

We have entered into the age of new thought and Jung was there amongst the New Age thinkers long ahead of us. I recall he said once at Houston and with great humility, "You are 50 years behind the times here in the States." (You see, he never did visit Australia.) But seriously, Jung reached out far beyond his time in both the arts and history, in science and credit in all these fields has been given to him. He is constantly quoted by writers belonging to the New Age thinkers. There is a book called the 'Aquarian Conspiracy' by Henderson, which brings together so much of which is happening around the world today in science, religion and psychology which all close into one united and revealing picture.

What Jung did analytically, and you will realise this as I go through, was to lead people to where they could enter this New Age and bring to it the wisdom and value of their own experience. Another thing innate in his teaching was that in order to reach people in the heart rather than the intellect, we approach through our own feelings, our own personal experience, for only that is really telling.

To talk on a subject like Jung's psychology and to put some knowledge of it into a few lectures is really quite difficult. One doesn't know where to start so these talks will be about certain aspects of his psychology. I could talk for ages and it would be looking at it from the outside as it were. It is a process which requires the experience of going through it, every person brings his unique psychology into the consulting room. Every analysis is different and poses its own unique requirement. Only by coming up against such aspects of the unconscious psyche as Shadow, Animus and Anima is one able to realise how they work and is one able to understand them by grappling with them. Your dreams are filled with people, shadow figures, animus figures

for women, anima figures for men, and animals. Once those psychological concepts lived on Olympus. They were gods until man became very wise and sophisticated and turned his back on Olympus and its gods. Now they wander through his dreams and he has to be responsible for them.

So I will gradually try to show you how and why Jung mapped the psyche and named aspects of it. I want to reiterate that those things were the maps and not the journey. Mythology, like fairytales, tells of the collective unconscious, the dramas of the soul. Ritual too, is mythology acted out.

Jung's psychology does not fall into the framework of that which is most commonly known as psychology. He had a great depth of knowledge and a boundless outlook. Where some psychologies close doors on supposedly given facts, Jung was constantly asking questions. He never claimed great wisdom although he was extremely wise and a greatly gifted man. He used to say "Doubt is the beginning of wisdom." He did not teach us to be always doubting in the ordinary sense of the word, but he taught us to find the knowledge which is in the heart, that wisdom which is the heritage of mankind but which has been veiled by his education into a material world. A world of ignorance, that is, ignorance of the gift of spirit which is latent in man. If we can use the gods of the Greeks as an analogy, I will quote to you from Dr. von Franz who says:

"Hermes, the god of peacemakers, dominated not only Jung's adaptation to the world around him, but first and foremost his way of dealing with patients. He had no training of educating a patient according to any kind of method. Instead he always tried to help that person find peace within himself by mediating the messages sent by the patient's own unconscious. He felt that his was the role of obstetrician, so to speak, by assisting in bringing into

the light of day a natural inner process, a process of coming into oneself. This process follows a different path with each individual since individual human beings and individual destinies are so infinitely varied. Depth analysis leads to the individual's personal truth, his religious truth, his life's meaning."

So far so good, but the exposition of empirical truths, that is the fact of what one is, or what one's religious beliefs are, does not touch us as deeply as the symbolic truth. In dream interpretation and active imagination, a method used by Jung, one is faced with the symbolic expression of what one is. The symbol is an indication of meaning. We don't know the whole meaning of the symbol but it says sufficient and keeps opening up like a flower as one's understanding deepens. We never know the whole thing for it, as it were, has one face turned towards the Absolute and one towards us. What happens with the symbolic truth is that it channels libido from the material channel to the spiritual.

C.G. Jung, Collected Works, Symbols & Energy Page 142. X

"Symbols are the great channelizers of psychic energy. They have their numinous quality because of their grounding in the unconscious and then power to channel the energy flow between consciousness and the unconscious. The psychological mechanism that transforms is the symbol. I mean by this a real symbol and not a sign. We have to distinguish between sign and symbol. If a man is wearing a logo of wings we assume he is an airforce man. If he has red stripes down his trousers, he is a railway man, a guard etc. A symbol is different. The symbol looks from the human side to be suggesting something of another reality. It has, as it were, a face turned toward man and a face toward the unknown psychic reality."

That is perhaps the great difference between Jung's psychology and other psychologies. For Jung, the psyche is real and he was concerned for man's soul. As a friend so aptly noted recently, Jung had, at all times, to be scientific and empirical but behind all that and making up the body of his work, is an opening up of the symbolic life.

He saw the irrational and unknowable. This was an amazing balance of extroversion and introversion. An exposing of the facts in the abstract, that is, objectively and scientifically, and opening up the channel of symbolism. He saw together the ephemeral and the eternal yet he did not preach any gospel. His way was to open up the collective unconscious and let its symbolic contents speak to modern man as it had done to the ancients. Jung was not a missionary intent on leading people along the pathway of his personal religion, rather behind his giving access to the restorative and healing regions of the unconscious, one discerns what in fact was driving him. Something so profoundly universal that it would have been futile and limiting to try to classify it.

When all is said and done, what he did was to quietly open up the spiritual channels thus letting modern man come in at whatever level was individually appropriate for him. Someone commented once to me that if Jung does not overtly say that creation is love, the whole corpus of his writings which spanned his own individuation, while containing perhaps the most extensive drawing together of symbolical material ever known, is indeed, in itself, a symbolic gesture which testifies to his inner avowal that creation is none other than divine love made manifest.

Whatever is obvious from his life, of his hidden background, Jung remained an empiricist. He never tried in any way to prove intellectually

what God is, or what God is not. To have done so would have been to invite the parlour games of intellectuality which he abhorred. There are people who get negative and feel that he should have taken the next step to which his work consistently points. His work, however, is a testimony of objectivity in a time when objectivity was so blatantly lacking.

READ FROM JUNG'S LETTERS.

First let me say a few words about Jung's discoveries which were from a different premise, arriving at the same places and posing the same questions as microphysics.

Jung, through the psyche, and physicists through matter, arrived at the mystery of the relation of psyche and matter. Today we accept that there is an unconscious. Before the turn of the century only an ego-centred consciousness was known. Today we know that the unconscious exists and that from it come dreams, visions, involuntary gestures, physical symptoms etc. All of these are indications of a wider realm of psychic reality. It was Jung who saw that while there is a personal aspect to the psyche, that is a personal unconscious, the greater part of the unconscious is universally human.

This wider area Jung called the collective unconscious. This is not as Freud knew it, a psychic appendage of archaic remains, not at all, for what was discovered in this basic substratum of the collective psyche was the living creative matrix of our lives. Here were the archetypes which became activated as we encountered life. They are patterns of behaviour, very comparable to instincts and fairly typical in all men. I would here like to quote from Dr. von Franz:

"Basing himself on Pierre Janet's early work, Jung therefore defined the psyche as a spectrum-like field of reality situated between the infra-red pole of the material bodily reactions at one end and the ultraviolet pole of the archetypes at the other."

I could describe this to you as an arch with sematic processes on one side and on the other are the archetypes. One then has the conscious and the unconscious realms.

Illustration:

The centre of our psychic inwardness slides along the spectrum like a ray of light, moving from one to the other and is drawn sometimes more to the red end and sometimes more to the other. If one is overcome by an instinctive occurrence from the sematic side, then the emphasis of the ego-awareness will slide more to the left. Whereas if one is possessed by an idea, one is attracted to the right hand, to the archetypal pole. Here I think is the important fact which Jung saw emerge from this. Those two poles, as Dr. von Franz

says, "Partake of one and the same unknown living reality and are registered as two different factors in our consciousness only. We talk of them as two."

When we are dealing with outside or so-called material events of the outer world, we say we are dealing with matter. When we have inspirations, ideas etc. we have no difficulty assigning them a psychic reality. Realising this, Jung concerned himself with this phenomenon. Here he began to see that he had discovered thought models which bore a striking resemblance and even a correspondence with the models of microphysics. Perhaps that should be explained a little more and I don't think anyone can do it more clearly than Dr. von Franz:

"First the concept of complementarity in physics. This exists between a particle and a wave and in psychology between conscious and unconscious content. Second, the necessity for taking the conscious hypothesis of the observer into account when describing events. Thirdly, the limitation of only being able to describe the workings of non-perceptual structures without grasping their substance in itself and then the fact that we can only do justice to phenomena by an interpretation on the level of energetics. This parallelism does not imply that their subject matter is directly related. Yet the indications are that an actual connection does exist with the psychic unconscious and the subject matter in physics. Bodily physical conditions influence the psyche and conversely purely mental conceptions can alter the bodily condition. Of course, it is in just this psycho-physical realm that synchronicity appears and presents a stumbling block to rationalism."

I won't dwell on synchronicity but will just say that synchronicity is not connected with synchronism but is what Jung calls an acausal connecting principle, that is, two or more psychic and physical events can coincide. The connection between them is their identical meaning, but their cause or origin is not in any way connected. As Jung has pointed out, the lowest collective level of our psyche is simply pure nature. Jung himself

said that nature which includes everything, thus also the unknown inclusive of matter. To this unity of existence, Jung applied the term 'Unus Mundus'. He says that the idea of the 'Unus Mundus' is founded on the assumption that the multiplicity of the empirical world rests on an underlying unity and that not two or more fundamentally different worlds exist side by side, or are mingled with one another, rather everything divided and different, belongs to one and the same world which is not the world of sense, but a postulate whose probability is vouched for by the fact that until now, no one has been able to discover a world in which the known laws of nature are invalid.

C.G. Jung, Collected Works. Vol. VIII page 354.

Why have we thought of matter and psyche, mind and body as two separate things? Jung suggested that the separation was an intellectual necessity. He said it was perhaps "An intellectually necessary separation of one and the same fact into two aspects, to which we then illegitimately attribute an independent existence." Jung worked with the micro-physicist Wolfgang Pauli (Nobel Prize winner), and they published a joint paper entitled "The interpretation of nature and the psyche". Pauli saw the only acceptable point of view was one which "Recognised both sides of reality, the quantitative and qualitative, the physical and psychical as compatible with each other, and can embrace them simultaneously.

In Collected Works. Vol. XIX. page 538 Jung said "Microphysics is feeling its way into the unknown side of matter just as complex psychology is pushing forward into the unknown side of the psyche."

Jung regarded reason or the intellectual approach as insufficient for any growth that would lead to a sense of wholeness. For the irrational (that which could not be rationalised) is often the means whereby we make connection with the power of the unconscious. As Jung has said, "When reason has

become a cul-de-sac, which is its inevitable and constant tendency, then from the side where one least expects it, the solution comes." Uoland Jacobs, Psychology Reflections page 184.

For Jung, dreams were a self-regulating psychic system, compensatory to consciousness and sometimes complimentary. We interpret dreams but do not interfere with the natural flow of the events which surface in an active imagination for the unconscious will produce a series of images which give a complete picture. Active imagination uses symbolism whose meaning could only be distorted by rationalisation.

Dr. von Franz says:

"Even the psychic world is rooted in the same universe and Jung stresses there is little or no hope of illuminating this undivided existence except through antinomies." By that he means that we have to recognise those contradictions and see them as a whole. We do, however, know for certain, that the empirical world of appearances is in some way based on a transcendent background. That only in one sense a duality for which he said nature includes everything, thus also the unknown inclusive of matter. I think that is a very important thing and a most important statement to be made from psychology here in Karnak, because in the studying of Ibn Arabi he points out always the dual aspect of things and the reality of the Oneness. The only thing that really exists is the One. That is the Creator and his Creation which is one and therefore when we find psychology and physics coming to these same conclusions it is bringing everything into one Whole in which people are beginning to realise now that we are united in one world, united in one spirit. We are all one body, one creature. Being one creature it matters to us terrifically what is happening to any other creature anywhere in the world or happening to the world itself and to the universe itself.

So even to this planet for which we have been given the right to car. We have been given that right and the more we grow conscious of our part in this development, the more we will gain a fruitful and happy world.

Microphysics and Jung's concept of the collective unconscious and especially his idea of the 'Unus Mundus' which contained all potential and knowledge, were running neck and neck. Jung was turning to the physicists and the physicists to Jung and so amongst his close friends were such people as Pauli, Eisenberg etc. Einstein used to consult with him.

I thought it may be a good idea if I read some extracts from some of his letters. During the period of 1950 to 1960, there are a lot of letters to different scientists which have been published.

"I am," Jung used to say, "forever asking questions. Of course, the most important question for man is what is his reason for being here at all and what is his part in the universal scheme of things."

Even though I am not a physicist and I can't discuss 'Time' with authority, I am going to say a few things. There are many kinds of time known to us. There is world time, clock time, biological time, the right time and the wrong time. But there is also, we are told, that time which is discontinuous, a sort of staccato process consisting of units called chronons. Time interests us very much because about the time Jung discovered the collective unconscious as very different from Freud's psychology, microphysicists discovered the space/time continuum (a concept which has much to offer in explanation of unconscious influence. I speak of this in my lecture 'Ego, Self and Destiny.')

Jung discovered in the collective unconscious the centre which he named the 'Self', after the Indian concept and this collective unconscious had a powerful effect upon known consciousness. After discovering that, he then had

to deal with the relationship of the Self or this collective unconscious with the ego itself. In the deeper layers of the collective unconscious, time seems to become relative, but not totally non-existent. We can't assume that our conscious mind is time-bound and our unconscious is simply atemporal. We have memory processes and we have memory which is very much an unconscious factor and when a person comes into analysis it always seems as if the unconscious is constellated for them. It seems as if it has to be an important time for them. As Dr. von Franz says, "One comes very close to the world spirit and one has to ask questions. This is the time then he feels that he has to ask a question of his destiny and that is why he comes into analysis. He has come to a place in so-called time when he asks if he is related to something infinite or not. If we already understand and feel here in this life that we already have a link with the infinite, our desires and attitudes change. In the final analysis, we have come for something only because of the essential we embody and if we do not embody that, life is wasted."

The question then arises for man. How can he know more of this infinite essence and how is it connected with his time bound life? There seems to be several orders of consciousness. There seems to be an interaction between them, a pushing up of the archetypes into our conscious world and it is this pushing up from the unconscious of material that is there, that gives us illumination. These moments of 'satori', as the Japanese would express it. The moment when Absolute Knowledge and, you know, Jung speaks of an area in our unconscious as Absolute Knowledge, and irrespective of time, it pushes itself into ego consciousness. This would be the play of the archetypes reaching out to us. As I have said, the ego is very small in comparison with Self, but as a replica of that great psychic centre, it is constantly being asked to widen its concepts.

As Jung says, "The ego is thus identical with Self and that only gives meaning to life." If we begin to realise our relationship to the Self, we can't be beyond it, or outside of it, we are as Arabi says, "Part of the One." That gives us meaning for everything we do, everthing we aim for and it gives us rest and it gives us peace. As part of the One, we are part of the evolving and we ourselves in the process of evolving. We speak of the process of evolution as though other things have evolved and will evolve, but do we think of ourselves as going through a process of evolving and if so, what is this that is evolving?

Of course, our psyche is evolving, possibly our bodies are, but while we are reaching out with mind, reaching out with knowledge, we are changing the world. This gives us meaning to know that we are part of that body that changes and therefore it is important how we look at life and what we do with it. This planet itself, has been subjected to the technology. Many people believe a new spirit is rising in recognition of the trust we have been given.

Freud likened the consciousness of man, that is the ego, to the tip of the iceberg. Though we might not know it in its entirety, we can become more and more aware of the iceberg. For Jung, this was not the whole story, for the analogy applied better to what Freud termed the 'Subconscious'. The Collective Unconscious for Jung, can never be made conscious, not in its entirety, however, the unconscious, as I have said, is constantly pushing through to consciousness, not in its entirety, but according, and this is important, to what the ego can tolerate and according to the dictates of that individual's destiny.

Inspiration, deep knowledge, comes right through the area which Jung terms 'Absolute Knowledge'. There are two kinds of Knowledge. One where

you learn things, and learn a great deal for instance about the bible, the prophets, about psychology. But there is another sort of knowledge that comes to you that you 'know' if it is a direct knowledge from the Self. One knows when it is direct, one knows in one's heart that it can't be doubted and that is the Absolute Knowledge that tries to get through to us. That is the Absolute Knowledge we should be able to open our hearts to. To listen is the important thing. Not to just what is going on in the outside, but to listen to what is going on in the inside. That is why we learn to meditate because we learn to listen in that way.

As a child one learns from the world around one and is in a constant state of introjection. The child is not only subject to impressions from the external world, it is born with a powerful connection with that Absolute Knowledge. It is born with inherent innate possibilities. Between these and the outer world can come a clash and we get the individual who is not put into the mould society would like to impose upon him, mostly for convenience sake and his adjustment to the outer world.

That adjustment to the outer world creates what Jung terms, the persona. An acceptable persona possibly. Now it is that persona which casts shadow and that is what Freud called the subconscious. Between these two, that is the persona and the shadow, the ego complex has still its telephone line to the Ultimate or Absolute. That's the door that can be opened.

I must say that some people live a life that is absolutely identical with the persona. They are Mr. That or Mrs. This according to their position or their profession. They live that. As the world sees a person as this or that, they fall into the persona trap more easily and live and die without knowing there is anything else. They do not ask the important question. On

the other hand, some people are overcome by the emergence of the archetypes or a powerful connection with the Self which the ego cannot handle. They try to live the symbol without knowing that we can't because the human condition cannot encompass the collective unconscious and that is why in cases of madness, people can utter irrefutable truths but somehow they are out of context.

Psychologically, it is healthy to recognise the human limitation and at the same time, the transcendent and to know something of oneself in relation to both. That brings us of course to the question of what we are as part of the relative world around us and that is the important question.

Who am I?

Why am I here?

What am I doing about it?

What is healing in analytical psychology? Healing - Jung saw the sexual problem as dealt by Freud and the power problem as dealt by Adler as real and their approach was helpful where there was something that required reductive analysis "Something that had to be destroyed, dissolved but capable of harm when there was something to be built." Collected Works VII. 45.

It follows quite naturally, that the analysts personal development is a healing factor. He even considered that "Half of every extensive analysis consists of the doctors examining of himself," Collected Works XVI. 116, "for he can take another no further than he has gone himself." That is, he can't hope to put right in another what has not already been dealt with in himself. That did not mean the analyst was constantly necessary. Having removed the patient's psychological stumbling blocks, the analyst had no more to do. The patient or analysand finds his personal way to the Reality that moulds him.

The essence of Jung's way was and is to find one's connection with one's roots with the source and energy of one's being - thus is found one's uniqueness in the Self.