

The instinct of spirituality and an analytic “quantum – psychoid” psychology

“Psyche needs a psychology that gives it room to move in”.

(Hillman 1971 , pag.43)

INTRODUCTION

The thesis we’re going to present gets to maintain it impossible to disregard a quantum – psychoid change of the analytical psychology statute – being the psyche not separable from the matter – that finds its most accomplished and impressive epicentre in C.G.Jung and W.Pauli’s theory of the synchronicity.

Since we intended to go ahead with this research line – in our opinion still ‘in becoming’ - we’ve just formalized the thesis of a quantum psychoid turning point of analytical psychology together with quantum physicist T.Cantalupi (Cantalupi T. , Santarcangelo D. , “Psiche e realtà”, Tecniche Nuove , Milano 2014).

In our opinion this operation is justified on one hand by the imperative of looking into the inner nature of psychic processes, that appear at quantum matrix, on the other hand by the necessity of facing the fundamental effects of such approach in epistemological, clinical and ethical – social sense, as we ‘re going to make clear.

Let’s note right away that the a – causal foundation of the theory of synchronicity seems to suggest between the lines the revolution of the conception of a physical universe that is in itself substantially a - causal and governed by laws fundamentally filled with an interpenetrated union

between cause and effect, case and synchronical “necessities” unexpectedly governed by analogical – finalistic (spiritual) laws .

By the way the epoch – making passage that humanity is facing in its journey can’t be without consequences , after it already passed from *mythos to logos* and witnessed the logos ‘ latest iper – rationalistic era falling into pieces owing to new scientific acquisitions and the emerging of never ignored intuitions about the latent Unus Mundus In spite of all this it devilishly found the astuteness of reassembling every evolutive boost toward emancipation in today’s prevailing and monotheistic era of technology , thinking of Heidegger .

In our opinion in fact the analytical psychology in the whole of its *corpus* looks inevitably at psychoid and quantum matrix , psychoid because it seems to act in such substratum , quantum owing to the main way of revealing itself and operating , as we are going to demonstrate.

In the text we’ve upheld the thesis – fundamental to us – that the Self considered by Jung as the psyche’s regulatory centre is such in a quantum psychoid sense . In fact it seems to ‘organize ’the propulsive energy at disposal in the archetypical – psychoid space in a quantum way , also making use of the energetic inherent in the Symbol , which tries to reassemble tensions at opposite polarity (possibly at all levels of reality) :we refer to the ineffably reassembling and compenetrating (thinking of the transcendent function) energetic of the Symbol , with a finalistic-evolutive matrix that we believe – and we’ll emphasize this – at spiritual character.

As we’ve mentioned before the Jungian Self seems to us the psyche’s quantum psychoid regulatory center , but most of all it appears to be the ‘transducer “ of the psyche’s evolutive necessities that seem of an essentially spiritual nature in the sense that we’re going to outline ; still more , they seem based on what Jung himself considered a real instinct of spirituality .

Therefore we want here synthetically to set out the “reasons” for :

- the existence of a substantive quantum psychoid soul of the analytical psychology ;
- the plausibility of the hypothesis of the Jungian Self as quantum psychoid transducer of the psyche’s evolutive - spiritual necessities, founded on an instinct of spirituality .

As an original contribution to this conference we want also emphasize the conceptual unity that Jung’s work presents , in our opinion , both in quantum - psychoid - spiritual sense and in *ethical* sense, with the possible effects on the *responsibilities* of the followers of the Jungian thought .

Such conceptual unity is to be referred to the following aspects that we’ve already pointed out and presented in the previously mentioned text :

-The synchronistic phenomena appear – among others – as particular phenomena of a more general a-causal order that the scientific epistemology finds it hard to grasp as a new idea of science and that seem –according to Jung and Pauli - to anticipate a sort of ‘ coming to life ‘ of the matter .

In epistemologic sense the dualistic vision founded on the fundamental nomothetic cause – effect explanation of reality is questioned by the assumptions of quantum physics.

On the matter we’re going to present the considerations we expressed in the mentioned text about the connection between synchronistic phenomena and causality law .

Jung’s thought – owing also to the quantum matrix that supports it rightly fits into today’s epistemological debate , both for the epistemological non deterministic implications inherent in the cooperation with W . Pauli—and

also owing to the non dualistic and generally speaking antideterministic heuristic implicit in his “ corpus a theory that could emerge as paradigmatic in the contest of the epistemologic study in progress on the relations between sciences of “the nature “ and human sciences.

-The acknowledgment of the symbolic function in Jungian sense could enable us not only to give a further and possible sense to the existence, since it sets up as defence against the senselessness and violence of rationality in today’s era of technology ; more. in our opinion such acknowledgment emphasizes as a consequence the ethical-social responsibility of the one who is in some way able to “decode” such function .

-Jung and Pauli’s theory on synchronicity might probably contribute to today’s debate on the comprehension of the problem of human liberty , as a sign of quantum-psychoid comprehension of free will , particularly in connection with the Self’s psychoid tonality in Jung .

-The finalistic process inherent in the psyche , as Jung describes it, appears of essentially spiritual nature . It might be based on the quantum - psychoid connection between the instinct of religiosity and the Self archetype conveyed by the Symbol’s energetics.

Furthermore , if we attribute to this process an absolute central role in the field of Jung’s energetic , we give way to the possibility of a likely extension of quantum – psychoid Self conception with a series of consequences such as to believe it possible a development of analytic psychology in the direction of a more advanced quantum – psychoid dimension .

A quantum – psychoid analytical psyche and a new idea of a a – causal science

We'll try therefore to make relevant the conceptual unity of the proposed items that in our opinion find a real Unitarian sense in the quantum – psychoid presentation of the core of the Jungian thought.

Our thesis is founded on the compenetrative complementarity between psyche and reality , in the field of an a – causal “dimension of reality ; on the other hand the concept itself of reality is not easy to define .

“ The universe exists as a shapeless potential of a myriad possible results of the transcendental ambit and manifests itself only when it's observed by conscious beings”. (Goswanni, 1993, pag.141)

Of central importance is obviously also that in the field itself of the “objective reality “ outside our mind a compenetration principle is perceived , at a – causal matrix , for instance in the recent researches on the biological Self : let's quote from the text “ Psyche and Reality “:

“...These researches – among them Nobel Prize for Medicine L : Montagnier ' s – suggest the possibility that the matter (organic and inorganic) affords a sort of “ program of life “ and can emit waves with very specific frequency” .

This final note seems important since it suggests the idea – in a scientific sense – of the possible , ineffable “coming to life” of the matter ; let's think also of the physicist Charon's theory (1989) as regards some sort of relative “ intensionality “ in the electrons'behaviour.

Basically therefore we could assert that the epistemology of science should integrate its current nomotheticity with a vision that considers a – so to say – archetypical – psychoid variable , thinking of Pauli , but of Bohm too and of Aspect's conclusive experiments on quantum non localism or again of Costa de Beauregard ' s psychic universe.

Let's now consider the physicist Cantalupi ' s remarks just on this basic question of a-causality ; he believes in fact that any kind of causality is to be excluded in Aspect's experiments on couples of correlate photons .

"...As to the studies carried out starting from the middle of the last century by Pauli and Jordan, up to the most recent researches carried out from Giannetto and Pozzi,physicists of Pavia University (2000) , this text wants to introduce a point of original clarity .

In particular the writer thinks it could be easily proved that the quantum non localism excludes the slightest form of causality .

In fact , even if the reduction of the wave function following measurement on a couple of correlated particles can lead to presume that a certain part of causality exists = Aspect's experiments on couples of correlated photons seem to demonstrate that the deviation of photon 1 causes direct effects on photon 2 , forcing it to change direction = a careful analysis of such situation shows on the contrary that the two facts (the deviation of photon 1and the change of direction of photon 2) even if simultaneous take place in a clearly a-causal context. All theories respecting the causality principle , first of all among them the relativity theory , assume in fact that a phenomenon can't be the cause of another phenomenon (happening at a certain distance) before a signal running at the light speed covers the distance separating the places where the two phenomenons occur .

Cause and effect can never be contemporary in a range where causality is respected . On the contrary , in quantum non localism particularly in experiments with couples of correlated particles, actions appear to be always instantaneous , therefore any kind of causality is to be excluded. (Cantalupi , Santarcangelo , 2004)

Jungian epistemology founded on the Symbol quantum energetic , the violence of the rationality of the technologic era and the ethical – social consequences

As already said , we bring up these subjects with the purpose to present a unitary conception of quantum psychoid substratum of analytical psychology and a new idea of a – causal science that in effect can't leave aside the theory of synchronicity .

Jung's ideas on the Symbol are imbued with the theory of synchronicity and the Symbol therefore develops distinct quantum psychoid characteristics .

In our opinion Jung's whole conception reaches its climax in epistemological sense in the interpenetration of his various assumptions on the energetics of the psyche .

So intended , Jung's conception of the Symbol marks the decline of dualistic thought and rightly introduces the Jungian thought in today's epistemological debate .

In our opinion other psychological , neurocognitive and psychoanalytical formulations approach the problem of general psychic organization in an interesting way . Nevertheless the Jungian complex structure of the psyche seems to us the most similar to the basic assumptions of quantum mechanics and the most suitable to represent the relativistic turning point in contemporaneous epistemology .

Therefore the notion of Symbol in its relations with the transcendental function , the process of individuation , the Self , the archetypal world seems to be the foundation of the Jungian conception . On this conception we've developed the thesis of a Quantum substratum of the Jungian work , suggesting the hypothesis of a connection between the

Symbol's energetic at work in the transcendental function and conveyed in a archetypical – psychoid space , and the Self coordination at quantum matrix . Let's see Umberto Galimberti 's thought (1987 , pag.80) :

“This connection that links the individuation process to the transcendental function and the transcendental function to the Symbol is the deep and continuously repeated structure in all variations of Jungian thought . In synthesis it can be read in the explicit symmetrical reference that Jung himself establishes between the definitions of Individuation and of Symbol”.

The value of the fundamental aspect of Jungian epistemology isn't easily recognized ; in Italy U. Galimbrti , M.Trevi and G.Girard laid particular stress on it , though with some difference in my opinion .A part from Galimberti's reappraisals in regard to his initial approach , we'll note here how Trevi and his school limit the range of Jungian deepness owing for instance to their being doubtful about the archetype and the synchronicity theory , aspects indissolubly connected as , among others , Humbert (1998) suggests.

Most of all these authors seem to us to have only a vague consideration of a very important point : the fundamental epistemological link between the permeated vision of reality and psyche proposed in transparency by the synchronistic theory and the reduction or the getting over the dualistic and causalistic perspective , the central problem of the epistemological thinking . Moreover the Jungian “ system”, starting from the notion of symbol, seems to operate in quantum finalistic way to transcend the contradictions and the objections that make the psyche stand still in non evolutive sense .

We agree anyway with Galimberti 's initial approach on the enriching value of the Symbol and its power to produce further sense in Jungian sense , also as starting point for the ethical – social position we're going to present .

We deeply dealt with these aspects in the text “ Psyche and Reality “out of which we select the following :

“...Our era of the violence of rationality of the technics and its nonsenseness needs symbols and symbolism , according to Jung’s exemplary lesson in this sense ...

In other words we happen today to be involved in a sort of unilateral thinking, in the sense of Jungian typology, a sort of extrovert dominant thought casting a dangerous shadow as regards its opponents excluded from the general awareness.

This seems to us the fundamental matrix of the disastrous, schizoid conflict of the present day’s society: on one side a literalism in keeping with the logics of power and control disheartening any possibility of individual and collective rise and well-being, on the other side the absolute impossibility to keep together the fragments of this vision of the world, anachronistic as it appears by now, in an epoch making realizing of what could be defined as the violence of the ‘monotheism’ of the reason”.

According to Heidegger (1959 , pag.36) :

“What’s really worrying is not the possibility that the world becomes a complete dominion of the technics . Most worrying is that the man is not ready for this radical change and still most worrying is that by means of a meditating thought we’re not able to face in an effective way what’s really emerging in our age .”

We think it plausible the comparison between the meditating thought here mentioned and the function of the symbolic, Heidegger has insisted quite a lot on the limits of the rational thought . He has also emphasized the danger represented in the age of technology (Ge-stell) by the pervading spreading power of the process that drives the existent to easy to be manipulated , measurable , unidimensional entities ; all that

correlated with the possibility of a dominant utilitarian power conveyed by the technique or , in Vattimo 's vision ,the information technology:

“The subject, in turn, is less and less centre of selfconsciousness and decisions, reduced as he is to interpret multiple social roles and to make choices statistically expected. Without taking into account the consequences on the psychological , social , political , economic , cultural and environmental plan....” (1989, pag.145)

We think therefore that a recall towards this type of awareness and responsibility is ineluctable , we formalize it here intending to complete this conception ; we also think that , just owing to this type of deconstructive and at the same time integrating possibility, the cultural foundation of analytical psychology is in the front line with regards to the likely social actors of such possibility of emancipation on cultural and social level .

Here's how Robert Strubel , Jungian psychotherapist , expresses his ideas on the purpose (1981 , pagg.210 – 211) :

..... “Whether he wants it or not , whether he knows it or not , he (the single) depends on the good and the evil of the society. Not only he is favoured by the healthy life of his community , but he himself must contribute to the social welfare . The single must carefully analyse the collective conflicts he is involved in and present to the society his creative solution if he himself has to remain healthy . Individuation always includes a reciprocal exchange between the individual and the collective researches , according to the sense of life . There's no individuation unrelated to the researches of identity of the groups and in final analysis of the whole society”.

The Self as quantum psychoid transductor of the evolutive necessities of the instinct of spirituality

We're at the end of the line , at the most ineffable and difficult part of our thinking . Yet we believe it plausible that the Self and the psyche in its whole have a quantum- psychoid structure of spiritual matrix just as described by Jung and Pauli .

“The archetype of the Self is unnamed , ineffable , a hidden X whose materializations are indistinguishable from the images of God.....The individuation must be interpreted as the realization of the “divine” inside the man ”. (Jaffé , 1975 , pag.153)

In our opinion , if the analytical psychology appears actually quantum – psychoid , it is because the Self seems to act first of all in that way ; according to Jung the Self acts as a psychoid factor and we believe its way of expressing itself to be according to a quantum-matrix , meaning that it acts constantly at all levels of the psychic , physical and existential thanks to a synchronistic energy continually holding together the psychic and physical life network; an energy revealing itself with the impressive evidence of the most sensational synchronistic phenomena.

The whole Jungian energetics appears of quantum-psychoid matrix and the psyche itself seems to interact in a psychoid space interpenetrated in turn with the psyche itself : just think of the archetypal world structuring both , matter and psyche , according to Pauli , or of the physical universe immersed in a “ *neghentropic*” psychic matrix according to Costa de Beauregard , or again of Conforti's concept of archetypal field (2005).

The two worlds, psyche and reality, however, might appear separate just owing to the necessities of decoding on the psyche's part, considered as true possible *quantum* exchange point (see Von Franz , 1988) ; but , as it happens with wave and particle, these two worlds might also be *interpenetrated between them, and as such in a system of ineffable phenomenal co-construction according to a spiritual matrix .*

To this purpose let's remind that , on the subatomic level , the matter "lives" in a *superimposed* state (ondulatory and corpuscular) and that only the observer's experimental choices direct it in a more openly specifiable way .

By the light of *quantum* view psyche and matter seem different accentuations of the same reality ; Jung and Pauli were considering a psyche close to reality and a matter with a latent psyche ; therefore it's possible that psychic processes have a fundamentally *quantum* nature , as also the physicist Penrose asserts .

In the function and the mechanisms that Jung ascribes to the Self , it seems to us to discern the quantum transductor of the psyche , responsible for the global processes of psycho-energetic-biological organization of our organism as a whole.

This global process running along the thread of the individuation process is eminently according to a spiritual character, in our opinion; the Self seems to us to be up to express a sort of alchemic transmutation between the archetype of the whole and the instinct of spirituality, aiming at the "transmutation" of the alchemist himself, also according to Jaffé's above mentioned statements.

We think this quantum psychoid dimension of the Self to be the heart of the individuation process (let's not forget that the archetype of the Self is to Jung the most "energetically" charged) and the latter seems to us to subordinate to this special axis all the other psycho-energetic-biological organizations present in our organism, that is substantially orienting them to this goal.

The symbol energetics that probably originates from the basic polar tension inherent in the reality and seems to us to be present also inside the psyche, appears to us the Self's most usual instrument together with the action of the transcendental function; in our hypothesis however a

quantum psychoid matrix could also favour the Self's capability to act as an intermediary, owing to a series of phenomena of "construction of reality", the most impressive ones being the synchronicity phenomena.

Just as Widmann (2009) asserts, claiming that a possible elsewhere for the destiny is no doubt the synchronicity kingdom.

Instinctual-archetypical world, Ego, Self, synchronicity, spirituality, in our opinion that's the axis along which the human story might develop....

In this sense synchronicities, dreams, psychosomatic "irruptions", the ineffable webs of "the destiny" and daily intuitions and perceptions seem to us the possible supports of the powerful structure at spiritual character conducted by the Self, which is in our opinion the source of *the Soul's messages*: "*The Psyche expresses itself to whoever is interested to listen to it*" (Conforti, 2005, pag.41).

And we don't think so important to decode or to classify unceasingly such involvements but rather to realize the possible psychic integration of their implicit meanings and the awareness that the mechanism continuously works and expresses itself in a number of ways, as suggested by J.F.Vézina (2001).

We think the problem of the awareness to be a complex one and of central importance, since it presents the fundamental chapter of the relations between the Ego and the Self; we want here to propose as a metaphor a philosophical juxtaposition that outlines the complexity of such relation:

"By the way, in IV 4,2,29 Plotino himself underlines that the human soul 'fuses without weakening' with the One, it gives up the own conscience of itself, not in return of a state of irrational or hyporational unconsciousness, rather achieving a state of consciousness equivalent to the Unus'superintellectuality".(Andolfo,2008,pag.290).

Here's our comment:

“And this is exactly the ineffable sense we ascribe to the relations between the Ego and the Self and to the concept of unity that always remains however a virtual multiplicity; this state of hyperconsciousness equivalent to the Unus’s superintellectuality, as Plotino asserts, translated into present terms appears to us a substantially quantum. psychoid matrix process in evolutive-spiritual sense” (Cantalupi, Santarcangelo, 2014).

Let's try to delineate the spiritual character of the Self's transduction work with reference to the instinct of spirituality:

“.....The instinct of spirituality as hypothesized by Jung appears to us from a quantum point of view indissoluble from its archetypical image and from the ineludible stimulus toward the individuative realization. This realization involves an uneasing work toward transcending one's own unilateral, individual and collective conceptions, just as the Symbol's energetic is applied to do through the transcendental function; but this transcending appears to us of spiritual nature, not of a simply evolutive one.

A sort of quantum-psychoid, lay-spiritual way to the Absolute of which the Self is the symbol and the path inside us.

The Self appears to operate with the numinous strength of the archetype of the whole, something like an analogical and ineffable divine mark, in the sense of behaving with the attractive power of what is beyond the conscious, the Absolute, the sensed point of Light outside us. In such a way we would be more and more driven toward an ineffable desire evolving according to the different specific determinants of the personality – in Jungian sense typologies – a desire having anyway the essential features of a longing for the sublime, the transcendent, something that through the realization of the connection between the instinct of spirituality and the Self could then be acknowledged as a spiritual or religious feeling.

....Synchronistic phenomena don't drive us toward the evil – says Jung...

When we say spiritual we mean a transcendent process, in the sense that it continuously transcends the initial condition in view of reaching a more extensive) comprehension of the relations between conscious and unconscious.

Such comprehension turns out in a more balanced capacity of judgement since it practically considers more and more as a whole the psychic functions, in the sense that thought, feeling, sensation and intuition find a more accomplished expression and a more balanced individual space, as Jung tells us.

This seems to us an essentially spiritual process, since it aims at refining the egocentral elements according to the basic process of the greatest spiritualities.

The space of the Self realization becomes (the) most adequate, but not so that the Ego coincides with it.

...But we're not thinking of a vitalistic smoothing concept of the individuation process and therefore of an "all light"finalism, moreover absolutely impossible considering the Jungian conception of an essentially compensatory and permeating process operating inside the psyche.

Since it is as if God had in a certain sense a terrific part of Himself, expressing however the absolute 'coincidentia oppositorum'(Cusano), and the numinous of the Self, real presence metaphorically but intensely divine inside us in this conception couldn't help re-echoing in harmonic analogy with the Absolute (ibidem)."

Psyche and reality appear merged in a psychoid global space in which echoes according to a biological-symbolic-archetypal quantum functioning matrix are probably operating in a reciprocal process of finalistic and spiritual co-construction on phenomenal basis at all levels of reality. Such process utilizes the synchronistic aspects as preferential instruments, with consequences in part hardly perceptible, in part all to

come, in all fields of human and material reality, also thinking of the evolutionistic processes on our planet, which probably happened by synchronistic way, as stated in H. Etter's work.

An identical energetic-evolutive principle, in our opinion also spiritual, might in fact be operating in what exists, both owing to the relatively evident psyche's finalism and to the less apparent but more and more objective "teleology" of the physical world; something quite close to Avicenna's nous poietikos, a sort of creative intelligence which is inside the very things and on which the sense of the cosmic events depend.

In conclusion, we want to outline the reasons that allow us to define the spiritual nature of synchronicity:

.....Let's start claiming that synchronistic phenomena seem to us directed to achieve the sense of wholeness at different levels which is inherent in the Symbol energetic.

In more general sense they just seem to have a function of returning to the Symbol, as in the dreams.

....The synchronistic events appear then to be in some way the most complete, provable and impressive expression of the instinct of spirituality that Jung infers to exist in the depths of the human being.

....The consequences of all that has been proposed are to come, but suggest a possible evolving toward spiritual life of the whole matter; we can't help recognizing in all that the possible 'mark' of the divine, a sort of vague collective 'sensation' of God in place of the luminous presence of His metaphysical ontology .

....In any case and unceasingly synchronistic phenomena refer to a reunification, to a compenetration, to the coincidentia oppositorum which is the essence of the divinity, of the numinous inside us symbolized by the Self.

.....We believe fundamental the constant 'ethic' reference present in all that has been said; we refer to the ethic of the responsibility toward the mark of the numinous-spiritual that Jung continuously recalls, a therapeutic but also essentially and primarily social responsibility, as mentioned with regards to the need of 'symbolic' in present day's society.

...It also implies a refinement of the therapy and a making it more suitable to the patient's evolutive-spiritual aim unthinkable without a similar conscience and 'essence' of the therapist himself.

....Let's also recall that according to Jung the synchronistic phenomena are 'creative acts in the time' and let's then imagine the therapy refined to a greater extent in the sense of listening to the being's basic matrix, conveyed by the numerous messages of the unconscious psyche. It would be necessary to recognize and 'render into symbols' such messages, to integrate the unilaterality of the conscience's attitude by means of a translation so to say sufficiently synchronic, in the sense of being, patient and therapist, involved in a co-construction that transforms both in a certain sense, to a different extent, every time, with an evolutive-spiritual aim.

In conclusion we believe that the psyche's quantum-psychoid system, conveyed by the Self, modifies in some sense the intensity and the type of the messages and of the involvements in the dream world as well as in the physical, existential and psychic world in a broad sense, also on the basis of the constitutional typologies.

We believe that there are 'situations' *demanding* a certain type of manifestation in the dream world, or the irruption of spectacular synchronicities or symbolic microprocesses as Vézina has mentioned; possibly we are at the beginning of a new *phenomenology of the listening*, so to call it, and we are facing too superimposed, complex and strictly connected fields.

In any case we believe the action of transduction of the Self in quantum-psychoid sense to be constantly operating, and we begin appreciating it and decoding the impressive symbolic language at all levels.

We think to recognize it as a continuous always present strength of an unconscious coordination, substantially according to a synchronic character, that helps us under particular conditions to learn how to co-construct, as in a sort of psychic epigenetics, the tendential better interpretation of the role of ourselves we possibly aim at. A process not easy to understand that needs a suitable, responsible preparation.

We want here to conclude with a final parallele between Jung's and Heidegger's work. Heidegger's thought in fact shares many approaches – and concerns – of Jung's:

With Jung and Heidegger questioning about the Symbol and the being becomes the only almost theurgical possibility to perceive, far from the metaphysics oppressive foundation, the marks of the holy, of the unthought and unthinkable God, the only one that can save us according to Heidegger, just as the light of the Jungian Numinous is probably latent in the Atman-Self's quantum-psychoid depth. (ibidem)

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