

AN AUROBINDIAN PERSPECTIVE AND OTHER REFLECTIONS  
ON JUNG'S PSYCHOLOGY OF INDIVIDUATION:  
PRAXIS AND RESEARCH

RUNNING HEAD: Aurobindian Perspective, Reflections on Jung's Psychology

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## ABSTRACT

In this essay I concentrate on important foundational aspects of Jung's psychology of individuation. I begin with an Aurobindian perspective based on the understanding of a Sri Aurobindo ashram psychologist and early sadhak of Sri Aurobindo and the Mother, Prof. Indra Sen. He also acknowledged the value of Freud's discoveries for moral development and self-knowledge. More importantly from the point of view of this essay, his view on Jung is particularly favorable, including recognizing the central value of the psychic being in Jung's approach to healing and the process of individuation. I then show how Jung not only had experiential knowledge of the psychic being or central Self, but that it is an integral aspect of his approach to psychology. Following that I discuss the dynamics of the individuation process, which involves integration of the shadow and the persona, and the anima/animus, which, in turn, forges a link to the archetypal psyche including the archetype of the Self. I discuss dream interpretation and dreams, which, for Jung, is an important path of self-knowledge. I then go into some detail on alchemy as an important basis for Jung's system of psychology, both in practical terms and as a spiritual phenomenon that includes the spiritualization of matter and the concretization of the spirit. I note how Arabian alchemy and *Tantra* had an important influence on Western alchemy, which, significantly, thereby imported the value of Eros to Europe. I end the essay by noting the similarities in Jung's approach to psychology, its goal of increasing consciousness, its subjectivity in relationship to the objective psyche, the principle of synchronicity and acausality, and allowance for error and Sri Aurobindo's indications on the science of psychology. I note that Prof. Indra Sen suggests that an important area of research would be a comparison between the psychic being of Sri Aurobindo and the Mother, and Jung's central Self. I suggest that research on conscious attitudes, beliefs, values and practices, and the response of the unconscious through dreams and other products of the unconscious could be of interest as well.

*There were things in the images that concerned not only myself but many others also. It was then that I ceased to belong to myself alone, ceased to have the right to do so. From then on my life belonged to the generality. ....I myself had to undergo the original experience, and, moreover try to plant the results of my experience in the soil of reality; otherwise they would have remained subjective assumptions without validity. It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth.... C. G. Jung (1965, p. 192).*

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Introduction

This paper can be understood as filling in lacunae from earlier papers in this series on *Jung's Psychology of the Living God and Transformation of Individual and Community*, especially *White Shadow-Persona: With a Commentary on The Da Vinci Code and Evil Persona, Shadow and the Transformation of Community*. An early *sadhak* of Sri Aurobindo and the Mother, Prof. Indra Sen's principle interest was psychology that encouraged human wholeness. He is particularly relevant to the discussion of Jung's contribution inasmuch as he followed the lead of Sri Aurobindo (1971, p. 39), who declared that "Yoga is nothing but applied psychology." Having discerned and promoted a cogent system of psychological knowledge in the writings of Sri Aurobindo, Dr. Sen became known as the father of Integral Psychology. Although Sri Aurobindo's works are original and creative, his psychological understanding was both grounded in the best of India's spiritual traditions and in harmony with contemporary findings in Western Psychology. Dr. Sen's principal focus was in studying and writing about psychology that promoted wholeness and totality of being, which he particularly found in the Psychology of Integral Yoga.

### The Psychological Systems of Freud and Jung: Praxis

In addition to the yoga of Sri Aurobindo and the Mother Prof. Sen was also interested in the development of Western Psychology, especially through Freud and Jung. Regarding Freud, Prof. Sen (1986, p. 154) wrote: "We feel that psycho-analysis, by discussing the details of sex life, frankly and dispassionately, has rendered a service to man inasmuch as it has promoted self-knowledge, which is so essential for self-development." He also observed that "Psycho-analysis ...makes a fine positive contribution to the development of the moral development of man" and that Freud contributes to "high idealism (ibid, p. 160)." Perhaps surprisingly for someone actively engaged in living a spiritual life, Dr. Sen went even further in his appreciative regard for psycho-analysis and, he observed, inasmuch as it promotes "conscientiousness, sincerity, frankness, he saw it as contributing not only to morality but also the religious life (ibid p 158)." I would add to Dr. Sen's comments that, inasmuch as psychoanalysis promotes consciousness of transference phenomena on the part of the analysand and counter-transference phenomena on the part of the therapist, it encourages interiorization and more conscious interpersonal relationships. Transference refers to a series of projections on the part of the analysand on the therapist and counter-transference, the responding series of projections on behalf of the therapist on the analysand or patient.

Jung's Centre of Personality, the Self and the Psychic Being

Prof. Sen was even more impressed with the work of Jung, to whom he attributed "in the entire field of Western psychology the best idea on the subject," and the most integral understanding of human psychology in the West (ibid, pp 128, 129). Indeed, elsewhere, he contended, "the parallelisms between the practice of Integral Yoga and Jungian Psychology are evident (ibid, p. 144)." Jungian Analysts, he later observed "are not only bringing relief to mentally suffering humanity, restoring better composition of personality, but much more than that they are opening up a way of perfection (ibid, p. 149)." Dr. Sen is correct to say that Jung's path of individuation opens up a way of perfection as long as by perfection one means completeness or wholeness that includes the inferior function and shadow and not the English dictionary definition of being without a flaw or defect. Rather than the English word for perfection, the Greek meaning of the word that is often translated as perfection, *teleios*, meaning completeness, wholeness is closer to the mark. Perfection as it is typically understood in English too easily encourages one-sidedness and perfectionism and not wholeness of being.

The Sri Aurobindo ashram psychologist then observed that "Jungian psycho-therapeutic practice is progressively building up evidence in support of the Self.... (ibid, p.129). He ended the discussion on contemporary psychology with the clear observation that "Western Psychology and Yoga seem to be coming closer (ibid)." Jung (1975a, p. 573) himself became convinced that, inasmuch as

Western psychology "is able to establish scientifically the existence of a deeper level of unity in the unconscious," it has.... "got as far as yoga." As I have been arguing in these papers, it is quite evident that this should be the case, especially in reference to the yoga of Sri Aurobindo and the Mother, who emphasized the need for a full transformation of nature, beginning with the psychic then spiritual transformations prior to the supramental transformation.

In fact, serious students of both Jung and Sri Aurobindo and the Mother find no contradiction between the former's path of individuation and the initial stages of Integral Yoga, but are, rather, impressed with the significant number of similarities and helpful complementary emphasis in approach to self-knowledge by each of them. Keeping these considerations in mind, one of Dr. Sen's most significant, perhaps prophetic statements with regards to nature of coming to a comparative understanding of Jungian Psychology and Integral Yoga, was in reference to a conference entitled Swami Pranavananda Eastern and Western Psychology for 1985, the subject being *The Psychic Being of Integral Yoga or the 'Centre' or the 'Self' of Jung*. Not only did he argue that the approaches of Western Psychology and Indian Psychology are "needed by each other" but "that the 'Centre' or the 'Self' of Jung and the psychic being of Integral Yoga present the most challenging subject for research (Indra Sen, 1986, p. 221)." It is, indeed, of the first order of importance for understanding the nature of both the psychological healing process itself and individuation [individualization], the discovery of one's unique centre and integrated wholeness of being.

As far as the psychic being, is concerned it has been front and centre in Jung's work from the beginning. As I wrote in the preface to these papers, as a young man, Jung had a differentiated dream experience of the psychic being 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* (C. G. Jung, 1965, p. 85).

With the direct 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 the observation that this was a significant experience of the psychic being, Marie-Louise von Franz (1975, pp. 31, 32.) wrote concerning this dream in terms that make it sound exactly like that is what she was describing. She observed 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 knowing for the psychic being.

As far as Jung's system of psychology is concerned the psychic being is, in point of fact, the principal factor for healing, even if is 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 (1986, p 183), 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."

What Jung referred to as the Self is, in fact, both the centre of and totality of the psyche, which consists of the unconscious and conscious and has a much greater range than the psychic being alone. Jung (1975b, p. 238) once wrote that the Self "might equally well be called "the God within us,"" and he often used the expression God-image as a synonym for the Self. In *Mysterium Coniunctionis*, he referred to the distant goal of identity of the personal with the transpersonal *atman* and of the individual *tao* with the universal *tao*, or the synthesis of the conscious and unconscious, which is suggestive of the far-ranging implications of the meaning he attributed to the Cosmic Self for individual realization.

#### The Dynamics of the Individuation Process

In practical terms, the individuation process itself unfolds in a natural way according to the requirements of each individual psyche, as defined by both conscious and unconscious dynamics. There is a vast difference between conscious individuation and individuation as an unconscious process, where unconsciousness dominates the determinations of life. When a conscious



process, a relatively vast amount of material can potentially become conscious, and the individual gain in width and breadth of personality as well as live a more fully creative and spiritual life directed by the Self.

The unconscious comes to light through dreams and other authentic fantasy material that emerges from the unconscious and individuation requires the individual to assimilate this material to consciousness. There is no pre-meditated external intervention or demands that the individual follow a certain external path or sequence of experiences even when one is in therapy. Having noted that, the typical order of material to integrate consciously is first the personal shadow and the persona, then the anima/animus and one's natural relationship to the archetypal psyche, and finally the Self, including one's personal relationship to the archetypal shadow, the shadow side of the Self. The Self is the centre of the psyche as well as wholeness of being.

The anima is the feminine side of the male psyche which, when integrated, leads the man into greater depth, width and heights of consciousness. Inasmuch as it isn't integrated, the man acts like an inferior woman and is sentimental, vague, sulky, whinny, argumentative and histrionic. A similar dynamics holds true for the animus, the masculine side of the female psyche. When assimilated to consciousness, the woman gains in discernment and spiritual awareness, opening up consciousness at different levels of being. Inasmuch as it isn't assimilated to consciousness, she tends to act like an inferior man and is

opinionated, driven by the power principle and argumentative. The true role of the anima/animus is to connect the individual to unconscious aspects of the psyche especially the archetypes of the collective unconscious.

The archetype, which is unknowable-in-itself, is a formal faculty and innate predisposition that expresses a fundamental way of apprehending the world and acts as a blueprint for action. Archetypes can also be defined as the instincts self-perception. There are as many archetypes as there are behavioral patterns and ways of perceiving the world. By way of example, the good mother apprehends her world as a nourishing mother and acts instinctively according to the archetype and instinct of the nourishing mother.

Although the personal shadow can go through a series of transformations as can the personal anima/animus, the archetypal psyche is primordial, and the task of the individual is to gain a conscious relationship with it in order to come to terms with its demands. This is done according to conscious involvement in the natural movement of the psyche registered by dreams, visions and authentic fantasy. The conscious personality has the task of relating the demands of the numinous archetype to the confines of one's limited life. Although it is not the individual's task to transform the archetypal psyche *per se*, Jung (1970, p. 304) noted that there is today a "metamorphosis of the gods" of the fundamental principles and symbols," indicating that "the unconscious man within us is changing." As avatars of our time, Sri Aurobindo and the Mother and their yoga are the source

of that transformation. Jung went on to ask the operative question: "does the individual know that *he* is the makeweight that tips the scales (ibid)?" As with the teachings of Sri Aurobindo and the Mother, individuals and their personal efforts to increase their level of personality integration and live with the Self or psychic being as *spiritus rector* are essential for bringing in a new world. Aspiring for social goals where the psychology of the individual is not central and taken as an important factor for a successful outcome are doomed to fail.

#### Dreams as a Path to Self-Knowledge

The Mother is recorded as having made several comments on sleep and dreams and, with careful discernment, one can see that much of her observations are in agreement with Jung's empirical findings. She noted, for instance that "Sleep can be a very active means of.....inner knowledge," and that there is a need to relate one's inner experiences to life in the physical world (The Mother, 2008, p. 209). Thus she once observed: "We should therefore observe our dreams attentively; they are often useful instructors who can give us powerful help on our way towards self-conquest" as, in dreams, one's "true nature is revealed (ibid, pp. 228, 229)."

Commenting on something that Sri Aurobindo wrote on dreams, the Mother confirmed that there are ordinary dreams and those that are revelations. Elsewhere she differentiated symbolic dreams from the ordinary dream, noting that in them "one feels that one has lived a much intenser and truer life than the

physical one (ibid, pp. 247). Like the Mother and Sri Aurobindo, Jung differentiated between what he referred to as archetypal dreams, or “big” dreams and ordinary dreams, the former being far more psychologically significant. The archetypal symbol, wrote Jung (as reported in Jolande Jacobi and R.F.C. Hull, 1974. p. 47), “is a pointer to the onward course of life, beckoning the libido towards a still distant goal.....” A symbolic dream is life promoting and, should one engage in an inner self-dialogue, by assimilating the meaning of these dreams to consciousness, the individual is consciously drawn forward in a meaningful way. A full life is one lived in harmony with archetypal symbols. The archetype can be more abstract and impersonal or personified in a humanized figure, for instance the archetype of wise old woman. Although one can be on intimate terms with a personified archetypal image in dreams, it is a psychological inflation to identify with the archetype, personal or impersonal, in any way.

Dreams typically [1] reflect a reaction from the unconscious to a conscious life event, [2] show the result of a conflict between a conscious attitude, value or belief and the unconscious from the point of view of the unconscious, [3] reflect a dynamic process and transformational tendency in the unconscious “whose purpose is to effect a change in consciousness,” and [4] “represent unconscious processes which have no recognizable relation to consciousness (Marie-Louise von Franz, 1998, p. 3).” The fourth category consists of the big dreams or

archetypal dreams, which have a major transformative effect on consciousness over time.

Dreams are usually a symbolic configuration of images that reflect the state of one's psyche at any given time in a purposive fashion and need to be interpreted subjectively. They are typically, all about oneself, as Jung (as reported in Jolande Jacobi and R.F.C. Hull, 1974, p. 66) wrote, "one dreams in the first place, and almost to the exclusion of all else, of oneself." In this case, all the characters, animals, vegetation, nature, darkness or light, etc illustrated in a dream are all aspects of one's own psyche, with a panoply of images, color and feeling nuance. Dreams that need to be interpreted subjectively can be referred to as an inner drama, where the director, stage, players and audience are oneself in different guises. Dreams, in fact, typically unfold in four stages like a dramatic play, beginning with the introduction of characters, then development of the plot, followed by a *perpetia*, or a sudden change in circumstances or reversal and, finally, there is the dream *lysis*, or final outcome and resolution that, in some cases, does not take place as the dream just peters out.

In some cases, although much less frequently, dreams relate directly to outer objects, people and events and need to be interpreted objectively. Whether a dream is primarily subjective or objective requires a consideration of external events, the unfolding process of the psyche as reflected in dreams and other products of the unconscious, and feeling discernment. Empirical evidence

supports the fact that dreams are often anticipatory and not casually determined. Otherwise, like the Mother, Jung (as reported in Jolande Jacobi and R.F.C. Hull, 1974, p. 57) insisted that "The dream shows the inner truth and reality of the patient as it really is; not as I conjecture it to be, and not as he would like it to be, but *as it is*." Consequently, he had no theory of dreams except that they were an expression of nature and that nature doesn't err.

Dream interpretation is not easy and requires that interpreters are not only at a similar level of consciousness as portrayed by the dream, but that they have a wide knowledge of amplificatory material that can be applied to understanding the dream over and above the dreamer's conscious associations. Such material comes from the study of mythology, religion, spirituality, depth-psychology, anthropology, art history, culture, esoteric studies and other disciplines. One's own dreams are more difficult to understand as they are typically ahead of one's state of consciousness.

By paying close attention not only to dreams but also synchronistic experiences, one can, however, become conscious of the symbolic meaning and significance of archetypal dreams in one's life. The reality of the psyche consists of the ego complex or the conscious ego and its field of awareness, the archetypes of the collective unconscious that can attain to consciousness, and the psychoid system, where the psyche appears to mingle with inorganic matter while transcending consciousness of both spirit and matter. The psychoid aspect of

the archetype in Jung's approach to psychology is fundamentally unconscious, never becoming accessible to consciousness, although it can be experienced as absolute knowledge through experiences of synchronicity where the non-dual one world falls into space-time.

The purified ego as *purusha* allows for the potential attainment of a level of detachment from the psyche, along with feeling discernment, to meaningfully apprehend and evaluate oneself psychologically in a relatively objective manner. The archetypal psyche has a psychoid aspect, transcending consciousness of both spirit and matter, while it embraces both polarities of the psyche. Therefore self-knowledge and consciousness potentially involves a full range of meaningful psychic experiences, including the non-dual phenomena of synchronicity where the *unus mundus* or unitary world falls into the multiplicity of life as an act of creation in time. It seems that this is the first time in recorded human history that this level of psychic detachment and potential objectivity is possible, at least for humankind in general. Sri Aurobindo's and the Mother's Integral Yoga is based on the same principle, while taking the implications further than Jung in their realizations of the inconscient, including the material inconscient, and the Supermind.

To properly interpret dreams it is essential to take into consideration the dreamer's conscious attitudes and situation at any given time. The reason for this is that the dream is complementary or compensatory to the conscious situation,

and always potentially adds to the dreamer's consciousness. As compensatory, the dream completes the dreamer's one-sidedness by showing the opposite attitude. For instance if one is too puffed up and inflated, the dream could show the dreamer as being the size of a tiny ant, or if one has relatively low self-esteem for the situation at hand, the dream could show the individual acting heroically. As complementary, the dream gives greater or lesser value to the situation or individual than is done consciously. For instance, the dreamer may devalue another person for one reason or another and, in the dream, the other person is emotionally engaged in a way that is accepting and appreciative. Taking one's dreams seriously and understanding them can lead to a transformation of the way outer events are viewed as well as one's view of oneself.

Self-understanding in both Western and Indian cultures typically involves becoming aware of conscious feelings and cognitions or beliefs, attitudes and values. Reflection on the depths of psychological being is not normally considered to be a relevant factor in the process of self-enquiry, where the operative question is not so much "who am I?" as it is with Sri Ramana Maharshi who championed the goal of immersion in That, but "what am I?," where the question refers to the individual's relationship to the archetypes of the objective psyche. Understanding of one's conscious nature is insufficient when it comes to self-knowledge, where the requirement is, rather, to gain knowledge of the person as a totality. For this the unconscious, which is as vast as the universe,



needs to be included in one's search for self-knowledge. Jung took the position on dreams that they "contain *something essentially unknown* which emerges creatively from the unconscious background .....and must be examined .....as far as possible without any preconceptions (Marie-Louise von Franz, 1998, p. 2)." In fact, he came to the conclusion that the unconscious has a "luminosity" or "absolute knowledge," which von Franz defined as "something like a diffuse intuitive knowledge which reaches into our surroundings (ibid, p. 9)." Paying careful attention to synchronicities, along with images from the unconscious, of which dreams are an important source, provides self-knowledge and insight into one's nature that is otherwise impossible to access.

The centre of both the psyche as a whole and the unconscious is the Self. It is experienced in dreams and visions as both "wholly other" and the most intimate aspect of being in a way that is familiar to Indian yoga and philosophy. In addition, the unconscious is replete with contrasting and contradictory autonomous complexes that fill one's dreams and are the source of projections. Jung (as reported in Marie-Louise von Franz, 1998, p. 14) defined projection as "*unintentional transfer of a part of the psyche which belongs to the subject onto an outer object.*" Although projection happens all the time, Jung suggested that the concept not be used unless there is a *serious [feeling] disturbance in adaptation* as a result, which means that either the perpetrator of the projection or the person on whom it falls or others concerned unanimously reject it. As withdrawal of projections can itself be disturbing, people with a weak ego and

primal people resist the notion intensely, suggesting, in these cases, it is better to leave the subject alone.

Typically one projects on family members, friends, neighbors, entertainers, star athletes, people in authority, such as teachers, priests and therapists, as well as enemies, which are positive or negative. There are also collective projections on social classes, ethnic and racial groups, villages, nations and so on, which can be positive and/or negative. On a conscious level, a personal projection can be recognized when one finds oneself fascinated with someone, an object or an event, one is engaged in an intense emotional entanglement and one is experiencing the fire of suffering. When understood as a stimulus for self-knowledge, recognizing projections can lead to self-reflection and, when life unfolds as it should, their withdrawal and the containment of the formerly projected quality in one's own psyche. One could argue that projections make relationships possible but when there is a feeling disturbance between one's projected expectations and the "reality" of the situation, called for is a conscious modification of attitude towards the other. Such is the case in intimate long term relationships, which inevitably arrive at the point where there is a feeling disturbance between actions, expectations and reality. When a projection is not recognized by the individual and there is a disturbance in the adaptive field, the result could be separation, hatred, animosity, calumny, even homicide or suicide. Nazi Germany is the best example, although not the only one by any means, of what can happen when there is a disturbing negative collective projection.

The unconscious through dreams provides a mirror of the inner truth of the individual at any given time, including both the dynamics of the autonomous complexes and the play of archetypes including the central archetype, the Self. Although dreams sometimes advise the dreamer, usually when the conscious ego is not up to the mark, they typically do not give advice but simply reflect the situation as it is. Ethical evaluation is important in one's inner search, and, when moral judgment, which belongs to the conscious personality, is not appropriate to the task, the unconscious might kick in with needed advice. Whether or not that happens, depends on the discerning quality and ordering factor intrinsic to the immanent Self or psychic being. In fact, like the body, the psyche is a self-regulating system that always seeks balance and harmony, where images of self-regulation can emerge from the unconscious via complementary and compensatory dreams and other unconscious material.

The mirroring faculty and ordering principle intrinsic to the Self along with empirical evidence for the reflection of one's existential truth implies "absolute knowledge" and the involvement of the "innermost core of one's soul – from there come our dreams, which shows us how we really are Marie-Louise von Franz, 1998, p. 18)." The Self as centre of the unconscious, in particular the immanent Self, naturally exerts its influence in one's psychic life. The illusory projections that come from autonomous complexes pile on dust to the mirror that distort and obfuscate the picture mirrored and the sense of reality.

The Mother (2008, p. 245) observed that “one can have visions that are vital, mental, overmental, supramental – and for all the intermediate planes of being.” What the Mother referred to as visions “that occur in awareness and sincerity” [ibid] are, in Jung’s terminology, archetypal experiences that come with a hypnogogic vision or in a “big” dream (ibid). Thus, Jung (as reported in Jolande Jacobi and R.F.C. Hull, 1974, p 53) wrote: “The dream is a hidden door in the innermost secret recesses of the soul opening into that cosmic night which was psyche long before there was any ego-consciousness, and which will remain psyche no matter how far our ego-consciousness extends.” He also wrote that “In the dream, the psyche speaks in images, and gives expression to instincts, which derive from the most primitive levels of nature (as reported in Anthony Stevens, 1996, p. 91).” Dreams in other words are rooted in the physical and biological nature while containing archetypal images of spiritual value and meaning. Contemporary dream science has made observations and developed concepts that are fully in agreement with Jung. After exploring its findings, Anthony Stevens observed that the archetypes are located in evolutionary ancient pathways of the brain and that archetypal patterns form continuity that “extends from reptilian through mammalian to human forms of behaviour and experience (ibid, p 114).”

After his illness in 1944, when he was 69 years old, Jung had a dream where he saw a yogi seated in the lotus posture in deep meditation, and was shocked to realize that the yogi had his face. He awoke with the thoughts: “Aha he is the

one meditating me. He has a dream and I am it. I knew that when he awakened I would no longer be (C.G. Jung, 1965, p.323).” Commenting on this dream and another one, he wrote that their aim is to reverse the relationship between consciousness and the unconscious and “to represent the unconscious as the generator of the empirical personality (ibid, p. 324).” He went on to say that:

*“Unconscious wholeness therefore seems to me to be the true spiritus rector of all biological and psychic events. Here is a principle which strives for total realization – which in man’s case signifies the attainment of total consciousness. Attainment of consciousness, is culture in the broadest sense, and self-knowledge is therefore the heart and essence of the process. The Oriental attributes unquestionably divine significance to the self, and according to the ancient Christian view self-knowledge is the road to the knowledge of God (ibid, pp. 324, 5).”*

“Man’s task,”.... Jung wrote, is “to become conscious of the contents that press upward from the unconscious. Neither should he persist in his unconsciousness nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness (ibid, p. 326).” In these comments, Jung was referring to the Self-directed teleological goal of self-knowledge that finds fulfillment by way of assimilating messages from the unconscious through dreams, visions and true fantasy in order to attain ever-greater consciousness. At the same time the dream itself alludes to the fact that “the hidden-source of self-knowledge,” which both projects one’s life while being at least one of its goals, lies deep in the core of one’s being (Marie-Louise von Franz, 1998, p. 19).

### Alchemy

Jung's system of psychology grew out of the Western mind, with its extraverted this worldly bias and idealism, along with the personal God of Christianity, its *Logos* orientation and confining tradition, doctrine and dogma. Jung was very much aware that although there is no impersonal God in official Christianity, amongst the more introverted mystics, Gnostics and alchemists, there was, for instance, as indicated in phrase that was popular amongst them in the Middle-ages, that God is a circle with a centre that is everywhere and circumference that is nowhere. But this view was marginal and didn't penetrate the more common mind. Jung (1959) felt that the European mind typically has difficulty differentiating between the *Purusha* and *sattvam*, which I take to mean that it has difficulty discerning the difference between a sort of mental harmony, which comes with much repression and the light and harmonious balance of the unrepressed *sattwic* nature connected to the *Purusha*, the **B**eing of Light. Whereas the more receptive Eastern mind suffers the dramas of life and develops a more observant and philosophical attitude, the more predatory and idealistic Western mind wants to conquer suffering and achieve what it believes is vital and material happiness. The more extraverted Westerner, enmeshed in *Prakriti*, has produced an exceptional science and dazzling technology, but tends to go inside from external involvement in duality, while the introverted Indian philosophic mind more naturally look inwards and, from a sense of oneness, engages life.

Alchemy in the Christian era was a compensation for the one-sidedness of formal Christianity and Christian culture, which neglected *Eros*, the divinity of nature and the impersonal God, repressed the old mythological gods altogether, and turned the chthonic gods and goddesses into aspects of the devil. There was an interest in alchemy amongst such significant Christians as Albertus Magnus, possibly his acolyte, Thomas Aquinas, and the physician, Paracelsus, amongst others. Alchemy was influenced by Christianity and, at least, amongst Christian alchemists, symbolic images were found in Christianity, which were interpreted in such a way as to parallel alchemical symbols. Alchemy had historical connections to Gnosticism, was influenced by mythology and the European alchemists looked to Aristotle's notion of a common eternal or divine matter with changing form as manifested in the different substances to substantiate their endeavors. They were natural philosophers that found divinity in the forces of nature and the idea of eternal matter justified their attempts to change one substance into another, notably lead into gold.

There were two sides of Western alchemy, the laboratory and laboratory techniques including a kind of scientific observation, and the imaginative side with its mystical tendencies. In comparison to Chinese alchemy and Indian yoga, whose practices and imagination concentrate on the inner subtle body, Western alchemists, with their more extraverted bias, imaginatively saw the same process happening in the chemical retort. The alchemists referred to their imagination as "imaginatio vera," that, they believed, resembles something of the way God

imagines the world, and therefore can have a supernatural magic affect on matter. Jung developed a dynamic method of meditation he called active imagination as a contemporary parallel to the alchemical approach to imagination, in order to gain access to the collective unconscious and objective psyche in a personal way involving dialogue with aspects of the unconscious. The other aspect of European alchemy evolved into modern chemistry and, by the eighteenth century, alchemy in the West all but died out.

In the twentieth century Jung took it upon himself to elaborately show the merits of alchemy as a spiritual discipline, practical yoga and precursor to depth-psychology. He began empirically in relationship with the modern Western mind, its religious and cultural roots, and its mental, materialistic and personal orientation to life and meditation, its unrelated idealism and scientific and technological penchant. His interest was initiated by several dreams, the most significant taking place in 1926 at the end of his intensive period of confronting the unconscious, his fascination with Gnosticism and writing and illustrating the Red Book.

Two dreams that he recorded in *Memories, Dreams, Reflections* were especially important. In one dream he explored an unknown wing of his house to discover a wonderful library, dating mainly from the sixteenth and seventeenth century. Amongst the books were some embellished with strange copper engravings and illustrative alchemical symbols. Jung was ignorant of alchemy at the time but



some fifteen years later he had, in actual fact, assembled a similar library. The other, most crucial, dream ended when the gates of a courtyard in front of the main entrance to a grand manor house, clanged shut, trapping Jung and the coachman. The coachman exclaimed that they were caught in the seventeenth century and, with resignation, Jung thought that they shall be caught there for years. As a matter of fact, alchemy continued in Europe into the seventeenth century, after which it evolved into chemistry. Jung, it turned out, devoted many years to the study of alchemy, beginning two years after having these dreams under the initial inspiration of receiving a book from Richard Wilhelm, the man who initiated the spread of the teachings of the *I Ching* in the West, on Chinese alchemy, entitled *The Secret of the Golden Flower*, attributed to a Taoist disciple of Lao Tzu.

Jung realized that he was destined to study alchemy from the beginning, and quickly saw that his system of psychology and his experiences coincided with the experiences of the alchemists. He had, he observed, “stumbled upon the historical counterpart of my psychology of the unconscious.....[where] the uninterrupted chain back to Gnosticism, gave substance to my psychology (Jung, 1965, p. 205).” The value of having access to alchemical symbols for depth-psychology is that they provide uncontaminated images from the objective psyche with which to study dreams and other products of the unconscious. In other words, they allow amplification of dreams on an objective basis. Given that Jung had no theory of dreams except that they tell one the truth of the psyche as

it is without any prescriptions on how to live, these images from alchemy are invaluable indicators.

In both the case of alchemy and Jungian depth-psychology, there are no prescriptive programs or rituals on how to live. The great value of alchemy as a pre-cursor to depth-psychology is that the images were generally not contaminated by cultural or religious traditions and systematized ritual practice as is the case in other archetypal material, for instance in religions including Christianity, later *Tantra* and alchemy as well as Fairy Tales and Mythology. In Jung's (as reported in Edward F. Edinger, 1985, p. 2) late summation of the meaning of alchemy, he wrote "the entire alchemical procedure ....could just as well represent the individuation process of a single individual, though with the not unimportant difference that no single individual ever attains to the richness and scope of the alchemical symbolism."

According to Zosimos, one of the early Greek alchemists and representative bridge between Gnosticism and alchemy, alchemy is "founded on the creation of the world," which can be understood as the creation of consciousness (ibid, p.8). Spiritual alchemy focused on the divinity of nature and the need for the spirit to be incarnated in matter, spiritualizing the body and materializing the spirit. For this reason the symbol for the goal was often taken to be the *lapis filosoforum*, the philosopher's stone, where the [subtle] physical side was as important as the

spiritual side. Amongst the Christian alchemists, it was often referred to as the resurrected body of Christ.

Emphasis for the spiritual alchemists was placed on the "imaginatio vera," the true imagination, and the subtle process of transformation depicted there was spiritual not physical healing *per se*. The transformation of lead into gold was understood to be a subtle imaginative process, where gold was not the common gold [*aurum non vulgi*] and the transformative process involved a purification of one's nature. From 900 CE there was an influence on alchemy from Neoplatonism, which had a philosophizing affect, emphasizing *Logos* and systemization departing from mother earth, magico-ritual experimentation and the conviction that inorganic matter was animated with a soul, the *anima mundi*, which alchemists could influence through contact with their own soul.

According to M. P. Pandit (1967, p. 9), a disciple of Sri Aurobindo and the Mother with Tantric leanings, "the Tantrik's alchemy crossed the ocean and reached Europe....." In 1938 and 1939, Jung gave a series of lectures on the Buddhist *Shri-Chakra-Sambhara Tantra* texts and showed a parallel sequence of symbols in alchemy. Along with Greek natural philosophy, Egyptian science and the Gnostic Hermetic traditions, Tantra and Chinese alchemy, by way of Arabic alchemy, which began around 850 CE, was a later important factor in determining the nature of Western alchemy. In this light it is interesting to note that one of the most significant influences on Western alchemy came from

Muhammad ibn Umail, an Arabian alchemist, referred to as Senior amongst the Western alchemists. He was affected by Neoplatonism but much more so the Greek Gnostic Hermetic tradition, which flourished from 100 CE to 1000 CE. He was of great interest to Jung, who often referred to him in his alchemical writings, and to Marie Louise von Franz, who did some original research on one of his works known as HALL AR-RUMUS ('Clearing of Enigmas') prior to her passing away.

There is a contemporary Indian connection to the Arabian alchemist, as a large body of ibn Umail's alchemical manuscripts is reported to exist in the Hyderabad Library. With considerable difficulty one of von Franz's students, Theodore Abt, was able to get some photocopies of a few of his manuscripts. Due to reticence on the part of the Library officials, it was something of a hero's quest to obtain them, as they are important to understanding the evolution of Western alchemy, linking as they do Gnostic Hermetic Greek alchemy and mystical Latin alchemy in Europe.

The birth of Western alchemy dates back to the meeting of Greek thought and its scientific accuracy with Egyptian recipes and religious beliefs in Ptolemaic Egypt. The secret of Alchemy, according to Egyptian beliefs, was transmitted to Isis by the angel Amnaël. An initial root influence on Western Alchemy was the Egyptian embalming ritual that was connected to the mysteries of Isis. In their ritual the corpse was bathed in *natron*, a word derived from the Egyptian *n-t-r*, meaning

god. This led to the deification and immortalization of the corpse and its eventual resurrection. In ancient Egypt this ritual process only referred to the king, the manifestation of the sun god, although later it was democratized to include everybody.

At any rate, the original basic theme of Western alchemy was probably based on the archetypal motif of the immortalization of the king. The second basic theme in European alchemy was that of the *Coniunctio* that came from Arabic alchemy, which, in turn, was influenced by Indian *Tantra*. The two important aspects of the *Coniunctio* theme, according to Jung, are the harmonious relationship between the conscious and unconscious and harmony between the male and female sexes, both of which require *Eros* in addition to *Logos*. Thus, it is not surprising to learn that Spanish alchemy penetrated the Grail tradition, and encouraged its interest in *Eros* and harmony between the sexes to compensate for a *Logos* oriented Christian culture. The two fundamental themes of mystical alchemy, then, the immortality of man and the *Coniunctio* motif, reflect the mystical union of the human individual with the male God and Feminine Nature.

The alchemists projected the archetypes of the objective psyche into matter, with the underlying belief that matter had a soul and psychic attributes. As I alluded to above the divinity of matter became progressively lost until alchemy turned into chemistry and inorganic matter became perceived as dead. Matter was no longer related to with the requirement to adjust one's attitude in a propitiatory

way according to need, but became acted upon and manipulated. This, as we all know, has led to extraordinary technological virtuosity that continues apace right up to the present day, with a concomitant paucity of relatedness to Mother earth. According to Jung's hypothesis of a *unus mundus* or unitary world the objective psyche and inorganic matter are intrapsychically related. Based on his study of synchronistic experiences, he reasoned that from the outside the *unus mundus* is matter and from the inside, it is the collective unconscious, and that inorganic matter has some kind of vague consciousness.

The Mother's yoga of the cells gave direct evidence of the living truth of consciousness in matter. In 1963 she described physical consciousness as a kind of tactile vision that is the "Thing AS IT IS, IT'S THAT," when liberated from any mental influence. "And it's so clear!" she is reported to have said (The Mother as recorded in Satprem, 1982, p. 49). In 1965/71 the Mother indicated that a new power was being organized from below, so that moving, walking, etc. will be initiated from the material mind, and not from messages from a higher consciousness. By becoming conscious of her new supramentalized body on the subtle physical plane, she solved the problem posed by alchemy on the relationship between spirit and matter.

In 1939, when Jung was 64, while giving a seminar on the spiritual exercises of Ignatius Loyola, he was awoken one night to a wonderful vision of "the figure of Christ on the Cross," "bathed in a bright light" at the foot of his bed (as recorded

in Marie-Louise von Franz, 1975, p. 210). He was shaken by the image, which was very distinct and “the body made of greenish gold (ibid).” Loyola’s spiritual exercises are based on an austere discipline where extraneous fantasy outside of the prescribed program is disavowed and rejected – therefore quite opposite from Jung’s active imagination which encourages the . . . . . With this dream, Jung realized that he needed to add to his reflections the analogy of Christ with the philosopher’s gold and the “*benedicta viriditas*-blessed greenness” of the alchemists (ibid, p. 211). The green gold, wrote Jung . . . . .”is an expression of the life-spirit, the *anima mundi* or *filius macrocosmi*, the *Anthropos* who animates the whole cosmos. This spirit has poured himself out into everything, even into inorganic matter: he is present in metal and stone (ibid).”

Amongst the alchemists the figure Mercurius was praised as the blessed greenness; he was an important alchemical figure that stood in compensatory relationship to the one-sided light figure of Christ. He was described as a dark and the hidden god, the son of the macrocosm and Mother Nature, and yet as “shining bright and burning hot, heavier than metal and lighter than air (ibid, p. 212).” Mercurius was depicted as a complex of opposites, which carried the projections of an objective spirit, which today Jungian depth-psychology calls the collective unconscious. Given that the alchemists projected the extreme opposites of the archetypal psyche into matter, he was, according to Jung, “the most appropriate symbol for matter (ibid, p. 210).” The alchemists depicted Mercurius as duplex and a two-faced god who comes as the *lumen naturae* or

light of nature to those who aspire for truth but, otherwise, he turns into the seductive beckoning of Lucifer. In 1971, the Mother described her bodily state as consisting of two extremes, "a marvelous state and a general disintegration," indicative of how wide apart was her experience of the opposites of matter in her yoga of the supramental transformation of the cells (The Mother as recorded in Satprem, 1982, p. 187). The foregoing amplifications support Marie-Louise von Franz's interpretation of Jung's vision as combining "the Christ-image with the figure of Mercurius into a *unity*," thus unifying spirit and matter (as recorded in Marie-Louise von Franz, 1975, p. 211). This refers to the concretization of the spirit and the spiritualization of the body, at least the subtle body, which was a desired goal for the mystical alchemists.

Jung turned to alchemy for symbolism and understanding of the nature of the transference/counter-transference in love relationships between men and women that he wrote about in an essay entitled *The Psychology of the Transference*. He brought a unique perspective, which fully accepts the value of human love while showing how, psychologically, it can be transformed into love for the Divine. Transference refers to a series of projections by one party and counter-transference to a series of responding projections from the other party in a relationship. Jung was particularly concerned about this phenomenon in that love problems are frequently, although not necessarily, the starting point for the individuation process. He differentiated four [4] levels of human love based on recognized psychological dynamics.



He referred to the first level of love in a relationship as archaic identity or *participation mystique*. This is the stage of romantic love and enmeshment, where individuals perceive their counterpart as fulfilling all their ideals concerning a love partner. As inevitably turns out to be the case, the mutual fascination between the two people in love is the result of a projection of the anima on the part of the man and the animus on the part of the woman that is eventually seen as a mistake. This leads to the second level of love, where the projections are worked upon and understood. Since all humans are half-good and half-shadow, there is a need to come to terms with the coercive power drive in each party, which requires acts of discernment and the capacity to make moral decisions based on self-reflection. This leads to stage three, where there is both love and understanding, in particular of one's own soul; for men the anima, for women the animus. Love then induces the full integration of the anima/animus, which becomes a bridge to the Self and wholeness. Only at this point is there a real relationship where the power game is rejected and each party relates to the other as a fully equal human being.

Such a relationship can potentially evolve into the fourth level of human love, where there is, according to Jung, "the eternal connection through fate (as recorded in Marie-Louise von Franz, 1999, p. 44)." In this case, there is no longer a question of love transmitted through the veil of transference, but love becomes an experience of "the Self, inner wholeness and relationship to God

(ibid).” Jung wrote of this aspect of love: “it is no ordinary friendship or sympathy it is more primitive, more primeval and more spiritual than anything we can describe.”.....”it means many, including yourself and anybody whose heart you touch. There is no distance but immediate presence. It is an eternal secret (ibid, pp. 44, 45).” The central secret “hidden behind the attraction of emotional relationships,” and mutual individuation, wrote Jung, is “objective cognition,” the realization of which is essential in order that “the real *coniunctio*” or mystical union is possible (ibid, p. 49).” This stage of human love is exceedingly rare, witness to which can only be found in such spiritual paths as Hindu Bhakti, Islamic spiritual Eros, Tantra and mystical alchemy.

Jung has the great merit of having developed a system of psychology taking the Western mind and its historical development for what it is, including its less developed spiritual awareness. For this reason he brought healing balm, still little recognized, to the Western, modern and post-modern minds. Alchemy is foundational for Jung's depth psychology, and provides outstanding material for amplifying the nature of the objective psyche and individual dreams. It also brings *Eros* and feeling values and ultimately love, as well as relatedness to the earth and depth of being, compensation for the Western one-sided spiritual and intellectual tendencies directed towards *Logos* discernment. But that is not all there is to his approach to psychology, which also comes to terms with the nature of the modern and postmodern minds, where even the value of *Logos* is devalued and little understood. Jung's thought and the practice of psychology he

put forth are nothing less than an extraordinary synthesis of the Western tradition and relationship to the East, especially Indian yoga and Chinese alchemy. His work filled in a dark hole in the Western soul and promoted the individuation of humankind.

Sri Aurobindo (as compiled by M. P. Pandit, 1972, p. 39) alleged that "VEDA and Vedanta are one side of the One Truth; Tantra with its emphasis on Shakti is another." He went on to clarify his position, stating: "Vedanta deals more with the principles and essentials of divine knowledge..." and "Tantra deals more with forms and processes and organized powers (ibid)." "Integral yoga, he argued, takes up the essence of the truths systematized in these approaches, and carries them to "the fullest and highest significance (ibid)." Ascent and descent of consciousness and other Tantric knowledge are relevant to the process of transformation in Integral Yoga as is the knowledge that surrender to the Mother is of central importance.

Although not as full and as high, or as finely differentiated, one could argue that a similar dynamic is there with Jung's system of psychology developed within the Western tradition with influences from the East. There are for Jung, as with Sri Aurobindo, two sides to truth, *Logos* and *Eros*. Jung's search for the principles and essentials of divine knowledge, *Logos*, took him through pre-Christian Western mythology, religion and religious thought, Christianity, Christian and Jewish mysticism, and Gnosticism as well as relevant eastern thought, including

the *Upanishads*, where he found a parallel to his discovery of the immanent Self. As far as *Eros* is concerned he found historical support in alchemy and the Grail tradition. For the divinity in nature along with the transformation involved in the ascent descent of consciousness, he turned to alchemy. Most importantly Jung fully served the psyche, which is another way of saying that he consciously surrendered to the unconscious as the Mother of all consciousness. In other words, he surrendered to the *Para-Shakti*.

### Research

The kind of empirical research engaged in by Jung was primarily subjective and in-depth phenomenological which, in fact, given the nature of the archetypal psyche, is far more complete and potentially objective than research using the so-called objective standards of Newtonian natural science. Scientific evaluation in Jung's model includes not only external observation and logical thinking, but the total conscious personality, with the two attitudes, extraversion and introversion and all four functions of consciousness, thinking, feeling, sensation, and intuition all potentially consciousness in the observer. It also fully acknowledges cultural subjectivity and any other potential bias due to the simple fact of limited human consciousness. Importance is also given to a creative relationship to the unconscious and openness to hidden knowledge not otherwise assessable to the conscious ego. Jung's approach to research is in perfect harmony with that of quantum mechanics and relativity theory in contemporary physics, where it is recognized that subjective interaction with the observer and

the observed must be taken into consideration in understanding the physical universe and the sub-atomic level of being.

His scientific approach to psychology is also 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," and where he defined psychology as "the science of consciousness and its states and operations in nature..... [63]." Jungian psychology is based on the science of consciousness in relationship with experience including synchronicity; it is empirical with a metaphysical position based on empirical findings. In contemporary psychology in the West, in contrast, research methodology is primarily statistical based on external empirical experiments and evidence. Although the "objective" statistical causal approach may have its place in psychological research, it needs to be integrated into larger research methodology that involves the subjective dimension of life and the phenomena of synchronicity.

Jung's model includes the principle of synchronicity, which is essentially acausal without denying the causal dimension, while focusing on each individual's uniqueness, the qualitative value of time and the teleological or purposive nature of life. His research approach is in full agreement with Sri Aurobindo's (1970a) observation that ".....error and delusion and the introduction of personality and one's subjectivity into the pursuit of knowledge are always present and the physical or objective standards and methods do not exclude them," and his

mandate that "subjective discovery must be pursued by a subjective method of enquiry, observation, and verification; research into supraphysical must evolve, accept and test an appropriate means and methods other than those by which one examines constituents of physical objects and the process of Energy in material Nature." Following Sri Aurobindo, Prof. Sen (1986, pp. 177, 179) encouraged psychological research that is primarily subjective that not only takes into consideration individual subjective psychological development that is "teleologically and purposively" directed, but the emergence of the psychic being, where "the quality of uniqueness get[s] its full play." This implies the fact that In both the case of Jung and the Mother and Sri Aurobindo, self-knowledge has little to do with the ego, and everything to do with knowledge of the Self and the archetypal psyche.

The immense relevance of Prof. Sen's observation for research is evident in the fact that the psychic being is the individual evolutionary principle and central harmonizing and integrating factor of all aspects of the psyche. It is the incarnated aspect of the Self, link to truth of being, and knows through feeling. Its importance for the practitioner of Integral Yoga is made clear by Sri Aurobindo (1970b, p. 1095), when he observed that: "Everything is dangerous in the *sadhana* or can be, except the psychic change." For this reason he and the Mother counseled their *sadhaks* to bring the psychic being forward as the primary governor of life. In fact, in Jung as with Sri Aurobindo and the Mother,

there is both an immanent and incarnated aspect of the Self as well as a transcendent aspect.

Prof. Sen acknowledged the central influence of the immanent Self in Jungian psychology, as well as its harmonizing and integrating role in reference to the above quote by Jung on the nature of the Self and its dynamic workings, where he likened the centre of personality to a magnet that draws disparate aspects of the psyche together like a crystal grating. Reflecting on Jung's observations, Sen (1986, p. 183) wrote: "The parallelism between the psychic being and the centre of Jung's centre of being is most interesting. Even their functions, he asserted, "are broadly the same." It is a well established fact that, in a genuine approach to Jungian therapy, being subjected to the active influence of the immanent Self is the *sine qua non* for any in-depth healing and the process of individuation. It is, in fact, the central importance that Jung gave to the Heart-Self that distinguishes his understanding of the nature of healing and path of individuation from all other approaches to Western psychology. Given its relevance for Integral Yoga, defining the nature of the immanent Self, or psychic being, its phenomenological workings in individuals over time and focusing research on this phenomena is therefore of paramount importance.

In his address on the occasion of the founding of the C. G. Jung Institute, given on April 24, 1948, Jung (1976) suggested many interesting areas of research. My observations above on Jung's interest in alchemy and its application in the

contemporary context, as well as his concern about both *Eros and Logos*, are also suggestive. In fact, in relationship to archetypal images, Jung (as reported in Sonu Shamdasani, 2005, p. 56.) observed that "For psychotherapy, casuistic dream research in connection with comparative symbolism would be of great value." From a psychological perspective, there are two principle aspects to the individuation process and yoga. The first is one's conscious and compensatory attitudes, values, and practices and the other is the response of the unconscious through dreams, and other products from the unconscious.

Research can profitably take into consideration both conscious and unconscious aspects and influences of the psyche. It also needs to begin with parameters that discriminate people's origins, in a broad perspective, Westerners and Indians, but more finely tuned differentiation as well. The parameters for such research could be defined by alleged commonality and differences between Integral Yoga and Jung's approach to psychology, both in theory and practice, as well as consideration of the different cultural and spiritual history and traditions of Indians, Westerners and others.

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Jung's system of psychology has considerable merit and, as I have argued throughout these papers, I believe that it is compatible, although not as far reaching, as the integral Yoga of Sri Aurobindo and the Mother. Their compatibility suggests that the practice of Jungian therapy or involvement in his individuation process, do not have to be a deflection from the teachings of Sri



Aurobindo and the Mother. There is also, I believe, the potential for a fertile field of psychological research involving practitioners of either path as well as those who believe they are profiting from both teachings.

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