

JUNG'S PSYCHOLOGY OF THE LIVING GOD AND TRANSFORMATION OF  
INDIVIDUAL AND COMMUNITY: PREFACE

RUNNING HEAD: Jung's Psychology, Individual and Community

David Johnston

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ABSTRACT

This preface is an introduction to what turned out to be a nine part series on *Jung's Psychology of the Living God and Transformation of Individual and Community* although it also stands on its own. I open with a discussion of the fact that a dark cloud has been cast over Jung and his approach to psychology amongst disciples of Sri Aurobindo and The Mother. In response, I introduce the notion that Jung's understanding of the science of psychology is in perfect harmony with that of Sri Aurobindo. In my essays, I often quote Sri Aurobindo and the Mother in order to show the compatibility of their thinking with Jung or make direct comparisons, but occasionally, also, I contrast their view from his. I also suggest that the voices denigrating Jung are mere opinion, *doxa*, and not based on reason. I argue that the psychic being has been central to Jung's psychology from the beginning, and I give an example of its influence in his life in his choice of profession/vocation. Finally, I discuss what he means by the ego, which, in fact, is close to the meaning of the Hindu *purusha*.

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## Introduction

When I lived in Pondicherry and worked at the Ashram during the early seventies, I began my study of Sri Aurobindo and the Mother as well as Jung. They came together for me in such a way that, despite their differences, I could only see similarities in their work and not oppositional positions. Nor was it simply a question of areas of overlap, but the similarities often had to do with essential aspects of their respective paths. At the same time I was conscious of the fact that several *sadhaks* of Sri Aurobindo and the Mother viewed Jung with suspicion if not downright contempt or dislike. I learned early on that it was taboo to speak to some *sadhaks* about Jung with any sense of respect or admiration; and I was very careful to watch my 'p's and 'q's.'

## The Dark Cloud Cast over Jung

I once saw an intelligent man, whom I considered something of a mentor, inadvertently pick up one of Jung's collected works from the desk in front of him in the Sri Aurobindo Library, and immediately slam it down, as if he had picked up a vermin. Several years later I paid him a visit to express my gratitude for his having helped me understand the teachings of Sri Aurobindo and the Mother. On his desk I noticed a book entitled *Jung and Eastern Thought*, and I exclaimed that I know the man who wrote the book and that he lives in my hometown, Victoria, Canada. He picked up the book with disdain and said it is all rubbish, and that Jung cannot be compared to Eastern thinking at all.

In response, I mentioned Jung having posited a *unus mundus*, which I said involves unity in multiplicity. The man brusquely picked up a calculator from his desk and retorted “there’s unity in multiplicity in this calculator,” presumably referring to the fact that the numbers are all contained in a unity in the calculator. In point of fact, Jung’s hypothesis of a *unus mundus* is a key unifying idea in his psychology, which I develop somewhat below and later in these essays. Other than the aborted discussion on Jung, we had an agreeable time and, when I left, he gave me a copy of an article he had once written on Jung, whom he had actually met, which was published in an Ashram magazine. I later read it and, as can be expected, Jung was considerably shortchanged and devalued.

I was aware, too, of Sri Aurobindo’s letter to Dilip Kumar Roy in 1932, where he classified Jung together with other Western psychologists, seeing them as children, scrutinizing spiritual experiences with “the flicker of their torch-lights [1].” I was also cogniscent of the fact that Jung glanced through a manuscript of Sri Aurobindo’s *Life Divine* that was handed to him by a disciple of Sri Aurobindo and the Mother, and that he returned it, saying, if I remember correctly, that this was the same old Indian metaphysics of which he was already aware, and nothing new. The only way I can explain both reactions is that Sri Aurobindo, the Avatar, and Jung, the Great man, were both pre-occupied with their own unique journeys and had no time to seriously devote to study the works of the other. They each had to find their own way through their different cultural backgrounds and predispositions in order to fulfill their missions appropriately.

Jung actually had a dream while he was in India that indicated that he was the only one that could bring the Grail [Vessel of Truth] to the West.

My general impression is that the above dynamics, nonetheless, have cast a dark cloud over Jung, which is at the origin of the negative impression held towards him by several disciples of Sri Aurobindo and the Mother. I may be wrong and, if so, I am open to being corrected. There is, in any event, no longer any need for distrust and a closed mind, but an open attitude and willingness to seek a reconciling truth could benefit everybody concerned. Now is the time for it and, some forty [40] years after my initial exposure to Sri Aurobindo, the Mother and Jung and as a contribution to the discourse I feel prepared to give an answer to those whom I believe don't give Jung his appropriate due. In my essays I often quote Sri Aurobindo and the Mother, generally, in order to show the compatibility of their thinking with Jung or make comparisons, but occasionally, also, to contrast their view from his.

There are people who believe that each path of yoga or knowledge is unique and different from other paths and therefore should be compartmentalized and studied entirely separately. I am not one of them. I believe that making comparisons and contrasts is a valuable enterprise that helps overall understanding. This, in my estimation, is doubly so in the case of comparing and contrasting Jung with Sri Aurobindo and the Mother. The basic assumption to their fundamentally unique paths is identical in either case. All life is yoga

according to Sri Aurobindo, and Integral Yoga is a “scientific” method that hastens a natural evolutionary dynamic towards consciousness, while all life individuates according to C. G. Jung, and conscious “scientific” involvement in the individuation process brings differentiation of being that otherwise remains undifferentiated and unconscious. In addition, Jung’s understanding of the science of psychology is in perfect harmony with that of Sri Aurobindo, as I discuss below.

My methodology in this nine part series is, generally, to present what Jung wrote and said, along with some of his important dreams, visions and fantasy material, which I amplify in order to get a sense of their meaning. I also indicate similar or, in a few cases, contrasting ideas written by Sri Aurobindo and spoken by the Mother. In Part III I record Jung’s inner experiences along with what he wrote and said and, in addition to amplification proper, I use the words of Sri Aurobindo and the Mother for what I consider to be relevant explicatory material to mediate the meaning and significance of Jung’s experiences and understanding. My purpose is not to classify Jung in any way, but to open up understanding of the meaning and relevance of his life and psychological work.

Most arguments I have seen denigrating Jung are, at best, based on what Aristotle called *doxa*, opinion based on illusion or belief, but not scientific-type reasoning let alone a higher order kind of reasoning that leads to knowledge of higher principles. Often I noticed the arguments came from individuals who,

otherwise, show good sense and even, in some cases, have excellent intuitive minds. When it comes to Jung, however, it seems that their thinking fell under the spell of the Evil Persona driven by a dark shadow complex.

By way of example, I take the case of V. Madhusudan Reddy, whose monumental three volume work on the Vedas I find to be exceptionally illuminating. I appreciate the thought behind some of his other writings as well. So I was disheartened to read what he had to say about Jung in a book published in 1990, called *Integral Yoga Psychology* well after Jung's demise and the publication of his autobiography. The autobiography included his experience of the *mysterium coniunctionis*, which was a feeling experience of the *unus mundus* [one world with underlying unity and multiplicity], and which could possibly be described as the realization of *Satchitananda* on the Overmind plane as I discuss in Part III. I bring this up here because Reddy saw the need to criticize Jung for not having such an ideal.

He also noted, for instance, that "In the context of Vedantic integral self-realization, Jung's concept of the self is too narrow, too contingent and has no ultimate validity [2]." In fact I would argue that it is not a question of contingency at all, nor narrow, but that the Self for Jung fully embraces nature as well as, in the *unus mundus*, the potential world outside of time. Reddy, moreover, classified Jung as being "a typical representative of general thinking and, totally rooted in Reason.....," which is an incredibly thick-headed statement given

Jung's recorded experiences and that, for years, he argued that reason no longer sufficed, while his thinking is sometimes difficult to follow precisely because it does go beyond reason [3].

### Jung's Scientific Approach to Psychology

As far as Jung's empiricism is concerned, it is often a point of criticism by both Jung's spiritual antagonists and mainline cognitive behavioral therapists from completely opposite points of view. The Cognitive Behavioral Therapists accuse Jung and his school of psychology of not having any science at all, by which they mean experimental Newtonian cause and effect science. Jung's spiritual antagonists, on the other hand, accuse Jung and Jungians of not having any inner experiences of value and of basing their hypotheses only on external empiricism. In fact Jung's scientific approach to psychology is fully in harmony with Sri Aurobindo's appeal for a complete psychological science, which he defined "as being a "compound of science with a metaphysical knowledge [4]." He also defined psychology as "the science of consciousness and its states and operations in nature..... [5]" If Jung's psychology of individuation is anything at all, it is a psychology of consciousness of nature without repression but, rather, integration that is supported by metaphysical assumptions and goals. It is a psychology based on the fact that, for him, the Self is not only the most complete expression of being, but one's life's goal. Its empiricism is based on acausal laws with secondary causality similar to those of quantum and relativity theories, and the empirical evidence is both inner and external synchronicities.

Sri Aurobindo added to the above definitions, when he wrote that “a complete psychology must be a complex of the science of mind, its operations and its relations to life and body, with intuitive and experiential knowledge of the nature of mind and its relations to Supermind and spirit [6].” Sri Aurobindo defined the Supermind as “a principle of active Will and Knowledge superior to mind and creatrix of the worlds.....a state of power and being between the self-possession of the One and the flux of the many. It is the “Truth-Consciousness [7].” I take this to mean that, according to him, practical psychology needs to be concerned with consciousness in all aspects of life from the body through life itself to the intellect while being grounded on a principle of unity and truth of being and becoming.

The psychology of C. G. Jung fulfills all the requirements put forth by Sri Aurobindo, as well as having the merit of widening the scientific effort not only to Jung himself and his direct disciples, but to include their clients as well. Following some important alchemists, Jung posited the existence of the *unus mundus* as “the potential world of the first day of creation” and “the eternal ground of all empirical being [8].” Moreover, he went on to write that “the *unus mundus* is founded on the assumption that the multiplicity of the empirical world rests on underlying unity, and that not two or more fundamentally different worlds exist side by side or are intermingled with one another [9].” Intrinsic to the nature of the *unus mundus* are the archetypes, which, on the one hand, are grounded in the unknowable and, on the other, organize the psyche and its transformations

as images, ideas and evaluative processes as well as the structures and transformations of matter and energy.

Jung understood experiences of synchronicity, or meaningful coincidences, as specific instances of “general acausal orderedness” characterized by “absolute knowledge” and as acausal “acts of creation in time [10].” Empirical experiences of synchronicity, as understood by Jung, are therefore based on a principle of active Will and Knowledge, with a creative unity superior to the mind involved in the phenomenal evolutionary flux of life. Thus, in a practical way, Jung's psychology fully fits the definitional requirements determined by Sri Aurobindo. I believe his psychology is particularly relevant for people from the West, as it takes into consideration the difficulties and merits of the contemporary Western mind. Contemporary Indians can also benefit from a sincere study of Jung, without losing their cultural standpoint. In fact it can enhance it inasmuch as it is grounded on natural symbols that emerge from within.

#### Jung and the Center of Personality/Psychic Being

As far as the psychic being, is concerned it is front and centre in Jung's work from the beginning. The Mother is recorded to have said that the secret truth of your being ...” what you really are and what you are meant to be,” at first contact happens something like this: “you are, as it were, in the woods, dark and still, hardly visible-a bit of a pond imbedded in the obscurity, and slowly upon it a moonbeam is cast and in the cool dim light emerges the calm liquid surface [11].”

As a young man, Jung had a similar, if not more differentiated, dream experience when he was trying to decide what field of study to pursue as follows:

*I was in a wood; it was threaded with watercourses, and in the darkest place I saw a circular pool, surrounded by dense undergrowth. Half immersed in the water lay the strangest and most wonderful creature: a round animal, shimmering in opalescent hues, and consisting of innumerable little cells, or organs shaped like tentacles. It was a giant radiolarian, measuring about three feet across. It seemed to me indescribably wonderful that this magnificent creature should be lying there undisturbed, in that hidden place, in the clear, deep water. It aroused in me an intense desire for knowledge, so that I awoke with a beating heart [12].*

With the powerful influence of this dream and another one, which he had about the same time, and where he was also in a dark wood, Jung chose science and the field of psychiatry and the rest is history. He understood who he was and what he was meant to be thanks to becoming conscious of feeling experiences of the psychic being. In support of this observation, Marie-Louise von Franz wrote that the image of the radiolarian manifests not only light but natural orderedness; it is, she noted, "that *God-image*, as it appears in mother nature," with the many colors relating to the feeling function, the active faculty of knowledge for the psychic being [12a].

As far as his system of psychology is concerned the psychic being is, in point of fact, a principal factor in Jung's system of psychology, even if not so clearly identified as in Integral Yoga. Jung never stopped emphasizing how essential it is for the individuating Western psyche to bring Eros and feeling to consciousness. Indra Sen, in fact, quoted Jung regarding the centre of personality that has a dynamic influence, equating it with the psychic being as

follows: "The centre of personality acts like a magnet upon the disparate materials and processes of the conscious and like a crystal grating, catches them one by one [13]." Unfortunately he went on to say that, "for Jung it is a hypotheses" with the implication that it is not a fact of experience and that Jung did not develop a method to gain access to it [14]. *Only* a hypothesis he observed! It is as if some *sadhaks* of Sri Aurobindo and the Mother are able to resonate to what Jung wrote, but they cannot admit that he worked primarily from inner experiences and synchronicities and that, for him, the outer experience is secondary although, in truth, the inner and outer are two arms of a single reality. Jung's hypotheses are based on his own personal experiences as well as those of his clients, and he did, in point of fact, develop an effective psychological method involving the study of dreams and active imagination to assist his disciples in their process of individuation.

### Jung's Notion of the Ego

Jung's notion of the ego is another stumbling block for many spiritual seekers who don't go into Jung very deeply. As far as the ego is concerned, in Jung's definition, the ego refers to the point of awareness and its field of consciousness, a definition that opens to mystery and the unknown, going well beyond most understandings of its nature. Here Jung captured something of the mystery behind this complex phenomenon.

*All the worlds that have ever existed before man were physically there. But they were a nameless happening, not a definite actuality, for there did not exist that minimal concentration of that psychic factor, which was also present, to speak the word that outweighed the whole*

*of Creation: That is the world and this is I! That was the first morning of the world, the first morning after the primal darkness, when that inchoately conscious complex, the ego, the son of the darkness, knowingly sundered subject and object, and thus precipitated itself into definite existence giving it and itself a voice and a name. The refulgent body of the sun is the ego and its field of consciousness-Sol et eius umbra: light without and darkness within [15].*

Jung went on to write that it is nature itself [through the alchemists] that produced the sun symbol, thereby expressing “an identity of God and ego [16].” The lines quoted above from Jung’s *Mysterium coniunctionis* always remind me of the following lines from Sri Aurobindo’s *Savitri* in Book One, The Book of Beginnings: Canto One: The Symbol Dawn, which seem to confirm this identity:

*Insensibly somewhere a breach began:  
A long line of hesitating hue  
Like a vague smile tempting a desert heart  
Troubled the far rim of life’s obscure sleep.  
Arrived from the other side of boundlessness  
An eye of deity pierced through the dumb deeps;  
A scout in a reconnaissance from the sun,  
It seemed amid a heavy cosmic rest,  
.....  
Too fallen to recollect forgotten bliss.  
Intervening in a mindless universe  
It crept through the reluctant hush  
Calling the adventure of consciousness and joy [17].*

Jung actually noted that in the West God and the ego are separated by an abyss, whereas in India, where there was awareness of “the world-creating significance of the consciousness manifested in man” this identity was taken as self-evident [18]. What Jung called ego would normally be referred to as the *purusha* in contemporary India. Finally, despite his recognizing the essential divinity of the ego, in acknowledgement of the greater value of the Self, for Jung, every experience of the latter relativizes the ego.

## A Nine-part Series of Essays on Jung

There is much more I could say about Jung in relation to the criticism of him that this brief preface does not permit. What follows is a nine-part series on Jung as a spiritual figure that has given the world a psychological system that can potentially take one on a far reaching psychic and spiritual journey of individual transformation that has direct implications for the community and its transformation. The first essay, *Jung Philemon and the Fourfold Psyche*, is mainly about Philemon, a winged-messenger from the Transcendent, and the Self as a fourfold quaternity, which includes both shadow and light and the spiritual and chthonic aspects of the psyche. The second essay, *Jung's Gnostic Creation Myth It's Creative Shadow Pleroma and the Development of his System of Psychology*, is about Jung's Gnostic Cosmic Creation Myth that he attributed to Philemon, whom he eventually integrated. It is about the mystery of the creative shadow creation and the way of individuation that involves detachment from it.

The third essay, *Jung's Later Visions, Individualized Global Consciousness and Completed Individuation*, is about Jung's later visions and their significance, including evidence that he had attained to individualized global consciousness and completed individuation. The fourth essay, *Evil Persona, Shadow and the Transformation of Community*, brings the discussion down to the individual and the community. It is about the shadow and Evil Persona and shows how important it is to come to terms with these psychological realities, not only for the

sake of individuation of the individual but also for the sake of the community and its transformation. There is a fifth essay that completes Part IV, entitled *The White Shadow-Persona* which elaborates the same theme, emphasizing the Evil Persona.

Five other articles follow in an attempt to answer the queries and doubts raised in the first five essays. Part V, entitled *An Aurobindian Perspective and other Reflectrions on Jung's Psychology of Individuation: Praxis and Research* tries to show how Jung's approach to psychology is compatible to the psychology of Integral Yoga. I discuss such topics as anima/animus, the psychic being and Jung's central Self, and draw a comparison between Tantra and alchemy, which is integral to Jung's approach to psychology. I then discuss the question of research and indicate the similarity between Jung's view and that of Sri Aurobindo. In Part Vi, entitled *Jung in a Valley of Diamonds: Supermind and Unus Mundus, the Qualitative Value of Numbers and the Unity of Spirit and Matter*, I study one of Jung's important dreams of later life, where he found himself in a valley of diamonds, and consider it from the point of view of his *unus mundus* and Sri Aurobindo's supermind, especially referring to the qualitative value of numbers and the unity of spirit and matter.

In Part VII, I give evidence for the fact that Jung had a healthy relationship with the psychic being as defined by Sri Aurobindo and the Mother in an essay entitled *Jung and the Psychic Being*. In Part VIII, in an essay entitled *The*

Subject of Dreams according to the Mother and C. G. Jung, I show how Jung's view and the Mother's on dreams, when properly understood, are essentially similar. The final essay is called Jung's Four Functions of Consciousness and Sri Aurobindo's Soul-Types and the Fourfold Personality. Here I show how the two personality types are compatible and, in either case, the goal is perfection in terms of completeness of being that involves integration of the inferior aspect of the psyche.

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A systematic presentation of Jung's psychology involves a discussion on first the need to integrate the personal shadow, then the anima/animus, which connects one to the archetypal psyche of the collective unconscious, and finally the need for integration of the Self as *Anthropos*, the central archetype of the Original Person or *Purusha/Prakriti* that relates the individual fully to the community. At the archetypal level there is light and darkness, good and evil, truth and falsehood, joy and suffering, and consciousness and ignorance that all ultimately belong to the full range of the God-image. In Part IV, I deal mainly with the Evil Persona and shadow side of the individual and archetypal psyche as it is the most problematic, and yet so important for integral individuation and the transformation of the community. Despite the concentration on shedding light on the darkness of being, the reader can also always relate to the fact that, according to the Mother's original vision, the symbols of Sri Aurobindo and the Mother, the Avatars of our time and the new creation, reside fully embodied in unity in the Inner Chamber of the Matrimandir.

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## METHODOLGY

My methodology in all the papers in this Nine Part Series on Jung was to refer, first and foremost, to Jung's visions and dreams and what he himself said and wrote. In this way I was always being faithful to his inner life and myth and his own declarations. In order to bring some measure of understanding to them, I applied the method of amplification and brought disciplined imagination and thought to bear. I also referred to the thought of Sri Aurobindo and the Mother mainly to show similarities, but also to show contrasts. I often used Sri Aurobindo and the Mother's words to compare and contrast, but mainly for purposes of explication and mediation later visions and dreams and what he, himself, wrote and said about them and related subjects. I always stuck closely to Jung's inner life and its outer manifestation.

I have been driven to relentlessly study Jung, and Sri Aurobindo and the Mother together for some forty years as a vocation stimulated by my own inner life. I am not classifying Jung, categorizing him or judging his level of consciousness from an external vantage point, which I would consider to be totally inappropriate. I am only trying to open up understanding of the wholeness of his life and the place of his psychology in the world by bringing explications to bear on Jung's inner life, mainly from the thought of Sri Aurobindo and the Mother, who, surely, have the largest vision and understanding of anybody on spiritual and psychological matters. I believe that I logically applied explanatory material from the former's writings and what the latter is reported to have said. If this means that I come to some tentative conclusions about Jung's spiritual attainment, it is based on my heart-felt engagement in the process. At the same I realized in the process of writing these papers, especially Part III of the series, that I may be crossing the line of what some people might consider to be taboo or out of limits. I took the freedom to proceed with my writing, nonetheless, as I believe it is most important to follow one's inner truth even if it eventually proves to involve error or miscalculation.

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