

**Psycho-spiritual Union:
Integrating Spirituality and Psychology
in Teilhard, Jung, and Assagioli
Andrew Del Rossi**

Introduction

The fields of spirituality and psychology hold the power to connect individual human persons to the self, to others, and to the world, and thus to wholeness. This paper explores how the thought of Pierre Teilhard de Chardin, Carl Jung, and Roberto Assagioli can advance a spiritual understanding of the human psyche that affirms its connection to the collective consciousness of the noosphere and to the transpersonal. Although the thought of Teilhard, Jung, and Assagioli share many similarities, the most prominent overlap occurs in their consensus that *wholeness* emerges from *relationship*.

Jesuit scientist and mystic Pierre Teilhard de Chardin understands the universe as evolving toward a point of wholeness and union with the Divine—the Omega Point. Though Teilhard’s work explores this process of growth, challenge, and transformation on a planetary scale, his revolutionary thought is rooted in his personal journey of experiencing the Divine *within*. Therefore, to fully embrace Teilhard’s vision, it is necessary to see as Teilhard sees.

Swiss psychoanalyst Carl Jung pioneered a new understanding of the psyche by proposing that the unconscious is collective in nature. He saw humanity’s task to bring the unconscious into consciousness. Influenced by Jung, Italian psychiatrist and neurologist Roberto Assagioli founded the area of *psychosynthesis*, a therapeutic method that views psychological growth as a spiritual process.

The psycho-spiritual search for wholeness is about relationship; it is about conscious connection and integration with self, others, the world, and God. Teilhard’s principle of *creative union* indicates that relationship is implicit within the evolutionary process, now predominantly in the human. As human persons grow in wholeness on a personal level, so does the collective of humanity via the noosphere. Jung’s concept of the collective unconscious resonates deeply with Teilhard’s notion of the noosphere. Both are unconscious psychic substrates that are manifesting a more conscious reality—the Omega Point and the Self. Meanwhile, Assagioli’s work in psychosynthesis integrates the spiritual dimension of the human by exploring the Self as immanent-transcendent, loving, and relational. By entering into a conscious relationship with the Self, the human person can have an “intuitive, direct experience of communion with the ultimate Reality.”ⁱ Because psychosynthesis is inclusive of a spiritual reality, it tends to address the human person as a whole, thus providing a perspective that illuminates the integral relationship between spirituality and psychology on the journey to wholeness.

ⁱ Roberto Assagioli, *The Act of Will* (New York, NY: Penguin Books, 1973), 124.