

## **The Numinous and the Archetypes as Timeless, Cosmic Ordering and Regulating Principles in Evolution**

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### **Introduction: Theology and the Psychophysical Problem**

The Jung/Pauli concept of the unconscious archetypes as timeless cosmic ordering and regulating principles verifiable in the external world and (phenomenologically) in the internal world of the psyche suggests concepts of mind which transcend that of the individual in a transpersonal sense. And a numinous dimension implicit in the evolutionary process. As the Bohm/Hiley treatment of active information as the bridge between the mental and the physical extends Mind indefinitely beyond the human species. In the spirit of physicist Erwin Schrödinger's (2007) comments on extended Mind, humanity could be viewed as responsible for the future of the biosphere and responding to the figurative "summons" of global warming and pandemics such as HIV/AIDS.

Paradoxically, conservative and fundamentalist theologies themselves strangle God with the spatiotemporal hold by which they are bound while resisting the integration of transdisciplinary empirical scientific knowledge into their considerations of the so-called "psychophysical" or mind-matter problem, and the timelessness of the unconscious dimensions of the Self explored in neuroscience, depth psychology and quantum physics. A process (Incarnational) theology inseminated by the theory of evolution and empirical evidence of 'directed' mutation might facilitate the creation of bridges between science and religion. So that God becomes conscious through and is completed by humankind as well as being in the Jungian sense archetypal, immanent and transcendent. However such a paradigm shift would entail the rejection of the belief in Biblical inerrancy which has characterized fundamentalist religious orthodoxies.

Such religious systems of thought have remained dogmatic and suspicious of mysticism and science alike. This attitude has created an omnipresent obstacle to overcoming the schism between science and religion which has existed since the 17<sup>th</sup> century. One which provides such sceptics as Richard Dawkins, author of the best-selling book, "The God Delusion" (2006) copious ammunition for the "hypothesis" of atheism and Christopher Hitchens (2007) with justification for his thesis that "religion poisons everything".

Physicist Erwin Schrödinger's (2007) depiction of the pictorial representations of heaven, hell and purgatory in mediaeval art as "materialistic" captures the result of theological concretism and literalism well. It is the type of theology from which science had to separate and liberate itself because doctrine precluded observation and the pursuit of truth through empirical research. A transformed theology will not, I believe, be one which either fills in ever decreasing lacunae in the scientific explanation of the universe, including the role of the personal equation and consciousness of the human observer in post quantum physics. With the restoration to science of psyche in both its conscious and unconscious aspects, physics and depth psychology have become complementary to one another.

### **Complementarity of Science and Religion**

Theology will not simply accommodate science uncomfortably because empirical realities such as that of evolution cannot be denied. Instead religion would stand in a relationship of complementarity to science, rather than one of mutual antagonism. Cosmic religious feelings as Einstein knew, in predicting that science would eventually return humanity to God, result from the discovery of timeless mathematical truths as well as empirical scientific discoveries.

The experience of the so-called “arrow of time” is so compelling in post Newtonian, Western society that the vast ocean of timelessness from which both mind and matter emerge, is easily obscured or eclipsed from awareness. Neuroscientist Karl Pribram (2004) has suggested that both mind and matter have a common ontological foundation which transcends spacetime. Quantum physics and depth psychology alike confront scientists with aspects of reality, including the Jungian Self which are both irrational and timeless. Revealing their origins in Physicist David Bohm’s (1980) “implicate order”, with which the universe began, or in the archetypal “cosmic ordering and regulating principles” described by physicist Wolfgang Pauli and depth psychologist Carl Jung as verifiable in both the internal psychic and external phenomenal worlds.

The late high energy physicist Professor Kalervo Laurikainen of Helsinki University, has provided an engaging account of the collaboration between Jung and Pauli in his book, “Beyond the Atom: The Philosophical Thought of Wolfgang Pauli” (1988). Both viewed science and religion as being in a relationship of complementarity while noting that psyche had been expelled from matter in Newton’s mechanistic, clockwork universe and observing a revenge of repressed “spirit” returning in the form of destructive thermonuclear explosions and genocide.

If mind and matter are complementary aspects of an original primordial, unitary and timeless reality, then the religion of metaphysical materialism which reduces reality to physical processes is false as well as being a menace to the earth, for instance, in the phenomenon of global warming. According to this materialist “credo” consciousness is a mere epiphenomenal by-product of brain processes, even if, paradoxically, the pen is often mightier than the sword. That leaves theology and science with the challenge of exploring the implications of extended Mind, perhaps neither destructible nor spatiotemporally bound, yet infinite in extent.

Physicist Roger Penrose (2004) has described mathematical solutions which are rapturously and radiantly beautiful in virtually mystical language and like those of Schrödinger, existing eternally prior to their discovery by human beings. Notably, these “truths” are discovered, not invented, just as great music, finds the composer. Such epiphanies might well be described as numinous in their nature and origin as well as being expressions of the Jungian Self or archetypal “God-image” in dream symbols, including mandalas.

Archetypal images and themes in the dreams and collective mythologies of humankind do provide intimations of eternity and contain a deeper wisdom for humankind, analogous to the significance of dreams for patients in psychoanalysis. Provided that they are understood symbolically rather than being concretised or taught as literal, dogmatic or historical truths. In Jungian depth psychology particularly, archetypal symbols as well as timeless, unconscious dimensions of the Self, can be manifest and experienced in the present reality of ego-consciousness.

The incarnation of God in humanity may acquire a more sublime and contemporary meaning as a symbolic expression of the participation of humanity in an evolutionary process of completing God (Todd, 2009; 2010). This insight, I believe, captures the numinous dimension of humanity instead of perpetuating a myth in which God remains remote, separate and supernatural rather than representing the transcendence of which humankind is capable.

Sceptics like Richard Dawkins and Christopher Hitchens approach religious mythology and archetypal phenomena not symbolically or as revelatory of an evolving human nature, but literally, committing the same errors as the religious fundamentalists and theologians of whose concreteness and stupidity they are quite convinced. While being religiously devoted to an irrational apotheosis of Reason. Both Jung and Freud exposed the illusion of rationalism while exploring manifestations of the personal and collective unconscious in dreams and mythology. Freud alluded to dreams which bring to light part of

the “archaic heritage which the child brings with him into the world with its counterpart in human legends and surviving customs. Such material could not have originated from the dreamer’s adult life or forgotten childhood” (1940, P. 167).

Similarly, the rose windows in such great gothic cathedrals as Notre Dame and Chartres can be viewed concretely, as mere mediaeval architecture. Rather than understanding them as timeless, archetypal mandala symbols of cosmic order, wholeness, harmony and balance, evoking feelings of awe due to a sense of connection with a transcendent or numinous reality implicit in evolution itself and revealed to an emergent consciousness. I now turn to a re-assessment of mind and time from the perspective of science, especially depth psychology, neuroscience and physics and to the idea that Schrödinger’s “arrow of time” does not necessarily deal a mortal wound to its human creator.

### **Mind from the Perspectives of Time and Eternity**

Traditional theology has yet to integrate those changes in the experience and conceptualization of time which are unintended consequences of developments in quantum physics, neuroscience and depth psychology. In particular the notion of timeless dimensions of mind and of the self needs to be incorporated. Charles Darwin’s theory of evolution had already shattered the temporal framework which had characterized Western theology for almost two millennia. Fundamentalist theologies, however, still clung to creationist beliefs about time which were empirically false and fixed in the formalin of pre-scientific systems of thought.

The Jung/Pauli notion of unconscious archetypes and Bohm’s concept of an “implicate order” both imply *influences independent of space and time*. Such concepts could potentially transform and enrich theology.

Basil Hiley and Paavo Pyykkänen (2005, 3[2] 16-24) in extending Bohm's work, have argued that mind is to be understood as containing active information which "affects the quantum potential" , in turn impacting upon neural processes in the brain, "without violating the energy conservation law". They conceptualize mind as having both a physical and a mental aspect neither of which can be reduced to the other, as occurs in neural reductionism. This dual aspect position rejects reductionism in favour of complementarity. At the level of emergent consciousness, mind has become the mirror which the universe has evolved to reflect upon itself (Bohm 2002, 384-386) and to which a numinous dimension is revealed.

The distinction between those aspects of mind which are timeless and those bound by space and time is vital, I believe, for the development of a new theology illuminated by science. I shall elaborate this theme first by referring to the work of neuroscientist Karl Pribram (2004). In his paper titled "Consciousness Re-assessed", Pribram describes his own philosophical position as "hostile to an eliminative, reductionist, materialist stance". He uses the analogy of fMRI (functional magnetic resonance imaging) where the apparatus operates in the timeless, quantum domain while the resulting, two dimensional pictures of the brain emerge in spacetime (P. 19). The pictures are analogous to ideas or images emerging from the timeless unconscious for contemplation by the conscious mind in psychoanalysis which can be regarded as a form of contemplative spiritual practice as well as psychotherapy.

Pribram finds much in common with philosopher Karl Popper (1990) for whom interaction among his "three worlds" of brain, culture and mind achieve consciousness and ensure its future evolution in such forms as science, art and religion. A feedback loop in which consciousness evolves the brain and is endowed with causal efficacy in its own right, to create culture which in turn stimulates mental development. Cultural evolution encompasses science, art and religion. This position implies rejection of

the mindless materialism which has left little causal room for mentality in epistemology, cognitive neuroscience or the emerging field of neuropsychanalysis outlined, for instance, by Turnbull and Solms (2007). Neuro-psychoanalysis does not reject phenomenology or affective mind in exploring the neural correlates of unconscious mechanisms and intrapsychic processes.

Comprehension of the ultimate destination or state of mind at the end of life, however, is contingent upon a more profound understanding of the “arrow of time” in juxtaposition with the concepts of timelessness which I have so far been considering. This issue of whether time destroys the mind of its creator and the related question of Self-continuity have been almost hopelessly entangled with the apparently unbreakable strength of the so-called “spatiotemporal hold”. The answer for sceptics is ridicule rather than reasoned debate and a scientifically sophisticated grasp of mind.

Schrödinger himself (2007, p. 152), after discussing the implications of the statistical theory of time, proposed that “what we in our minds construct, cannot have the power of annihilating mind” and that in his view, physical theory “strongly suggests the indestructibility of mind by time”. He was referring, among other things, to the categories of space and time which are mental constructs as, for instance, are the concepts of the quantum and relativity theories. The almost irresistible illusion that time does destroy its own creator is largely a result of the human experience, especially in rational, “enlightened” Western societies, of an apparent irreversible flow of time, like the events depicted in cinematic films. By contrast, the unconscious is not bound by space and time as both Jung and Freud knew.

Rational consciousness is spatiotemporally bound, while experiencing intimations of something eternal only in dreams, meditative states, great music and moments of scientific, mathematical and artistic inspiration. Otherwise, the linear flow of events from womb to tomb seems to be inescapable. Much as he/she may wish to be rescued from this predicament, the ordinary person secretly knows its lawfulness. After all, it is “common sense” that the sun rises in the morning and therefore that celestial

bodies revolve around the earth. As is the totally rational belief that no experience exists beyond bodily death and the disintegration of the brain!

Such “commonsense” however has not been illuminated by the insights of depth psychology, quantum physics and even neuroscience with their notions of timelessness (Todd, 2009; 2010). The so-called “arrow of time” could be construed simply as a ripple or wave which occurs on an otherwise timeless, boundless and infinite ocean, with respect to Mind in its unconscious aspects and levels prior to the emergence of consciousness in evolution, for instance understood as archetypes or quantum information. Rudimentary mind-like qualities or cosmic ordering and regulating do not necessarily entail consciousness, for instance in Pribram’s ontological foundation which transcends spacetime or Bohm’s implicate order.

Without psyche, however, there would be no theory, including that of metaphysical materialism, nor would a being exist to discover the timeless mathematical truths to which physicists like Schrödinger have referred. Carl Jung had come to a similar awakening, I believe, when he stated in his autobiographical “Memories, Dreams and Reflections” (1995), that “the most decisive question for a man is whether he is related to something infinite or not”. Concerning his own rapturous near death experience in 1942 Jung wrote that “only after this did I produce my best work”.

The implicate order of Bohm (1980;2002) and the archetypal, cosmic ordering and regulating principles explored by Pauli and Jung speak to humanity of a reality which transcends spacetime and by partaking in it, human beings experience something of the eternal, even in this life. As Jung put it, with each individual, a question enters the world, to which an answer is to be sought in the realm of the temporal. The answer to this question is transpersonal in meaning and something which connects an individual to the infinite.



Disillusioned by orthodox religion and theology, Schrödinger turned to the mystical traditions of the East for spiritual “enlightenment” and a more profound understanding of Mind. In any case and as an unintended consequence, Schrödinger may have contributed to a theological renaissance, remarkably fit for the third millennium.

### **Humankind Completing God**

Eminent physicists and biologists as well as depth psychologists like Jung and Michael Fordham, in their treatment of unconscious dimensions of the Self, have all commented upon the role of human beings as actors and participants in the evolutionary process which nevertheless gave birth to the species. According to the traditional neo-Darwinian paradigm, the doctrine of the natural selection of chance variations still prevails in spite of empirical evidence for such anomalies as ‘directed’ or ‘adaptive’ mutation in micro-organisms (McFadden & Al-Khalili, 1999) and aspects of culture not clearly relevant to mere survival, incommensurable with the theory. In the words of the authors themselves in their paper on a quantum mechanical model of adaptive mutation, “living cells could act as biological quantum computers able to simultaneously explore multiple mutational states (in superposition) and collapse towards those that provide the greatest advantage” (P. 210).

Such concepts as that of adaptive mutation have the signature of Lamarck written all over them as Ross Honeywill has argued in his book “Lamarck’s Evolution: Two Centuries of Genius and Jealousy” (2008). As does *experimental demonstration of the inheritance of acquired immunity* and such non-Darwinian mechanisms as *reverse transcription* generating antibody diversity and “*allowing directional fine tuning of immunity*” through evolutionary time by immunologist Ted Steele (2009, p. 438). Steele (2000; 2009) has turned the so-called “Weismann Barrier” to a soma-to-germline transmission of genetic information into a fiction while demonstrating *non-random or directed mutation*. Concepts of transpersonal meaning and purpose in cultural evolution would be compatible with such scientific discoveries and with Teilhard

de Chardin's (1964) vision of a "noosphere" or envelope of meaning and consciousness surrounding the curvature of the earth. A vision which implies embracing a geopolitical holism in which humanity collectively becomes responsible for challenges such as global warming which threaten the ecosystems upon which all life and all interconnected human beings depend.

Teilhard, I suspect, saw with remarkable clarity, what the theologians of his time had missed, even though it hovered perennially above them in the Sistine Chapel, depicted in Michelangelo's fresco. And that was the mature and empowered stature of the primordial Adam in relation to the generative father-God. However, removed from the traditional, interventionist stance in theology, such a notion might be, the Incarnation of God in cosmic evolution implies that God becomes fully conscious through and is completed by humankind in a process (Incarnational) theology which regards the numinous as being both immanent and transcendent (Todd, 2009).

If the Second Vatican Council could be regarded as a brief Renaissance during which the ecclesiastical "windows were thrown open" to new ideas, including those of empirical science, Catholic theology has not only remained static ever since, it also seems to have regressed into Patriarchal absolutism. One in which the God archetype is still clad in parental garments and humanity correspondingly held in a state of infantile dependency and compliance through the power of ecclesiastical authority. If Richard Dawkins had committed decide only upon such archaic theological images, he would have done both science and religion a great service.

Humankind will complete God not by defending ancient superstitions, but by a courageous and relentless pursuit of the truth about both the internal and external cosmos. As Pauli put it, the archetypes as timeless, cosmic ordering and regulating principles are discernable through their verifiable influence in both the phenomenal and internal worlds (Laurikainen, 1988). In a sense, the numinous is

the eternal to be discovered by humanity, just as humankind is necessary to the completion of God in the realm of the temporal through science, religion and culture.

As for the contribution of depth psychology, Jung himself rejected the simplistic reduction of religion to psychology, while adopting the position described by Jungian analyst Michael Fordham that the study of humanity must “reveal the nature of God as far as it can be understood by human beings (1985, p. 184)”. This is no slight upon metaphysical theology and simply expresses the humility of the empirical study of the phenomenology of the psyche. Jung in his essay on the theological doctrine of the Trinity, had regarded the November 1950 Papal proclamation of the dogma of the assumption of the Virgin Mary with approval because he perceived the image of God as becoming a more complete, numinous quarternity symbol of the archetypal union of opposites or wholeness.

Jung interpreted this event as a “synchronicity” phenomenon meaningfully coincident with the notions of wholeness which had emerged in both quantum physics and depth psychology. However, it is to completing the story of time and mind that I shall now turn, one so magnificent and of such radiant beauty that I cannot refrain from referring to it as the “hymn of the universe, a title inspired by a text written by Teilhard de Chardin.

### **The Hymn of the Universe**

This hymn, celebrates the radiant wisdom expressed in the form discernible in the process of cosmic evolution which has given birth to humankind. A species in which the incarnation of God is characterized by conscious and intentional participation or active “partaking”, to use David Bohm’s term, in the future of evolution. One manifesting a Mind and order, transcending that of humanity collectively, yet revealed in such forms as timeless mathematical truths encoded in empirical laws. Such partaking in future

evolution will be absolutely contingent upon a transpersonal, global sense of identification with the species as a whole, one essential to containing global warming while sustaining cultural evolution.

Similarly, overcoming the challenge of micro-organisms such as HIV and tuberculosis, which already threaten the survival of so many, will entail the recognition of a figurative quantum entanglement between the developed and developing worlds. This is nothing less than a holistic vision, itself mystical, of the interconnectedness and sacredness of all beings. A spiritual awakening, nevertheless, which will mean a transformation whereby lost wholeness, unity and innocence are restored collectively so that none are “excommunicate” and all are included in the necessary forms of “communion” created by both science and religion.

Such a completion of the story of time and mind might well be conducive to mystical rapture. The details, however, now need to be filled in. Returning to the origins of life may reveal much which is of relevance to the future of humanity, as the story of evolution, including the understanding of genetics and probably the quantum code (or computing) manifest in mutation, has already demonstrated (McFadden et al, 1999). However, such linear rationality may ultimately leave the very mystery, which is the object of the spiritual quest for meaning, a completely unsolved riddle. Natural selection can explain much about the evolution of species and yet nothing about how life started or the future of cultural evolution.

The arrow of time and the inevitable death of the solar system seem to imply the ending of mind as well, according to the principle of entropy.

To the religion of metaphysical materialism that is simply the end of the story and one which humanity will have to be mature and stoical enough to accept with resignation. How ironical, that this materialist doctrine should provide a picture of the end of time and heat death, so reminiscent of the metaphors of

eternal damnation once painted by mediaeval theologians. However, is this the only fate and evolutionary destination which is ponderable, given the scientific enlightenment of the last 400 years?

As Schrödinger himself wryly put it, in his reflections on mind and matter, the arrow of time does seem to mortally wound any hope of a future beyond either one's own individual death or that of the universe. At least to those for whom the mental constructs of space and time are accepted uncritically as articles of materialist faith. However, as I have already noted, Schrödinger (2007) has stated quite unequivocally that, "physical theory strongly suggests the indestructibility of mind by time". The hymn of the universe, however, does not necessarily have to become a requiem to mourn the ending of the story of either time or extended mind.

### **De-Constructing the Religion of Metaphysical Materialism**

The concluding verses can be stated as follows. First, if mind and matter are complementary manifestations of a primordial reality which is timeless, eternal and not spatiotemporally bound, then the arrow of time is not necessarily fatal for mind or self-continuity. The eternal is present in a perennial now, that of an unconscious Mind which intersects that of individual and collective humanity, yet transcends their finiteness. I have referred to the discovery of the eternal truths of mathematics and empirical laws which express such epiphanies of archetypal cosmic ordering and regulating principles as examples analogous to the numinous experiences of the mystics of West and East.

Such "mind-matter anomalies" described by physicist Harald Atmanspacher, as near death experiences, "which transcend the individual in a transpersonal sense" (2007, p.133) may yield further insights as a result of empirical scientific research. A personally salient question due to my own self- transformative NDE in August 2005 after severe complications following triple by-pass heart surgery.

Phenomenologically, this was an experience in which my finite ego-consciousness felt connected to a rapturously beautiful Light, loving Presence and Source of wisdom which seemed to be infinite, cosmic, numinous, timeless, eternal and not spatiotemporally bound, without any apparent beginning or end. The Light seemed to be far brighter than the external sun while being boundless and all enveloping. I was left with a profound sense of tasks to fulfil and contributions yet to be made to science and humanity which might contribute to completing the work of those who had come before me, especially in depth psychology, psychoanalysis and religion. Afterwards, the world seemed to be pristine, renewed, resacralised and “transfigured” in my consciousness. My first comment to a friend about the experience was, “God...is so beautiful!” The unconscious God archetype which I seem to have encountered, during the NDE, filled me with a sublime sense of the oceanic unity and wholeness of all people and faith traditions as well as the integration of science and religion. What I described as the Source became the inspiration for what I have since published and presented especially on depth psychology and the numinous dimension of evolutionary becoming.

Neuroscientist Karl Pribram has commented that, “consciousness cannot be found by digging into the brain” (2004, 2[1]11), just as the origins of both mind and matter transcend spacetime. Thus, as I have argued, in discussing Schrödinger’s contribution, the mind which constructed the arrow of time is not necessarily destroyed by its own creation. Subjective experience or phenomenology, as well as being a source of contemplation for reflective consciousness, permits robust and testable scientific predictions, a logical impossibility if either neural reductionism or epiphenomenalism is correct. Neuro-psychoanalysis rejects such an implicit monist materialism while Todd and Magarey (1978) were among the first in the world to demonstrate that unconscious ego defences and affects could be measured and predictions derived from psychoanalytic theory concerning behaviour and disease outcome empirically tested. In construct research verifying the theoretical premises of psychoanalysis.

Operational analysis and measurement of unconscious intrapsychic processes and mechanisms is essential to research into the outcome of psychodynamic psychotherapies, as Todd (2010) argued at a symposium on the evidence base of such approaches. Such techniques as functional magnetic resonance imaging (fMRI) could be used to explore the neural correlates of self restoration and inner-transformation which occur during psychoanalytic psychotherapies without succumbing to a materialist, reductionist stance.

Finally, liberation from the arrow of time and from materialism implies freedom to embrace a numinous dimension of evolution as well as self-continuity or immortality. The archetypes transcend the finiteness of both individual and collective humanity while providing intimations of something infinite. And the eternal present in a perennial now, that of the boundless unconscious psyche. Such liberation contributes to dispelling the delusions about God which captivate the minds of materialist zealots like Richard Dawkins. By analogy, the notion that the sun revolves around the earth remains a delusion, no matter how compelling the evidence of simple sense observation seems to be and given that the Copernican theory to the contrary, was a construct of mind once dangerous to theologians.

By deconstructing the religion of metaphysical materialism, perhaps, the hymn of the universe can be a triumphant *Te Deum!*

### **The Problem of Evil and Suffering**

The problem of evil and the suffering caused by natural disasters constitute objections only to those traditional theisms in which the God representation (image) is both personal or anthropomorphic and good. Dawkins (P107) has expressed the belief that the existence of evil “keeps theologians awake at night” while making it clear that to him, this constitutes an argument only against a benign or good God, not a refutation of the so-called “God hypothesis”. To Dawkins and other like-minded sceptics,

traditional theology, has been compelled to invent two alternative explanations or stories, to keep God good and the presence of evil separate from the deity. Either the presence of evil and suffering has been defined as a necessary condition for the exercise of free will and intentionality in an orderly, lawful cosmos.

Or else, in an extraordinary exercise of active theological imagination, God has been split into two beings, one of light, creativity and goodness, the other, His adversary, Satan, one of darkness, evil, destructiveness and chaos. Which theology depicts as an epic battle between God and His shadow or opposite metaphysical or supernatural side for the loyalty and “souls” of human beings in the created order of the world. In depth psychological terms, however, this would suggest that God, thus constructed, was suffering from a “borderline” personality disorder, denying and splitting off His own less than reputable or unacceptable shadow attributes, which are then projected onto Satan and into the world as the mythic fall of humanity.

Carl Jung was mindful of this metaphysical duality in Christian theology and in his essay “Answer to Job” (1958), Jung wrote of the “dark side of God” which was expressed in Yahweh’s attributes of jealousy, ragefulness and destructiveness towards His people in the Old Testament and cruelty towards His faithful servant Job. In any case, humanity, represented in the figure of Job seems, as Jung noted, to be morally superior to God whose need to evolve would be expressed, theologically, in the doctrine of the Incarnation of God in Christ. One which can perhaps be incorporated into an evolutionary theology although Jung himself has anticipated such a development in his essays on “Transformation Symbolism in the Mass” (1958) and “Christ as a symbol of the Self” (1959) published in volumes 9 and 11 of his Collected Works. These essays depict the evolution of God in both depth psychology and theology.



### **The Supernaturalness of Humanity**

The evolutionary process of completing God dispels a myth. One in which God remains the remote, supernatural, interventionist “deus ex machina” familiar in the doctrine of creationism. Rather than representing the transcendence of which humanity is capable.

The Jungian analyst Michael Fordham to whom I have referred, devoted a whole chapter of his book “Explorations into the Self” (1985) to the mysticism of St John of the Cross, including experiences referred to as the “touches of God”. Fordham believed that the possible discovery for humanity is nothing less than “the supernaturalness of Man”.

If according to the evolutionary theological doctrine of the Incarnation, God was becoming fully human, then as a corollary, humanity was becoming conscious of the implicate divinity which is both immanent and transcendent. An implication maintained in a state of suppression in traditional theology, perhaps because such transcendence kept the Light of God at a safe distance from the darkness and evil revealed in the mythology of the Old Testament and in such movements as Hitler’s Third Reich and more recent genocides.

The problem of evil which seems to have been such a nightmare for theology, can only be resolved, I believe, within an evolutionary framework in which mind is neither an anomaly nor a mere epiphenomenal by-product of brain processes, as it remains for materialists. Rather mind needs to be grasped fully as an emergent quality (like life itself), whereby reflective consciousness is causally efficacious. As it must be if human consciousness is indeed the mirror in which the universe reflects upon itself, directing science and the future of evolution alike. The same mirror reflects archetypal, numinous expressions of the unconscious region of the psyche and simultaneously, the order and lawfulness of the external cosmos.

It is quite meaningless, I believe, to consider evil and suffering in the absence of mind and of a reflectively conscious subject open to experiencing both the external universe and the phenomenology of the internal cosmos alike. Such disasters as earthquakes, pandemics and predicted future phenomena like global warming, become imbued with meaning and value, only for a world in which consciousness has emerged. The “destructiveness” sometimes animistically attributed to natural catastrophic phenomena is a product of the perception and understanding of the human observer to whose consciousness they are manifest.

In and through humanity, matter has been transformed, made conscious and spiritualized creating the conditions for our full awakening to the transcendent reality of God as the Light and greatness in which we as a species participate as the numinous dimension of evolution which might well cause insomnia for militant atheists. Jung incidentally, referred to atheism as a “stupid error”!

This transformation in consciousness is, I believe, the “divinization” or re-sacralization of the world of which Jung, Pauli and Teilhard de Chardin were intuitive prophets. Teilhard’s vision was admired by such an eminent, humanist biologist as Sir Julian Huxley and in this suffering world, he remains perhaps, an “uncanonized saint” whose voice like that of Mary Mackillop needs to be heard!

#### **Author Note**

**Peter B. Todd BA (Hons, Psychology) MAPS** graduated from Sydney University in 1968. He started work as a postgraduate research psychologist at the School of Surgery, St George Hospital (University of New South Wales). This research was essentially a psychoanalytic study of quantified unconscious ego-defences and affects as predictors of behavior and outcome in women with symptoms of breast cancer. This was among the first successful attempts in the world to quantify unconscious mental processes. Research was published in the British Journal of Medical Psychology, 1978.

Subsequently, Peter held a position as research psychologist at the Neuropsychiatric Institute, Prince Henry Hospital, Sydney, became a member of the biopsychosocial AIDS Project at the University of California in San Francisco, consultant at the department of immunology at St. Vincent’s Hospital, and research psychologist at the Albion Street AIDS Clinic Sydney. He has published numerous peer-reviewed papers, his most recent being in the interdisciplinary journal ‘Mind and Matter’, 2009. Currently he works as a registered psychoanalytically oriented psychologist and psychotherapist in private practice in Sydney.

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