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Rev.: Jung's later theory of the archetype. Psychology now becomes the empirical science of the human soul. And Jung focuses more on the collective background of the psyche. He finds, first, that the archetype is unfathomable, so that the conscious mind can only approximate an unconscious nucleus of meaning, which can only be circumscribed but not described.

Secondly, these archetypes are regulators of psychic life, unconscious nuclei of significance ordering all psychic happenings toward individuation. He even finds a certain foreknowledge in this regulating activity, which leads him to postulate a spirit factor in the depths of the psyche, a factor incapable of becoming conscious. He distinguishes between the archetype-as-such and the archetypal images.

Thirdly, he denies any knowledge of the origin of the archetypes or of their metaphysical status, simply indicating they entered into the picture with life itself and are given a priori.

Fourthly, he views archetypal images and thus the psyche itself as mediating between instinct and spirit. The archetype as such is of the domain of spirit, but the images it produces in the psyche are meant to unite spirit and instinct.

Fifthly, spirit & instinct are both transcendent vis-a-vis the psyche. More precisely, instinct is the threshold between psyche and matter, archetype the threshold between psyche and spirit. Their tension is what ignites psychic energy, whose goal is to unite them. In this binary opposition, spirit becomes incarnate and instinct conscious and meaningful. He calls spirit and matter psychoid. Instinct is the psychic infra-red, archetype the psychic ultra-violet. The image is the concrete synthesis, the unity-in-tension of spirit and matter. It still plays the same role as transformer of psychic energy, but p.e. is now portrayed as including individuation by the progressive incarnation of spirit and spiritualization of matter. Psychic totality is now a

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matter of mediating incarnate spirit; the Self is now fully incarnate spirit, fully spiritualized matter, thru psyche of soul.

2. New: from the hypothesis of the psychoid, Jung could move on to an investigation of phenomena which most other scientific psychology considers ^{at best} borderline: parapsychology, ESP, astrological correlations, and the I Ching. These phenomena

Jung calls synchronistic. Actually, M.-L. von Franz says that from 1929 on Jung observed a class of events that appear to point to a direct relation between psyche & matter and began to suspect that physical energy and psychic energy may be 2 aspects of one and the same underlying reality. He noted that dream motifs or unexpected fantasies frequently also appear as outer events, either in a symbolical way or more literally so. Thus one may see, e.g., a black-clad person in a dream and the next day receive news of a death. (Eg. of my Boston dream). This is a perfect eg. of what Jung calls synchronicity.

The connections between inner event & outer event is not causal in the sense of modern physics, but ^{a connection} of a relative simultaneity and a connection of meaning. Jung observed, also,

also of dream of death of Herdmand.

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that synchronistic phenomena occurred primarily in situations where psychic energy tended to be intensely activated, ^{He then} ~~so that~~ postulated that what occurs in these instances is that an archetype ~~is~~ ^{has been} constellated, ~~and~~ ~~the constellation~~ ~~of~~ ~~the~~ ~~archetype~~ appears ~~to~~ both inside & outside the psyche. The archetype is thus an a priori form of orderedness between spirit and matter. It seems to have the quality of an act of creation. The a priori orderedness of spirit and matter Jung speaks of as continuous creation, and the archetype now becomes referred to as "the introspectively recognizable form of a priori psychic orderedness."

Synchronistic phenomena thus reveal what Jung calls the transgressive aspect of the archetype, the aspect which extends into the world of matter. These ϕ 's are difficult to formulate scientifically in that they are irregular & unpredictable. They elude the statistical & frequency-probability calculations of modern science. Jung's attempt at scientific analysis led him to suggest ^{that nature exhibits} a principle of acausal orderedness along with causality. There are in nature ordered but just-so

arrangements for which no causal explanation exists. ^{Nov. 4 - 4} Synchronicity
 ϕ are just-so correspondences of something inner & something outer.
They cannot be causally explained. He even goes on to say
that synchronistic phenomena are only one instance of general
acausal orderedness in nature. There are other egs besides
these ϕ : the radioactive period in microphysics, manifesting
a certain "order" but giving no way of determining the
time of disintegration of the single particle; the existence of our
ideas of natural numbers: e.g., we are forced to think of 6 as a
"whole" number, consisting of the sum of its parts, but there is
no causal psych'l explanation for our thinking of it this
way. It is "just-so." But this latter form of acausal
orderedness is regular, whereas synchronicity is not!

Synchronistic events are unpredictable connections of meaning--
in Chinese ϕ they are unmistakable signs of Tao or
universal meaning. Taoist philosophy is perhaps
the way of thought most at home with synchronistic
phenomena, which is ~~not~~ clear from the intimate relation of
Taoism and the I Ching. Synchronistic thinking has always

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been more congenial to the Eastern spirit than to the Western mind, because Eastern thought in its native fecundity has always aimed at an intuitive grasp of the world n. th. rational understanding of details. In the use of the I Ching there is a simultaneity of psychic conditions and physical process (the tossing of the coins); this simultaneity is explained by an equivalence of meaning and is ordered into one of 64 typical possible situations. All the events which occur in a given moment in time share the same quality. They are all exponents of one and the same momentary situation.

Time is a "a concrete continuum which possesses qualities or basic conditions capable of manifesting themselves simultaneously in different places by means of an acausal parallelism." (Jung)

Synchronistic events reveal the elimination of the duality of spirit and matter. They point to an ultimate unity of all existence, which Jung called the unus mundus. He takes this term from medieval philosophy, where it meant the potential pre-existent model of creation in the mind of God,

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in accordance with which God created the ~~the~~ universe. In this form, in the mind of God, it is totally simultaneous in all its events, and thus timeless. Two metaphysical speculations of medieval philosophy are, Jung says, anticipations of his notion of the collective unconscious, where everything is connected with everything else in simultaneous unity. The collective unconscious thus bears at least one function of what the medievals ascribed to the Sapientia Dei, the wisdom of God, in that it is the ~~underlying~~ timeless and spaceless unity of underlying the multiplicity of the empirical world. This unity, the collective unconscious, is referred to by Jung as ^{the} a transcendental psychophysical background of empirical reality, corresponding to a potential world which contains all those conditions which determine the forms of empirical phenomena. The experience of the unus mundus is a feeling that everything happening in time is gathered up into ~~a~~ ^{another} timeless oneness.

2. Three changes are now introduced into Jung's

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notion of the nature of the psyche and its process. These changes

are probably
experienced for
the most
part only
in the 2nd 1/2
of life.

A. The collective unconscious is no longer thought of as a body of contents which, in principle, can become conscious and can be clarified by the conscious psyche. The notion of the collective unconscious now becomes a guide to a form of existence without space and time. The irrepresentable background to the psyche, which does not become conscious and is ultimately independent of man's judgment and decision, is a darkness beyond the categories of the mind, incommensurable to consciousness, but and less accessible to conscious correction and reasoning.

B. The darkness of the unconscious seems to be the darkness of inaccessible light. It is not the darkness of meaninglessness but of a significance incommensurable with the now paltry and flickering light of ego-consciousness. Ego-consciousness becomes even more radically relativized than earlier in Jung's thought. The lines of its distinctiveness from the unconscious even become blurred. Ego-consciousness is a participant in an ultimately incomprehensible enterprise beyond its powers of rational

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comprehension and influence.

C. The individuation process now demands surrender to this incomprehensible mystery as a pre-condition for entrance ^{4 experience of} into the unus mundus, which is an opening of a window on eternity. This experience, which is the experience of the Self, extricates a person from the narrow prison of ego-consciousness and opens him to the transcendental. But it is only achieved by a surrender that is experienced as a dark night, a surrender ^{of psyche} ~~first of psyche~~ ^{the individual to} ~~psyche so that it consents to the~~ ^{-- for psyche can do other things --} ~~its~~ mediating role, between instinct and spirit, and ~~then~~ ^{one's} ~~of spirit so that it consents to be~~ inradicably humanity ~~as an~~ ^{as an} ~~inflected~~, incarnate spirit and as a conscious body. The refusal to submit is the sin of the proud self-assertion of ego-consciousness insisting on caging the incomprehensible within controlling limits. The refusal is self-defeating, for one ends up ^{something} less than human, whether one insists on being beast or spirit. Gilbert Durand has spoken of the scandal of spiritual concretism, which aptly

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summarizes the matter. There is an ultimate sacrifice in the individuation process, a sacrifice in which one finds the Self. The sacrifice of ego-consciousness to the infinite is reminiscent of Jesus' saying: He who would save his life will lose it, but he who loses his life for my sake will find it. Jung's MDR speaks of the life that is found after this ultimate sacrifice to the boundless (p. 325, green marks). In the surrender, the individual finds his life but he no longer claims it. Rather, ^{in the ideal case,} he spends the remainder of his days living the "just so" life, the simple life of giving & receiving, w/o claims and demands, w/o ulterior motives, w/o desire and fear. In the ideal case, he has reached what the Buddhists call satori or enlightenment, the Taoists the awakening ^{to} of the Tao, the Hindus relinquishing of the fruits of one's actions, or detachment, and the Christians mystical union. He need fear nothing, for he has nothing to gain and nothing to lose. He need desire nothing, for all is accomplished save the gratuitous expenditure of energy in the

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simple life of the sharing of insight while relinquishing all
ulterior concerns into the hands of the inaccessible light which is
also the dark background of his individual destiny, of his
bounded infinity.

Ultimately, then, the background of the empirical
world is one, identically physical and spiritual. The
individuating psyche is the place where this background
approximates to consciousness. The experience of the Self
is the place of this approximation. It is the experience of
bounded infinity, of finite boundlessness, conditioned
by the surrender of ego-consciousness to the incalculable
distance of ^{the} transcendence which also draws very near.
For most of us, as the empirical data of Elizabeth Kubler-Ross
would seem to indicate, only the final stage of life, the
last transition of death, will be the step of final enlighten-
ment, the ultimate surrender in the process of individuation,
the satori experience, the entrance into infinity as yet a
particular, bounded, finite being, the Self. That is why

T. S. Eliot can speak of our approximations to ^{flow. 4-11}
enlightenment as finding us.

Hear the ending of interminable night
At the recurrent end of the unending

For in for the ending of the night we must be

restored by that refining fire.

When you must move in measure, like a dancer.

And then, and only then

All shall be well and

All manner of thing shall be well

When the tongues of flame are folded

Into the crowning knot of fire

And the fire and the rose are one.