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Psychosynthesis and Jung in a Nutshell - Catherine Ann Lombard
Have To? Should? Could? Will? - Dorothy Firman

EFT and Emotional Cycle Work:

Psychosynthesis and Energy Psychology - Jan Kuniholm

Transpersonal Practice in Painful Times - Richard Schaub

The Higher Dimension of Life - Daryl Paulson

Tune in, Step Out - Dorothy Firman

Your Own Star: An Interactive Map of the Psychological Functions

New Books:

Behaviorism: The Quandary of a Psychology Without a Soul
by Samuel Bendeck Sotillos

Integral Meditation *by Kenneth Sørensen*

Programs:

Clinical Meditation and Imagery

Transpersonal Nurse Coaching

Synthesis Coaching

Retreat:

Praising Our World in Hard Times

Poems - Stephanie Sorrell

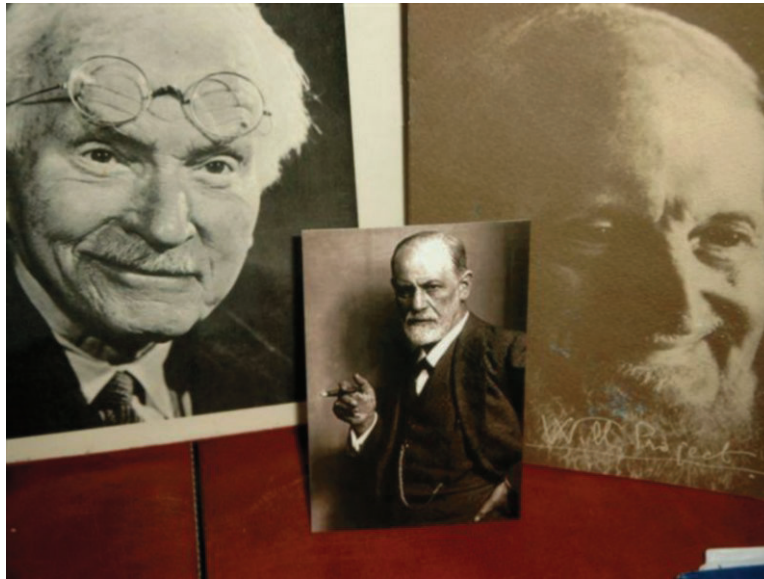
A She-Soul Story - Margret Rueffler

My Social Psychosynthesis - Julie Rivers

And MORE . . .

Psychosynthesis and Jung in a Nutshell

Catherine Ann Lombard



Carl Gustav Jung, Sigmund Freud, Roberto Assagioli

The birds of passage are returning... Among them is a very pleasant and perhaps valuable acquaintance, our first Italian, a Dr. Assagioli from the psychiatric clinic in Florence. Prof. Tanzi¹ assigned him our work for a dissertation. The young man is very intelligent, seems to be extremely knowledgeable and is an enthusiastic follower, who is entering the new territory with the proper *brio*. He wants to visit you next spring. —C.G. Jung, letter to Freud dated 13 July 1909 (McGuire, 1974, p. 241).

While most people are at least familiar with the term “Jungian psychology,” few have ever heard of psychosynthesis. As a psychosynthesis practitioner, you might have felt slightly tongue-tied when asked, “What’s the difference between Jung and psychosynthesis?” As you try to answer, your listener’s eyes become glazed over, and even you feel lost in your own explanation. Without a doubt, the differences are not easily condensed into a snappy sound bite.

This difficulty might be partly due to the fact that the two men – Roberto Assagioli (1888-1974), the founder of psychosynthesis, and Carl Gustav Jung (1875–1961), the founder of analytical psychology (also referred to as Jungian psychology) – knew each other early in their careers. McGuire (1974) states that Jung was actually the first to propose the term “psychosynthesis” in 1909, a term which he later abandoned. In contrast, Lachman (2010) writes that: “Jung got the term psychosynthesis from Roberto Assagioli, whose work he admired ...and who took the spiritual dimension of human nature seriously” (p. 236).

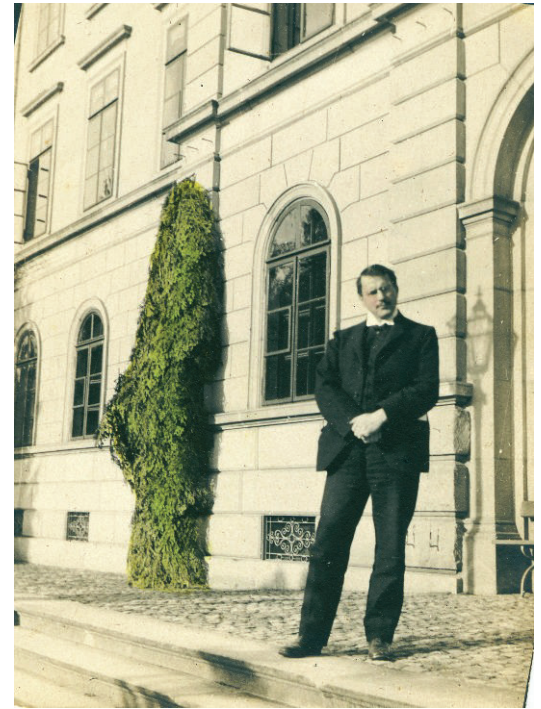
The two young men (Assagioli was Jung’s junior by 13 years) probably first met in 1907, when Assagioli was spending time at the Psychiatric Clinic at Burghölzi, University of Zürich. While studying in Zürich, Assagioli came into contact with psychoanalytic theory and worked directly with Jung and Eugen Bleuler, famous for his discovery and work on schizophrenia (Giovetti, 1995). Along with 20 other doctors, Assagioli participated (as an outside guest) in the “Freud Society,” newly founded in 1907 by Jung, who at the time was an assistant physician under Eugen Bleuler (Rosselli & Vanni, 2014). Sometime around 1910, Bleuler began holding meetings of what was loosely called the “study group for doctors interested in Freudian ideas” (Bair, 2003, p. 252), and we can

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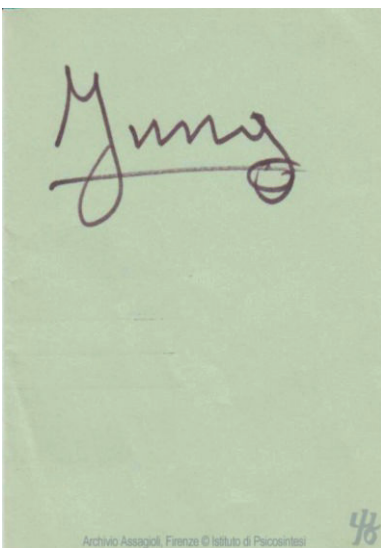
assume Assagioli attended these meetings. Assagioli (n.d., 13546²) later wrote about meeting with Jung at his villa in Küssnacht, during which they had “animated conversations” in Jung’s study, which Assagioli noted was full of books and curious exotic objects. They would meet several times over the years and exchanged correspondence, in which Assagioli addressed Jung as “*Très honoré et cher Confrère*” (Very honored and dear colleague; Assagioli, 1948) and “*Illustre e caro collega*” (Illustrious and dear colleague; Assagioli, 1946). “Among psychotherapists,” Assagioli (1974) wrote: “Jung is one of the closest to the conceptions and practice of psychosynthesis” (p. 35).

To fully explore the similarities and differences between psychosynthesis and Jung, you would need to devote many hours researching the two psychologies and then writing a book. Nevertheless, I have (boldly!) compiled this overview to help compare and contrast these two great visionaries’ understanding of the human psyche. The following compilation is derived from two articles: (1) Assagioli’s (1974) comparative survey of Jung and psychosynthesis and (2) Rosselli & Vanni’s (2014) overview of Assagioli and Jung’s personal relationship. In addition, I have reviewed Assagioli’s personal notes that are available through his online archives (archivioassagioli.org). Unfortunately, the contents of Box 73, which contains Assagioli’s notes on Jung, have not yet been scanned and, therefore, are unavailable online. However, when conducting a search on “Jung,” the archive search engine retrieves a total of 368 entries. These documents are mostly Assagioli referencing and/or citing Jung’s work; however, a number of interesting reflections can be found among them. To conclude, I will offer my own thoughts on psychosynthesis and Jung, and finally end with Assagioli’s personal reflections on his “illustrious and dear colleague.”



Carl Gustav Jung standing in front of Bughölzli Clinic, Zurich, in 1910, around the same time he met Assagioli, who was a medical student at Bughölzli.

Similarities between Psychosynthesis and Jungian Psychology



Assagioli’s handwritten note from his archives (Assagioli, n.d., 14888).

They are transpersonal psychologies. Psychosynthesis and Jungian psychology integrate the spiritual and transcendent aspects of the human experience within their frameworks. Historically, Assagioli and Jung, along with William James and Abraham Maslow, helped to develop and influence the field of transpersonal psychology. Both psychological approaches recognize and proclaim the reality and importance of spiritual needs and a spiritual dimension of the human psyche. This spiritual dimension includes the need to reach an understanding of the meaning of life and to believe that it has a purpose of a spiritual nature.

They include the concept of a collective unconscious. In his 1916 essay, “The Structure of the Unconscious,” Jung was the first to describe the collective unconscious as “the soul of humanity at large” (Young-Eisendrath & Dawson, 2008, pp. xxiii–xxxvii). According to Jung, the human collective unconscious contains shared structures of the unconscious mind such as universal symbols, instincts and archetypes. Assagioli included the collective unconscious in his

(Continued on [page 5](#))

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diagram of the human psyche, also referred to as the “egg-diagram.” However, according to Assagioli, Jung does not clearly define the collective unconscious, especially its different elements and levels, and at times opposite manifestations. For example, Jung places primordial levels of the psychic alongside archetypes of a spiritual nature, which Assagioli says “lumps everything together into a great mishmash” (Assagioli, n.d., 1901). To more clearly distinguish the material deriving from the collective unconscious, Assagioli includes a transpersonal unconsciousness as a dimension from which the collective unconscious material of a higher nature can emerge and be experienced by the individual.

The process of psychosynthesis is very similar to the process of individuation. Psychosynthesis and Jungian psychology prefer to understand human beings from the perspective of their health as opposed to their pathologies. Jung aimed to produce for each client a profound transformation of the personality and its integration by means of what he called the “process of individuation.” The phases of this process are:

1. Clarification of the nature and causes of the disturbance.
2. Conscious assimilation of the content of the unconscious.
3. The discovery of the will.
4. The transformation of the personality.
5. Personality integration and synthesis.

Assagioli (1974) stated that this process and its phases are “akin to psychosynthetic therapy” (p. 44).

Many of the methods for reaching synthesis and individuation are the same. Psychosynthesis and Jungian psychology acknowledge “the infinite variety of human beings and conditions, and therefore the necessity of using different psychotherapeutic methods adapted to the constitution and specific situation of each client” (Assagioli, 1974, p. 42). Methods shared by both approaches include the analysis of dreams and free drawing. Psychosynthesis, however, also includes a wide variety of active techniques to promote therapeutic integration of the personality. Such techniques include, for example, activities in which the will plays a central role, mental imagery techniques, and initiated symbol projection. Both men emphasize the importance of the psychotherapeutic relationship as a vehicle for healing, in particular through transference-countertransference dynamics and through the living experience of the transpersonal dimension in human relationships.

Assagioli and Jung shared similar views on education, especially for gifted children. Psychosynthesis and Jungian psychology attach great importance to the psychological rapport between parents and children and between teachers and students. Both men wrote about the difficulty in recognizing a gifted child, viewed the suppression of natural gifts in talented children as infallibly leading to social catastrophe, and acknowledged that gifts are not limited to scholarly aptitude, but also include “gifts of the heart” (Assagioli, 1974, p. 52).

Both Assagioli and Jung drew on Western and Eastern philosophy and spirituality. Like Jung, Assagioli was a scientist and, at the same time, an esotericist. Both had interests in Eastern philosophy and religions, astrology, alchemy, telepathy, other paranormal activities, and symbolism. All such explorations were viable approaches to understanding the structure, dynamics and contents of the unconscious psyche, and hence, all pertinent to their professional work as psychologists and scientists.

Differences between Psychosynthesis and Jungian Psychology

The differences between psychosynthesis and Jungian psychology are briefly compiled in the table on pages 6-9.

(Continued on page 6)

(Continued from [page 5](#))

Conceptual differences	Psychosynthesis (Assagioli, 1978, 1993, 2000, 2002)	Jungian psychology (Jung, 1966, 1969, 1989)
Archetypes	<p>Archetypes are spiritual energies of higher ideas emerging from a transpersonal unconsciousness or transpersonal collective unconsciousness.</p> <p>One psychosynthesis method is to study the higher, purer, fuller aspects, qualities, and functions of an archetype and then examine and trace its successive reflections, expressions and “degradations” at various levels.</p>	<p>Images emerging from the collective unconscious. These images have transpersonal and personal expressions.</p> <p>They cannot be experienced directly, but can have important effects on the human psyche.</p> <p>Sometimes described as archaic images charged with a strong emotion. Other times, archetypes are treated as “principles” or “ideas.”</p>
The Self	<p>The functions of the Self are pure consciousness and will.</p> <p>The Self is not an archetype, but an inclusive reality and part of the human psyche. Therefore, an individual can have a direct and certain knowledge or awareness of it.</p> <p>We co-exist and participate with the Self.</p> <p>The Self is both individual and universal in nature.</p>	<p>The Self focuses on the unconscious.</p> <p>The Self is the archetype of archetypes and expresses totality, the union of opposites (i.e., synthesis), most generally the union of consciousness with unconsciousness. It also includes the dark (lower) side of man.</p> <p>The Self, like all archetypes, cannot be directly experienced, but it can guide the individuation process.</p>
‘I’	<p>The center of pure consciousness and will.</p> <p>The ‘I’ is an emanation from or projection of the Self. The aim is to bring the ‘I’-Self into relationship and a deeper connection.</p>	<p>Center of the field of consciousness.</p> <p>Subordinate to the Self.</p>
The Unconscious	<p>The personal unconsciousness is subdivided into lower, middle, and higher unconsciousness. In addition, all unconscious material is</p>	<p>The unconscious contains:</p> <ul style="list-style-type: none"> • Everything that we do not know; • Everything that we know, but are not at the moment thinking;

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interfacing with the “collective unconscious.”

The lower unconscious contains: The elementary psychological activities which direct the life of the body; the intelligent co-ordination of bodily functions. The fundamental drives and primitive urges. Many complexes, charged with intense emotion. Dreams and imaginations of an inferior kind. Lower, uncontrolled parapsychological processes. Various pathological manifestations such as phobia, obsessions, compulsive urges, and paranoid delusions.

The middle unconscious contains our awareness that lies within the periphery of our consciousness. This is where memories are held that are easily retrievable and where “imaginative activities are elaborated and developed in a sort of psychological gestation before their birth into the light of consciousness” (Assagioli, 2000, p. 15).

The higher unconscious or superconscious holds our greater human potential and is the region from which we receive our “higher intuitions and inspirations— artistic, philosophical or scientific, ethical ‘imperatives’ and urges to humanitarian and heroic action. In this realm are latent the higher psychic functions and spiritual energies” (Assagioli 2000, p. 15).

- Everything of which we were once conscious of, but have forgotten;
- Everything perceived by the senses, but not noted by the conscious mind;
- Everything which, involuntarily and without paying attention to, we feel, think, remember, want, and do;
- All the future things taking shape inside that will sometime come to consciousness;
- All more or less intentional repressions of painful thoughts and feelings (see also *The Shadow*);
- Instincts and impulses to carry out actions from necessity, without conscious motivation (see also *Archetypes*).

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The Shadow	<p>There are dangers in acknowledging one's shadow. Anyone able to give conscious recognition to the Shadow without being overwhelmed is achieving a true spiritual conquest.</p> <p>The Shadow does not always or chiefly have a compensatory relation to consciousness.</p> <p>Psychosynthesis emphasizes that the subject seeks to experience higher realities and to work slowly and wisely with the Shadow with the goal of redeeming one's lower unconscious.</p>	<p>The sum of all unconscious personal and collective psychic elements.</p> <p>The inferior part of the personality.</p> <p>The shadow is the hidden, repressed, and for the most part, inferior and guilt-laden personality.</p> <p>The shadow behaves compensatorily to consciousness; hence its effects can be positive as well as negative.</p> <p>During individuation, the subject must have the courage to face his or her shadow so as to include it [or its elements] in his or her conscious personality.</p>
The Will	<p>Emphasized through the whole psychosynthesis process. Especially employed to reinforce consciousness of the "I" and to dominate elements already present and active in the conscious personality.</p>	<p>Valued for the process of individuation, but given less overall attention.</p> <p>Recognized but not utilized.</p>
Disidentification	<p>Essential to being able to distance oneself from one's own personal identity and for building a stronger 'I'-Self connection.</p>	<p>Given little attention.</p>
Subpersonalities vs. persona (Latin for "mask")	<p>The individual has many subpersonalities.</p> <p>Subpersonalities are the different selves or roles we play according to the different relationships we have with other people, groups, and our surroundings.</p> <p>The goal of psychosynthesis is for the individual to disidentify from a particular role in order to better play it. This allows the "I" to</p>	<p>The individual has one persona, usually associated with their calling or profession.^a</p> <p>The persona is the social face the individual presents to the world. It is an external functional identity derived from an archetypal image. It appears as a consciously created personality fashioned out of part of the collective psyche through socialization, acculturation and experience.</p> <p>The individuation process is achieved by liberating the self both from the one's</p>

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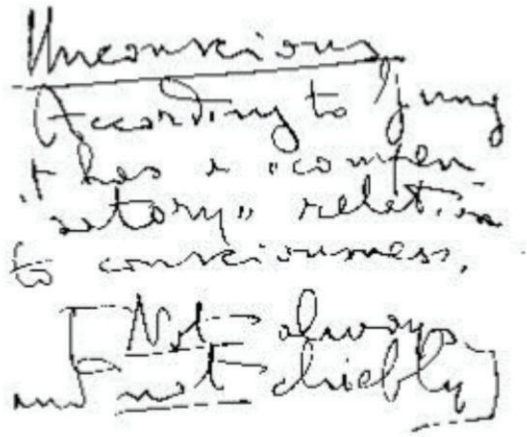
	<p>consciously direct and play the various roles.</p> <p>The psychosynthesis process involves synthesizing one's subpersonalities into a larger organic whole without repressing any of their useful traits.</p>	<p>“persona” and from the power of unconscious impulses.</p>
Anima/Animus (Latin for “soul”)	<p>Subpersonalities include components of the “inner authentic personality” or anima/animus.</p>	<p>Personification of the feminine nature of a man’s unconscious and the masculine nature of a woman’s unconscious.</p> <p>The anima/animus is primarily in contrast to the persona.</p>
Psychological functions	<p>Seven: sensation, emotion-feeling, impulse-desire, thought, intuition, imagination, will.^b</p>	<p>Four: sensation, feeling, thought, and intuition</p>
Psychological types	<p>Seven, each based on a tendency and main quality.</p> <p>The seven types are: Love, Will, Devotional-Idealistic, Active-Practical, Creative-Artistic, Scientific, Organizational</p>	<p>Eight. The four human functions are linked to Jung’s two fundamental types: introverted and extraverted.</p> <p>The eight are: the extraverted sensory, extraverted emotional, extraverted mental, extraverted intuitive and the four corresponding introverted types.</p>
Social and interpersonal relationships	<p>Encouraged and actively pursued through practical techniques and methods to help the client initiate and live in relationship with others.</p> <p>Viewed as an indispensable part of psychosynthetic therapy and education.</p>	<p>More of an aspiration than a directed choice. The emphasis is on individuation.</p> <p>Once united with oneself, it is supposed that the individual will be (automatically) unified with humanity.</p>

Table 1. Differences between Psychosynthesis and Jungian Psychology.

Notes: (a) While Jung believed that the individual has one persona, post-Jungians talk about individuals having more than one persona. (b) They are illustrated in Assagioli’s star diagram.

(Continued on [page 10](#))

(Continued from [page 9](#))



Archivio Assagioli, Firenze © Istituto di Psicosintesi

“Unconscious / According to Jung it has a “compensatory” relation to consciousness. / [Not always and not chiefly]” (Assagioli, n.d., 1922).

Reflections and Conclusion

While conducting research for this article, my own experience of reading Jung’s works along with my thoughts regarding some of his concepts were often confirmed by Assagioli’s personal observations, which are examined below.

Jung’s writings lack clarity

Firstly and perhaps most importantly, one statement that seemed to be consistent throughout Assagioli’s notes, which resonates with my own opinion, was Jung’s general lack of clarity. I have often felt that Jung’s language was muddled and his writing verbose and meandering as opposed to Assagioli’s carefully crafted and meticulously worded books. Perhaps this is exemplified by the number of books attributed to both men. While Assagioli published five books (two posthumously), *The Collected Works of C. G. Jung* is a book series containing 20 volumes! Edward C.

Whitmont (1912-1998), a Jungian psychoanalyst who introduced many Americans to the fundamentals of Jungian psychology, once said:

I must warn you that insight into or comprehension of what Jung really stands for can not be gained from his published writings. Quite frequently they hide more than they express, unless, of course, you can read between the lines... I want to emphasize that you cannot judge what Jung said from his writings; you can judge [analytical psychology] only from the way it is being practiced. (Whitmont, 1968, p. 1, 13, emphasis in original).

Explaining that the only way to really understand Jung is through personal experience, Whitmont (1968, p. 2) then relates an example from when he was Jung’s student. Perplexed by a concept that Jung had written about, he asked Jung to further explain it. “Where the hell did you read this nonsense?” Jung asked him. “In your book!” Whitmont responded along with the page number and paragraph. “Oh forget it!” said Jung.

If Jung tells his own students to forget about his writings because they contradict what he wants to express, and his own student warns us to not expect to understand Jung from his writings, then what are we supposed to understand from his publications? In fact, Assagioli (n.d., 11357) wrote that Jung did not seem to be conscious of semantics and often “used words in a very loose way.” In addition to asserting that Jung’s ideas on the various aspects and levels of the unconscious are uncertain, confused and lack clarity, notes appear in Assagioli’s archives that repeat this same criticism for Jung’s concepts of “spirit,” “inner voice,” and the term “depth” (n.d., 11240, 11472, 10490, respectively). Without mincing his words, Assagioli wrote the following with regard to Jung’s understanding of the Self: “He made quite a mess of it” (n.d., 10310).

The animus does not correspond to the female reality

Secondly, I have never been comfortable with Jung’s concept of the “animus” for women as a counterpart to the male principal of the “anima.” Jung used these terms to define: “the inner figure of a women held by a man and

(Continued on [page 11](#))

(Continued from [page 10](#))

the figure of a man at work in a woman's psyche" (Bair, 2003, p. 745, n. 6). The anima is a personification of all the feminine psychological tendencies in the male psyche. As a rule, the anima is shaped by the man's mother and can manifest as and/or be projected upon both negative and positive symbolic figures. The anima also personifies man's relation to his unconscious. Negative figures include the *femme fatale*, the Greek Sirens, witches, and women who appear in erotic fantasy. Positive figures include romantic, idealized beauty, like Helen of Troy. Higher positive images include spiritual wisdom like the Chinese goddess Kwan-Yin who can bestow the gift of poetry or music and even immortality on her favorites, Sappho or the Virgin Mary. Most importantly, however, according to von Franz (1964), the anima has the essential role of "conveying the vital messages of the Self" and "putting a man's mind in tune with the right inner values and thereby opening the way into more profound inner depths" (pp. 188, 180). Examples of this anima role appear in literary works such as Dante's *Divine Comedy* in the form of Beatrice and as "the eternal feminine" in Goethe's *Faust*.

In contrast, the male personification of the unconscious in women – the animus – does not play such a vital role for the female psyche. For example, while Dante's spiritual journey may be the complete poetic form of psychosynthesis (Lombard & den Biesen, 2014), his search for Beatrice is, nevertheless, quintessentially male. Sayers argues that while Dante's journey to Beatrice could symbolize man's search for his anima, for the female "from time immemorial...there is no corresponding Enigma of Man" (1955, p. 33). She continues by pointing out that, in fact, Jung's

corresponding animus in the female [when compared to] the rich, poetic, and magical content of the anima in the male [is] so desiccated, impoverished, and lacking in any touch of the numinous that it might appear to have been artificially patched together for the sole purpose of completing the symmetrical pattern (*ibid.*, p. 34, note 1).

I am in total agreement with Sayers. I have always viewed and experienced the animus as the part of a woman's inner psyche that seems to know how best to manage the patriarchal world in which she must cope and survive while being judged and treated (for the most part) as an inferior being. In a world that has been dominated by men for thousands of years, if anything, the animus is usually over-emphasized in a Western woman's conscious life, especially when she is pursuing a successful career.

Similar to the anima, the animus can also manifest as, and/or be projected upon, both negative and positive symbolic figures. However, I do not believe that the animus personifies a woman's relation to her unconscious nor is it the animus that can open the way to her inner depths or values. This door is unlocked instead by the triple power of the inner Divine Mother, the Dark Sister, and the Crone. Before grounding myself as a woman in order to "coagulate [my] feminine potency to confront the patriarchy and the masculine as an equal" (Perera., p. 29), I must first come into relation – not with my male psyche tendencies – but rather with the ancient parts of my repressed feminine self. These parts of me are "too awesome to behold, the Great Round of nature, connected to active destruction but also to transformation" (Perera, pp. 21-24).

I was elated to have my intuition and feelings confirmed by this note by Assagioli (n.d., 2355):

Polarity and struggle between the artificial "personality" constructed for society and the unconscious repressed elements, regrouped by Jung under the designation of "anima" (questionable as a name and questionable as a unified grouping – in reality these elements remain multiple and often contrasting. Also this conception would only apply to men, not for women.)

Once again Assagioli first questions Jung's choice of the term "anima" (which is Latin for "soul"). He then continues by refuting Jung's definition of the term by the fact that it does not actually match the living reality.

(Continued on [page 12](#))

Finally, Assagioli confirms my belief that the animus, according to Jung's definition, does not actually apply to women.

Jung undervalued the Will

In his own life, Jung used his anima to avoid taking responsibility for his adulterous behavior with former client Toni Wolff (Bair, 2003). Years later, he is quoted as saying: "Back then I was in the midst of the anima problem." Often he felt caught in an affair that was outside of his control, saying: "What could you expect from me? – the Anima bit me on the forehead and would not let go" (Bair, 2003, p. 248.) This brings us to my final point regarding Jung, which Assagioli corroborates – the absence of the will from Jung's approach (not to mention from his numerous extramarital affairs!).

As demonstrated with his own confession of being dominated by his anima, Jung did not fully believe in free will. He also did not believe in determinism, but rather something in between the two. From Jung's perspective, we are all capable of making conscious decisions, but we are not capable of making any decision without some influence from both the personal unconscious and the collective unconscious (Meachem, 2016). Despite his vast number of publications, Jung wrote very little about the will. In *Archetypes and the Collective Unconscious*, he (1969) actually warns against training one's will, saying that the more an individual trains his will, the more danger he has of "getting lost ... and deviating further and further from the laws and roots of his being" (p. 163). He wrote that the use of the personal will is only suited for young, unadjusted, unsuccessful people (!) and that a person in "the second half of life no longer needs to educate his conscious will," but instead needs "to understand the meaning of his individual life, needs to experience his own inner being" (Jung, 1966, p. 50).

All this is, of course, in sharp contrast to psychosynthesis, in which the will is given a pre-eminent position. Assagioli (2002) states that "The will has a *directive* and *regulatory* function, one that balances and constructively utilizes all the other activities and energies of the human being without repressing any of them" (p. 10, emphasis in original). Not only does psychosynthesis recognize that the will exists and that we have a will – but it extends even further to the fact that *we are will*. In his book *The Act of Will*, Assagioli analyses "willing action" in its various stages, describes the specific aspects and qualities of the will, and offers practical techniques for its development and optimum use (which he does *not* say to stop upon reaching middle age!). He regards the will as a direct expression of the "I," the individual's authentic being, and states:

The discovery of the will in oneself, and even more the realization that the self and the will are intimately connected, may come as a real revelation which can change, often radically, a man's self-awareness and his whole attitude toward himself, other people, and the world (Assagioli, p. 9).

Will
Jung speaks of
will and its 'educa-
tion', but he con-
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unsuccessful people!
Moreover he
does not give
directions on
how to
educate it
(See Seelenprobl.
v. Gegenwart
p. 110)

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"Will / Jung speaks of will and its 'education,' but he considers only the personal will and considers 'its use suited only for young, unadjusted, unsuccessful people'! Moreover he does not give directions on how to educate. / (See *Seelenprobl.*, v. *Gegenwart*, p. 110)" (Assagioli, n.d., 2335).

In his historical survey of the will, Assagioli (2002) criticizes Jung's omission:

While he recognized and even emphasized the reality and the dynamic function of goals, aims, and purposes, he did not make an investigation of the various aspects and stages of the will, nor did he include the use of the will in his therapeutic procedures (pp. 240-241).

Final Words from Assagioli

Most biographies that include an exploration of Assagioli's relationship with Jung (e.g., Berti, 1988, Giovetti, 1995; Rosselli, 2012; Rosselli & Vanni, 2014) paint a positive, friendly, and long-term relationship between them. However, Jung apparently had a history of not having long-lasting male friendships and is noted as saying on numerous occasions that men in psychology "always need to best other men" (Bair, 2003, p. 366). Such competition might have also existed between the two men. There is evidence of this in Hahl's (2013) historical account of Eranos, the center in Ascona, Switzerland, sponsored by Olga Fröbe-Kapteyn (1888-1962) as "meeting place between East and West." According to Hahl, Fröbe sent a letter of invitation to Jung but he initially declined because of her close connection to the Theosophical Movement and to Assagioli who was associated with Alice Bailey. Jung only came to Eranos to lecture in 1933 once Bailey and Assagioli were no longer attending the Eranos *Tagung* (Hahl, 2013, p. 45).

We can also see Assagioli's unmitigated opinion of Jung's work from the following notes:

Lack of clarity, uncertainty, confusion between the various aspects and levels of the unconscious; lack of a real spiritual experience and therefore a nebulous and defective conception of spirit; lack of any social aspect or inter-individual psychosynthesis; lack of any understanding of the role of action in psychosynthesis and lack of appreciation and utilization of the will and therefore of discipline, form and self-restraint (Assagioli as cited by Rosselli & Vanni, 2014, p. 26)

But it remains difficult to imagine Assagioli, as "a man in psychology always needing to best other men." For example, Sergio Bartoli recalls being with Assagioli along with other psychiatrists and psychologists who had received Assagioli's book a bit "sharply." They were criticizing Assagioli for wanting to "reintroduce the concept of the soul through the window when it had already been placed outside the front door" (Giovetti, 1995, p. 78). Sergio adamantly defended Assagioli's ideas before their colleagues. The next day, Assagioli, who had refrained from entering into the heated discussion, slipped "one of his famous notes" into Bartoli's pocket that said, "Correct your impulsiveness!" (*ibid.*). Therefore, I will end with Assagioli's thoughts about Jung that are not only generous in spirit but also full of admiration and gratitude:

Jung never claimed to give a complete system or definitive conceptions. He has always asserted that psychoanalysis is a new science and still at an infantile stage, or at most adolescent ...

Jung has been a courageous and genius pioneer, who has opened new ways and dimensions to the human mind. His contributions have been of great value, he has most of all liberated us from the narrow limits of objectivism, of purely ...descriptive study.

He has immensely expanded the field of psychoanalysis, demonstrating as well the propensity and need for spirituality...Thus he successfully invites one to pursue the course of individuation, that is, to discover and develop one's own true being, one's own Self. There he indeed deserves our great appreciation and our deep gratitude" (Assagioli as cited by Rosselli & Vanni, 2014, p. 26). ■

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NOTES:

¹ Eugenio Tanzi (1856-1934) was a psychiatrist in Reggio Emilia and Florence. Along with Ernesto Lugaro (1870-1940), he cowrote *Trattato delle malattie mentali* [A Treatise on Mental Illnesses]. (Please note that all translations into English are mine.)

² I have indicated Assagioli's notes from his online archives in this way. The abbreviation n.d. refers to the note not having any date and the number refers to the ID Doc., which you can easily search for in the online archives.