich Neumann back when he had a reaction to things people either said or wrote. And he was given an article called "The State of Psychotherapy Today" that Jung wrote at that time. And because of that, he had a very strong reaction to a number of things that were mentioned in that article. And he ...

Dr. Dave: I read, I think on Wikipedia or someplace that there was some ... there were times of tension between them because of Jung's seemingly pro-Nazi stance. Is that what you're getting to now?

Furlotti: That's what I'm getting to. And it wasn't actually ... it wasn't ever a pro-Nazi stance. That's kind of a mistaken myth that has been created and spread around. And the correspondence itself is a good way to actually see the conversations between Jung who is a Christian and Erich Neumann who is a Jew - talking about these issues of National Socialism and why Neumann actually calls Jung to task on a number of his statements, and a number of his mostly sweeping generalities, and some of his actions during this period of time around 1933, 1934, when Jung got involved with an international organization of psychologists - where he was actually trying to help the German Jungians, the German psychologists, to maintain a ... well actually the German Jewish psychologists to maintain connection to a more international organization.

And it's a whole sequence of events I won't go into right now, but Jung did have some blind spots. And he said some things that were quite offensive to Neumann. For example, Neumann really takes him to task on his sweeping statements having to do with Jews, all Jews being a certain way. That all Jews are rootless, for example. Or they're nomadic. And they will never have a culture of their own. They always depend on a host culture.

And Neumann says, "You don't really know Jews. You are looking at the German Jews who have basically given up their Judaism. They're the assimilated Jew. Much like Freud. And much like Adler. You can't extrapolate and say that that is how all Jews are, because that is not the case." And he goes on, and he says, "You need to do some studying on Judaism. You've done all this incredible work on studying comparative mythologies and comparative religions, for example Hinduism and Buddhism and all sorts of more archaic religions and the Egyptian mythologies and all the rest - but you obviously don't have any ... have much understanding about what Judaism is all about. And how constantly changing it is and how it reinvents itself. And he compares that - those statements he's making - to some that Jung made about the new spark that Jung was seeing emerging out of the Germanic-Aryan psyche at that time in history. And I have a feeling that all of this stems from Jung's reaction to Freud and his criticism towards Freud for devaluing Jung's Germanic psyche. And so...

Dr. Dave: Interesting.

Furlotti: ... in this article, he's taking Freud and Adler to task by basically saying, "You can't reduce everything to 'Nothing but'; you can't reduce human beings to a technique. You have to bring yourself as an analyst, a person who has done a lot of work on his or herself. And you have to sit in the room with your patient and see that individual as unique, and allow that person's psyche to enter the room in whatever unique and unusual way it will.

Dr. Dave: That's Jung saying that, right?

Furlotti: That's Jung saying that.

Dr. Dave: I'm sorry, was that Jung or Neumann saying that?

Furlotti: That was Jung saying that ...

Dr. Dave: Ok.

Furlotti: ... in contrast to Freud. So in this article, that seems to be a real pivotal point between Jung and Neumann, Jung begins criticizing Freud and then jumps into these kind of generalities about Jews, which is what Neumann takes him to task on, because he's quite surprised that Jung with all of his theory and his consciousness and his greatness, would make such kind of overarching generalized statements.

Dr. Dave: Good for him. [laughs] that's courageous. Good for him.

Furlotti: Good for him. Twenty eight years old - he's really able to do this. Of course later on he describes himself as being like a lion. And I guess both of them are kind of like lions. And he acknowledges he has an anger that will erupt out and force him to take these strong stands, even when he's standing up against his analyst, his mentor, and his very distinguished 58 year old teacher. So ...

Dr. Dave: Was this dynamic discussed much at the conference you attended?

Furlotti: It was discussed a bit, yes - at the conference based on the publication of this book and this correspondence. But all the lecturers were all invited. It wasn't a conference where it was open to people submitting papers. They were all selected and they gave a talk on a subject of their choice. So we had lecturers who were talking specifically about the correspondence. And then many who were talking about certain aspects of it. For example, Riccardo Bernardini is the archivist at Eranos, which is where Neumann spent many, many weeks giving lectures and participating in the wonderful round table discussions there with all sorts of intellectuals and people not only interested in Jungian psychology but biology and physics and Kabbalah. And I mean it was an incredible intellectual gathering.

So he came from the point of view discussing Neumann's relationship to Eranos . And Jung actually participated in Eranos from 1933 to 1951. He would go most years and give a lecture. Neumann started going in 1948 and continued right through until 1960, shortly before he died. And so it was a way of honing one's thinking and delivering papers and discussing those papers, and quite an incredible round table. So that was a very important part of Erich Neumann's life because he found a home there. And out of that experience, he published *The Great Mother*. I don't know if you've read his book on the Great Mother which is ...

Dr. Dave: I have not. But I understand it's a seminal work.

Furlotti: It truly is. It truly is. And of course many other books and articles came out of his work at Eranos. So that was fascinating to see that part of Neumann's life, especially in contrast to how he was rejected by the Zurich analysts, and rejected ... I think mostly because of something like a sibling rivalry - that those analysts felt that Neumann was pre-empting Jung, was perhaps a little too brilliant, was a very good writer, a very expansive writer. Of course he wrote his second book actually - *The Origins and History of Consciousness* - you may have read that one.

Dr. Dave: [laughs] You're embarrassing me by how much I've not read.

Furlotti: You see that's exactly why the publication of this correspondence and the conference itself is so significant. Because Erich Neumann was an extremely significant Jungian analyst. And one of Jung's closest friends. Actually Jung said later on in his life that he had two close friends. There were two men with whom could share his personal thoughts and life. And one was Erich Neumann and he lived in Tel Aviv. And the other was Father Victor White. And he lived in England. And then in the United States.

Dr. Dave: In a way I got the sense that just as Jung for awhile had been Freud's prince, then Neumann kind of became Jung's prince.

Furlotti: Yes, exactly. That idea has been thrown around that Jung was not able to take over for Freud and yet, he was challenged again by Neumann who was put in the same position that he was put in with Freud.

Dr. Dave: Yeah.

Furlotti: So it is interesting how it all comes around.

Dr. Dave: Yeah [laughs] that's what I was thinking. It comes around.

Furlotti: It certainly does come around. And their relationship - they were very, very close, but they didn't mince words with each other. They were completely honest and that's what's so incredibly fresh and interesting about the letters between them - is that there was a tremendous amount of affection, but, each of them called the other on certain things. They were very direct and very honest with each other too.

Dr. Dave: I gather there were something like 100 letters back and forth. Is that about right?

Furlotti: Yes, there were. There were more letters from Erich Neumann, of course, but there times when Erich Neumann would write a series of letters before getting a response from Jung. And then Jung would apologize because he was so incredibly busy during that period of time, and also during the time around 1944 when he had his first heart attack, and then he had a second heart attack in 1946. So Neumann being in Israel was not really able to keep up completely. And wasn't quite aware, for example, how sick Jung was. So he would continue to write letters and Jung would get back to him when he was able to. And also as they both grew older, Jung grew .... being 30 years older, he was quite older, and didn't quite have the energy that Erich Neumann had.

Dr. Dave: Right. You know one of the things that strikes me, is I wonder if that kind of relationship could even happen today with the internet and email. And you know the way that I think that communications are briefer and less substantial.

Furletti: I agree and actually have been concerned about this myself. Are we going to have correspondences in the future? I am not so sure people are going to be so interested in short, little email blurbs back and forth. Are we losing something important? Maybe we're gaining something important too, on the other hand. But, are we losing a slower more thoughtful means of communicating with each other by giving up writing letters. From what I understand there's a big movement now in the schools to no longer teach students script writing.

Dr. Dave: Cursive. Right.

Furlotti: And those future children are not going to even be able to read the founding documents of our own country.

Dr. Dave: Wow. I got us off on a little bit of a tangent here. What are the main themes that run through the correspondence?

Furlotti: There are about three main themes that run through the correspondence between the two. Of course, right of the bat, the main theme has to do with the state of Germany National Socialism, anti-Semitism, and what's going on around that - Jung's reaction to that. One more thing that I wanted to say is that I think part of Jung's reactions is that he is so fascinated with the movement of the archetypes out of the German psyche that he somehow loses sight of the Shadow implications of this archetypal movement - the movement of

National Socialism and Nazism. Of course Neumann is right there in the centre of it. And he sees it very clearly.

Dr. Dave: How does that articulate with Jung's dream of blood washing over the Alps and so on? That seems to presage the coming Second World War and how awful that was going to be.

Furlotti: Well those visions that he had actually preceded World War One.

Dr. Dave: OK. World War One.

Furlotti: They preceded World War One. And they were instrumental in Jung's own descent into his unconscious, which of course he wrote about in *The Red Book*. At first he thought when he had those visions that he was falling into a psychosis because he couldn't believe how horrible those visions were, until World War One broke out. And then he realized he was picking up collective elements. But it's interesting, he picked them up so clearly before World War One. But here we are then at World War Two and I think it had to do with his own personal relationship with Freud. And also I think it had to do with his fascination around what was emerging out of the Germanic psyche. And of course he being Germanic himself. Freud devalued Jung's Germanic psyche. And so it was almost a reaction again: "Well you see we're not so ... you can't treat us as infantile with our Germanic psyche. There is something youthful and creative that can also emerge out of the Germanic psyche."

So I think there was an element of standing back watching with great curiosity and not actually knowing how this whole thing was going to play out. And he did that. You see that through the writings. He wants to stand back. And he wants to look at both sides. He doesn't want to all of a sudden jump and say this is how it's going to be. He sees the good and the bad. He sees the light and the dark. That's really what his psychology is all about. Paying attention to those opposites and not projecting the negative unto the people. But holding one's opinion until life itself starts playing things out. And I think he did that. And I think people criticized him for not taking a stronger stance earlier. Although he really ... my sense is on reading through all this material, he may have had a bit of a blind spot but he understood what was going on pretty quickly.

Dr. Dave: Yes.

Furlotti: You asked about the theme. That was definitely a very important theme, and an early theme, in the correspondence. And then Neumann moves into of course his own feelings about evil because he's watching what's going on in Germany. And it's important to remember that he's also in Palestine at the very beginning of his country Israel, as it's fighting for its own independence. So it's quite brutal over there and Israel was at war. And at one point he says his neighbour's house, this house right next door to his house was bombed. And 18 people were killed.

Dr. Dave: Wow.

Furlotti: Nineteen people were wounded and one was killed. I think that's what it was. And so he's right in the thick of it there in Israel at that point in history. And he's also watching as

6 million Jews are being killed in Europe. So during the war their communications stopped. And Neumann out of that wrote a book called *The Death Psychology and the New Ethic*, which had to do with his own feelings around what was going on in Europe and with Nazi Germany and the issue of evil. And basically what he says is that we have to move from the old traditional ethic which regards good and evil as opposites - that we have to stand on the side of good and try to be as good as possible and fight against evil - in other words, split them, which then causes projection of one's shadow unto other people, and causes scapegoating. It's basically the old Yewah complex where you're dealing with good and evil.

And he moves to a new ethic, which is a new psychology, which actually is very much in line with Jung's thinking and analytical psychology - that the individual now has to carry him or herself - those opposites and struggle with those opposites - the opposites of good and evil. That both reside in the individual. And it's the individual's responsibility to help that become conscious, and help transform that unconsciousness into consciousness. And through that process the god-image itself is transformed. And of course this is something that interested Jung tremendously. And he later wrote his book *Answer to Job*, which addresses this very issue. And so the conversations they had around Neuman's book *Depth Psychology and A New Ethic* are very, very interesting, and I think in the long run extremely helpful to Jung and his thinking around his own idea, a similar idea, how the individual is the place where consciousness is actually transformed, where evil can be transformed.

And they get into this. This is the theme that starts right after the war when they begin their correspondence again. And then it's picked up towards the very end of Jung's life when they begin talking not about evil, again - but they talk about consciousness. And whether God is conscious, or whether there is a kernel of consciousness in humans. And where does consciousness actually become transformed. And they go back and forth. And they have a very interesting, a very intellectual discussion that's almost a little bit difficult to follow because it's so intellectual. But it's absolutely fascinating to hear their musings about God and about God's relationship to humans, whether we were made in God's likeness or not, whether the kernel of potential consciousness resides in God or in us. Is God conscious or is God unconscious? All these very interesting questions.

But in the middle area, there's another discussion that they have. Neumann gets very interested in the Jewish consciousness. After he writes *The Origins and History of Consciousness*, he becomes increasingly interested in the roots of Jewish consciousness. And he starts exploring this issue by looking at Jacob and Esau - the story of Jacob and Esau. And writes a lot about that and then from there he moves into writing an actual book - a 3 or 4 part book - on the roots of Jewish consciousness, including the ascetic movement which he feels is a real kind of reformation of the older messianic Judaism. And luckily for us these two books will be published. And the Jacob and Esau book edited by Dr Erel Shalit is going to be published by Chiron Publications and will be out by, I believe, maybe by the end of 2015 or the beginning of 2016. And then *The Roots of Jewish Consciousness* will be edited by Ann Lammers who edited the Jung - White correspondence, and the Jung - Kirsch correspondence. And that will be out, hopefully by 2019. So we're going to have these two incredible publications that help fill in some of Neumann's thinking during this period.

And also I should mention there's another book coming out which basically will be comprised of the lectures at the Jung-Neumann Correspondence Conference in Tel Aviv. And this book



will be out in the fall and it's called *Turbulent Times, Creative Minds: Erich Neumann and C.G. Jung in Relationship*. And so for everyone who was not able to attend the conference, this will be a wonderful way of participating.

Dr. Dave: Let's get a bit more into his work on feminine development which according to Wikipedia, he's best known for. And you mentioned his book *The Great Mother*. He also works in mythology and looks at mythology throughout history, which I guess the whole Jewish consciousness thing that you're talking about probably is part of what's being referred to there. Do these topics related to feminine development occur at all in the correspondence?

Furlotti: Absolutely they do. They do. Neumann talks a lot about his needing to connect to the Earth. And when Jung for example refers to Jewish rootlessness, Neumann basically says that it's that the shift ... well, what is so important about Zionism, and moving to Israel and re-rooting in actual ground is something that is very important for Jewish consciousness. And he experiences this whole process by moving to Israel and experiencing for the first time being so grounded on his own soil, and through that he has numerous dreams and visions that he talks about in the correspondence, having to do with the development of his anima, which of course is the Jungian term for the inner feminine.

And you see through those dreams, how his own inner feminine changes and transforms and how he becomes so much more connected to her and to his own feminine. He describes her as the dark native feminine. She emerges in a dream as a dark native feminine. And we were able to see watercolour paintings that he had done throughout his lifetime after starting analysis - beautiful water colours of his dream images and his visions. And so many of them had female figures in them of different kinds. I was really struck by that contrast with Jung's *Red Book*. He has two paintings of two female figures. One is Salome. And the other is a female figure towards the end of the book who is standing above a group of people and she has a veil on and with gold falling unto her head. It's a beautiful image but it's clearly a more spiritualized image of the feminine. Whereas Neumann's are very raw and very real - very grounded. He talks a lot about the need for connection to the Shekhinah (of course that has to do with the Kabbalah). And he talked to Jung a lot about the importance of Jung picking up and studying Judaism. It's not mentioned in the correspondence, but Jung actually did study the Kabbalah, and he got referrals for books and references from Jewish colleague Rifka Kluger (?) And he had a very significant dream around the time of his heart attack that reflected his deep connection to the Kabbalah and to the mystical marriage that ultimately Mysterium Coniunctionis is all about. Having to do with connecting to, and bringing the Shekhinah back, which is the feminine in the Kabbalah.

Dr. Dave: How do you spell that word 'Shekhinah'?

Furlotti: Shekinah [shuffles paper] Being a not very good speller, I'm going to look here.

Dr. Dave: I just ask because it's a new word to me.

Furlotti: I want to make sure that I have it correctly. Let's see if I can find it quickly. I think it's in this book. It is - S-h-e-k-h-i-n-a-h

Dr. Dave: Ok.

Furlotti: Through the paintings and through his descriptions of the dreams and what he says, he talks about the development of his anima. And you see how many different manifestations of it he experienced through his own visions and dreams. The fact that in the *Red Book* we only see two images of the feminine although there are of course many more in his dialogues and in his active imaginations, in his dreams and visions, and clearly his soul taking the snake form. And that's also the case with Neumann - the feminine soul takes the snake form, which is quite common. It has to be remembered that Jung was of a different time, he was of a different generation. His expression would be different than Neumann's - 30 years younger.

But one of the things that first attracted me to Erich Neumann's work, to tell you the truth, was the sense that this was a Jungian who had a tremendous connection to the feminine and to feeling, and when you read his writings you see that right away. That something is very accessible. Something is present on a deep feeling level. And I really appreciated that. I mean a lot of the Jungian stuff can be so heavy and archetypal and *wonderful* ...

Dr. Dave: Yes. [laughs]

Furlotti: ... and love that, as an intuitive thinking type, but also as a woman, my feeling side loves that deep understanding of the feminine, which he definitely has. And he in this book *The Great Mother*, you really see how he differentiates the Great Mother. He differentiates the feminine. And it is very, very helpful. One of the most important pieces that I got out of that was the way he describes the positive - you know he calls it the negative transformative mother. And that's the mother, for example - and when we're talking about the mother we're not talking specifically about our mothers, we're talking about an archetypal energy which can be in our mothers but it can be in the feminine, can be in the masculine. It's an archetypal energy.

That is when the mothering goes overboard, and it's too much mothering, and it actually turns into its opposite, which turns it into a destructive form - so it becomes destructive rather than positive. And you usually think that the nurturing mother would be supportive and helpful and wonderful. Well if you take that too far, it actually flips into that opposite and becomes quite negative. And that was a real eye opener for me in how he described that and made that so clear. I see that so frequently in my work with patients. And patients who are struggling so hard to separate from what they perceive as their good mothers, when actually that energy is very destructive. And they really do need to separate from that and differentiate from that. From what's good from the mother and really what isn't.

Dr. Dave: That's something interestingly that's been burlesqued in Jewish humour, right? The mother who has turned into a smothering mother in terms of all of her caring for her son.

Furlotti: Yes, exactly. It certainly has. And maybe that's why he had a better sensibility of that. But the way he describes it is very, very helpful. He also wrote a book on Amour and Psyche, and which on that story (I don't know if you're familiar with that myth - the myth of Amour and Psyche?). It's a beautiful myth of the transformation of the feminine ...

Dr. Dave: Take us through the highlights of that. I know I've read it, but my brain is like a sieve for that [both laugh].

Furlotti: Psyche is the feminine. She is a young girl in this myth. And she falls in love with Amour, or Eros - Eros the god of love and relationship. And Eros is the son of Aphrodite, although in one way they say he's the son of Aphrodite - and in another they say Eros is one of the primary gods, most likely larger and before Aphrodite. But anyway in this story, he's the son of Aphrodite. He falls in love with Psyche. And one of the rules of their relationship (Psyche is mortal) is that she can never see him, so he only visits her at night, and then he sleeps with her, but she can never see him.

And as the story, the myth goes on, Psyche's sisters start whispering awful things about Eros. About Amour. Who he could be. And what he could actually look like. And so they get her to agree to light a lantern one night when they're together and he's asleep. Which she does. She lights a lantern and she actually sees him and he wakes up. The sisters were of course telling her that oh he's really a monster; he's really an ugly old thing, or snake, or something awful. And here you are having a relationship with this very strange creature. You have to take a look and see what he looks like. So she does that and of course, Eros wakes up and at that point he disappears. And he says that this is the end of the relationship. He can never have anything more to do with her. And of course she is devastated. And then Aphrodite, the so-called Mother-In-Law archetype here, comes in and sends Psyche on a journey to accomplish certain very difficult tasks. Kind of like what Hercules had to do, taking on his difficult tasks.

Anyway, she was tested and had to find a way through these extremely difficult tasks and ultimately she ended up succeeding with the help of certain animals, with help along the way, which always happens in one's psychic development when one feels most in despair. For example when she has to do an extremely difficult task like cleaning out a stable - I can't remember what her specific tasks were at this point. But just horrendous tasks. She would be in despair. And she'd feel she couldn't do it. That she'd never be able to complete this by morning. And that she was a horrible failure. This is a depression that so many people find themselves in. But all of a sudden out come little mice. Or out come other little animals. Little helpful figures that will come in and do the task for her so that she would be able to survive and move on to the next task.

This a kind of a template for individuation and what we all go through in our lives, and certainly when we are in analysis, and we're focussed on our own inner journey. And so as it ends she successfully completes all those tasks, and she is accepted by Aphrodite and she's turned into an immortal and she's able to be reunited with her true love, Eros. And so Erich Neumann wrote a book about that, and describes it from a psychological point of view. And it's really very beautiful. It really is. Of course he takes up Psyche's position, the feminine. And understands it so well. I really appreciated that too. That also has been taken up by a number of other analysts like Marie-Louise von Franz wrote on Psyche and Eros also. So it's a beautiful story.

Dr. Dave: Thanks for taking us through it again. He also, according to Wikipedia, my big source here [laughs] he's also known for the concept of centroversion. We know Jung's

introversion and extroversion. He has a kind of middle concept. Can you talk about that at all?

Furlotti: Yes, I can briefly talk about centroversion. It's not an easy concept, but from what I understand about that concept, it has to do with the movement from being kind of centralized in one's ego, to having established a relationship with the greater Self. And so it's a movement out of believing that life revolves around one's own choices – the kind of the ego. And it's stepping into a state of mind where one believes there's actually something greater. There's a larger force that emanates from the unconscious that influences our actions almost more so than the ego. And it's interesting because neuroscience is actually showing that to be the case. It's really supporting that whole concept.

Dr. Dave: How so? I'm not sure I get that.

Furlotti: We make decisions not based on our rational minds.

Dr. Dave: Ah.

Furlotti: We make most of our decisions based on our more primitive mind. Our emotional brain.

Dr. Dave: Ok. Now I get it.

Furlotti: We're not completely conscious of the decisions we make. And that is what, I think, Neumann specifically with this concept is referring to - that shift in that connection.

It's kind of a growth: he describes the phases of development from early childhood into adulthood. And he also wrote a beautiful book on the child. He did a lot of work with them, with children, child development - which was absolutely needed after World War 2 with everyone returning to Israel, especially the children. But that's a very interesting concept. But of course there's Jung's whole idea that our consciousness is like an iceberg, where the tip of it that we can see is only a fraction of what the iceberg actually is. The base of the iceberg would represent the unconscious, which is the part that is the primary motivator of our behaviours, and our viewpoints and our attitudes. And so the reason he developed the theory he did and was a big proponent in self exploration was to try to increase the tip of the iceberg and bring as much as we possibly could into consciousness, so that our actions and behaviours would have a chance of being even a little somewhat conscious. Where if left to their own devices they wouldn't be.

Dr. Dave: Nancy, as we begin to wind down here, I'm wondering if there are ways in which Neumann has influenced Jungian thought broadly. I am wondering if there are things that those of us who think we know something about Jung in a general way ... if there are invisible contributions by Neumann that he helped to shape, if you will, maybe in some ways that we haven't fully credited him for.

Furlotti: I would agree with that completely, David. I'm reminded of one very specific example in the correspondence where Jung and Neumann are talking about *The New Ethic*, and Neumann asks Jung to write a foreword to his English edition. And before doing so Jung

wants Neumann to think about certain points he raises around the book - one of those having to do with Neumann's use of the word 'castration' complex. Jung wants him to instead talk about the archetype of sacrifice. Anyway, they get into these discussions around it. But Neumann's always very strong when he comes back. He reads Jung's suggestions. He takes them to heart. And if he doesn't agree with them, he comes back and he says, "I don't agree with this and I'll explain why."

And through these discussions, at one point Jung actually said, "You know, my thinking has been changed by what you have described. And as a result of that, I have radically altered some thoughts I had in a paper I'm about ready to deliver." So you can see from that comment that Jung was affected by Neumann. He was changed by Neumann through their correspondence and their work together and their conversations. They each challenged each other's thinking. So I think that Neumann's influence on Jung was tremendous, absolutely tremendous. And I don't think we quite recognize how significant it has been.

Dr. Dave: Perhaps the significance of this conference was to bring that into wider awareness.

Furlotti: Absolutely. Absolutely. I think there will be a revival of Neumann. There deserves to be a revival of Neumann. I think he has a tremendous amount to say. And I am very excited about all these new publications that will be coming out. And I hope people find this as interesting as I do and go back and read the books that are published and pick up the new ones.

Dr. Dave: You mentioned that there is a title for this correspondence we have been discussing. What's the title of that book?

Furlotti: The title is *Analytical Psychology in Exile: The Correspondence of C. G. Jung and Erich Neumann*.

Dr. Dave: As always. Nancy, you are a treasure trove of Jungian knowledge, and I really appreciate you sharing it with us.

Furlotti: Thank you David. I'm more than happy to. I always enjoy our conversations. And thanks to Shrink Rap Radio. It does a huge service to the community and the world.

Dr. Dave: Thank you, Nancy Furlotti. Thank you, "Dr." Nancy Furlotti, [both laugh] My standard outro here: Dr. Nancy Furlotti, I want to thank you for being my guest again on Shrink Rap Radio.

