

## 80-PCCS12B

Second part of second half of Lecture 7, Class 7, November 3, 1980

Recording is distorted. What follows is a transcript of the notes from which this part of the lecture was drawn. See the outline, VI Psyche and Spirit.

**Introduction:** If, as we have said, the dialectic of the subject is a conflict between the self-transcendent exigences of human intentionality and the blocked, obstructed, unintegrated complexes of psychic sensitivity, then the goal of all authentic psychotherapy is to dissolve the energetic blockages and bondages that prevent us from performing as intelligent, rational, responsible, agapic subjects in the context of the dialectic of history. This means that our primary concern in attending to our psychic sensitivity in a compassionate, therapeutically tutored, and morally responsible manner is that we can become more spontaneously self-transcendent in our performance as intentional subjects of intelligent, rational, moral, self-sacrificing operations, i.e., so that our psychic sensitivity can be conscripted ever more completely into the more-than-psychic meaning and purpose of our lives.

The goal of psychotherapy, then, is not self-fulfilment but self-transcendence. To regard it as otherwise is to promote a narcissistic self-concern and a renunciation of moral responsibility that is in fact not healing at all, but that leads us down blind alleys and gets us trapped on the endless treadmill of self-analysis: in fact, gets us trapped in attempting to bring off the impossible, the reconciliation of good and evil. In one way or another, this has been the major trap that has befallen psychology in the twentieth century. In the simplest terms, psychology has led to a fascination with self-fulfilment and wholeness, and in the process has simply derailed people from the project of becoming subjects who by their intelligence, rationality, and responsibility really promote the human good in history. Healing, as we have seen, is for the sake of creativity within history, and not for its own sake. Wholeness – always a relatively achieved state or plateau and never a finally realized state of bliss short of eschatological participation in the very life of God – is a byproduct of authentic negotiation of the dialectic of the subject within the context set by the dialectic of history.

**A. Integrator and operator.** This means that the wholeness that we may experience at any given point in our history represents the psychic integration that we have been brought to up to that point in our lives. But every stage of integration is meant to be gone beyond, transcended, as our attentive, intelligent, rational, responsible, loving search for direction in the movement of life goes on. Otherwise integration becomes stagnation. Any period of integration in our lives will be broken down as new questions arise and new tasks, challenges, and responsibilities confront us in our participation in the dialectic of history. The self-as-integrator, which functions psychically, is subordinate to and gives way to the self-as-operator which, through the relentless pursuit of further questions for intelligence, rationality, and deliberation promotes the further development, differentiation, and creative contributions of the subject. It is not through the integration of psychic wholeness but through the operation of the normative process of inquiry that the human responsibility for self and for history goes forward.

Now this means that in order to place psychology on proper foundations we must make an operative distinction between psyche and spirit: a distinction, not a separation. This in general is precisely what

modern psychology has not done, and it is for this reason, in my view, that none of the major architects of modern psychology has succeeded in creating a satisfactory science that really aids the therapeutic process. Modern depth psychology has yet to be set upon adequate foundations, for it has fallen victim to the repression of the distinct exigences of the human spirit, the primary repression characteristic of modernity.