TEILHARD AND JUNG:
A Cosmic and Psychic Convergence

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Abstract: In this essay, I have attempted to demonstrate how the thought and writings of Teilhard and Jung converge. In their common interpretation of matter and psyche they saw the interior as well as the exterior role of the process of evolution. Their concepts of libido and radial energy led them to an understanding of the collective nature of the human psyche, and its expansion in culture as the noosphere. Common understandings of the archetypes of evil and of the feminine resulted in affirmation of the interior, spiritual drive underlying human nature, with a valuation of the Christ image for Western culture in its cosmic dimension through Jung's archetype of the Self and Teilhard's Omega Point. Their common vision, emerging from the struggles of the 20th century, has yet to be appreciated in its application to the world of the twenty-first.

Introduction

In his recent book *Cosmos and Psyche*, philosopher and cultural historian Richard Tarnas notes the tremendously creative years that bridged the nineteenth and the twentieth centuries, with the emergence of such giants as Darwin, Einstein, James, Marx, and Freud. These years brought with them, he says, a change in the way that human beings regard the cosmos, expanding the horizons of consciousness out to the edges of the universe and into the depths of matter.

Reflecting on the opening to the human psyche that became known as depth psychology, Tarnas writes:

> Just as the Copernicans had displaced the Earth from the center of the Universe to reveal a much larger cosmos of which the earth

was now but a tiny peripheral fragment, the Freudians displaced the conscious self from the center of the inner universe to reveal the much larger unknown realm of the unconscious."[1]

Two figures emerged during this period, whose lives, research, and theory bring into creative convergence the worlds of matter and psyche. They are Pierre Teilhard de Chardin, the Jesuit paleontologist born in 1881, and Carl Gustav Jung, the medical psychiatrist born in 1875. Though they never met, they shared a common vision of the inner dimension of life, a dimension that underlies the process of evolution on planet Earth.

Raised within the context of Newtonian physics, a context which would be blown apart in the twentieth century by the theories of relativity and quantum mechanics, these two creative giants intuited the future direction of science and religion as each in his own way converged towards an holistic view of the universe which has yet to be absorbed by human culture.

While their vocations and lives unfolded in quite different modes, in their formative periods, they display astonishing similarities. Both were, from an early age, intrigued with how the world of matter intersects with issues of the psyche. In an essay entitled "The Heart of Matter," Teilhard describes his childhood treasure, a plow hitch made of iron, which he deemed to be incorruptible, everlasting. When it turned out that this bit of iron rusted, he threw himself on the lawn and shed the bitterest tears of his existence.

In a short biography of Teilhard, John Grim and Mary Evelyn Tucker point out that it was but a short step for Teilhard to move from his "gods of iron" to those of stone.[2] His most precious possession became a collection of rocks found near his childhood home in the province of Auvergne. From an early age, the boy showed a fascination with the world of matter and the problem of perishability.

At about the same age as Teilhard displayed fascination with stones, Carl Jung sat on a stone in his family's garden and struggled with the question of selfhood and existence. He would think,

"I am sitting on the top of this stone and it is underneath." But

the stone could say "I" and think "I am lying here on this slope and he is sitting on top of me." 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, and I would stand up wondering who was what now.[3]

The puzzle of a material world that also included thinking subjects and the element of soul was to become a life-long fascination for both Teilhard and Jung, leading the former into paleontology and the Jesuit priesthood, and the latter into medicine and psychiatry. It resulted as well in a quest to bring together the insights of religion and science, which had diverged in the dualism that marked the material secularism of their day.

For both Teilhard and Jung, the First World War was a dramatic and life changing event. For Teilhard it led to his experiences on the front as a stretcher-bearer and to the transforming visions that resulted in some of his seminal works.[4] For Jung, it was the time of his descent into the depths of the unconscious from which he emerged with the intuition and vision that he would spend the rest of his life spelling out.[5] Though they never met in person, Teilhard was aware of Jung's work, and it is said that Jung had seen Teilhard's posthumously published *The Phenomenon of Man* before his own death. Approaching human consciousness from different directions, paleontology and psychology, these two giants converged in their interpretation of the nature of matter and the universe.

Evolution: Matter and Psyche

Perhaps the seminal concept in Teilhard's work is his conviction that the process of evolution contains an inner as well as an outer dimension. In the chapter of *The Human Phenomenon* entitled "The Inside of Things,"[6] Teilhard describes the opposing views of reality held by the materialists of his day and by those who upheld a spiritual interpretation of life. He was convinced that the two points of view needed to be brought into union for a full understanding of the world. He writes:

> For a reason that will soon become obvious, in the domain of physicochemistry objects are manifested only by their external determinism. In the eyes of the physicist, there is legitimately nothing but an "outside" of things (at least until now). For the bacteriologist, whose cultures are treated (obviously, with major difficulties) as reactive substances of the laboratory, the same intellectual attitude is still permissible. But in the world of plants, it already presents many more difficulties. In the case of the biologist concerned with the behavior of insects and coelenterates, to take this attitude is to attempt the impossible. In the case of vertebrates, it appears to be simply futile. And in the human, in whom the existence of an interior is inescapable, it finally fails completely, because it becomes the object of direct intuition and the stuff of all knowledge.[7]

This vision of Teilhard's broke through to the depths of matter to reveal an inner dimension and established human consciousness as the tip of an iceberg of soul that penetrates the material world. Within the human, through a "rent or tear" in the fabric of matter, an interior appears at the very heart of beings. This is enough, says Teilhard, to establish the existence of the interior in some degree or other everywhere in nature. *"Coextensive with its outside, everything has an inside."*[8]

From his perspective as a physician dealing with the reality of the human psyche, Carl Jung saw the human conscious underlain by deeper and deeper layers of the unconscious, which eventually found its origin in the matter of the brain. Since matter and psyche are contained in one and the same world, said Jung, it is possible—and even probable—that they are two faces of the same reality and, like Teilhard, he recognized an inner and outer dimension to nature. He writes:

> That the world has an inside as well as an outside, that it is not only outwardly visible, but acts upon us in a timeless present, from the deepest and apparently most subjective recesses of the psyche—this I hold to be an insight which deserves to be evaluated as a new factor in building a [scientific] *Weltanschauung*.[9]

> Psyche cannot be totally different from matter, for how otherwise could it move matter? And matter cannot be alien to psyche, for how else could matter produce psyche? Psyche and matter exist in one and the same world, and each partakes of the other. If research could only advance far enough, we should arrive at an ultimate agreement between physical and psychological concepts.[10]

Lying beneath the concept of psyche for Jung and the unfolding inner dimension of matter for Teilhard is their common understanding of the nature of energy. Working themselves at the dawn of the era of quantum mechanics, they intuited a spectrum of energy that included both mechanistic and psychic extremes. To differentiate psychic energy from physical, Jung uses the term "libido" to define what he calls a hypothetical "life energy."[11] Jung's use of the term, however, is much broader than that of his mentor, Sigmund Freud, who limited his definition to psycho-sexual energy.

While Jung includes this dimension of Freud's in his use of the term "libido," his wider interpretation of psychic energy encompasses the collective and individual drives towards consciousness. He sees the emergence of the former in the development of human culture and the latter in the process of individuation, which leads to wholeness in the individual.

Libido and Radial Energy

In Jung's differentiation of physical and psychic energy (libido) we can see reflected Teilhard's concepts of *tangential* and *radial* energy, the former making the element inter-dependent with all elements of the same order in the universe as itself, and the latter attracting the element in the direction of an ever more complex and centered state, towards what is ahead.[12]

Thus, Jung's *libido* and Teilhard's *radial energy* both name an inner force driving evolution towards ever increasing complexity and consciousness. These underlying concepts are those that drove the two men into their scientific specialties—Teilhard towards under-

standing the unfolding drama of physical/psychic evolution through the study of paleontology, and Jung towards a deeper knowledge of the driving force of libido through sounding the depths of the human psyche. Teilhard explored the *within* as an element of evolutionary reality, while Jung sounded the mysteries of the *within* of humanity in his studies of the human psyche.

In the process of evolution, the direction in which this energy of the psyche flows is towards greater and greater complexity. In a chapter in his opus *The Human Phenomenon* entitled "Ariadne's Thread," Teilhard describes the growing complexity of the nervous system in mammals, with an increasing dimension of "cerebralization."[13] It provides a direction—and consequently proves that the evolutionary movement has a direction—something is passed on, in successive bursts, and never stops growing in the same direction."[14]

Teilhard believes that within the tangential energy lies the radial, and that the impetus of evolution is the great thrust towards complexity and consciousness. As he traces the movement through the development of the mammals and approaches the birth of consciousness in the human, Teilhard becomes poetic in his description:

> Everywhere, as we knew before, the summits of the active phyletic lineages grow warm with consciousness. But in a clearly defined region at the center of the mammals, where the most powerful brains ever constructed by nature are being formed, they redden. And already, even, at the heart of this zone, a point of incandescence flares. Let us not lose sight of that line crimsoned with the dawn. After rising for thousands of years below the horizon, in a narrowly localized spot a flame is about to burst forth. Thought is here![15]

Whereas Teilhard begins with the study of matter in all of its permeations, and, using paleontological evidence, moves through the story of the development of life, through the coming of mammals, with interior radial energy finally exploding onto the horizon in human consciousness, Jung takes the opposite route. Beginning with the consciousness of his patients, he joins Freud in the discovery of the reality of the unconscious, and then plumbs the depths of the

personal and the collective unconscious to the level where psyche and matter converge.

With the archetypes of the collective unconscious, those core images of the psyche that form its bedrock, Jung arrives at a position very similar to that of Teilhard's convergence of tangential and radial energy. He writes, "The psychoid nature of the archetype contains very much more than can be included in a psychological explanation. It points to the sphere of the *unus mundus,* the unitary world, towards which the psychologist and the atomic physicist are converging along separate paths."[16] Thus, descending from the level of human consciousness through the personal levels of the unconscious to those areas that reflect the instinctual side of the species, and further still to the basic elements of the psyche, Jung arrives at a concept similar to that of Teilhard's *anima mundi*.[17] For Jung, the macrocosm that is the universe is infused into the microcosm that is the individual human soul.[18]

Whereas Teilhard was concerned to prove that in human consciousness the "within," the radial energy that permeates the process of evolution, becomes visible and evident as a result of that process, Jung was challenged to prove that the psyche was not an epiphenomenon of evolution, but at its depths reflects its emergence from a process that contains it in potential all along. As a result, both men found themselves in conflict with the world of science that was still bound by Newtonian concepts of matter.

The Noosphere and the Collective Psyche

In his work and in his philosophy, Teilhard came to see the evolution of human consciousness not as an epiphenomenon, but as the natural result and goal of the evolutionary process. As consciousness emerged in the human phenomenon from a highly complex brain, it manifested itself in human culture and spread around the globe as an envelope of thought, becoming a natural phenomenon as real as the bathysphere or atmosphere. Teilhard named this envelope of manifested consciousness the *noosphere,* from the Greek word *nous,* or mind.

The change of biological state ending up in the awakening of thought does not simply correspond to a critical point passed through by the individual, or even by the species. Vaster than that, it affects life itself in its organic totality. And consequently it marks a transformation that affects the state of the whole planet.[19]

Just as extensive but even more coherent still, as we will see, than all the preceding layers, it truly is a new layer, the "thinking layer," that, after having germinated at the close of the Tertiary, since that time has been spreading out on top of the plant and animal world. Over and beyond the biosphere there is a *noosphere*.[20]

Teilhard utilizes the term *noogenesis* to describe this spreading out of consciousness as a thinking layer, the development of a collective memory that manifests itself in human culture.[21] Propagated through education, an 'additive' zone becomes a kind of matrix for each newly born human being. It becomes a "true racial memory" upon which individual memories draw and complete themselves.[22]

In time, with the clustering together of living shoots, there follows (because of the biological advantage which the group gains by greater cohesion) the spread of a living complex over the whole surface of the globe.[23] Thus for Teilhard, this process of *hominization* leads to an envelope of thought that contains the collective memory of the human race as a natural phenomenon, the flowering of the process of evolution. In our day, no more powerful image of this layer can be seen than the emergence of the internet in the twenty-first century.

Jung, in his clinical work with countless individuals, came to see with Teilhard that the human psyche was not an epiphenomenon, but a product of the flowering of evolution. However, his understanding of the psyche was not limited to that layer which we define as consciousness, but extended beneath to the layers of the unconscious. Under the layer of the personal unconscious, developed in an individual lifetime, Jung saw successive layers of a *collective unconscious,* which extend back in time, and from which the

conscious ego emerged as an island on a great sea. "This is the fact that the psychic process does not start from scratch with the individual consciousness, but is rather a repetition of functions which have been ages in the making and which are inherited with the brain structure."[24]

> This deeper level I call the *collective unconscious*. I have chosen the term "collective" because this part of the unconscious is not individual but universal . . . It is, in other words, identical in all men (sic) and thus constitutes a substrate of a suprapersonal nature which is present in every one of us.[25]

For Jung, what Teilhard called the "envelope" of the noosphere is not simply a layer of consciousness that lies over the biosphere. It is a many-layered reality that extends back in the evolutionary process to the beginning of life itself, carrying with it into human experience elements of all that has gone before. In the collective unconscious, the "within" of Teilhard's *radial energy* serves as the matrix for emerging consciousness in the human race.

This dimension contains what Jung called the *archetypes of the collective unconscious*. These are the unconscious images of the instincts themselves—patterns of instinctual behavior.[26] They are carried in the common collective unconscious, but are clothed with associations by the individual, so that they emerge in dreams and in experience as unique expressions of the psyche of the person, built on the layers of the common past of the human race.

In their relationship to the psyche, the archetypes are similar to DNA and genetic structure in their relationship to the body. They are, in essence, the building blocks of the inner dimension of the evolution of the human, even as genetic structure is the basis of its outer dimension. Through the archetypes, what Teilhard called radial energy set the stage for the emergence of the human psyche and eventually of consciousness in the human race.

Teilhard, in his own search for meaning, perceived the link between these inner sources of symbol and the outer structure of a developing faith.

> The Consistent, the Total, the Unique, the Essential of my childhood dreams—the vast cosmic realities . . . it was surely there that I met those very 'archetypes' which, as we shall be seeing, I still use, even when I come to the Christic itself, when I try to express for my own satisfaction precisely what I mean.[27]

Into the Depths

For both Teilhard and Jung, the immediate perception of the nature of the soul does not come from cerebral activity, but from the experience of deep inner vision, of a "dive" into the waters that are the source of radial energy, or the depths of the psyche. It was from these personal experiences of the vast abyss underlying human consciousness that both men drew the vision and the energy that guided and informed their future work.

In his book *The Divine Milieu,* Teilhard describes his own venture into the depths:

> We must try to penetrate our most secret self, and examine our being from all sides. Let us try, patiently to perceive the ocean of forces to which we are subjected and in which our growth is, as it were, steeped . . . And so, for the first time in my life perhaps (although I am supposed to meditate every day!), I took the lamp and, leaving the zone of everyday occupation and relationships, where everything seems clear, I went down into my inmost self, to the deep abyss whence I feel dimly that my power of action emanates. At each step of the descent a new person was disclosed to me of whose name I was no longer sure, and who no longer obeyed me. And when I had to stop my exploration because the path faded from beneath my steps, I found a bottomless abyss at my feet, and out of it came—arising I know not from where—the current which I dare to call *my* life.[28]

In this powerful experience of the depths of his soul, Teilhard traveled into increasingly unfamiliar territory, where the control of his ego no longer reigned. The unfamiliar archetypes of the

unconscious of which Jung speaks confronted him in alien forms "who no longer obeyed me." It was at the extremity of the psyche, where the darkness of the abyss underlying his life loomed, that Teilhard experienced the gift of grace—the current which he dared to identify as his own individuality, "which I dare to call *my* life."

In terms reflective of Jung's description of the levels of the psyche, Teilhard's sense of Self emerges as a current, a power, an energy from the totally Other. He experienced directly the dynamic force of that inner reality that underlies matter in all of its forms, and emerges as consciousness in the human.

In his role as a psychiatrist, as well as in his own vivid dream life, Jung worked for years in conscious engagement with the unconscious. Yet he came to a point where his own life journey drove him to take the journey into the depths. His words are strikingly similar to Teilhard's, as he undertakes that plunge.

> In order to grasp the fantasies which were stirring in me 'underground,' I knew that I had to let myself plummet down into them, as it were . . . It was during Advent of the year 1913—December 12, to be exact—that I resolved upon the decisive step. I was sitting at my desk once more, thinking over my fears. Then I let myself drop. Suddenly it was as if the ground literally gave way beneath my feet, and I plunged down into the dark depths.[29]

Jung's inner journey brought him into the realm of the archetypes, which he experienced in various forms. He worked on them over time, seeking to discover the meaning behind them for himself and for his time. Struggling for weeks over these upheavals of the psyche, he made a conscious attempt to dive even deeper.

> In order to seize hold of the fantasies, I frequently imagined a steep descent. I even made several attempts to get to the very bottom. The first time I reached, as it were, a depth of about a thousand feet; the next time I found myself at the edge of the cosmic abyss. It was like a voyage to the moon, or a descent into empty space . . .[30]

Both examples highlight the similarities in the personal odysseys

of Teilhard and Jung as they took the brave and fateful steps of letting themselves drop beyond the light of consciousness and enter the formless area that separates each of us from what Jung calls "the cosmic abyss." Both men saw these moments as pivotal in their lives—and ultimately in their careers, their vision, and their gifts to human understanding.

The fruit of Teilhard's inner journey was his awareness of the Divine Milieu, the seed of whose energy became for him the Cosmic Christ and the Omega Point. In his period of inner descent and in his subsequent integration of that experience into his life and work, Jung found the world of the archetypes of the unconscious, leading eventually to the archetype of the Self, which he saw as a transcendent reality, represented by the image of the Christ in Western civilization.[31]

Evil and the Shadow

Both Jung and Teilhard sought to understand and interpret some of the underlying dynamics present in the human psyche. One upon which they meditated with some frequency, and with some common conclusions, was the reality of evil. Neither was satisfied with the traditional and dogmatic understanding of evil as emerging from an act of original sin attributed to human beings. Rather, they saw evil as a shadow cast naturally by the light underlying the evolutionary process.

In a note written in 1922 on some possible historical representations of original sin, which in all likelihood was the cause of his superiors' decision to terminate his teaching of science at the Institut Catholique in Paris and to send him instead to geological work in China, Teilhard writes "all creation brings with it, as its accompanying risk and *shadow,* some fault."[32] Elsewhere he writes, "We can begin to see that the *existence of evil* might very well also be a *strictly inevitable* concomitant of creation."[33]

Earlier, in another contemporary unpublished piece, Teilhard had suggested,

> Wherever being in *fieri* is produced, suffering and wrong immediately appear as its *shadow:* not only as a result of the tendency towards inaction and selfishness found in creatures, but also (which is more disturbing) as the inevitable concomitant of their effort to progress. Original sin is the essential reaction of the finite to the creative act . . . It is the *reverse side* of all creation.[34]

> Nevertheless I am still convinced that there is a logic in things to which everything must bow, and that in a universe . . . that is evolutive in type this logic imposes on the creative act conditions such as *inevitably* to entail evil as a secondary effect.[35]

There is little wonder that the Roman Catholic Church of Teilhard's day saw in this writing the seeds of heresy. The dogma of the Fall had for centuries placed the responsibility for evil in the world upon the shoulders of that human named Adam in the Book of Genesis. The traditional dogma of Redemption and the role of the Savior in Christian piety was threatened by an approach that saw evil, not as the result of human failing, but as the natural shadow thrown by the light of creation itself.

But Teilhard carries this concept of evil as the shadow of the evolutionary process even further. He suggests that from a theological perspective, evil is not simply the shadow of the creative process. It must of necessity also be the shadow of God, its author. "In these circumstances, evil is not an unforeseen accident in the universe. It is an enemy, a *shadow* which God *inevitably* produces simply by the fact that he decides on creation."[36]

Jung, the son of a fundamentalist protestant pastor, also struggled with the traditional concept of evil. In his clinical work over the years, he experienced again and again a darkness in the human soul, an archetype which he, like Teilhard, saw in part as a *shadow* cast by the light of consciousness. This archetypal shadow had personal as well as collective dimensions and was the natural result of the emergence of the ego in the individual and of cultural authority in history.

> [The Shadow is] the inferior part of the personality; sum of all

> personal and collective psychic elements which, because of their incompatibility with the chosen conscious attitude, are denied expression in life and therefore coalesce into a relatively autonomous "splinter personality" with contrary tendencies in the unconscious.[37]

For Jung, the first task of the individual seeking to relate to the content of the personal unconscious was to confront this element of the shadow, which contains within it the repressed or unrealized elements of the psyche that have been banished by the developing conscious ego. Not all of this shadow material is "evil" in the classic sense, but rather it contains culturally banished elements that need to be integrated into conscious life for wholeness to occur. "Ego and shadow," writes Jungian analyst Joseph Henderson, "although separate, are inextricably linked together in much the same way as thought and feeling are related to each other."[38]

Jung's understanding of the nature of the shadow in the personal unconscious does not, however, deny the reality of evil. Evil manifests itself in human action, not only in personal experience, but also in the collective experience of humanity and culture. Jung writes: "Who says that evil in the world we live in, that is right in front of us, is not real! Evil is terribly real, for each and every individual."[39] "None of us stands outside humanity's black collective shadow."[40]

> Today as never before it is important that human beings should not overlook the danger of the evil lurking within them. It is unfortunately too real, which is why psychology must insist on the reality of evil and must reject any definition that regards it as insignificant or actually non-existent.[41]

It is in his conjecture about the nature of the God of the Bible that Jung expands on Teilhard's concept of Evil as the shadow of the Creator. In his provocative essay *The Answer to Job,* he tackles the issue of the moral irresponsibility of Yahweh in his dealings with his faithful servant, Job. He makes the case that light and darkness in the Biblical created order are finally the responsibility of the

Creator, who acts from a position of ultimate power. To blame the existence of evil in the world on human beings through the act of original sin does not take into account the ambivalent nature of ultimate reality. [42]

Both Teilhard and Jung look beyond the symbols of orthodoxy to attempt to understand the nature of the shadow cast by the light of creation and the light of consciousness. Entropy and disintegration are for them natural results of the evolutionary process unfolding in time. The human soul becomes a vehicle for stepping beyond the physical world into the realm of psyche and spirit, the "inner" dimension of evolution that Teilhard calls *radial energy*.

The Feminine in Teilhard and Jung

The cultural context into which both Teilhard and Jung were born was overwhelmingly patriarchal. Male authority in state, church, and home was unquestioned, and women were considered by the culture as inferior in all ways—physically, mentally and emotionally. It was to the great credit of both men that they saw in the Feminine an element of reality essential to all of life, and this was reflected in their increasing devotion to the Earth itself as the matrix of living being. Teilhard writes, "Fundamentally we have one passion; to become one with the world which envelopes us without our ever being able to distinguish either its face or its heart. Would man worship woman if he did not believe that he saw the universe mirrored in her eyes?"[43]

Teilhard saw his sense of the divine energy behind matter as a gift from the depths of the feminine. He says, "Sucked in with my mother's milk, a 'supernatural' Sense of the Divine had flowed into me side by side with the 'natural' Sense of Plenitude."[44] This sense of the Divine that he experienced in the womb of the feminine was the source of much of Teilhard's inspiration, and influenced his growing awareness of the nature of matter. In his life experience, the presence of feminine influences was crucial. In the conclusion to his essay, "The Heart of Matter," which he entitled "The Feminine, or the Unitive," Teilhard writes,

> Ever since my childhood I had been engaged in the search for the Heart of Matter, and so it was inevitable that sooner or later I should come up against the Feminine. . . . I have experienced no form of self-development without some feminine eye turned on me, some feminine influence at work. . . . Every day supplies more irrefutable evidence that no man at all can dispense with the Feminine, any more than he can dispense with light, or oxygen, or vitamins.[45]

It is not just the individual who is influenced by the dynamic of the feminine, however. The "break-through of Amorization," the emergence of Love in history as divine energy, requires not only the appearance of a *reflective monad,* but needs to be completed in the formation of an *affective dyad.* Out of this reality emerges the gradual development of the Neo-cosmic, the Ultra-human, the Pan-Christic, bonded, says Teilhard, by a unifying cement, the Universal Feminine.[46]

Like Teilhard, Jung found the reality of the Feminine essential to evolution, and to the development of the human psyche. Perhaps one of his greatest contributions to psychology was his assertion that each human being carries within the psyche a contrasexual element. Just as in the body everyone carries within their genetic structure both X and Y chromosomes though a predominance of either determines the sex of an individual, so also does the male psyche carry a female component, and the female, a male.

In his years of clinical work, Jung discovered this reality again and again. He named these archetypes the *animus* in the woman and the *anima* in the man. The anima in all of its permeations, individual and collective, was of great interest to Jung, emerging as he was from a patriarchal culture. Seeing this archetype as the gatekeeper of the collective unconscious in a man, he was personally involved in understanding and integrating the anima within himself and his culture. He writes of the anima:

> The anima is not the soul in the dogmatic sense, not an *anima rationalis,* which is a philosophical conception, but a natural archetype that satisfactorily sums up [for a male] all the statements

> of the unconscious, of the primitive mind, of the history of language and religion . . . Man cannot make it; on the contrary, it is always the a *priori* element in his moods, reactions, impulses, and whatever else is spontaneous in psychic life.[47]

For Jung, the anima expresses for man the element of the feminine in the natural world, which stirs in the human soul a love of nature and concern for the context of the Earth, which is the womb of life. It connects one with the underlying creative forces of life, the divine energy that resides beneath the evolutionary process. Ultimately, it is an expression of the soul of the world, the *anima mundi*. Towards the end of his life, in his autobiography, *Memories, Dreams and Reflections,* Jung writes of this image contained in the work of the alchemists, whom, he believed, projected the contents of the collective unconscious into matter.

> The green gold is the living quality which the alchemists saw not only in man but also in organic nature. It is an expression of the life-spirit, the *anima mundi* . . . who animates the whole cosmos. This spirit [is] poured out into everything, even into inorganic matter; present in metal and stone.[48]

Jung felt that, in their conjectures, the alchemists who were the forerunners of modern chemistry had intuited a deep reality—one that seems to reflect Teilhard's insights regarding the inner dimension of matter. It was Jung's conviction that the search for ultimate meaning in life must not be directed primarily towards the heavens through philosophical or metaphysical speculation, but inward, where the archetype of the self as the organizing principle of the psyche emerges as the *imago dei,* the image of the divine.

Christ as Self and Omega Point

In his exploration of the unconscious, Jung found in the central archetype of the self an expression of the total personality, conscious and unconscious. He writes,

> I usually describe the supraordinate personality as the "self," thus

> making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the *whole* of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as the part to the whole.[49]

It is in the archetype of the self, residing at the core of the psyche, that the dynamic of the opposites finds resolution—masculine and feminine, light and dark, thinking and feeling. This is expressed spontaneously in autonomous symbols such as quaternity or mandala symbols, which are found in cultures throughout the world. Their significance as *symbols of unity and totality* is amply confirmed by history as well as by empirical psychology.[50]

Because of its unifying and transcendent nature, the self is a God-image as well.[51] Projected in a collective form, it becomes the core of a collective religion. Jung did not claim that the *archetype* of the self was God. He continually denied any pretense to metaphysical knowledge. But as a clinician he was well aware of that aspect of the psyche that exists as an archetype of the unconscious, manifesting itself through projection in religions. "It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious."[52]

It is impossible in this short treatise to deal even superficially with the scope and the depth of Jung's massive work on the archetype of the self in individual psychology and in the history of culture. But it is in his understanding of the figure of Christ as an expression of the self in Western culture and religion that we find a meeting point with the thought of Teilhard. In his work *Aion: Researches into the Phenomenology of the Self,* Jung makes the case that Christ in our culture signifies for us the archetype of the self.

> Our discourse necessarily brings us to Christ, because he is still the living myth of our culture. He is our culture hero, who, regardless of his historical existence, embodies the myth of the divine Primordial Man, the mystic Adam. It is he who occupies the centre of the Christian mandala . . . He is in us and we in him.

> His kingdom is the pearl of great price, the treasure buried in the field, the grain of mustard seed which will become a great tree, and the heavenly city. As Christ is in us, so is the heavenly kingdom . . . These few, familiar references should be sufficient to make the psychological position of the Christ symbol quite clear. *Christ exemplifies the archetype of the self*.[53]

For Jung, it was the archetype of the self that brought the opposites together; it was the centre of wholeness in the human psyche, the *Alpha and Omega* from which sprang the ego, the individual consciousness, and the process of individuation. As a psychologist, Jung affirmed that the image of Jesus of Nazareth as the Christ had entered the collective psyche as a dynamic of the archetype of the self for Western culture.

> I have tried . . . to indicate the kind of psychic matrix into which the Christ-figure was assimilated in the course of the centuries. Had there not been an affinity—magnet!— between the figure of the Redeemer and certain contents of the unconscious, the human mind would never have been able to perceive the light shining in Christ and seize upon it so passionately. The connecting link here is the archetype of the God-man, which on the one hand became historical reality in Christ, and on the other, being eternally present, reigns over the soul in the form of a supraordinate totality, the self.[34]

Thus, one can say that in the figure of the Christ, mediated to humanity through the archetype of the self, one meets, in fact, the cosmic reality of God as immanent in the human psyche. Jung's work was in part a fulfillment of Teilhard's prediction that beyond all physics, biology, and psychology, there must be built a theory of *human energetics*. There, science, being brought to concentrate on the human, will find itself increasingly faced with religion.[55]

If Jung through his years of clinical work began to sense the *immanence* of the divine in the human psyche, Teilhard found the dimension of *transcendence* in his concept of the hyper-personalization of the evolutionary process in the Omega Point.

> Because it contains and generates consciousness, space-time is necessarily convergent by nature. Consequently, followed in the right direction, the boundless layers must coil up somewhere ahead in a point—call it Omega—which fuses them and consummates them integrally in itself.[56]

It is clear that Teilhard saw in the cosmic dimensions of the Christ image the "hyper-personalization" of the universe that found expression in his concept of the Omega point as the culmination of the evolutionary process. Since *love,* as the energy of convergence, and the *personal,* as its goal, emerge from that process itself, the cosmic Christ embodies the end of evolution.

> The fact that Christ emerged in the field of human experience for just one moment, two thousand years ago, cannot prevent him from being the axis and the peak of a universal maturing. In such a position, finally, Christ, wholly 'supernatural' though his domain may ultimately be, gradually radiates influence throughout the whole mass of nature.[57]

Thus, while Jung perceived the image of Christ as representing for Western Culture the unifying function of the central archetype he called the self, expressing the driving force of the evolutionary process within the psyche, Teilhard saw this reality projected upon the outer process of evolution, driving through the energy of convergent love and personalization towards a culmination of history and evolution in an Omega Point.

The historical Jesus became for both men what one might call a *mutation* in the human species. In his life and death is found the dynamic energy needed to raise the human enterprise to a new level of consciousness and creativity. A central concept in the thought and works of both Teilhard and Jung is that of the human being *as a microcosm of the universal macrocosm.* In the human, the immanence and transcendence of the divine meet. The universal principle governing all of being, says Jung, is found in even the smallest particle, which therefore corresponds to the whole: "Here the great principle or beginning, heaven, is infused into man the microcosm,

who reflects the star-like natures and thus, as the smallest part and the end of the work of Creation, contains the whole."[58] Teilhard echoes this theme of the Human as a microcosm of the macrocosm.

> If the consciousness of each monad is explicable, that monad must be conceived not as an atom juxtaposed with other atoms, but as a partial centre of the Whole, a particular actualizing of the Whole . . . Not only is each one of us partially Whole—we are all together included in, given cohesion in, a unifying association. There is a centre which is the centre of all centres, and without which the entire edifice of thought would disintegrate into dust.[59]

It is this *centre,* expressed in Jung as the archetype of the self and in Teilhard as the Omega point, which is captured in the image of the cosmic Christ, with its continued impact on human nature, and on the unfolding process of evolution that now expresses itself in human culture.

The Modern Human and the Future

Like Teilhard, Jung saw industrial civilization as the most recent expression of the evolutionary process—but also saw the dangers of modern human beings consciously separated from their source. The separation from the natural world that is the result of modern consciousness is dangerous for humanity because with it comes separation from our unconscious roots in the matrix of life, resulting in the collective madness and violence that marked the twentieth century.

Consciousness is for Jung a vital product of the process of evolution. It has become the task of people of the twentieth and twenty-first centuries to turn that consciousness upon the inner layers themselves, to become "conscious of the unconscious," lest human history continue to be driven by those instinctual drives that have not been assimilated, and so wreak havoc with the world. For the archetypes contain both the seeds of future evolution and the possibility of destruction.

Jung saw human culture as a recent and very thin layer, a

"pleasing patina," extraordinarily thin in comparison with powerfully developed layers of the primitive psyche.[60] Writing in 1918, he saw in the psyche of the German People the danger of a primitive layer of violence, waiting to burst forth from the thin layer of bright rationality. Such a vision led him to a pessimism about the future of the human race that stands in stark contrast to Teilhard's optimism. Jung saw in the collective unconscious the seeds of both destructive and creative behavior on the part of the human race. The archetypes of light and darkness are active in the personal as well as the collective psyche. Without consciousness he believed that history is subject to eruptions from the deeper layers of the human soul that threaten the earth itself.

Both Teilhard and Jung perceived the human race at a turning point in its history. The eruptions of national violence which they both experienced in the twentieth century with its two World Wars and the development and use of the nuclear bomb gave them a sense of the importance of maturity in consciousness and in the transformation of culture. Teilhard writes:

> What makes and classifies someone as "modern" (and scores of our contemporaries are still not modern in this sense) is to have become capable of seeing not only in space or in time, but in duration—or, what amounts to the same thing, of seeing in biological space-time—and moreover, to have become incapable of seeing anything in any other way—anything—*starting with oneself*.[61]

From the perspective of the evolutionary process, "modern" persons may gain a perspective that lifts them out of their immediate context and prepares them to live creatively with the unfolding future, increasing the possibility not only of the survival of the race, but also its progressive maturity. Such vision makes Teilhard hopeful for the emergence of a human race in which love is a defining reality.

Like Teilhard, Jung sees in the perspective of widening consciousness the hope of human transformation, though he is more pessimistic because of his awareness of the negative forces at work in

the collective unconscious, He writes:

> The modern [person]—or, let us say again, the [person] of the immediate present—is rarely met with, for he must be conscious to a superlative degree. Since to be wholly of the present means to be fully conscious of one's existence as a [person], it requires the most intensive and extensive consciousness, with a minimum of unconsciousness. It must be clearly understood that the mere fact of living in the present does not make a [person] modern, for in that case everyone at present alive would be so. He alone is modern who is fully conscious of the present.[62]

These two quotations from the works of Teilhard and Jung express the two sides of the vision necessary for modern humanity. On the one hand, there is the outer perspective that perceives the role of the human in the unfolding process of evolution on planet Earth. On the other, there is the perspective that can look within, becoming conscious of the layers of unconsciousness that stretch beneath us into the mists of the psychic past—the "inner" dimension that is an expression of radial energy in evolution, culminating in the complexity of the human brain.

These quotations also give us some understanding of the experience of solitary loneliness that Teilhard and Jung must have felt in their professions and among their contemporaries. Writing and working in the first half of the twentieth century, they were visionaries ahead of their time. The depths of their insights into the nature of evolution and the psyche, with the lessons to be learned for modern history, have yet to be fully appreciated.

Notes

[1] Richard Tarnas, *Cosmos and Psyche* (New York: Plume, 2007), 44.

[2] John Grim and Mary Evelyn Tucker, "Teilhard de Chardin: A Short Biography," *Teilhard Studies* 11 (Spring, 1984): 2.

[3] C. G. Jung, *Memories, Dreams and Reflections*, ed. Aniela Jaffe, trans. Richard and Clara Winston (New York: Random House, 1963), 20.

[4] Grim, "Teilhard de Chardin," 5.

[5] Barbara Hannah, *Jung: His Life and Works* (New York: G. P. Putnam Son's, 1976), 127.

[6] Pierre Teilhard de Chardin, *The Human Phenomenon*, ed. Sarah Appleton-Weber (Brighton: Sussex Academic Press, 1999), 22-32.

[7] Ibid., 23.

[8] Ibid., 24.

[9] C. G. Jung, *The Structure and Dynamics of the Psyche*, vol. 8 of *The Collected Works of C. G. Jung*, Bollingen Series XX, ed. Sir Herbert Read, Michael Fordham, Gerhard Adler, trans. R. F. C. Hull (New York: Pantheon, 1960), 376.

[10] C. G. Jung, *Aion: Researches into the Phenomenology of the Self*, vol., 9ii of *The Collected Works of C. G. Jung*, ed. Sir Herbert Read, Michael Fordham, Gerhard Adler, trans. R. F. C. Hull (New York: Pantheon, 1960), 261.

[11] C. G. Jung, *The Structure and Dynamics of the Psyche*, 17.

[12] Teilhard de Chardin, *The Human Phenomenon*, 30.

[13] Ibid., 92-93.

[14] Ibid., 95-96.

[15] Ibid., 105-6.

[16] C. G. Jung, *Civilization in Transition*, vol. 10 of *The Collected Works of C.G. Jung*, ed. Sir Herbert Read, Michael Fordham, Gerhard Adler, William McGuire, trans. R. F. C. Hull (New York: Pantheon, 1960), 452.

[17] Pierre Teilhard de Chardin, *The Divine Milieu* (New York: Harper Torchbooks, 1957), 113.

[18] C. G. Jung, *The Structure and Dynamics of the Psyche*, 490.

[19] Teilhard de Chardin, *The Human Phenomenon,* 122.

[20] Ibid., 123-24.

[21] Ibid., 142.

[22] Pierre Teilhard de Chardin, *The Future of Man* (New York: Harper & Row, 1964), 31.

[23] Ibid., 159.

[24] C. G. Jung, *The Structure and Dynamics of the Psyche,* 110.

[25] C. G. Jung, *The Archetypes and the Collective Unconscious,* vol. 9i of *The Collected Works of C.G. Jung,* ed. Sir Herbert Read, Michael Fordham, Gerhard Adler, William McGuire, trans. R. F. C. Hull (New York: Pantheon, 1960), 3-4.

[26] Ibid., 44.

[27] Pierre Teilhard de Chardin, *The Heart of Matter* (New York: Harcourt, Brace & Jovanovich, 1978), 23.

[28] Teilhard de Chardin, *The Divine Milieu,* 76.

[29] Jung, *Memories, Dreams and Reflections,* 178-79.

[30] Ibid., 181.

[31] C. G. Jung, *Aion: Researches into the Phenomenology of the Self,* 62-63.

[32] Pierre Teilhard de Chardin, *Christianity and Evolution* (New York: Harcourt, Brace, Jovanovich, 1971), 51-52.

[33] Ibid., 33.

[34] Ibid., 40.

[35] Ibid., 82.

[36] Ibid., 84.

[37] Aniela Jaffe, ed., *C. G. Jung: Word and Image* (Princeton: Princeton University Press, 1979), 228.

[38] C. G. Jung, *Man and His Symbols* (New York: Doubleday, 1964), 118.

[39] C. G. Jung, *Civilization in Transition,* 465.

[40] Ibid., 297.

[41] C. G. Jung, *Aion: Researches into the Phenomenology of the Self,* 53.

[42] C. G. Jung, *Psychology and Religion: West and East,* vol. 11 of *The Collected Works*

of C.G. *Jung,* ed. Sir Herbert Read, Michael Fordham, Gerhard Adler, William McGuire, trans. R. F. C. Hull, (New York: Pantheon. 1960), 355.

[43] Teilhard de Chardin, *Christianity and Evolution*, 58.

[44] Pierre Teilhard de Chardin, *The Heart of Matter*, 42.

[45] Ibid. 58-59.

[46] Ibid., 60-61.

[47] C. G. Jung, *The Archetypes and the Collective Unconscious*, 27.

[48] C. G. *Jung, Memories, Dreams and Reflections,* 210.

[49] C. G. Jung, *The Archetypes and the Collective Unconscious*, 187.

[50] C. G. Jung, *Aion: Researches into the Phenomenology of the Self*, 31.

[51] Ibid., 22.

[52] C. G. Jung, *Psychology and Religion: West and East*, 468.

[53] C. G. Jung, *Aion: Researches into the Phenomenology of the Self*, 36-37.

[54] Ibid., 181-82.

[55] Teilhard de Chardin, *The Human Phenomenon*, 202.

[56] Ibid., 184.

[57] Teilhard de Chardin, *Christianity and Evolution,* 88.

[58] C. G. Jung, *The Structure and Dynamics of the Psyche,* 490.

[59] Teilhard de Chardin, *Christianity and Evolution,* 61.

[60] C. G. Jung, *Civilization in Transition,* 12.

[61] Teilhard de Chardin, *The Human Phenomenon,* 152.

[62] C. G. Jung, *Civilization in Transition,* 75.