

ROBERTO ASSAGIOLI AND CARL GUSTAV JUNG

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ABSTRACT: The relationship between Roberto Assagioli (1888–1974), the founder of psychosynthesis, and Carl Gustav Jung (1875–1961), the founder of analytical psychology, is examined by studying a wide range of documents, some unpublished, written by or transcribed from interviews with Assagioli. The long-term professional and friendly relationship between the two men, marked by respect and mutual interest, began in 1907 and lasted until Jung’s death in 1961. Through an historical examination of their psychological models, especially focusing on the transpersonal issues outlined by Assagioli in archival materials and elsewhere, this article discusses Jung’s and Assagioli’s places in and influence on the history of transpersonal psychology.

KEYWORDS: Assagioli, psychosynthesis, analytical psychology, Jung, psychological models.

Roberto Assagioli (1888–1974) was the first in Italy to adhere to the Freudian movement, although he soon began to pursue his own course. A near-contemporary of Carl Gustav Jung (1875–1961), Assagioli embraced the emerging dynamic psychology of that period and developed it into a multilevel integrative vision of the human being, which he called “psychosynthesis.” In developing both the theory and practice of psychosynthesis, Assagioli contributed to the history of psychology by showing how dynamic and analytical psychology on the one hand and humanistic and transpersonal psychology on the other might be brought into synthesis. He was, with Jung, a major pioneer and exponent of transpersonal psychology.

The aim of this article is to compare the psychological models of Jung and Assagioli in the light of their relationship, correspondence, and statements about each other. We focus on the similarities and differences in their models, paying particular attention to transpersonal issues, especially those that Assagioli himself mentioned in the published and unpublished writings included in our research. It is our hope that the comparison of Jung’s and Assagioli’s psychological models presented here may lead to a better understanding of the roles played by these two scholars in the history of transpersonal psychology.

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**THE CONTRIBUTIONS OF C.G. JUNG AND R. ASSAGIOLI TO
TRANSPERSONAL PSYCHOLOGY**

In this introductory section we highlight the ideas of Assagioli and Jung that had the greatest influence on what later became the transpersonal movement. These ideas are stated in brief to set the context for the discussion that follows. Some of the ideas mark important points of agreement or disagreement. This will become clear as we review communications between the two men and trace Assagioli's references to and comments on Jung's psychological model. Towards the end of the article we return to the ideas introduced here as we draw together the threads of our comparison of Jung's and Assagioli's models.

Jung, originally a follower of Freud, split from Freud in 1913, primarily because he believed that Freud presented a reductive view of human nature that left out transpersonal potentialities. Following the split, Jung began to formulate ideas that helped to explain transpersonal experiences and the possibility of transpersonal development. The following points summarize the most important of these ideas and highlight points of comparison with Assagioli:

1. The collective unconscious and archetypes are ancestral inheritances that have universal meaning and are in themselves beyond the personal dimension (Jung, 2012). Archetypes have both transpersonal and personal expressions, and they provide a context for understanding the historical evolution of the mind and its spiritual-transpersonal experience.
2. The archetype of the Self expresses human wholeness, being both the circle and the center, the union of opposites, most generally the union of consciousness and the unconscious. It is the most fundamental of transpersonal archetypes. Jung called the Self "God's image," explaining that this archetype is symbolically represented by the mandala and other symbols of totality (Jung, 1982).
3. According to Jung, the Self, like all archetypes, cannot be experienced directly; however, it can have important effects on the human psyche. The Self can attract and guide a person through the process of individuation towards transpersonal development and Self-realization. This view of the Self as attractor and guide on the path to wholeness underpins Jung's understanding of the innate spiritual nature of human beings and their relationship to the numinous (Jung, 1982).
4. The method of analytic psychology, working through dreams, imagery, symbolism, and creativity, is based on the idea that a prospective transpersonal context facilitates the healing process (Jung, 1981).
5. Jung's autobiographical writings and the story of his personal development provide the first sources of meaningful transpersonal documentation (Jung, 1967, 2010). He described what were clearly "transpersonal or peak experiences" in his youth. His wide ranging interests—reaching from psychiatry and psychoanalysis to German idealism and Platonic-Neo-Platonic philosophy, from occult phenomena and parapsychology to alchemical studies, from Gnosticism and

Western mysticism to Eastern philosophy and spirituality, from the study of people's customs to ancient traditions and civilizations—provided a vast reservoir of knowledge that informed his thinking and supplied a rich source for his understanding of transpersonal symbolism (Jung, 1975). Jung also drew on the evolving field of quantum physics, showing the similarity between quantum phenomena and phenomena in our world that exhibit synchronicity (Jung, 1972b), including transpersonal experiences in relation to the Self that seem to transcend space and time.

Initially a follower of Freud and psychoanalysis, Assagioli, along with Jung, was a pioneer of what later became known as transpersonal psychology. He had already begun exploring transpersonal themes before the official creation of psychosynthesis (Assagioli, 1927). In the 1960s he was one of the founders of the new field of transpersonal psychology and with Abraham Maslow played an important role both in giving the name “transpersonal” to the field and in bringing attention to important transpersonal concepts such as those of a higher or transpersonal unconscious, “peak experiences” (Maslow, 1962), and a transpersonal Self (Assagioli, 1973b). The following paragraphs summarize Assagioli's main contributions to transpersonal psychology and highlight how these contributions agree or disagree with those of Jung:

1. Assagioli agreed with Jung on there being a collective-archetypal unconscious beyond the personal unconscious, but he developed a systematic approach to the transpersonal domain with an emphasis on the experience of its distinctive “contents.” He proposed a “height psychology” (Besmer, 1974), mapping the area for the transpersonal unconscious and the transpersonal Self.
2. Assagioli believed that expansion of consciousness occurred not only through the experience of the transpersonal unconscious but also through the direct experience of the transpersonal Self, which in his view is an experiential reality, a core point of identity, the center of the whole person (Assagioli, 1988a). Assagioli's distinction between transpersonal unconscious and transpersonal Self is similar to Jung's distinction between the archetypal unconscious generally and the archetype of the Self in particular. However, there is this key difference: for Jung the Self, as archetype, could not be experienced and remained unconscious, whereas for Assagioli the transpersonal Self is a reality that can be directly experienced.
3. For Assagioli the experience of the Self has many levels and is a bridge between personal and transpersonal development. The Self can be experienced both as “personal self or I” at the center of the personality and as “transpersonal Self” at higher levels of consciousness. In the practice of psychosynthesis, where the Self and the integration of the transpersonal are both the goal and the means, the key purpose of transpersonal psychology is achieved: the creation of a connection between the transpersonal and the personal. This process of psychosynthesis is very similar to the process of individuation for Jung. Both of these processes share the evolutionary perspective and the purpose of

realizing the inner potentials of our own uniqueness, guided by the Self (Assagioli, 1973b). Moreover, since “the goals are the same” [according to Assagioli] “the methods used in the process of individuation are partly the same and inclusive, but psychosynthesis uses many active techniques in which the will plays a central role” (Assagioli, 1976, 10.2.3, 73).¹ Unlike Jung, whose account of the Self focused on the unconscious, Assagioli emphasized consciousness and will as main functions of the Self. This emphasis is indicative of his belief in the ability of a person to have a full, conscious experience of the Self. Both Assagioli and Jung considered various functions and developed typologies for the analysis of an individual (Assagioli, 1978; Jung, 1921). Assagioli evolved a complex classification of types that are expressed in a wide range of experiences: bodily, affective, mental, and transpersonal. Additionally, he paid particular attention to the body as always co-present and fully included in the process referred to as “biopsychosynthesis” (Assagioli, 1967a). He stressed that the body is an important ground for experiencing the transpersonal.

4. Like Jung, Assagioli had wide transcultural and spiritual interests. Assagioli’s roots extended more towards esoteric teachings, but both scholars extensively studied, and Assagioli more evidently drew on the great Eastern spiritual traditions. Assagioli looked to Eastern psychology with the aim of integrating it with Western psychology. In particular, he was influenced by the Yoga and Vedanta-Upanishad philosophies, which he believed made important contributions to the knowledge of human nature and forged important tools for exploring and transforming consciousness.

Jung’s comments on Asian philosophical and spiritual texts included the preface and a “European commentary” to a volume on Taoist alchemy, *The Secret of the Golden Flower* (Jung & Wilhelm, 1981), in which he expressed some thoughts on the relationship between East and West. He said: “Western consciousness is not the only one possible (.....) and is representative of only part of humanity. The expansion of consciousness (...) must take place according to the development of the elements of our psyche, analogous to the properties of Eastern consciousness, which is extraneous to us, just as the East can’t do without our technique, science and industry” (Jung & Wilhelm, 1981 pp. 77–78). Jung then warned against the common mistake Westerners make when they take Eastern meditations literally, imitating them poorly and missing the essence. In his notes Assagioli enthusiastically agrees with Jung’s considerations about Westerners. He also said: “Jung remarked that our civilization is young and has developed its intellectual capacities rapidly, leaving the emotions and instincts in a primitive, repressed state, yet to be developed. This results in a very strong contrast in which the primitive elements burst forth. The solution lies in exploring and developing alongside spiritual development those elements of the unconscious which have remained behindhand” (Assagioli, 1976, 10. 2.2, 73). Jung made further observations on Indian spirituality drawn from his visit to India in 1938. He pointed out that the goal for Hindu spirituality is to liberate oneself from nature itself, from the weight of its contradictions and opposites, for example to search in meditation

for a condition of emptiness and absence of images. Jung reaffirmed the importance of the contemplation of nature and of psychic images described in Eastern wisdom, images that he includes in the collective unconscious (Jung, 1967).

Both Assagioli and Jung drew on Western philosophy, spirituality, and psychology. Assagioli particularly looked at Platonic and Judeo-Christian traditions and existentialism. Both were interested in occult (Jung, 1902) and parapsychological phenomena (Assagioli, 1976, 11.1–15, 75; 76; 77). However, Assagioli's general approach was pragmatic, practical, and synthetic and was directed towards benefits for society through transpersonal development in education and psychotherapy and through the practice of interpersonal and social psychosynthesis. As Jung drew inspiration from physicists, Assagioli drew inspiration from Eastern teachings, especially teachings on energy systems and energetic fields. He named psycho-energetics a fifth force of psychology after the fourth (transpersonal), and he explored its potential for future development (Assagioli, 1973c).

In conclusion, Assagioli's view on spirituality differed from Jung's by focusing on a more direct and experiential approach. Assagioli specifically proposed meditations of various types as effective ways to achieve greater awareness, integration, and grounding in the transpersonal (Assagioli, 1963a; 1963b). Similarities, however, exist with the Jungian approach to analysis, symbolic-imagery work, and creative-expressive methods. Both men emphasized 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.

EARLY HISTORY, FIRST PSYCHOANALYTIC CONTACTS, AND ASSAGIOLI'S FIRST MEETING WITH JUNG

Here we look briefly at Assagioli's life (Rosselli, 2012), specifically at those events relevant to his relationship with Jung. Assagioli was born Roberto Marco Grego in Venice, Italy in 1888 to Jewish parents, and he died in Capolona (Arezzo), Italy in 1974. After the death of his father in 1890, his mother, Elena Kaula, married Alessandro Assagioli, a pediatrician (Berti, 1988a). In 1905 the Assagiolis moved to Florence, seat of the prestigious Istituto di Studi Superiori [Institute for Advanced Studies], and Assagioli enrolled in the degree course for medicine and surgery (Berti, 1988a). His main interests were psychology, psychiatry, and mental health. He had already attended Freudian circles during a visit to Vienna in 1905 (Giovetti, 1995), and in the following year an article of his was published revealing his emerging interest in the psychoanalytic movement (Giovetti, 1995). The article, entitled *Gli effetti del riso e le sue applicazioni pedagogiche* [The effects of laughter and its pedagogical applications], was published in the second issue of the *Rivista di Psicologia applicata alla Pedagogia e alla Psicopatologia* [Journal of Psychology Applied to Pedagogy and Psychopathology].

Around this time Assagioli joined the Geneva circle of Edouard Claparède and Théodore Flournoy (Berti, 1988a). His collaboration with them on the study of associations was the main reason for Assagioli's first trip to Zurich (1907), where he had his first contact with Jung, at that time a Freudian psychiatrist and psychoanalyst. Jung, in a letter of August 12, 1907 addressed to Freud, almost certainly referred to Assagioli when he wrote "in just three weeks seven Americans, a Russian, an Italian, and a Hungarian were here" (McGuire, 1974, p. 76). Assagioli, in a handwritten note dated September 24, 1907, comments: "at Burghölzli, reading the *Archives de Psychologie* [The Archives of Psychology], I read 'biologiste' instead of 'histologiste'. The mistake can be explained perfectly from the Freudian point of view with my dislike towards Histology" (Berti, 1988a, p. 65). Knowing this date, we can infer that Assagioli's presence coincided with the foundation of the "Freud Society" in Zurich (Jones, 1974), a society in which he took part as an *outside guest* of Claparède (Berti, 1988a; McGuire, 1974).

CONNECTIONS BETWEEN R. ASSAGIOLI AND C. G. JUNG FROM 1909 TO 1915

In this section we look at the evidence in published journals, correspondence, and notes indicating continued contact between the two men. Contacts were predominantly focused on psychoanalytical issues and methods, with the two men explaining to each other their common interests and the roots of their models. In July 1909 Assagioli returned to Burghölzli for the preparation of his dissertation. This is how Jung described him to Freud, in a letter of July 13th 1909:

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. Tanzi [Eugenio Tanzi, 1856–1934] 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. (McGuire, 1974, p. 241)

After the VI International Congress of Psychology in Geneva (August 2–7, 1909), at which he joined other Italian colleagues and founded the Italian Psychological Society, Assagioli returned to work at Burghölzli to draft his dissertation on psychoanalysis (Berti, 1988a). Although Jung left Burghölzli in 1909 to devote himself exclusively to his private practice in Küsnacht, Assagioli frequently visited him. The visits continued after he graduated, as Assagioli valued the depth of his conversations with Jung in Jung's study, which was full of books and exotic objects (Giovetti, 1995). It is highly likely that Assagioli encountered the term "psychosynthesis" sometime during these visits, for the term appears in a letter that Jung wrote to Freud in 1909. This letter proposes, among other things: "(...) there must be some quite special complex, a universal one having to do with the prospective tendencies in man. If there is a "psychoanalysis" there must also be a "psychosynthesis" which creates future events according to the same laws (...)" (McGuire, 1974, p. 216).

It should also be noted that the communication between Jung and Assagioli at this time included not only their psychoanalytic interests, but also their mutual interest in paranormal phenomena, occultism, and Asian mysticism (Berti, 1988a).

By the beginning of 1910 Assagioli had been accepted by the Zurich Psychoanalytic Association, had served as a reviewer for the *Jahrbuch für Psychoanalytische und Psychopathologische Forschungen* [Yearbook for Psychoanalytical and Psychopathological Research], and had begun a written correspondence with Freud. Freud wrote to Jung in a letter dated January 2nd 1910: “yesterday I received a very nice letter from Assagioli, which was, besides, written in impeccable German” (McGuire, 1974 p. 304). In an interview in which Assagioli was asked, among other things, about his relationship to Freud and Jung (Keen, 1974, p. 101), Assagioli replied: “I never met Freud personally, but I corresponded with him and he wrote to Jung expressing the hope that I would further the cause of psychoanalysis in Italy. But I soon became a heretic. With Jung I had a more cordial relationship.”

In February 1910, in the Florentine literary journal *La Voce* [The Voice], Assagioli published for the first time in Italian “Le idee di Sigmund Freud sulla sessualità” [Sigmund Freud’s ideas about sexuality], an article in which he expressed an ambivalent opinion about Freud’s concepts of sexuality (Assagioli, 1910a), a view shared by Jung. From these early reservations we can see how Assagioli, in a way similar to Jung, began to detach himself from Freud.

At the end of 1913 Jung detached himself completely from Freud, withdrawing from Burghölzli and from Zurich University (Staudé, 1992). As a member of the Zurich Freudian group, Assagioli attended a March 1910 meeting in Nüremberg of the important International Congress of Psychoanalysis. On that occasion he became an associate and member of the International Psychoanalytical Association (Berti, 1988a). In his account of the congress published in the *Rivista di Psicologia Applicata* [Journal of Applied Psychology], he praised Jung’s “Report on America” for the originality and ability with which he analyzed the psyche of North Americans and for his demonstration of the influence of the African American and American Indian populations on it. (Assagioli, 1910b). The completion of his dissertation, entitled “La Psicoanalisi” [Psychoanalysis] —of which sadly no copy exists— was followed by his graduation in Florence in 1910. After his graduation, Assagioli started his psychotherapeutic practice.

Assagioli took a trip to Zurich in 1910 to pursue further his interest in studying schizophrenia with Bleuler. This trip had the additional benefit of allowing him to continue cultivating his “more cordial relationship” with Jung (Keen, 1974, p. 101). Assagioli’s increasing interest in Jung (and at the same time his progressive detachment from Freud) was later made explicit in *Psiche* [Psyche]. Together with other eminent Italian colleagues, Assagioli founded this short-lived journal, of which he was editor-in-chief. Only four issues were published in the period between 1912 and 1915, one a year. In 1915 Assagioli, like many

other colleagues, was called to arms and served in the Italian army as a medical officer. His military service lasted until the end of the First World War (Giovetti, 1995), interrupting both the Journal and his work and professional career.

Assagioli's publications in *Psiche* [Psyche] between 1912 and 1915 reveal his progressive detachment from Freud (Berti, 1988a). They also reveal how Assagioli's thinking was developing in ways similar to Jung's. We can see from his notes his appreciation of Jung's technique of association, Jung's theoretical account of emotional and relational aspects of psychic life, and Jung's understanding of the oneiric dimension. There are many references to Jung in Assagioli's publications in *Psiche* [Psyche], and we mention some here to give a sense of the interplay of ideas.

In the 1912 issue Assagioli edited a section Note e Commenti - Il Metodo delle Associazioni [Notes and Comments - The Method of Associations] in which he quotes Jung on the study of associations by means of the reaction-time technique (Assagioli, 1912a). Other references show Assagioli's interest in Jung's views on emotional relationships. In this vein Assagioli comments on Jung's "The Psychology of the Dementia Praecox" (Jung, 1907): "This issue, besides a lot of original interpretations of the symptoms of early dementia, contains many very noteworthy considerations about emotional life in general" (Assagioli, 1912b, 146–147). Assagioli also comments on a quotation by Jung that appears in the article in the *Jahrbuch für Psychoanalytische und Psychopathologische Forschungen* [Yearbook for Psychoanalytical and Psychopathological Research]: *Die Bedeutung des Vaters für das Schicksal des Einzelnen*. [The significance of the father in the destiny of the individual] (Jung, 1909). He comments: "The author [Jung] shows, based on a lot of facts, the deep influence that the emotional relationship between father and children has on the lives of the latter" (Assagioli, 1912b, 146–147).

Overall there are seven references to Jungian contributions in *Psiche* [Psyche] (Assagioli, 1912b), six from *Diagnostische Assoziationsstudien. Beiträge zur experimentelle Psychopathologie* [Studies on Diagnostic Association: Contributions to Experimental Psychopathology] of 1906 and 1911 and one (in Italian translation) from the *Rivista di Psicologia Applicata* [Journal of Applied Psychology] (Vol. IV, 1908). The group of six from *Diagnostische Assoziationsstudien* includes contributions to the study of association and to psychoanalysis; it also includes references to associations and emotional complexes; and it mentions Jung as the editor of the collection. Comments from Assagioli include the following:

- The authors (Jung and Riklin) have accurately studied 26 healthy persons to learn the influence that reinforcement words have on associations. The level of attention and the degree of culture of the persons examined and their individual characteristics (mental types, emotional complexes) were considered (Assagioli, 1912a, pp. 136–139).

- The author (Jung) reports the results of numerous experiments which confirm the value of the error of <<reproduction>> of the reaction as a revealing sign of emotional complexes (Assagioli, 1912b, pp. 146–147).
- There is a report on a case of <<obsessive neurosis>> in which psychoanalysis confirmed all the information previously obtained by experiments on associations (Assagioli, 1912, pp. 146–147).
- There is a report on a case of hysteria in which, again, the results of the experiment on associations were fully confirmed by psychoanalysis (Assagioli, 1912b, pp. 146–147).
- The author (Jung) talks about the judicial applications of the method of associations and makes mention of results that helped find the perpetrator of a theft (Assagioli, 1912b, pp. 146–147).

In the second issue of *Psiche* [Psyche, 1913] Assagioli published an article entitled *Psicologia e Psicoterapia* [Psychology and Psychotherapy]. In this article he again underlined the importance of emotional complexes, referring to Jung twice (Assagioli 1913a, pp. 175–196). In the same issue, under the section *Psychological Bibliographies*, Jung is mentioned as editor of the *Jahrbuch* collection for the period 1909–1913. Here Assagioli’s assertion was short and to the point: “This yearbook has published the most extensive works of the psychoanalytic school” (Assagioli, 1913b, p. 204). Finally, in an article about the classification of dreams, published in the last issue of *Psiche* [Psyche], Assagioli also quoted Jung’s studies (Assagioli, 1915, pp. 317–329).

THE TWO LETTERS OF THE FORTIES

It was difficult to trace documents on contacts between Assagioli and Jung for the period between World War I and World War II. We do have two references where Assagioli confirms, in his comments, the similarities between himself and Jung in regard to the importance of the spiritual dimension and to the constructive benefits of psychotherapy. Regarding “psycho-spiritual diagnosis,” Assagioli claimed that “the best that has been published up to now on this subject is found, in my opinion, in C.G. Jung’s book *Psychologische Typen* [Psychological Types]” (Assagioli, 1927, p. 25; Jung, 1921). In Assagioli’s monograph *Psicoanalisi e Psicointesi* [Psychoanalysis and Psychosynthesis] Jung is praised because, in contrast to Freud, “he recognizes the importance of the constructive phase in psychic cures and acknowledges that, between the ordinary I and the subconscious, there is a transcendent I” (Assagioli, 1931, p. 9).

We know that from the end of World War I to almost the end of World War II Assagioli’s professional and private lives were disrupted. He changed locations several times, travelled abroad, and suffered several distressing experiences. Among the happier events was the birth of his only son Ilario, in 1923. In 1927 Assagioli’s *A New Method of Healing: Psychosynthesis* appeared (Assagioli, 1927). This publication set forth the principles that constituted the basis of psychosynthesis. In the summer of 1940 the Nazis persecuted Assagioli. He was arrested by the Fascists at his house in Chianti and jailed for a month in

August. He was subsequently forced to go into hiding. He mentions this in a letter of September 1944 addressed to a circle of friends including Jung. It is now preserved in the *Zürich ETH-Bibliothek, Wissenschaftliche Sammlungen* [The Zurich ETH Library, Scientific Collection]. Even though the war was not yet over, he expressed optimism for the present and future, both for his own family and for humanity. The letter reads:

“Dear friends,

Wishing to resume the good bonds that linked us in the past as soon as possible, I thought I'd start by sending you this first collective letter, because of the practical limitations of the moment. I am glad to be able to inform you that my family and I are alive and free. The Germans and the fascists honored me (if not pleased me) by coming to look for me personally; so I had to play hide-and-seek with them for several months in the Catenaiia Alps (in the Province of Arezzo) and in the upper Tiber Valley. With the help of God and various good people (local friends, peasants, a parachutist and various other Englishmen with whom I partly shared my fate), the seekers always arrived too late... Our house at La Nussa, Capolona, was ransacked and blown up with dynamite. On the floor of the cellar I found piles of my writings and notes representing over 35 years of my work, all in a mess. I have started cleaning up and putting them in order. We are temporarily housed in the part of the farm that was less damaged by the grenades. We have no news yet about Villa Serena. I am prepared for the worst because even there I had... a bad political reputation. As many of you know, I was arrested there in 1940, accused of raising and spreading prayers for peace and other internationalist crimes.

I'm not ready yet for making specific plans for the future. When I can, I will take a trip to Rome and to Florence. In the first relatively quiet months of “secret life” (Autumn 1943-Winter 1944) I worked on the revision of my writings in Italian so as to be able to gather them in two or three volumes, and on the writing of a book in English on Psychosynthesis. I also wrote an essay: *Politica e Psicologia – Le vie della ricostruzione*. [Politics and Psychology - The Ways of Reconstruction] (Assagioli, 1944). At the moment I have various trying practical problems that I must resolve, but I have resumed also my spiritual and cultural activities and I propose intensifying and extending them as the opportunity to do so presents itself. I feel the inner call - and adhere to it with the whole of my being - to carry out my small part in the big and joyful task of individual, national and worldwide renewal. There are wonderful possibilities which can be developed if all of us are willing and able to do our part, in harmonious cooperation with men and women and groups of good will” (Giovetti, 1995, p. 58).

With hindsight it is reasonable to assume that damage to Assagioli's properties during the war may have destroyed a number of documents related to his previous correspondence with Jung. In January 1946 Assagioli wrote another letter, this time addressed only to Jung, hoping that Jung could help him enter Switzerland in order to accompany his son, affected by tuberculosis, to the

sanatorium in Leysin (French Switzerland). Here follows the published English translation of the entire version of the original letter, which was written in Italian:

“Capolona (Arezzo)

January 18 1946

Illustrious and dear Colleague,

Remembering your kind welcome when, in 1939, I passed through Zurich on my return from England to go back (imprudently!) to Italy, I take the liberty of writing to you to give you my news and ask a small favor.

My family and I survived the tumult of war but we underwent persecution and danger, as I mentioned in the “Letter to my friends” [original underlining] which I enclose (Giovetti, 1995, p 58). In it, however, I do not mention a great difficulty and complication we had during the war years: the serious illness of my son, affected by pulmonary tuberculosis. Nevertheless he resisted the discomforts in a surprising way and since 1944 has greatly improved.

Now he has been offered a very favorable opportunity to speed his recovery: the “European Federation of Relief to Students” will almost certainly include him in the group of twenty Italian students to whom it offers hospitality and treatment for six months in the University Sanatorium of Leysin. He would very much like me to accompany him there and I also wish to do so, in order to be able to speak to colleagues at the Sanatorium with regard to his treatment, etc. It seems hard to get an entry permit from the Swiss authorities, but the Committee of the “Federation” hopes to obtain that by appointing me, as a physician, to chaperone the whole group of students. However, the Federal Authorities might ask some important Swiss citizen for information and references about me. Therefore I took the liberty of giving your name, so if they ask you about me I hope you will say that I’m not an “undesirable” guest for a short stay in Switzerland!

Besides all this - since, as you know, I have always followed your work as a brilliant pioneer in the field of psychology with deep appreciation and admiration I would like to know what you have been engaged in during these years and if you have published new writings, so that I can obtain them during my trip to Switzerland.

Please forgive me for disturbing you and accept my best wishes and most cordial greetings,

Your devoted Roberto Assagioli.”

(Berti, 1988b, p. 36; Giovetti, 1995, pp 30–31; Holzknecht, 2006, p. 99).

These two letters, especially the second, demonstrate that Assagioli's relationship with Jung involved not only professional but also personal matters and that, despite the lack of written evidence, it lasted for a long time. It is possible that much documentary material was destroyed in the war years. Tragically, despite all efforts made, including the Swiss transfer to the sanatorium in Leysin mentioned in his letter to Jung in 1946, Assagioli's son died prematurely of tuberculosis in 1951 at the age of 26. Assagioli's professional esteem for Jung continued, as we can see from the 1966 Lectures.

THE 1966 LECTURES

Three lectures given by Assagioli at the Institute of Psychosynthesis in Florence in 1966 were translated from Italian into English and published in a booklet entitled *Jung and Psychosynthesis* (Assagioli, 1967b). The booklet was edited by the New York Psychosynthesis Research Foundation. The first lecture is about the structure of the human psyche. Assagioli begins by honoring Jung both as a man and as a representative of his profession. In thus honoring Jung, he gives expression to reflecting the rapport that distinguished their relationship over the years, although their respective differences are evident. Assagioli speaks well of Jung's commitment to a scientific perspective based "on the ground of psychological experience and the empirical method" (Assagioli, 1967b, p. 2). At the same time he notes Jung's "unwillingness to admit a substantial reality transcending the strictly psychological sphere" (Assagioli, 1967b, p. 2), and he continues: "But this limitation of his shows how unjust was the accusation of 'mysticism' (...). Such a charge reflects a lack of comprehension both of Jung and mysticism. [...] The mystic believes firmly in the existence [...] of a Universal Spirit; he is convinced of being [...] in a state of union with that transcendental Reality. Jung, on the contrary, assumes an agnostic attitude towards it; he admits the *subjective* 'psychological' reality of the experience, but maintains that its essential, transcendental reality cannot be regarded as demonstrated" (Assagioli, 1967b, p. 2).

Referring to the structure of the psyche, Assagioli notes the importance given by Jung to the complexity of psychic nature, noting in particular that for Jung the psyche consists of relatively autonomous parts, including a number of *personae* or masks, which correspond to social functions and interpersonal social roles. It is noteworthy that Jung's account of *personae* is similar in some respects to the account of sub-personalities in psychosynthesis (Assagioli, 1973b). The two accounts differ, however, in that psychosynthesis holds that sub-personalities are not only relational and social but also include components of the "inner personality" or *anima* (Latin for soul), whereas Jung spoke of the *anima* primarily in contrast to the *persona* (Latin for mask).

Assagioli also compares his own approach to psychic functions to Jung's. The similarities in their approaches lie in the importance they both give to the concept of function in the psychic life of individuals. For Jung, there are four fundamental functions: sensation, feeling, thought, and intuition. Assagioli accepts these four and stresses in particular the importance of intuition, which

he considers underemphasized in other models. In noting these similarities, Assagioli also points out differences between Jung's model and the psychosynthesis model. The primary difference is that psychosynthesis identifies seven functions, adding imagination, impulse-desire, and will to the four functions identified by Jung. In psychosynthesis the will occupies a special place among the functions, since it is closely related to the I and Self: "the subject, the experience of the center of consciousness" (Assagioli, 1967b, p. 4).

Jung combines each of the four psychological functions (sensation, feeling, thought, and intuition) with outward (extraverted) and inward (introverted) orientations and in this way arrives at eight psychological types (Assagioli, 1967b). Assagioli takes a different approach. He extends the number of functions and makes different use of the connections between types and functions. Jung gives more importance to extravert and introvert orientations. Assagioli recognizes extravert and introvert as an important pair of orientations, but he recognizes other pairs as well, for example, passive/active and supra-version/subversion orientations. Overall he distinguishes seven fundamental human types: will, love, active-practical, creative-artistic, scientific, devotional, and organizational. Finally, it should be noted that for Assagioli the will type and the creative-artistic type and the functions of will and imagination have an independent importance that Jung does not consider.

This first lecture also looks at the concept of the unconscious. Assagioli mentions the following point of similarity with Jung: "the unconscious has no 'personal centre'. This is in agreement with psychosynthesis, which warns against the tendency to make an 'entity' of the unconscious, almost a personality, more or less in accord or in contrast with consciousness" (Assagioli, 1967b, p. 8). Psychosynthesis recognizes the importance of Jung's contribution regarding the collective unconscious and Assagioli agrees with Jung in conceiving it as a vast area outside the individual sphere, containing multiple levels from the biological to the spiritual. However, for Assagioli, the archetypal collective experience should not be confused with the spiritual sphere, which he locates on a different, transpersonal level of the unconscious. At the end of this first lecture Assagioli credits Jung for having highlighted human spiritual needs and for recognizing that some psychopathological disturbances may in part be related to the absence of spirituality in one's life. Jung was keenly aware of the psychological value of spiritual experience even though he never acknowledged the direct experience of a metaphysical spiritual reality. He considered himself agnostic to the point of declaring that God is a psychological function of the individual. Moreover in his unpublished notes (Assagioli, 1976, 10.2.2,73) refers to Jung who, when asked if he believed in God, replied: "I could not say I believe, I know! I have had the experience of being gripped by something that is stronger than myself, something that people call God." (Jung, 1955, p. 38).

Assagioli comes back to examining the spiritual dimension in his second lecture. In this lecture, "Therapy," Assagioli outlines his substantial agreement with Jung in opposing "pathologism." He considers human beings to be fundamentally healthy, even if they may temporarily suffer physical or mental

harm or experience a temporary malfunction. He explains that the important thing is not to judge whether people are healthy or sick, but rather to help them integrate in a complementary way potentialities that may seem opposed to their sense of self. This point is in agreement with Jung's statement: "I prefer to understand man in the perspective of his health" (Jung, 1953, p. 180). Additionally, in his unpublished notes (Assagioli, 1976, 10.2.1, 73), referring to the therapeutic approach, he quotes Jung, who stresses "the importance of the conception of the world and the categories of value which derive from it" (Jung, 1953, p. 243). Therefore Jung and Assagioli agree with the need to adapt methods and therapeutic techniques to the specific situation of each individual patient (Assagioli, 1967b).

In psychosynthesis, as in analytical psychology, the goal of therapy is to reconstruct and integrate the personality. Assagioli emphasizes that this goal is evident in the synthetic character of Jungian therapy. "In fact this aims at producing a profound transformation of the personality and its integration by means of what Jung called the 'process of individuation' " (Assagioli, 1967b, p. 12). The process of individuation has therefore a "goal shared by psychosynthesis itself" (Assagioli, 1976, 10.2.1, 73).

Another similarity concerns the phases of the psychotherapeutic process that Jung subdivides as follows: [the numbering in this list comes from Assagioli's original text of 1967]:

1. Clarification as awareness of the contents of the unconscious
2. Conscious assimilation of unconscious elements and tendencies
3. The discovery of the Self
4. The transformation of the personality
5. The integration and synthesis of the personality

Assagioli states how closely "Jung's 'therapeutic program' is akin to that of psychosynthetic therapy" (Assagioli, 1967b, p. 13). He also identifies other points of comparison between the two psychotherapeutic methods. For instance he notes that Jung's approach to dream analysis recognizes dreams of importantly different types, including in particular "prospective" or "constructive" dreams, which point to the solution of conflicts and the way to integration. He says that Jung's approach is in this respect "against stereotyped interpretations of the 'dreambook' variety" because the symbol is considered a carrier of many meanings. Assagioli recognizes the similarity of this approach to the oneiric dimension to the approach of psychosynthesis, even though in psychosynthesis a subdivision into various levels (collective, personal, transpersonal) is preferred. Another similarity is that both Jung's theory and psychosynthesis value imaginative techniques, for example, the use of symbols and expressive techniques such as free drawing. In turn, a principal difference is that analytical psychology prefers a more spontaneous use of the imagination (active imagination), whereas psychosynthesis prefers more structured and guided techniques of imagination (e.g., guided imagery and symbolic visualization).

The concept of the Self is central in both models. Assagioli presents Jung's concept, explaining that for Jung the Self is (a) an intermediate meeting point between consciousness and the unconscious and (b) an "archetypal figure" the idea of which is a warranted psychological assumption but not one that can be scientifically verified. In contrast, psychosynthesis "regards the Self as a reality, rather like a living Entity, direct and certain knowledge or awareness of which can be had [...] [The Self is] one of those immediate data of consciousness (to use Bergson's expression) which have no need of demonstration but bear with them their own evidence" (Assagioli, 1967b, p. 15).

Jung gives special weight to the psychotherapeutic relationship and within it highlights the importance of transference in the psychotherapeutic process. Assagioli's view is that the Jungian concept of transference is neither clear nor unequivocal. In *Die Psychologie der Übertragung* [The Psychology of Transference] Jung himself states: "The problematic character of the transference is so complex and many sided that I lack the categories needed to offer a systematic exposition of it" (Jung, 1971, p. 229).

According to Assagioli, in psychosynthesis the psychotherapeutic relationship is best understood by distinguishing four principal aspects: (a) transference in the original Freudian sense, (b) the therapeutic situation, that is, the conscious, real relationship in which the therapist functions as guide, (c) a human relationship between patient and therapist that includes psychological interactions on various levels of a conscious, authentic sort and (d) the resolution of the relationship, which includes a transitional stage bringing an end to the treatment (Assagioli, 1967b, pp. 18–19).

Assagioli's third and last lecture is entitled "Therapy and Education." At the beginning of the lecture Assagioli addresses the psychotherapeutic process in psychosynthesis and analytical psychology. He says, "the transformation and integration of the personality often occur spontaneously as a result [...] of the creative and synthesizing action of the symbols that emerge from the unconscious. Jung does not advise the active intervention in this process either of the therapist or of the will of [...] the conscious 'I'. Psychosynthetic therapy, while fully recognizing the importance of the spontaneous processes [...], believes that these processes can be promoted and effectively assisted by the co-operation of the conscious personality. This action is performed by what constitutes the center, the dynamic element that is the conscious and active subject, using his *will*" (Assagioli, 1967b, p. 20).

In psychosynthesis two main reasons support the importance of the client's cooperation and conscious engagement in the therapeutic process. Firstly, these kinds of efforts on the part of the client help to contain and control the energies emerging from the unconscious and thereby help to facilitate a constructive reorganization of these energies. Again, these examples highlight the importance of active techniques in psychotherapy. Secondly, active collaboration has "the advantage, sometimes the necessity, of developing the psychic functions that have remained at primitive, infantile levels [...] or [that have been] inhibited by repression" (Assagioli, 1967b, p. 21). In making this

point, Assagioli reaffirms his agreement with Jung regarding the benefits of expressing and satisfying spiritual needs in psychotherapy.

Assagioli continues his lecture by stressing the great importance that psychosynthesis places on the use of active techniques in psychotherapy. The therapist encourages and guides the patient, helping the patient learn how to practice these techniques by himself. In this methodology, therefore, the use of the will is central and involves the patient taking responsibility in the process.

Assagioli describes the active techniques, placing them in three groups: psychophysical, psychological, and psychospiritual. He stresses the importance of the educational applications of these techniques from the perspective of psychosynthesis and notes agreement and disagreement on this point with Jung's model. Assagioli quotes Jung who expresses disappointment at "not being able to have other educational resources available" (beyond psychoanalysis) (Jung, 1953, p. 148) and he adds that "this affirmation is an avoidance: if he wanted there were the various 'active techniques' that he could well have used!" (Assagioli, 1976, 10.2.1, 73). He refers explicitly to Jung's lessons collected in "Analytical Psychology and Education," a contribution to be found in the publication entitled "Contributions to Analytical Psychology" (Jung, 1928). The Jungian concepts supported by Assagioli pertain specifically to the educational method for understanding subjective experience and to the need for educators (parents, teachers, etc.) to deal consciously with personal psychological themes, without repressing or avoiding them (Assagioli, 1967b).

Assagioli also supports Jung's approach to the educational problems of gifted children (Jung, 1943). In fact he dedicated much attention to this subject, applying psychosynthesis especially to the education both of gifted and super-gifted children (Assagioli, 1988b). Remarking on their affinities also in this area, Assagioli quotes Jung (Assagioli, 1967b) referring to gifted children who erroneously may appear to be lazy, negligent, or distracted. Jung warns against the failure to recognize the talents of such children because it incurs the risk of delaying their intellectual development and possibly leads to their talents being used in destructive and antisocial ways. On this matter Jung also gives importance to what he calls the gifts of the heart, in addition to the gifts of the head, which may be unbalanced (Jung, 1943). In agreement with Jung this perspective meets Assagioli's call for an integral and differentiated education of particularly gifted children (Assagioli, 1988b).

In the final part of this lecture Assagioli looks at "the problems and methods of inter-individual relationship from Jung's standpoint and that of psychosynthesis" (Assagioli, 1967b, p. 26). He concurs with the Jungian idea of individuation, which "presupposes a unification with oneself and therefore with humanity, of which everyone carries a particle within him" (Jung, 1953, p. 228). For Jung this two-fold unification is seen as involving a conflict between personal life and the collective pressure exerted by modern social life. Although Assagioli admits there is "a great deal of truth in all this, [...] We must recognize that the individual and the mass are included in the extensive sphere of human relations, forming a part of the normal life of man [...], a

being both social and sociable” (Assagioli, 1967b, p. 27). In this affirmation there is a connection with the essay “Politics and Psychology” quoted by Assagioli in his Letter to Friends (Assagioli, 1944; Gioveti, 1995, p. 58). In that essay Assagioli, still during the troubled war years, expresses his wide vision and yearning for a global and planetary perspective. He considers the analogy of the individual psychosynthesis process with the evolutionary process of larger groups, extended to nations and the whole of humanity. As with the individual he foresees the various dimensions of larger groups to be taken into account, also for pragmatic and political applications. He addresses the personal dimension together with the ancestral archetypical roots in accordance with Jung, but he refers again particularly to a transpersonal development and a global psychosynthesis of these larger contexts, toward a broader reconstructive and healing process.

Assagioli suggests a series of methods that in practice help to overcome difficulties in relationships. Without specifically enumerating them he divides them into “Preliminary Methods” and “Positive Methods.” These methods seek to bring into balance the excessive tendency “to self-assertion and over-evaluation of success in the external world” on the one hand, and the use of goodwill, a cooperative attitude, and solidarity with one’s fellows on the other (Assagioli, 1967b, p. 27). Assagioli sees in Jung’s approach a “lack of any social aspect and of an inter-individual psychosynthesis” (Assagioli, 1976, 10.2.1, 73). He affirms that “achieving interpersonal and group psychosynthesis (also called inter-individual and social psychosynthesis) is an important, indeed an indispensable objective of psychosynthetic therapy and education” (Assagioli, 1967b, p. 28).

THE LAST INTERVIEWS

In Spring 1974 the elderly founder of psychosynthesis was interviewed for two different journals by foreign journalists, Sam Keen and Beverley Besmer. The interview by Sam Keen for *Psychology Today*, published in December 1974, is the one most frequently quoted and the one to which we referred in earlier sections of this paper. Among the many questions Keen put to Assagioli in that interview was one asking about his relationships with Freud and Jung. Assagioli confirmed that he had never met Freud in person, although he had corresponded with him, and that his relationship with Jung was deeper: “With Jung, I had a more cordial relationship. We met many times during the years and had delightful talks. Of all modern psychotherapists, Jung is the closest in theory and practice to psychosynthesis” (Keen, 1974, p. 101).

Keen also asked Assagioli to compare his psychological theory with Jung’s. This was Assagioli’s answer:

In the practice of therapy we both agree in rejecting ‘pathologism,’ that is, concentration upon morbid manifestations and symptoms of a supposed psychological ‘disease’. We regard man as a fundamentally healthy organism in which there may be a temporary malfunctioning [...] The task

of therapy is to aid the individual in transforming the personality and in integrating apparent contradictions. Both Jung and I have stressed the need for a person to develop the higher psychic functions, the spiritual dimension. (Keen, 1974, p. 101)

After making this point, Assagioli clarified the differences between his and Jung's account of psychic functions:

Jung distinguishes four functions: sensation, feeling, thought and intuition. Psychosynthesis says that Jung's four functions do not provide for a complete description of psychological life. [...] We hold that imagination or fantasy is a distinct function. There is also a group of functions that impel us toward action in the outside world. This group includes instincts, tendencies, impulses, desires and aspirations. And here we come to one of the central foundations of psychosynthesis: there is a fundamental difference between drives, impulses, desires and the will. We place the will in a central position at the heart of self-consciousness or the Ego. (Keen, 1974, p. 101)

The interview conducted by Beverly Besmer in April 1974, published in the same year in *Interpersonal Development*, also contains a short reference to Jung, this one a critical reference. The context for the reference is provided by Assagioli's detailed answer on the concept of the unconscious, which psychosynthesis divides into different levels. In this context Assagioli says that a similar division of the unconscious into levels is not found in other models, including the Jungian, although Jung is to be credited for having identified the collective unconscious. According to Assagioli, therefore, Jung's account of the unconscious, although groundbreaking, is inadequate:

For instance his doctrine of the archetypes includes both archaic primitive concepts and higher ideal models, which bear affinity with Platonic Ideas. Thus when he speaks of 'unconscious', he doesn't make clear the difference between its various levels (Besmer, 1974, p. 219).

DISCUSSION

Our general conclusion is that the personal relationship between Assagioli and Jung was positive and long lasting. This conclusion, we believe, is warranted despite the previously mentioned limits in the documentary material, especially for the period 1916–1943.

On the basis of the unpublished and undated notes preserved in the Assagioli Archive of the Institute of Psychosynthesis in Florence, we can now restate how Assagioli thought of his model in comparison with Jung's. As Assagioli specified, some similarities and differences between the models can be found in areas of common interest about which Jung was ambivalent or contradictory. In his unpublished notes Assagioli mentions that one such area, this one outside psychology, is astrology. He says that both he and Jung recognize a "correspondence between the date of the positions of the stars and the

psychological characteristics of the subjects, without, however, taking a position with regard to the possibility of a cause-effect relationship.” (Assagioli, 1976, 10.2.2, 73). Assagioli believes that such correspondences between astrology and psychology can be understood in terms of the notion of “synchronicity,” a notion developed by Jung with the physicist Pauli.

Assagioli praised Jung for having the following admirable qualities of mind and character:

Understanding of the relativity of belief and recognition of not knowing; intellectual modesty and plasticity; openness to the new and the curiosity of an explorer; absence of authoritarianism [...] and respect for the subject’s individuality; appreciation of religious and spiritual potentialities and values; and understanding of the goal of individuation. (Assagioli, 1976, 10.2.1, 73)

Still in this collection of unpublished notes, in the section on Jung (Spirituality-Religion) (Assagioli, 1976, 10.2.2, 73), we found excerpts from a letter that Jung wrote in 1960 and which Assagioli partly transcribed. From these excerpts we can infer the two men’s common interest in parapsychology, in particular their interest in the issue of the possible eternity of spirit. The letter postulates forms of parallel existence outside of time, stating that it is difficult to know how to distinguish them from temporal forms. In the same letter Jung affirms: “it is possible we exist simultaneously in both of those worlds and that only occasionally do we intuit that this might be true. However what exists outside of time is, in my opinion, immutable: it possesses a relative eternity” (Assagioli, 1976, 10.2.2, 73).

In the Archive’s collection of Assagioli’s unpublished notes we also found confirmation of the differences between Assagioli and Jung on transpersonal and spiritual issues. In these notes Assagioli criticizes Jung for failing to distinguish between “archaic (past) and original super-temporal (eternal)” (Assagioli, 1976, 10.2.2, 73; original underlining). According to Assagioli, the Jungian statement about the reality of the spiritual dimension appears to be in contrast with some of his other observations on this subject. In fact, according to Assagioli, the reality of the spiritual dimension is a matter of important difference in their conceptions of the “Self,” which Jung denies is a “real entity” (Assagioli, 1976, 3.5.5, 41).

Assagioli agrees with Jung about stressing the importance of spiritual needs, explicitly referring to the “Vision and vivid spiritual experience during his [Jung’s] serious illness in 1944” (Jung, 1967, pp. 194–225). Despite these experiences, according to Assagioli, Jung “did not draw a real conclusion, a strong faith” (Assagioli, 1976, 10.2.2, 73); he interpreted his experiences psychologically and identified the spiritual dimension with the collective unconscious. Such interpretation is also evident in Jung’s account of occult identities, which according to him are parapsychological and also belong to the collective unconscious. For Assagioli this identification of spirituality with the collective unconscious was too restrictive.

Along with the list of Jung's admirable qualities, noted earlier, Assagioli provides the following list of Jung's "shortcomings":

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 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, 1976, 10.2.1, 73)

In another section of his unpublished notes in the Archive, Assagioli wrote: "Jung fails to take into account also the very important specific psychic inheritance, i.e., of family [original underlining] ancestral psychic elements" (Assagioli, 1976, 3.5.5, 41).

Balancing these critical comments, Assagioli provides this more general appreciation of Jung's contribution:

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 the existence and value of superior functions such as intuition and demonstrating as well the propensity and need for spirituality. [...] Thus he successfully invites one to pursue the course of individuation (original underlining), that is, to discover and develop one's own true being, one's own Self. Therefore, he indeed deserves our great appreciation and our deep gratitude." (Assagioli, 1976, 10.2.1, 73)

CONCLUSIONS

We have sought in this article to deepen understanding of the similarities and differences between the psychological models of Jung and Assagioli. Using a wide range of sources, including original unpublished material, we have focused in particular on the transpersonal dimension. In this conclusion we summarize the main points of comparison:

The Personality, Psychic Functions and Typologies

In both models there is an agreement in viewing the personality as consisting of various psychic types and functions. Two important differences are those between subpersonalities in psychosynthesis and *personae* in Jung and the distinction of seven functions by Assagioli and only four by Jung. With regard to typology, Assagioli's psychosynthesis distinguishes seven basic human types,

each based on a tendency and main quality (Assagioli, 1978), whereas Jung's analytical psychology distinguishes eight main types, each linked to a function and to Jung's dichotomy of introversion and extraversion (Jung, 1921). However, both agree on the utility of a typological description based on fundamental differences, thus avoiding the limitations of a typological classification that is rigid and static (Assagioli, 1973a).

Archetypes, Structure, and Levels of the Unconscious

Both Assagioli and Jung share the view that there are different levels of the unconscious. According to Assagioli, Jung does not clearly define the collective unconscious; in particular, he does not sufficiently distinguish its different elements and levels. For example, he places the more primordial and basic levels of the psyche together with archetypes of a spiritual nature, "confusing the collective and universal" (Assagioli, 1976, 10.2.1, 73). Assagioli proposes a distinct level for the spiritual dimension of the unconscious, which he defines as the transpersonal unconscious. The transpersonal unconscious goes beyond the activity of the mind in that its contents have an intrinsic reality that can be experienced beyond mental and symbolic modes of thought, even if, as both Jung and Assagioli agree, these modes of thought provide important vehicles for the expression of the transpersonal unconscious (Assagioli 1973b).

The Self and the 'I'

Both Assagioli and Jung postulate the existence of the Self and the 'I', even though they understand these differently. For Jung the Self is the archetype of archetypes and expresses totality, the union of opposites, most generally the union of consciousness and the unconscious. The Self represents the inner guide to the process of individuation (Jung 1972a). Therefore, for Jung the Self encompasses the whole personality, whereas the 'I', the centre of the field of consciousness and the subject of all conscious personal actions, is subordinate to the Self. So in Jung the 'I' enjoys "free will in the sphere of consciousness as an expression of a subjective sense of freedom, a sense that finds a limit not only within the surrounding world but also where it conflicts with the reality of the Self" (Jung 1972a, pp. 183–187).

In contrast, for Assagioli the Self is not an archetype but is rather an ontological reality that can be experienced fully in the union of the individual with the universal (transpersonal Self). Therefore the Self cannot be identified with the whole personality (the Jungian view) but rather should be considered a more inclusive reality. In Assagioli the 'I', the subject of all conscious personal actions, is defined as a level of the Self (personal self), the experience of which is a reflection of the transpersonal Self. It is that which exercises free will. Assagioli emphasizes the importance of the will throughout the whole of the psychosynthetic process (Assagioli, 1973a). In contrast, although Jung values the role of the will implicitly in the process of individuation and in the

functioning of the 'I', he gives it much less attention overall and does not consider it in and of itself to be a function strictly so called.

One final point of difference, this one having to do specifically with Assagioli's theory of the Self and 'I', concerns disidentification, the practice of distancing oneself from the features of one's own personal identity. Assagioli was of the position that this practice is essential to being able to distinguish the Self in its various levels from the contents of the global personality (Assagioli 1973b). In contrast, Jung gave little attention to disidentification.

The Therapeutic Relationship

Jung places everything within the context of the transference, including both the personal dimension and the collective archetypal dimension, uniting them in the symbolism of an alchemic text. In fact he admits not having known how to treat this subject other than with the help of the symbols of the "Rosarium Philosophorum" [Rosary of Philosophers] (Jung 1971). Instead, for Assagioli, the therapeutic relationship is best seen according to the four stages set out in his 1966 lectures on "Jung and Psychosynthesis" (Assagioli, 1967b). Jung says that the alchemical concept of *coniunctio* [conjunction] corresponds to the transference (Jung, 1956, 1967). Assagioli says that "Jung confuses in the conjunction the relation and the horizontal and vertical [original underlinings] union (hieros-gamos) between personality and Soul, between Ego and Self" (Assagioli, 1976, 10.2.1, 73). Notwithstanding this difference, both Assagioli and Jung agree in emphasizing the importance of the psychotherapeutic relationship as a vehicle for healing and for experiencing human presence.

The Processes of Psychosynthesis and Individuation

For both authors the human existential journey has a progressive transpersonal character, like a spiritual quest. It proceeds according to various stages of transformation and inner growth, tending towards the realization of one's essential uniqueness and wholeness, that is, towards realizing or becoming one's own Self integrating all the different conscious and unconscious elements of the psyche. Jung calls this the process of individuation: "by which a person becomes a psychological 'in-dividual', that is a [...] indivisible unity or 'whole'" (Jung, 1939, pp. 489–524). Along similar lines Assagioli defines the psychosynthetic journey in its most complete development as the process of realization of the Self. This is a journey that requires coming to know one's own personality completely. Major stages of the journey include an initial discovery of the Self or at least the discovery or creation of a unifying centre; an ensuing transformation or reconstruction of the personality around this new centre (personal psychosynthesis); and, then, the development and manifestation of the qualities of the Self (transpersonal psychosynthesis) (Assagioli 1973b).

Views on Spirituality and Asian Philosophies

Both Jung and Assagioli held mysticism and Asian philosophy in high regard. They had similar approaches to using techniques such as symbols, imagery, and dream work. Assagioli affirms that Eastern psychology was a source of inspiration for the theory and practice of psychosynthesis (Assagioli 1973b). While sharing with Jung an appreciation for the Eastern perspective, Assagioli differs from Jung in believing that the Eastern approach to the psychic world can be confirmed in one's own experience. Assagioli's theory of the Self provides a chief example of such experiential confirmation. According to Assagioli, the Self is a conscious, immanent, and at the same time transcendent experience, as is explained in the Hindu philosophical and spiritual tradition of Vedanta and the Upanishads (transpersonal Self as Atman). Moreover, Assagioli believed that East and West could be brought together in a practical way through the use of meditation and other active techniques. He makes this point in an unpublished manuscript, the general outline of which presents a psychosynthetic perspective on transpersonal development (Assagioli, n.d.).

Interpersonal and Social Relations

The inter-individual and social components of the psychosynthetic process and Jung's process of individuation have some points in common and some differences. For Jung "the actual process of individuation carries with it an awareness of what the human community is [...] Individuation presupposes a unification with oneself and therefore with humanity, of which everyone carries a particle within him" (Jung, 1953, p. 228). As for Assagioli, he stresses "Jung recognises that individuation and social dimension are not opposed, in theory, but then he neglects the social and interpersonal aspects" (Assagioli, 1976, 10.2.1, 73). Assagioli emphasises both the relational aspect of the Self and the need to help people participate in constructive relationships. Again the main difference between Assagioli and Jung in this area is the pragmatic methodological aspect. In fact Assagioli says that "Jung recognizes [original underlining] will, but does not utilize it" (Assagioli, 1976, 10.2.3, 73) and he encourages people to use active techniques and practical methods to experience a true interpersonal and social psychosynthesis (Assagioli, 1967b, 2011).

The Process and Integration of Psychotherapeutic Techniques

Both authors share a synthetic, constructive methodology in psychotherapy. Jung expressly rejects the view that the therapeutic process is reductive and governed exclusively by the principle of causality. According to Jung, the incorrectness of this view becomes apparent when symbols can no longer be reduced to personal reminiscence and the images of the collective unconscious start to surface: "I had to realize that analysis necessarily needs to be followed by synthesis and the images or symbols of the collective unconscious reveal their value only if they undergo synthetic treatment" (Jung, 2012, p. 115).

This synthesis that follows analysis is based on what Jung refers to as “the transcendent function,” which is a function that bridges and thus brings together consciousness and the unconscious. Guided by the transcendent function, the synthetic process works in an entirely natural way to unite opposites and to integrate the unconscious within the prospective of consciousness (Jung, 1916; Staude, 1992).

To facilitate the synthetic process and the integration of unconscious materials analytic psychology uses various techniques, including dream work and self-exploration by means of symbols, creativity, and the imagination. Assagioli is close to Jung in this analytic-synthetic way of dealing with the unconscious, sharing with him a belief in the importance of symbols, especially as they are elaborated in imaginative language. However, Assagioli extends even further the conscious and active use of symbols and images (techniques of symbolic visualization and guided imagery) (Assagioli, 1973b).

In general, in addition to the analytical techniques, psychosynthesis uses the so-called active techniques. These techniques, which can be used even outside the therapeutic setting, are essential to the constructive and synthetic aspect of the therapeutic process in Assagioli’s view. They represent a more extensive use of the principle of synthesis than is found in Jung’s analytic-synthetic methodology. Assagioli’s favoring of active techniques is also evident when it comes to working with the transpersonal unconscious (or spiritual dimension). For Assagioli, exploration of the transpersonal unconscious is facilitated by meditative techniques, or at least by those that psychosynthesis recommends (Assagioli, 1963a, 1963b).

Turning finally to the matter of reciprocal influences, particularly regarding the transpersonal dimension, Gary Lachman recently put forward the view that “Jung got the idea of psychosynthesis from Roberto Assagioli, whose work he admired, who like Jung was a disciple of Freud, and who took the spiritual dimension of human nature seriously” (Lachman, 2010, p. 236). This statement is true as far as it goes; however, it speaks to only one side of the relationship. Looking at the other side, it is a plausible hypothesis that Jung—who in 1909 was apparently the first to propose the term “psychosynthesis” (McGuire, 1974), although he then abandoned it—had at least as great an influence on Assagioli. Jung’s influence is especially evident in Assagioli’s conception of the collective unconscious within a wide prospective view of psychic life. Assagioli himself often affirms this influence, even though he stresses differences as well, for example, differences with respect to his theory of the transpersonal unconscious.

Looking back on their relationship, Assagioli acknowledges that Jung was both a senior precursor and a “courageous and brilliant pioneer who opened up new paths and gave new dimensions to the human mind [...] contributed greatly to the freeing of psychology [...] and expanded its field immensely” (Assagioli, 1967b, p. 10). The historical influence of Jung was preeminent in the chronology of events. However, the resonance between the two men is clear

from the beginning and is evident in the vast quantity of written material they produced over the course of their lifetimes.

In conclusion, our research on the psychological models of these two men provides evidence of their parallel development, in particular with respect to the transpersonal dimension. The papers and other materials in the Assagioli Archives are valuable sources that bring Assagioli's contribution to the development of transpersonal psychology into clearer focus and reveal that his contribution was in no way inferior to Jung's. Our research indicates that both scholars played equally important and pioneering roles. At the same time our study particularly deepens Assagioli's specific and clarifying contribution in laying the foundations for transpersonal theory and practice. Moreover, through Assagioli's considerations the study clarifies and enriches Jung's vision of the transpersonal dimension.

NOTE

¹ The numbering 10.2.3, 73 and the following numbering: 10.2.1, 73; 10.2.2, 73; 3.5.5, 4; 11.1-15, 75; 76; 77; does not correspond to page numbers but to the numeric codes adopted for cataloging the unpublished material in the Assagioli Archive of the Institute of Psychosynthesis in Florence.

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