



Called or not Called:

The Idea of History in the Psychology of C.G. Jung

by

Craig Delaney

Vocatus atque non vocatus : deus aderit.

Called or not called, God will be there.

- Jung's favourite maxim

This is presented in fulfillment
of the requirements for the
Degree of Master of Arts in
History at the University of
Adelaide, 1979.

ACKNOWLEDGEMENT

To date I have been an erratic student, but on both occasions when I have researched and written a thesis, I have been blessed with an understanding supervisor. This time he was Dr. Norman Etherington, whom I thank.

I also thank my typist, Mary Delaney, who had to put up with my calligraphic meanderings.

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PREFACE

I have included as many of Jung's own words as possible in order that the reader imbibe something of the atmosphere of his thought. Unfortunately, through want of space, I have been forced to exclude most of the vast amount of symbol amplification that makes up a great section of his writings. These hermeneutic exercises teach as much as his more conventionally abstract disquisitions.

Jung's psychology is vague for three major reasons. Firstly, Jung was so alive to the irrational and non-intellectual in human life that he often found it difficult to translate those realities into the language of thought. As one reads him one can imagine the inexpressible intuitions crossing and disrupting his field of discursive ratiocination. Secondly, Jung attempted to be accurate. Psychological accuracy must include the seemingly random, unique psychic traits that cannot be generalized. Jung's works reflect the conflict between the need to generalize and at the same time retain the empirical idiosyncrasies of psychic reality. Thirdly, Jung's thought was no static system adhered to for his entire life-span. It evolved continually until his death. The thoughts on synchronicity, the psychoid realm, etc. came to fruition and the light of day during the last fifteen years of his life. The fifties were a decade filled with extremely significant publications.

Although I have tried to communicate the essence of Jung to the reader (and it is not tradition that makes me admit my inadequacy at this task), I must pass on the admonition that Jung himself gave to those who would know and criticize him only on reading summaries of his life's *opus*. In effect he said, "I'm sorry but you'll have to read all of my works." A daunting *opus* in itself, it

is well worth the effort, and I agree with Jung that no précis could possibly capture the essential Jung. Not so much because no life's work can be condensed without damaging it, but in the sense that Jung's work is peculiarly uncondensable. This is because his writings are not a scientific treatise alone, but, like an artist, Jung tries to awaken the irrational Jung in the reader as well. Freud can be quite successfully condensed; but not so, Jung.

My candid purpose in this thesis is didactic, propagandistic even. I want to introduce Jung to as many people as possible as cogently as possible. His perspective is, for me, a thoroughly satisfying one. As far as I am concerned he teaches a species of wisdom. To any of those who want to investigate him further, I suggest they read his autobiography, *Memories, Dreams, Reflections*. That book changed my life.

Having cursorily discharged what I believe to be the duty of every writer to divulge his investment in his work, I want to describe it more closely. There are five chapters which present a resumé of Jung's psychology. These are essential, though sometimes difficult, reading it the reader is to understand the subsequent chapters. Next, I discuss Jung's social psychology - how he thought a collective operates pretty much as an individual. This leads into and amplifies Jung's idea of history. History is then discussed in terms of the irrational, "intuitive concepts" of spirit and God. Finally, I narrate, and expand on, what Jung believed to have happened in history: the work produced by Jung the historian.

As you read this work I want you to have two Gnostic terms continually in mind. *Pleroma* is the universe untouched by consciousness. *Creatura* is the universe differentiated by consciousness, including consciousness itself. This is Jung's essential duality without which there would be no motivation to, nor meaning behind, the

existence of humanity. *Pleroma* is fundamental *esse* - the first created - but, without consciousness, as nothing. *Creatura* is the child of *Pleroma* begat on *Pleroma*; father of *Pleroma* begat on *Pleroma*; father of itself begat on itself. *Creatura* is the second and truly created. *Creatura* is form and *Pleroma* is void. *Creatura* lives and *Pleroma* exists. Before Adam there was only *Pleroma*: after Adam was *Creatura* as well. There are not enough names to call them nor numbers to count them. They are and are not. Enough said.

ABBREVIATIONS

- CW : followed by a number indicates that volume of the *Collected Works*
- MDR : indicates ^{*Memories*} ~~Meanings~~, *Dreams, Reflections*
- Synch. : indicates *Synchronicity: an acausal connecting principle*
- Evans : indicates Evans, R.I., *Jung on Elementary Psychology: a discussion between C.G. Jung and R.I. Evans* (N.Y., Dutton, 1976)
- Progoff : indicates Progoff, Ira, *Jung, Synchronicity and Human Destiny* (N.Y., Julian, 1973; N.Y., Delta, 1975)
- P.A. : Franz, M-L. von, *Puer Aeternus*
- psych. : psychology
- arch. : archetype
- ucs. : unconscious
- cs. : conscious
- csness. : consciousness
- inst. : instinct
- coll.ucs. : collective unconscious
- coll : collective

I realise that it is unusual to include abbreviation of words in the text, but this was dictated to me by the logistic of preparing it for submission.