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JUNG AND TEILHARD: UNITY IN DIVERSITY

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INTRODUCTION

The subject of this paper, a comparison of the thought and work of Teilhard and Jung, is an ambitious, even presumptuous one. To become familiar with and assess the life and thought of these two complex, prolific, and influential men would tax the capabilities of students far more competent than I. I should like to say at the beginning that my study will necessarily be limited; hopefully it will not be superficial. It often comes as a surprise that a discovery which lights up one's intellectual landscape has been well known for some time. In this regard, I think many others have observed the thread of similarity that runs through the work of Jung and Teilhard as well as other contemporary thinkers, Einstein for one. This does not, however, lessen the impact of such a discovery on the newcomer.

When I started the Liberal Studies Program my first course (taken by default, I might add, in place of a cancelled offering) was an introduction to the thought of Jung. The proverbial window was opened in my mental attic and I was delighted and enlightened to discover that the umbrella of Jung's thought covered such a vast area of human experience and endeavor. I was struck by its inclusiveness, its diversity, and its complexity. His aim, however, was simple: the discovery of self, the synthesis of conscious and unconscious, "individuation."

As I progressed through my coursework I observed that the illuminations of Jung's thought were reflected in aspects of almost every subject matter I considered: the motivating genius behind Rubens' masterpieces, the anguished search for meaning expressed
in contemporary literature and thought, the persistent quest for a unified field theory by the man who shook the solidity of the physical world by the brilliance of his insights... Toward the end of my courses I encountered Teilhard. Again a light was kindled and I saw how Teilhard, like Jung, but on another plane, envisioned unity emerging from diversity, psychic consciousness overtaking biological evolution, fusing human society into a convergent forward-moving whole. Where Jung encouraged the individual to seek wholeness, to pull his unconsciousness into the light and to unite it with his conscious in a process of individuation, Teilhard invited the society of whole and conscious individuals to merge into a purposeful, spiritually evolved mass, ending at Omega point, where the finite spirals into the arms of the infinite.

The similarity between the psychologist-philosopher and the scientist-theologian-philosopher struck me as most correctly reflecting the experience I have undergone in my Liberal Studies program: there is unity in diversity, there is an underlying thread weaving spiritual and physical life together.

I hope that the following paper will effectively demonstrate that the life and work of both Jung and Teilhard were permeated with the conviction that there is a fundamental unity in the world, both in the physical "scientific" life visible all around us, and in the invisible life of the spirit.
CARL GUSTAV JUNG

Carl Gustav Jung was born in 1875 in Kesswil, Switzerland, in the canton of Thurgau. His father, Johann Paul Jung, was a Lutheran minister. Jung's ancestry was German and there had always been physicians and theologians in the family. His paternal grandfather, also named Carl Gustav Jung, had settled in Switzerland in 1822 and was a prominent medical professor at the University of Basel. His mother, Emilie Preiswerk, also came from a family of theologians (six maternal uncles were parsons!). "Religion and medicine, faith and science, seem always to have played a part in the Jung family."

His father was a country pastor, so young Carl grew up in rural surroundings. He was for many years an only child, and having no close companions of his own age, his sensitive and introspective nature was reinforced. He lived in close communion with his inner self, attuned to dreams and imaginings and yet very observant of the natural world around him.

When Jung was very young--three or four--he had a dream which left a lasting impression on his life. It was the first of many. In his own account of it, this dream was his introduction to the world of the unconscious.

Through this childhood dream I was initiated into the secrets of the earth. What happened then was a kind of burial in the earth, and many years were to pass before I came out again. Today I know that it happened in order to bring the greatest possible amount of light into the darkness. It was an initiation into the realm of darkness. My intellectual life had its unconscious beginnings at that time.2
When Jung was four his family moved from Laufen, near the Falls of the Rhine, to Klein-Hunnigen, not far from Basel. Outwardly his life followed the normal pattern of childhood. He went to school and participated in the activities of his schoolmates. At first he was delighted to have friends and companions, in contrast to his solitary life at home. But Jung was far ahead of his rustic schoolfriends (he already knew how to read, and his father was teaching him Latin) and before long he discovered that "they alienated me from myself." He found that his actions when he was with his playmates differed from those he engaged in when he was alone. "It was as if I sensed a splitting of myself, and feared it. My inner security was threatened."

When Jung was eleven, he was sent to school at the Gymnasium in Basel. Here he encountered a new world of urban refinement and prosperity, as well as some scholastic challenges. He hated mathematics and gymnastics and did badly in drawing. In his second year at the Gymnasium he had an accident which caused subsequent fainting spells, spells which recurred whenever he had to return to school or was compelled to do homework. This condition lasted for about six months, during which period he was absent from school. One day he overheard his father speaking of his concern for his son's illness and his fears for the child's future. Jung was shocked into "a collision with reality" and was convinced that he must overcome his fainting attacks. He soon realized that his illness has been a self-induced neurosis. He settled down to work, returned to school and had no more attacks.
In spite of his preoccupation with his studies, Jung's inner life had not become less active. On the contrary, it intensified and became the more important of his two worlds.

Besides his 'No.1's' world there existed another realm, like a temple in which anyone who entered was transformed and suddenly overpowerled by a vision of the whole cosmos, so that he could only marvel and admire, forgetful of himself. Here lived the 'Other,' who knew God as a hidden, personal, and at the same time suprapersonal secret. Here nothing separated man from God; indeed, it was as though the human mind looked down upon Creation simultaneously with God.7

Jung's being was inhabited by two aspects of his personality, the outer self (No. 1) and the inner self (No. 2). Jung later indicated that this was in no way a split in the pathological sense. However, the interaction between his two "selves", and the unanswered perplexity which it occasioned in him were the source of much anxiety and depression. He found no answers either at school or at home. His father, who might have been a source of strength and reassurance, was himself foundering on the rocks of formal Christian theology.

Jung weathered the troubled adolescent years relying on himself, drawing strength from within, unable to find someone in whom he could confide. It was perhaps due to this dearly-won self-reliance that he was able in later years to brave the skepticism and hostility of his colleagues as well as the perils of probing his own unconscious almost to the point of illness.
In his late teens, his frequent depressions receded and a new world of ideas revealed itself to him through his readings in philosophy. Along with the new ideas came growing self-assurance and sociability. However, it was not always smooth sailing. He alternated between fits of self-doubt and despondency and feelings of assertiveness and self-importance. He managed to alienate a good number of his school friends and most of his teachers. He was big and strong—no longer the frail pre-adolescent—and his outward appearance gave no clue to his inner sensitivity and insecurity. He himself was not sure what he was all about.

I had, in fact, two different conceptions of myself. Through No. 1's eyes I saw myself as a rather disagreeable and moderately gifted young man with vaulting ambitions, an undisciplined temperament, and dubious manners, alternating between naive enthusiasm and fits of childish disappointment, in his innermost essence a hermit and obscurantist. On the other hand, No. 2 regarded No. 1 as a difficult and thankless moral task, a lesson that had to be got through somehow, complicated by a variety of faults such as spells of laziness, despondency, depression, inept enthusiasm for ideas and things that nobody valued, liable to imaginary friendships, limited, prejudiced, stupid (mathematics!), with a lack of understanding for other people, vague and confused in philosophical matters, neither an honest Christian nor anything else.8

As he approached the end of his studies at the Gymnasium, a career choice had to be made in order to decide which of the university faculties to enter. It was a vexing problem; part of him—the inner self—was drawn to the humanities; the outer self was fascinated by science, particularly zoology and archaeology. Archaeology was out of the question; it was not taught at Basel and he had no
money to study elsewhere. Zoology would have probably led to a
schoolmaster's career and Jung had no taste for teaching. Then
his inclination swung again to history and philosophy. When the
decision finally had to be submitted, he suddenly chose science.
But his sudden choice was not made on impulse; he had had two
dreams which "decided me overwhelmingly in favor of science, and
removed all my doubts."

It was only after deciding in favor of science that he actu-
ally considered medicine. Medicine was a scientific field which
would offer a variety of possibilities, allowing his interests
greater range. The resolution of his dilemma gave his relief and
he embarked on his medical studies, but it was some time before he
knew what his actual specialty would be. When he did know, it
came like a sudden revelation. One of his professors had re-
ceived an appointment to teach internal medicine in Munich and he
offered Jung a position as his assistant. Jung was considering
accepting, but while he was studying for the state examination he
came across a psychology text which profoundly excited him. Read-
ing through it, he realized that psychiatry was the field he had
been searching for:

Here alone the two currents of my interest could
flow together and in a united stream dig their own bed.
Here was the empirical field common to biological and
spiritual facts, which I had everywhere sought and no-
where found. Here at last was the place where the
collision of nature and spirit became a reality.10

His decision appalled Jung's professor and his friends--they
thought he was a fool. But Jung knew that he had made the only
decision possible for him and that nothing would prevent him from carrying it out. He passed the state examination with high marks and then took a short holiday before assuming his new post as an assistant at the Burghölzli Mental Hospital in Zurich. It was 1900; Jung was twenty-five years old; he stood on the verge of a career which would carry him to the middle of the 20th century, a career which would span analytic psychology from its early years—when it was dubiously regarded as an upstart and questionable science—to its later state of respect and prominence. Jung was to become one of the great figures of modern psychology. His searches in the territory of the psyche are a narrative of boundless curiosity, sensitive reflection, and sincere interaction with those who came to him for help. Never dogmatic, his theories accommodate themselves to the vagaries of the individual psyche, and there was no aspect of the psyche which Jung left unexplored.
JUNG'S MAJOR THEORIES

Jung's career was a long and productive one. To describe his major work in detail would be a difficult undertaking, and a very lengthy one. This paper will give as brief and comprehensible a description of his major theories as possible, with particular emphasis on individuation, the goal of individual psychological endeavor.

It is misleading to speak of Jung's "theories": "From the standpoint of the philosophy of science, Jung's psychology is a set of heuristic models. The term 'model,' is crucial, since it denotes a formulation neither precise enough nor deductively coherent enough to be properly called a theory or a system." Along these lines, Jung himself wrote:

Analytical psychology is not a Weltanschauung but a science, and as such provides the building-material or the implements with which a Weltanschauung can be built up or torn down, or else reconstructed. There are many people today who think they can smell a Weltanschauung in analytical psychology. I wish I were one of them, for then I should be spared the pains of investigation and doubt, and could tell you clearly and simply the way that leads to Paradise.

When Jung began his practice, psychology as we understand it was nonexistent. Doctors treated symptoms, not causes, and "there was no psychology which treated man as a whole... Mental disease was a hopeless and fatal affair which cast its shadow over psychiatry as well. The psychiatrist was a strange figure in those days...."

During the years when Jung was at Burghölzli Mental Hospital, he had ample opportunity to explore the problems of the mentally ill.
The research of Freud on the psychology of hysteria and dreams was already available and Jung found this work an invaluable aid in his own search for answers.

As early as 1900 Jung had read Freud's work, *The Interpretation of Dreams*. The book did not evoke a reaction until a few years later, when Jung reread it and realized how it meshed with his own findings. He was one of Freud's early supporters. After Freud's death Jung described Freud's book on dreams as

> probably the boldest attempt that has ever been made to master the riddles of the unconscious psyche upon the apparently firm ground of empiricism. For us, then young psychiatrists, it was... a source of illumination while for our older colleagues it was an object of mockery.\(^{14}\)

After several years of friendship—or more accurately, master-disciple relationship—Jung broke with Freud. From the beginning Freud's insistence on the dominance of sex as the cause of neurosis had disturbed Jung:

> "My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark." ... First of all, it was the words 'bulwark' and 'dogma' that alarmed me; for a dogma, that is to say, an undisputable confession of faith, is set up only when the aim is to suppress doubts once and for all. But that no longer has anything to do with scientific judgment; only with a personal power drive.\(^{15}\)

His work among the mentally ill resulted in the publication of a work entitled *The Psychology of Dementia Praecox*. Jung realized, in his study of the insane, that above all, knowledge of the individual was essential.

> Naturally, a doctor must be familiar with the so-called "methods." But he must guard against falling into any specific, routine approach. In general one
must guard against falling into any specific, routine approach. In general one must guard against theoretical assumptions. Today they may be valid, tomorrow it may be the turn of other assumptions. In my analyses they play no part. I am unsystematic very much by intention. To my mind, in dealing with individuals, only individual understanding will do. We need a different language for every patient. In one analysis I can be heard talking the Adlerian dialect, in another the Freudian.

The crucial point is that I confront the patient as one human being to another. Analysis is a dialogue demanding two partners. Analyst and patient sit facing one another, eye to eye; the doctor has something to say, but so has the patient.16

Like Freud, Jung believed that the dream was of primary importance in clarifying the mysteries of the unconscious. Unlike Freud, however, he did not believe that dream symbols were a "cover" for other, hidden, meanings. "I take the dream for what it is." Freud believed that dreams were wish-fulfillments occurring as a result of repression and that they could be interpreted causally, often without consulting the dreamer. Jung opposed this:

I was never able to agree with Freud that the dream is a 'facade' behind which its meaning lied hidden—a meaning already known but maliciously, so to speak, withheld from consciousness. To me dreams are a part of nature, which harbors no intention to deceive, but to express something as best it can... Long before I met Freud I regarded the unconscious, and dreams, which are its direct exponents, as natural processes to which no arbitrariness can be attributed, and above all, no legerdemain.19

Jung insisted that dreams be interpreted in relation to the individual and not in isolation:

The technique of Jungian analysis is particularly flexible... Great attention is paid to dreams. Since it is seldom possible to be sure what a single dream means, series of dreams, and trends noted in them, are needed for the analysis to proceed. While literary and mythological background is indispensable in bringing
the needed insight and synthesis about, the relationship of the dream to the dreamer is paramount and must take precedence over mere intellectual comparison of the dream to its historical antecedents... The ultimate criterion for an interpretation is the satisfaction of the person to whom it pertains. If it 'rings true' for him, then it has value.20

As a questioning scientist Jung could not ignore the symbolism which manifested itself in the dreams and fantasies of his patients. This led him to the study of mythology as a universal component of the dream process.

The symbolic life in some form is a prerequisite for psychic health. Without it the ego is alienated from its suprapersonal source and falls victim to a kind of cosmic anxiety. Dreams often attempt to heal the alienated ego by conveying to it some sense of its origin.21

One of Jung's own dreams was instrumental in the formulation of his concept of the "collective unconscious." In his dream he found himself in an unknown house. He explored the top floor first, wandering through elegantly furnished rooms. Then he went down to a lower floor, where the rooms were much older and darker, rather medieval in aspect. From there he descended to a cellar whose walls were built in the time of the ancient Romans. In the slabs of the floor he found steps hewn out of rock leading still downward. At the foot of these steps was a sort of cave carved out of the rock. Dust covered everything and on the floor of the cave were some fragments of an ancient and primitive culture. Among these fragments were two very old human skulls. Jung interpreted this dream as follows:
My dream thus constituted a kind of structural diagram of the human psyche; it postulated something of an altogether impersonal nature underlying that psyche...and the dream became for me a guiding image which in the days to come was to be corroborated to an extent I could not at first suspect. It was my first inkling of a collective a priori beneath the personal psyche. This I first took to be the traces of earlier modes of functioning. Later, with increasing experience and on the basis of more reliable knowledge, I recognized them as forms of instinct, that is, as archetypes.23

Jung's concepts of the collective unconscious and the archetypes are closely interrelated.

'A partly superficial layer of the unconscious is undoubtedly personal. We call it the personal unconscious. But this rests upon a deeper layer which no longer derives from personal experience or acquired knowledge, but is innate. This deeper layer is the so-called collective unconscious.' Jung has chosen this expression in order to stress the general nature of this psychic layer. We are dealing with an unconscious participation of the psyche in a rich treasure of images and symbols by which the individual human being is joined to humanity in general.24

Jung discovered parallel mythological or symbolic imagery in the dreams of both normal and sick patients. He investigated the dream processes of American blacks to see if their dream symbolism differed from that of Europeans and found evidence that their dream images had no connection with their immediate personal history but had elements common to individuals of other races and cultures.

The collective unconscious, represented by dream symbols and images, takes universal forms. These forms Jung called the "archetypes." "The archetype represents essentially an unconscious content which is changed when it becomes conscious and is perceived, and this change varies with the particular individual consciousness in which it appears."
Dreams, then, bridge the world between the conscious and the unconscious, and through them is revealed the collective unconscious and the realm of the archetypes, universal forms which express themselves in such molds as the "hero," the "great mother," the "wise old man," the "trickster"; archetypes are distinguished by their "numinosity," that is to say, the depth of feeling and meaning which they arouse in the individual. They are not to be confused, however, with the archetypal image, which is the resultant arrangement of individual psychic elements.

Reflection on the diverging views of Freud and Adler gave Jung material for another theory which was of widespread importance: the psychology of types. Again, he had ample opportunity to verify his theory by applying it to his patients over the years. Jung's typology, very briefly, is this: there are two basic attitudes, introversion and extraversion. The introverted nature is withdrawn and reflective, taking a subjective view of life; the extraverted nature has an outgoing, flexible and expansive attitude and concentrates its interest on the object. Both attitudes have positive and negative traits; which ones predominate depends on the personality. In addition to attitude there are four functions: thinking, feeling, sensation, and intuition. The first two are the rational functions; the second two, irrational. Although the four functions exist in everyone, one of them is bound to predominate. Whichever of them is predominant has as its inferior the opposite function, which is less developed and therefore more unconscious. The attitudes and functions are not fixed—they can vary from one time to another--
and they are in any case a general guide, not a dogma. "Classification does not explain the individual soul. Nevertheless, an understanding of psychological types opens the way to a better understanding of human psychology in general."

**Individuation**

"...it is the objective of therapy to become one with oneself."

"Individuation is a process, not a realized goal."

All of Jung's research, all of his theories and his concepts are directed to one aim: individuation. Individuation, very simply stated, is the act of becoming whole. It is a life-long process of incorporating one's "dark" or unconscious self into what lies above the surface in the conscious. Failure to engage in this process may result in neurosis and, in extreme cases, to psychosis. Jung's life was a perfect example of an individual striving to become himself. From his earliest years he was aware of and receptive to the promptings of his unconscious; he gathered together the diverse aspects of his personality and channeled them into the formation of a complete, unified human being. Through his research in mythology and alchemy as well as his consideration of thousands of dreams, Jung determined the effect which the collective unconscious and the archetypes have on succeeding generations.

He did not offer a magic cure for man's ills, but he pointed out where the illness resides and provided a framework of concepts
by which man could relate to himself and to his world:

...Because relationship to the self is at once relationship to our fellow man, no one can be related to the latter until he is related to himself... Individualization has two principal aspects; in the first place it is an internal and subjective process of integration, and in the second it is an equally indispensable process of objective relationship. Neither can exist without the other, although sometimes one and sometimes the other predominates.
PIERRE TEILHARD DE CHARDIN

On May 1, 1881, Pierre Teilhard de Chardin was born at Sarcenat, the family estate in the Auvergne region of France, not far from the city of Clermont-Ferrand. He was the fourth of eleven children in a family distinguished for its closeness and its devout Catholicism. Pierre's father, Emmanuel Teilhard de Chardin, was a gentleman farmer descended of provincial aristocrats with a long tradition of service and loyalty to country and Church. His mother, Berthe, a great grand-niece of Voltaire, was from a respected family in Picardy. She oversaw the household with kind firmness and life was an ordered cycle of study, play, and religious observance.

Emmanuel Teilhard de Chardin devoted his leisure hours to the archives of the region and was Permanent Secretary of the Académie de Sciences, Belles-Lettres et Arts of Clermont-Ferrand. His interest in the natural history of the region was shared by one of the children in particular: Pierre. The area around Clermont-Ferrand is volcanic in origin and the landscape of the region reflects the convulsive process of its birth. It is the perfect spot for geological exploration and young Teilhard wandered all over the family property and neighboring land examining rocks and stones and adding them to his collection.

He sought for more than mere beauty or uniqueness. Disappointed as a child by the destructability of things, even such
solid seeming substances as iron, he sought for something more enduring: "I looked for equivalents elsewhere... The cherished substance had to be resistant, unassailable and hard."

When Teilhard was eleven he was sent to high school at the Jesuit College in Mongre, where he studied for five years. He did well in his classes, and when his education was completed, he had discovered something besides knowledge, something that would replace the stone "idols" of his childhood: "a God Immutable, Eternal, Imperishable, well beyond the reach of any destructive forces..." At the end of his studies he announced to his family that he wished to become a Jesuit priest.

One year later, in March of 1899, he became a novice at Aix-en-Provence. In 1902 the anti-clerical laws went into effect in France and the Jesuits left France for Jersey. Teilhard continued his studies in philosophy; his interest in geology and paleontology was not neglected, however; he received training in scientific surveys and did much exploring along the Jersey coast. From 1905 to 1908 he taught at a Jesuit college in Cairo, where he also had the opportunity of making scientific trips in the Egyptian countryside. On his return from Egypt he studied theology at Hastings for four years and furthered his studies in natural history and paleontology as well. During the years of theological study he began writing his first works, already beginning to fuse the religious and scientific experience.

From 1912 to 1914 Teilhard was sent to Paris to further his studies in geology. He worked with Marcellin Boule, a prominent French prehistorian and archeologist, in the Institute of Human
Paleontology at the Museum of Natural History. It was here that his interest in the evolution of man received its impetus.

The First World War interrupted his research and he was called up as a stretcher-bearer. His regiment saw action in some of the heaviest fighting of the war. Teilhard distinguished himself by the brave and selfless exercise of his duty; he was cited for "boldness, self-abnegation and self-control" and in June of 1917 received the Medaille Miltaire. He later said, speaking of his experiences in the war: "These thirty months have been like a long retreat. I have become at the same time very mystical and very realistic." In fact, the madness of mutual destruction had brought his latent ideas to the surface.

As a man who had shared the inhuman or superhuman life of his fellows and who had been so close to death, he could no longer study the fossil man of the past without thinking of the man of today and tomorrow. Rather than a collector of bones he would be a man in love with humanity, and a worshipper of matter, the matrix of man. 34

After being discharged Teilhard returned to his studies. He held a chair in geology at the Institut Catholique in Paris and at the same time prepared for his doctorate, which he received in 1922.

In 1923 he undertook a trip to China for the Museum on a paleontological mission, working under Pere Licent, S.J. When he returned to France a year later, he found that the ideas on original sin and evolution which he had propounded in his Institut lectures had reached his Jesuit superiors, who found them unorthodox and forbade him to continue teaching.
He returned to China to work with Pere Licent. He was to remain in China, with occasional trips abroad, until 1945. He had been offered directorship of the Laboratory of Advanced Studies in Geology and Palaeontology in Paris in 1938, but was prevented from returning to France by the outbreak of the Second World War. In any case his superiors were much happier to have him working in the field; they did not want him in France, disseminating his disturbing ideas.

During his long years in China "Teilhard became one of the great specialists of East Asian geology and paleontology. He also played a leading role as an expert in the Chu-Ku-Tien when the first skull of Homo Sinanthropus was discovered in 1929, and in its interpretation." At the same time he was engaged in writing books and essays on various aspects of evolution, none of which were allowed to be published.

His major work, The Phenomenon of Man, was written between 1938 and 1940. In it he summed up his vision of the world and man. This work, too, was not to see publication until after Teilhard's death.

After the war Teilhard visited France briefly and then came to the United States. In 1948 he went to Rome to seek permission to accept a chair of paleontology at the College de France, and to publish the revised version of The Phenomenon of Man. Both requests were refused. Teilhard submitted to the verdict with humility, but the blow was a stunning one and caused him much anguish.
In 1951 Teilhard became associated with the Viking Fund in New York, a foundation supporting anthropological studies. He remained with the foundation until his death. His last visit to France and to his home in Auvergne was made in 1954. The visit was short; his request for an extension was denied and he was directed to return to America. Teilhard felt abandoned and useless; his despair found voice in these lines from *Le Christique*: "As I look about me, how is it I find myself entirely alone of my kind?... Why am I the only one who sees?" A few weeks later, on Easter Sunday, 1955, he died of a cerebral hemorrhage at the home of a friend.
TEILHARD'S THOUGHT

Pierre Teilhard de Chardin was, in all respects, a "mover." A lifelong traveller, he frequently used the imagery of voyage—especially navigation—in his writings, and his vision of earth, man, and the cosmos is one of constant motion. He tried, by means of his words, to arouse the immobile, the lethargic, and the fearful from their static positions. Urging man forward, he scanned the future like a visionary, but like a visionary who bases his judgment on a deep and thorough knowledge of what has gone before.

For Teilhard, evolution—of both matter and man—expands and progresses toward one End, toward the Omega, which attracts it from ahead just as the life force impels it from behind. His vision of the universe is that of a confluence of individual beings, differentiated yet unified, irresistibly drawn together and rising upward—\(^{37}\) "a Universe of convergent consciousness."

Teilhard separates earth's travelers into two groups: the "immobilists" sitting "with their heads together telling time-honoured tales," and the divine adventurers, "those who look reality in the face." Vividly, he describes the immobilists: "For the sake of human tranquility, in the name of Fact, and in defense of the sacred Established Order, the immobilists forbid the earth to move. Nothing changes, they say, or can change. The raft must drift purposelessly on a shoreless sea." \(^{38}\)

With poetic imagery and passionate persuasion Teilhard reiterates his vision of Man's future. He elaborates it in his successive essays,
papers and letters. But his most comprehensive statement is made in his book *The Phenomenon of Man*, written after years of study, research, and reflection. The work was, as he put it, "an attempt to see and to make others see what happens to man, and what conclusions are forced upon us, when he is placed fairly and squarely within the framework of phenomenon and appearance." Teilhard meant his book to be a scientific treatise, not a metaphysical or theological work. Sir Julian Huxley, in his introduction to the English edition, states: "In *The Phenomenon of Man* he has effected a threefold synthesis--of the material and physical world with the world of mind and spirit; of the past with the future; and of variety with unity, the many with the one."

Teilhard sought to overcome the dualism which has persisted in human thought for centuries and which, in his opinion, prevents man from advancing toward spiritual evolution.

There is no concept more familiar to us than that of spiritual energy, yet there is none that is more opaque scientifically. On the one hand the objective reality of psychical effort and work is so well established that the whole of ethics rests on it and, on the other hand, the nature of this inner power is so intangible that the whole description of the universe in mechanical terms has had no need to take account of it, but has been successfully completed in deliberate disregard of its reality.

The difficulties we still encounter in trying to hold together spirit and matter in a reasonable perspective are nowhere more harshly revealed. Nowhere either is the need more urgent of building a bridge between the two banks of our existence--the physical and the moral--if we wish the material and spiritual sides of our activities to be mutually enlivened.

To connect the two energies, of the body and the soul, in a coherent manner: science has provisionally decided to ignore the question, and it would be very convenient for us
to do the same. Unfortunately, or fortunately, caught up as we are here in the logic of a system where the within of things has just as much or even more value than their without, we collide with the difficulty head on. It is impossible to avoid the clash: we must advance. 41

In *The Phenomenon of Man* Teilhard traces the evolution of matter, life, thought, and society, which he sees as a flowing uninterrupted process. He depicts the trend toward increasing complexity and consciousness and a process of recurrent "infolding" or convergence after each period of diversification. This convergence of evolution, still incomplete, continues toward a higher synthesis which will eventually fuse at a focus point which he calls *Omega*.

Teilhard described himself as a "son of earth" and a "son of heaven." Throughout his writings he aims toward the integration of both worlds; he describes the adventures of the fragile spark of human life, first nurtured in the biosphere and then enveloped in the noosphere, reaching its peak in consciousness and continuing to develop, not in dissipating outward movement but in a reflexive, unifying merger.

Teilhard has been accused by his detractors of being neither scientific nor philosophical. Actually his thought is based on fact and observation, but it is expressed in imagery far removed from the ordinary language of science or philosophy. He expresses himself in metaphors which are misleading because they sound euphoric; underlying the imagery and the optimism, however, is a solid base of scientific reasoning:

At the beginning we seemed to see around us nothing but a disconnected and disordered humanity: the crowd, the mass, in which, it may be, we saw only brutality and
ugliness. I have tried, fortified by the most generally accepted and solid conclusions of science, to take the reader above this scene of turmoil; and as we have risen higher so has the prospect acquired a more ordered shape. Like the petals of a gigantic lotus at the end of the day, we have seen human petals of planetary dimensions slowly closing in upon themselves. And at the heart of this huge calyx, beneath the pressure of its in-folding, a centre of power has been revealed where spiritual energy, gradually released by a vast totalitarian mechanism, then concentrated by heredity within a sort of super-brain, has little by little been transformed into a common vision growing ever more intense. In this spectacle of tranquility and intensity, where the anomalies of detail, so disconcerting on our individual scale, vanish to give place to a vast, serene and irresistible movement from the heart, everything is contained and everything harmonised in accord with the rest of the universe. Life and consciousness are no longer chance anomalies in Nature; rather we find in biology a complement to the physics of matter. On the one hand, I repeat, the stuff of the world dispersing through the radiation of its elemental energy; and on the other hand the same stuff reconverging through the radiation of thought. The fantastic at either end: but surely the one is necessary to balance the other? Thus harmony is achieved in the ultimate perspective, and, furthermore, a programme for the future: for if this view is accepted we see a splendid goal before us, and a clear line of progress. Coherence and fecundity, the two criteria of truth.

Is this all illusion, or is it reality?

It is for the reader to decide. But to those who hesitate, or who refuse to commit themselves, I would say: 'Have you anything else, anything better to suggest that will account scientifically for the phenomenon of man considered as a whole, in the light of his past development and present progress?'

Another criticism which has been made of Teilhard is his vagueness.

In an overview such as his, it is not surprising that this accusation should be made; but he recognized this possibility himself, and deliberately refrained from enmeshing himself in the sort of detail which philosophy and theology are too fond of, and which science demands as a sine qua non. Teilhard is a paleontologist and he is accustomed
to thinking in terms of millions of years. The events which he foresees and fervently hopes for will not take place tomorrow. The "totalisation" of planetary man, the unification and convergence of the universe, its absorption into and transcendent rising up with Christ, the Omega Point, are events still far from realization. Yet in the twenty-five years since Teilhard's death the world has moved closer together in many areas, making his predictions seem more like prophecy. Relativity and quantum physics have confirmed that the elements of nature are in fact interdependent and that all matter is in motion and undergoing transformation. Theology is being re-thought in the light of scientific theory, showing that it too follows the law of evolution.

There is another aspect of Teilhard's thought which troubles many: his treatment of the problem of evil. In his sweeping evolutionary panorama, evil seems to be given little emphasis, swept under the rug, as it were, a sort of wasteful by-product of the evolutionary process:

which does not mean, alas, that the liberating process will not be accompanied by a certain amount of suffering, set-backs and even apparent wastage: the whole problem of Evil is restated (more comprehensively, it seems to me, than in the case of a static world) in this vision of a Universe in evolution.43

He sees evil in all its manifestations as being the opposite side, "the price--of an immense triumph." This is rather unsatisfying. What about individual man, then; must he heroically throw himself into the furnace of progress as a sacrifice to "humanity"? But there is a qualifying adverb in his definition of evil: it is
only "theoretically" acceptable. By this I assume he means that although it can be explained in the overall process— it cannot be justified on the individual level. Reading further in Teilhard, in a series of extracts entitled On Suffering, his concept of the value of suffering (or the inevitability of evil) is well within the confines of traditional Catholic thinking. He does not, however, endorse the value of suffering for itself; suffering is not something to be sought after, or even welcomed when it occurs. On the contrary, it should be resisted until the last moment; when it is clear that one cannot overcome it, then one must submit to it, in a passive receptivity that becomes an enriching experience. Evil and suffering, the "forces of diminishment" as Teilhard calls them, are an inevitable portion of our individual lives. Collectively they form the ugly shells which humanity struggles out of and sheds in its slow evolutionary metamorphoses. As far as God is concerned, He is not lessened by the existence of evil because his perfections cannot run counter to the nature of things, and because a world, assumed to be progressing toward perfection, or 'rising upward', is of its nature precisely still partially disorganized. A world without a trace or a threat of evil would be a world already consummated.45

Teilhard turns to metaphor to explain the presence of evil in the world:

...we are not like flowers in a bunch, but the leaves and flowers of a great tree, on which each appears at its time and place, according to the demands of the whole. In a bunch one would be surprised to see imperfect or 'sickly' flowers because the constituents have been
gathered one by one, and artificially put together. On a tree, on the other hand, which has had to fight against inner accidents in its development and the external accidents of bad weather, broken branches, torn leaves, parched, sickly, or wilted flowers are 'in place': they express the more or less difficult conditions of growth encountered by the trunk that bears them.46

Teilhard's explanation of evil will not satisfy everyone. Hard enough for the Christian believer to accept, his view must seem like a feeble and unsatisfactory rationalization to the agnostic and the atheist. But for those who can adopt it, Teilhard's interpretation offers hope. Instead of aimless suffering and unexplainable evil it proposes the alternative of active participation in the world and union with its Source at the end. It offers the courage of becoming.
JUNG AND TEILHARD -- PARALLELS IN THOUGHT

Those two would have had much to say to each other, though one worked with psychic energy and the other dug up bones.

--Flannery O'Connor

Both Jung and Teilhard shared a common youthful interest: fascination with stones. In the garden of Jung's childhood home was a favorite stone, his stone, on which he frequently sat when he was alone. He would say to himself that he was sitting on the stone and that it was underneath him; then he would imagine the stone thinking that the roles were reversed and that it was sitting on top of him. "The question then arose: 'Am I the one who is sitting on the stone, or am I the stone on which he is sitting?' This question always perplexed me... But there was no doubt whatsoever that this stone stood in some secret relationship to me." Ten years later and a few hundred miles away, another young boy, aptly named Pierre, roamed field and garden to find his security in stones, "resistant, unassailable and hard."

The notion is far-fetched perhaps, but did both children sense that stone was a link to the innermost self, to the absolute, to the core of being? It is certain that in later years each went to the core of being, one in the realm of the psyche, the other in the realm of science, in order to bring man to a greater knowledge of himself and his role in the universe.

The thought of Jung and Teilhard traced a remarkably similar path during the course of their respective careers. Jung devoted
his life to the study of the individual; an archeologist of the psyche, he dug deeply into the personal and the collective unconscious. Teilhard, who began his scientific career searching for the traces of early man, was led from the pre-human to the ultra-human, in an all-embracing vision of an essentially spiritual evolution. Both men were synthesists; out of many divergent elements they found underlying unity.

In briefly outlining areas of parallel thought, their own words are the best witness. Consciousness was a major concern for Jung and Teilhard. Jung insisted on its importance:

Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world. The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the short-sightedness of the super-intellectuals. Like them, he has fallen a victim to unconsciousness. But man's task is the exact opposite: to become conscious of the contents that press upward from the unconscious. Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness. As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being...48

Teilhard expressed much the same thought, more poetically, but just as intensely:

...to guide him through the fogbanks of life, man has an absolutely certain biological and moral rule, which is continually to direct himself 'toward the greater degree of consciousness.' If he does this, he can be certain of sailing in convoy with and making port with the universe. In other words, we should use the following as an absolute principle of appraisal in our judgments: 'It is better, no matter what the cost, to be more conscious than less conscious.' This principle, I believe, is the absolute condition of the world's existence.49
Jung's psychology was aimed at helping the individual to achieve individuation, to become whole: "...individuation is an expression of that biological process--simple or complicated as the case may be--by which every living thing becomes what it was destined to be from the beginning." Although Teilhard was chiefly concerned with man as a species, he also stressed the importance of the individual: "Although compelled to totalise himself (collectively) Man, at all costs, must not cease at the same time to personalise himself. This is the whole problem and drama of anthropogenesis."

Just as Teilhard acknowledged the inevitability of suffering in the world and in individual life, so did Jung recognize the difficulties in achieving psychological wholeness. Since individuation is a process, and a life-long one, it is bound to involve setbacks and disappointments. Without the necessary tension of opposites, however, no progress would be made:

Just as Jung searches for a balance between what is individual and the forces of society, so he calls for a balance between joy and sorrow. Life can only find wholeness and fulfillment when the sorrow and pain which fate bring are accepted: 'Therefore the principal aim of psychotherapy is not to transport the patient to an impossible state of happiness, but to help him acquire steadfastness and philosophic patience in face of suffering.'

Both Jung and Teilhard recognized the psychic presence in the history of the world. Jung wrote:

The psyche is not of today; its ancestry goes back many millions of years. Individual consciousness is only the flower and fruit of a season, sprung from the perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the existence of the rhizome into its calculations. For the root matter is the mother of all things.
"On earth," declared Teilhard, "we perceive a constant increase in psyche throughout time. May not this great law be the most general expression we can arrive at of universal evolution? An evolution which is material in basis leaves no place for man..."

The gift of synthesis was shared by each of these men to a remarkable extent; diversity did not frighten them but rather contributed richness and flexibility to their thought. Jung once said: "I always needed to take many kinds of opinions together. I could never fail in the long run to see the rightness of diverging opinions." Teilhard stated the need for unity quite simply: "We can progress only by uniting: this, as we have seen, is the law of Life."

The social stage is moving toward a higher synthesis, the unification of mankind into a collectivity of consciousness, a global confluence into a single inter-thinking unit. This communal destiny of socialization into a kind of superorganism can be achieved without the loss of individuality which occurs in insect societies or totalitarian states. For the new humanity will maintain the integrity of personality, and its bond of union will be love."
CONCLUSION

Volumes have been written on Jung and on Teilhard--learned analyses and critiques, arguments for and against; beside such scholarship a paper like this can only make a very small contribution. Perhaps one thing it can do, however, is to offer the reaction of an ordinary person who has felt the impact of Jungian and Teilhardian thought as it sifts downward from the realm of theory into everyday life. We live in anxious times. People are full of fears and apprehensions and doubts. Even the most unreflective cannot fail to notice the increase of tension and violence. There is a feeling of helplessness; often it turns into apathy or despair.

The Excedrin headache has turned into the Existential nightmare. Our malaise has been long in the making; since the beginning of the Industrial Revolution, machine has slowly been chewing at the soul of man. We have been producing more goods, more leisure, and more deadly weapons... We are capable of pleasure, but seldom of happiness.

In the two areas of thought represented by Jung and Teilhard, knowledge of self and knowledge of man's role in the universe, there is a source of hope for everyone who takes the trouble and the risk to look inward. Once self-knowledge is underway, the outer world is easier to deal with (not easy; easier) and the individual can function in his own small sphere, a part of the greater universe.
FOOTNOTES

4. Loc. cit.
6. Ibid., p. 45.
7. Loc. cit.
9. Ibid., p. 85.
10. Ibid., p. 109.
14. Note by Aniela Jaffe in Memories, Dreams, Reflections, p. 147.
15. Jung, op. cit., p. 150.
16. Ibid., p. 131.
17. Wehr, op. cit., p. 131.
24. Wehr, op. cit., p. 47.
26. Ibid., p. 72.
27. Wehr, op. cit., p. 127.
29. Wehr, op. cit., p. 156.
32. Speaight, op. cit., p. 63.
33. Ibid., p. 67.
36. Lukas, op. cit., pp. 343-44.
38. Ibid., p. 12.
40. Ibid., p. 11.
41. Ibid., p. 62.
42. Teilhard de Chardin, The Future of Man, p. 188.
43. Ibid., p. 240.
44. Ibid., p. 93.
46. Ibid., pp. 96-97.
47. Jung. op. cit., p. 20.
48. Ibid., p. 326.


50. Wehr, op. cit., 135.

51. Teilhard de Chardin, The Future of Man, p. 244.

52. Wehr, op. cit., p. 127.


54. Teilhard de Chardin, How I believe, p. 33.

55. Wehr, op. cit., p. 124.


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