

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

RUNNING HEAD: Jung's Psychology, Living God, Individual and Community

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

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*.

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

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 Reflections 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.

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.

METHODOLOGY

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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PART I

JUNG, PHILEMON AND THE FOURFOLD PSYCHE

ABSTRACT

In PART I, I discuss the significance of the number four [4] in both the Mother's story of creation and Sri Aurobindo's account of a Vedic creation myth. I relate this to the fact that Philemon, to whom Jung attributed superior insight, is clutching four [4] keys in Jung's dream, drawing the conclusion that Philemon's message involves the essential fourfold nature of the Self. Throughout the essay I amplify the nature of Philemon by referring to Metatron, the chief angel of the Judeo-Christian hierarchy of Angels, Merlin and the Fisher king of the Grail legend, and Indra of the Vedic pantheon of gods. I also observe that Jung notes that he eventually integrated Philemon along with a spirit of nature, who insists on concrete reality. I discuss the difficulty of psychologically moving from three [3] to four [4], that is from insight to wholeness involving incarnation of the Self in life. This requires coming to terms with the shadow as *sol niger* or dark sun of alchemy, which finds a parallel in the Vedic Martanda. I briefly discuss Jung's later formulation of the Self as a static fourfold quaternity, where the heights meet the depths of being in a dynamic circulatory process. Jung's model is highly complex involving the interplay of light and shadow with the final result being a unity of the highest, the *Anthropos* or Original man, and the lowest, the *prima materia* and *chaos* of the [circular or round] *Rotundum*, to produce the *uroborous*, the serpent biting its tail, a symbol for completeness of being.

JUNG, PHILEMON AND THE FOURFOLD PSYCHE

Introduction

In his illuminating book on Vedic symbolism, *The Secret of the Vedas*, in a chapter entitled *The Guardians of Light*, Sri Aurobindo described and explicated a creation myth involving fourfold Savitri Surya, the Supermind and creative source, founded on four luminous Beings and Kings of the gods, Varuna, Mitra, Bhaga and Aryaman [1]. These luminous beings act in support of the human soul and spirit, pulling them towards immortality, against the Darkness and Ignorance, the exact opposite of their Truth and Light. He noted that this quaternary was later replaced by the trinity of *Satchitananda*, Existence, Consciousness-Force and Bliss, where Varuna became *Sat*, all-pervading Existence, Mitra, Chit, the light of Consciousness, Aryaman, the discerning force of *Tapas*, the sum of human aspiration, and Bhaga, Ananda, the joy of Bliss.

According to the Mother's account of the story of creation, there were also four beings which, on the initial act of creation, immediately separated from the Supreme, giving birth to their opposites, so that Consciousness became the Inconscience and Light became darkness, Love turned to hate, Life became death, and Truth turned to falsehood [2]. She then recounted that the *Shakti* was subsequently commanded to penetrate the Inconscience with Consciousness, suffering with Love, and falsehood with Truth. What I find interesting psychologically is the fourfold nature of creation as depicted in both stories related above, that there was a necessity to come to terms with the opposites in

the Vedic myth and that, in the Mother's story, the four beings turned into their precise opposites with creation, the Divine solution being that the Mother's Creative Force penetrate each of these shadow states over time.

As the Mother noted, what she related is a "story for children" and the "childlike consciousness" in each of us [3]. She, however, warned her audience not to take it as gospel or make a dogma of it, but rather receive it as a beautiful story of "something which is otherwise too remote from us [4]." I would observe that the same thing can be said of Sri Aurobindo's account of the Vedic creation myth. In both cases, however, there strikes me as being considerable symbolic truth in their presentations that, from a psychological perspective, appeals to one's wholeness through feeling, intuition, intellectual logic and sensate reality.

I always stand in awe with the range and intrinsic truth of the Mother's and Sri Aurobindo's consciousness, in this case, with the suggestion that it extends so far as to include the act of creation itself. Jung gave little indication that he had that kind of awareness, but his psychology does, nonetheless fit neatly into Sri Aurobindo's and the Mother's metaphysical envelope. The relevant message from a psychological point of view is that there were four Beings of Light involved in the creation, which immediately, on the act of creation, had to either deal with their opposite or become their own opposite. Although the act of creation is an incomprehensible mystery to the human mind, one can, through the individuation process as described by Jung, come to realize the essential fourfold nature of the

manifest world and individual wholeness [Exhibit 1]. Indeed, it is relevant that the four psychological levels of being, the mental, the vital or life mind, the physical, and the psychic being are directly linked to the Supermind, *Chit-Shakti* [Consciousness-Force], *Sat* [Existence], and *Ananda* [Bliss] successively. The subordinate term of Supermind is Mind, *Chit-Shakti* is expressed through Life, *Sat* manifests through form of being, or matter, and Bliss manifests through the soul and psychic being [5].

Jung's Relationship with Philemon

When Jung was 38 in 1913, he had a remarkable dream of a figure he called Philemon, whom he described as exuding an Egypto-Hellenistic atmosphere and a Gnostic suggestion [Exhibit 2] [6]. It is an initiatory threshold dream that anticipated the development of his psychological system, requiring a lifetime to complete. Here is the dream:

There was a blue sky, like the sea, covered by flat brown clods of earth. It looked as if the clods were breaking apart and the blue water of the sea was becoming visible between them. The water was the blue sky. Suddenly there appeared from the right a winged being sailing across the sky. I saw that it was an old man with the horns of a bull. He held a bunch of four keys, one of which he clutched as if he were about to open a lock. He had the wings of a kingfisher with its characteristic colors [7].

Jung used to walk up and down his garden with Philemon and dialogue with him, as he was quite real to him. He eventually painted his picture on a wall in his house in Bollingen. Jung related that he was like his guru, represented superior insight and taught him about the objective psyche, aspects of the psyche that were not produced by Jung. Etymologically, the name Philemon means "loving, affectionate," based on the Greek word *philein* "to love," which suggests something about his basic nature.

Jung was also very aware of the Roman myth, where an old couple Philemon and Baucis, were the only ones to welcome the gods, Jupiter and Mercury, and were rewarded by becoming temple priests and, when they died together, - on their request, they were turned into intertwining trees. In Goethe's *Faust*, in his hubris, Faust caused the murder of Philemon and Baucis, and, according to Jung, anticipated the fate of the German people. Jung is so affected by Goethe's treatment of the old couple that he feels he has a responsibility to personally atone for the crime. Thus, over the entrance of one of the Towers of his house in Bollingen, he had the following words imprinted: "*Philemonis Sacrum – Fausti Poenitentia*," meaning Shrine of Philemon – Repentence of Faust [8].

Although Philemon of Jung's fantasies is different from the Philemon of the Roman myth and Faust, he clearly chose the name judiciously, and the choice of name suggests the affectionate acceptance and love of the gods, a monumental choice given the godless European rationalism and romanticism of the time, still

a defining factor for the West. An essential aspect of Jung's psychological system, in fact, is that the objective psyche contains the archetypes of the collective unconscious, which includes the gods and goddesses and angelic beings. In their incipient form, these are the points of intelligence, the *scintillae* or soul-sparks, the *lumen naturae*, the light of nature of the alchemists. They point to accessible knowledge in the unconscious that come through dreams, and ocular and auditory visions. Since, in Jung's definition, the archetype is psychoid, meaning it includes not only the spiritual but the instinctual and physical dimensions of being and beyond them to the unknown, they can be potentially incarnated in life. Indeed, the further reaches of the individuation process involves the incarnation of the godhead in the human heart.

As far as Jung's dream is concerned, the waters of the blue sky remind one of the Vedic upper waters and the spiritual dimension of being. The clods of earth that are breaking apart suggest the breakup of a materialistic viewpoint to allow for a spiritual view and openness to the wisdom of the unconscious. As Jung said, Philemon is a mysterious figure who came from Alexandria, where the East meets the West and whom he eventually integrated into consciousness. I won't pretend to suggest that I know who this archetypal figure actually is, but he clearly embodied psychological wisdom that embraced the Eastern and Western psyches, which is essential in our times of global unification and one world. Rather than blatantly designate Philemon to being any given mythological figure, I will amplify using figures that resemble his form and qualities of being. This

should give the reader an idea of what he symbolizes, without my pretending to have knowledge beyond my capacity of knowing.

Initial Amplifications on Philemon

Jung described Philemon as being an old man with bull's horns and kingfisher wings, who clutched a set of four [4] keys. I note at the outset that the four [4] keys here are essential to the symbolism and reflect the Mother's story of creation involving the four [4] Beings of light, who immediately became their opposite, as well as Sri Aurobindo's Vedic myth, where the Four Beings had to deal with the darkness that increased with their deepening descent. In 1916, Jung also wrote a cosmological creation myth, largely based on the Gnostic tradition, where there are four [4] principal gods because four [4] is the measure of the world [9]. In it, the wise spokesman for the path of Knowledge [*Gnosis*] is assigned to Philemon, and his audience is the spiritually dead. Jung observed that he later realized this archetypal blueprint and other fantasies resulting from his confrontation with the unconscious during the period 1912-1930 in the development of his psychological work and in the message he presented to the world.

Marie-Louise von Franz, arguably, Jung's most important disciple, noted that Philemon replaced the Jewish prophet Elijah in Jung's active fantasy as the embodiment of wisdom [10]. According to legends of late antiquity and the Middle-Ages, Elijah has some roguish and mischievous traits, while being a

prophetic personality. He was also identified with Metatron, the chief angel in the Judeo-Christian tradition, who in late antiquity, was also considered to have incarnated in both Enoch and John the Baptist. She went on to show how these figures, especially Elijah and John, were depicted as unusually hairy, a characteristic of Merlin of the Grail tradition. Merlin, it is also worthy of note, is reputed to have a Christian mother, a pure virginal woman, and the devil for a father. During the Middle-ages, he was believed to be closely connected to the alchemical *Mercurius*, which, in alchemy, is the exalted transformative substance, embodying extreme opposites, depicted as being both the godhead and found in the gutter. In fact, totally unaware of the fact, Jung did things and experienced life much according to the pattern of Merlin as recorded in his saga, including building his stone tower at Bollingen as a place of refuge and self-reflection. From the point of view of this essay, the message here is that the embodiments of wisdom and spiritual and psychological transformation, according to Jung's early experience, involves containing the opposites of virtue and devilishness, seriousness/prophetic and mischievous, of good and evil, of instinct [being hairy] and spirit, in a kind of delegated model of the four Beings of creation and their negation.

Philemon in Jung's fantasy took him beyond the wisdom embodied in the figure of Elijah. Indeed, Jung is reported to have told Carey Banes that he "was the same who inspired Buddha, Mani, Christ, Mahomet – all those who may be said to have communed with God [11]." Jung believed that the others had identified

with him, which he refused to do, in order to keep a psychological perspective and understand the process. With such a statement, however, it is clear that Jung was aware that he had a divinely appointed mission. In addition to the effect this had on his own spiritual development, the individuation process, as he describes it in the *Collected Works* and his various seminars, is the result and gift to the world. In fact, Jung said he eventually integrated Philemon, who brought spiritual meaning, along with a spirit of nature like the alchemical *Anthroparion*, who insists on making things real in the physical world.

The Fourfold Self

As a matter of fact, the symbolism of the fourfold nature of the psyche and the Self is the very ground of Jung's approach to psychological knowledge and wholeness of being. Jung's initial insight into this foundational reality, which he filled out over the rest of his life, came from Philemon. At a personal and individual level, Jung developed a fourfold personality typology that consists of four functions of consciousness, thinking, feeling, intuition and sensation and two attitudes, extraversion and introversion. As with Sri Aurobindo's soul-force and the fourfold personality, and the Mother's four austerities and four liberations, personality integration eventually involves integrating all four aspects of the psyche, defined in Jung's case by the four functions of consciousness and the two attitudes. What Jung discovered that is unique, is the nature of what is involved psychologically in integrating the inferior side of personality, with all its shadow qualities, which is not only difficult but varies by individual, depending on

which function[s] of consciousness and attitude is inferior in the individual's psychic makeup.

The Symbolic Three [3] and the Four [4] and the Shadow Sun

Coming to terms with the inferior function can be understood to relate to the alchemical axiom of Maria Prophetessa, which states: "*One becomes Two, Two becomes Three, and out of the Third comes One as the Fourth [12].*" According to the alchemist's experience, the difficulty lay in going from three to four, which symbolically means going from process and insight to incarnation of the Godhead. Alchemical literature indicates that there was often a wavering between the three [3] and the four [4] by individual alchemists. In contemporary Jungian psychology there is a recognizable experiential difficulty of moving from insight and individuation as a developing dynamic process to living directly according to the Self. The symbol of the four [4] and the square are similar, and refer to the incarnation of the Self in life. The painting found in Exhibit 3 is a symbolic depiction of the movement from three [3] to four [4]. Interestingly, Sri Aurobindo indicates that the Supermind, or truth mind, by nature fourfold, is symbolically a square.

Jung often referred to the alchemical *filius philosophorum*, the son of the philosophers, given birth to by the alchemical work [13] [14] [15]. He is the son of the chthonic mother and the secret hidden in the darkest matter, the sought after *lapis*, the philosopher's stone or truth, the *filius macrocosmi* or son of the

macrocosm, who has the function of *salvator macrocosmi*, savior of the macrocosm. According to Jung, there is a parallel to the *filius* in the Gnostic *Anthropos* or original man, as well as the *Anthroparian*, a kind of goblin familiar of the alchemical adept. The alchemical process involves both an ascent and descent, and the *filius* both ascends and descends, uniting Above and Below, while effecting a transformation in the workings of everyday life.

The alchemists also spoke of the need to enter the gate of dark ignorance to gain the field of light, the need to experience the *sol niger*, the black sun, the *umbra solis*, the shadow of the sun, or the subterranean or invisible sun hidden in matter. This is directly related to the alchemical formula of Maria Prophetessa discussed above and the psychological need today to integrate the inferior function. There is a distinct similarity of this being to the Vedic Martanda, the eighth son of *Aditi*, who is cast away into the Inconscience to become “the black or dark one,” the “lost or hidden sun” that is recovered by uniting the depths and heights of existence in order to bring immortality to mortals [16]. As in alchemy, life is considered to be governed by a concealed truth hidden in the Ignorance, which can be liberated and united with the Superconscience through a difficult process of aspiration, perseverance and Grace. Like integration of the One that is the Fourth in alchemy, the process of integration of the One that is the Eighth [double four] in the Vedas is, likewise, difficult, requiring considerable *Tapas* and openness to Grace on the part of the seeker.

Jung's Dynamic Model of the Fourfold Quaternity and Completeness of Being

I will end this paper with further amplifications on the nature of Philemon that relate him to the Vedic tradition as well. In the meantime, I wish to briefly describe the nature of the fourfold Self according to Jung's latest and most complete formulation in his book, *Aion* [17]. To begin with, Jung initially found support for his understanding of the Self in the Upanishads. Thus, according to the *Mandukya Upanishad*: “*All this Universe is the Eternal Brahman, this Self is the eternal, and the Self is fourfold* [18].” This verse refers to the Waking State, the Dream State, the Sleep state and the Transcendent Beyond, *Turiya*. Jung was highly impressed by the fact that the Godhead is immanent and not just a transcendent phenomenon. It is also relevant that in the *Upanishads*, integral Knowledge requires both experience and consciousness of *Avidya*, Ignorance and *Vidya*, Knowledge, two extreme opposites.

Jung's later formulation of the Self involves a fourfold psyche at four different levels of being. This is reminiscent of the supramental Divine perfection and fourfold quaternity of being, involving the fourfold perfection of each of the physical, vital, psychic and mental beings, as described by Sri Aurobindo's disciple, V. Madhusudan Reddy, in his monumental three volume study of the *Vedas* [18a]. Although there is some similarity in intent, the emphasis in each model is quite different. Reddy referred to both Sri Aurobindo's definition of the physical, vital, psychic and mental beings, and traditional Sanskrit classifications of what a purified nature entails, without the integrating dynamic aspect involved in Jung's equation. Rather it is assumed in the conscious functioning of the

psychic and mental beings which are, for that matter, explained elsewhere in his books on the Vedic epiphany. In Jung's complex account, emphasis is put on the paradoxical nature of the opposites, the symbolic nature of the Self and its integration that assumes the need for discernment by the four orienting functions of consciousness, thinking, feeling, sensation and intuition.

The four levels of being described by Reddy can, in fact, be discerned in Jung's description of the Self's fourfold quaternities, which I develop below. For the latter, the top quaternity begins with the spiritual higher Adam, and is called the Anthropos quaternio, the second, the Shadow quaternio, symbolised by animals, the third, the Paradise quaternio, with plant symbolism, and the fourth, the Lapis quaternio, with stone symbolism. The four levels can be characterized as mental and vital, with a relationship to the Superconscient, the separation into opposites and the shadow side of the mental, vital and instinctive being, as well as the physical, which emerges from the original Inconscient.

Using Gnostic and alchemical imagery Jung described how, in its completeness, the fourfold Self manifests on each of four levels of being [19]. He began by describing a transcendent unitary God-image beyond duality as the original creative source of the unfolding manifestation composed of all manner of dualities and pairs of opposites. He then discussed the existence of what he called the *unus mundus*, one world, which he defined as a Transcendent creative source beyond space and time, yet, a potential world composed of multiplicity contained in unity. He observed that synchronistic events [meaningful

coincidences] are experiences of *unus mundus* in life and acts of creation in time. The acausal nature of synchronicity means that such experiences are not primarily causally determined but are orchestrated by the Self as *unus mundus* – hence their essential non-dual truth and free status as a new creation in time. He also noted that the goal of complete integration of being involves interiorizing the alchemical *vas* [vessel], through a continuous dialogue between the conscious and unconscious, to form a psychological square formed by the discriminated elemental truths of life, resulting in the sought after squaring of the circle. This strikes me as being similar to the requirement to bring forward the psychic being or soul behind the heart and then, to extend the process, to include different levels of the spiritual and supramental planes of being in the yoga of Sri Aurobindo and the Mother.

Jung developed a model of psychological completeness and purity of being that is both static and dynamic, consisting of four vertically connected quaternities, each in turn being differentiated into a fourfold order. This fourfold differentiation of each quaternity is the *sine qua non* for consciousness and, with conscious individuation, the formation of the Self as an objective Archimedean point outside of the psyche, which is one definition of Sri Aurobindo's Supermind. There is also, in Jung's depiction, a spiritual descent through four levels of being from unconscious totality to conscious totality.

Regarding his formula for the Self, which is both static and dynamic, it is noteworthy that Jung found it exceptionally important and a logically solid explanation of how the Self evolves within the individual, and stated that it “reproduces exactly the essential features of the symbolic process of transformation [20].” He observed that “the originally unconscious totality (changes) into a conscious one,” by way of the fourfold totality undergoing qualitative change four times [20a]. His most important disciple and colleague, Marie-Louise von Franz, wrote that it “seems to represent a basic structure of physical and psychic life [20b].”

In fact, what Jung's formula hints at is “the higher plane that is reached through the process of transformation and integration,” which is clearly related to the *unus mundus* and, I believe, Sri Aurobindo's Supermind [20c]. Here it is relevant to note that, although for Sri Aurobindo, the Supramental transformation is the end goal of his Integral Yoga, in later life, he discerned the potential existence of a “New humanity” and what he called the “mind of Light,” which is an intermediary stage where one becomes an instrument of the Supermind or Truth mind, no longer functioning out of the Ignorance, yet still a mental being, in direct communion with the Light of Truth and, at the higher levels, merging into the Supermind [20d]. Evidence seems to point to Jung's later articulations, including his development of the structure and dynamics of the Self in *Aion*, as referring to this New Humanity and the mind of Light.

Jung called the top quaternity in his model of the Self, the *Anthropos* Quaternity, where the *Anthropos* refers to the Original and complete man, the *Purusha* in Hindu terminology, albeit in an unconscious state. In his model of the structure and dynamics of the psyche, the original unity of the *Anthropos*, or higher Adam, is separated into four [4] beings of light and reunited in the lower Adam, or the ego of the ordinary person. In Jung's terms, the ego is the centre of one's field of consciousness, both a condition and content of consciousness. Inasmuch as it is the center of awareness, in Hindu terms, it is the *purusha*.

Here, it is interesting to note that there are four [4] beings of light that are differentiated and coagulated to form the individual ego, a distinct mirror image of the four Beings of Light of the original creation myth, according to Vedic imagery and the Mother's story of creation. This fourfold order of being can also be called the Spiritual Quaternity, which is formed from a superconscious source and the archetypal psyche, and grounded on the basis of the ego of the ordinary person. This quaternity roughly represents the mental and higher vital with its positive emotions and joy of life, both which have links to the Superconscious and spiritual pole of the archetypes. It represents a psychology permeated with abstract mental and spiritual ideals, not grounded in the bodily instincts.

The second quaternity is called the Shadow Quaternity, where the four beings of light find their opposites, differentiated into a fourfold materialistic shadow figure grounded on the instincts represented by the serpent. The serpent in Western

symbolism is sometimes taken to be Christ, sometimes the devil. It is the alchemical *Mercurius-duplex*, which unites incompatible opposites. In Jung's diagram it stretches along the centre, and relates to the horizontal dimension of life, which requires space-time co-ordinates for apprehension. Again this is a kind of mirror image of the Mother's story of creation, where the four Beings of Light turn into their opposites. Given the differentiation into opposites there is now the possibility of harvesting seeds for the development of consciousness.

The third quaternity is called the Paradise Quaternity that is, in turn, differentiated into four rivers of living water to be reunited as one of the four elements of the *lapis* or secret of matter, the other three being air, fire and earth, on the one hand, and the *arcane lapis philosophorum*, the philosopher's stone, the incarnated truth, on the other. It is a psychological state of innocence, receptive to insights, experiences of synchronicity and intimations of wholeness. Whereas the second quaternity represents the separation into opposites and the shadow side of the mental, vital and instinctive beings, the third refers to the vital's initial grounding of the vital and instinctive life in the physical.

The fourth quaternity is called the *Lapis* Quaternity, representing both matter and the sought for *arcanum*, and is depicted as emerging out of the *Rotundum*, through a union of the four elements, air, earth, fire and water. According to some alchemists, these elements can be reduced to fire or, in terms of modern physics, as matter they can be reduced to energy. The *Lapis* contains that

aspect of the Divine hidden in matter. It is a symbol of the Self and “a composite unity,” like “the Indian *hiranyagarbha*, ‘golden seed’” or golden embryo of Hindu thought that brings order to the complexity of life in the physical world (21). In the language of the yoga of Sri Aurobindo and the Mother, this quaternity can be understood as the physical being emerging from the Inconscient.

The *Rotundum*, which means round in Latin, is circular or round and is paradoxically the primary substance or alchemical *prima materia*, the unknowable state of chaos, and also the “heavy darkness of the earth”with “a secret relationship to the *Anthropos* [22].” As a state of formless chaos, Jung related the *Rotundum* to *Genesis 1:2*: “*In the beginnings God created the heavens and the earth. Now the [uncreated] earth was a formless void, there was darkness over the deep, and God’s spirit hovered over the water [23].*” Here one can discern pure Being, *Ens* of Christian theology or *Sat* as pure Existence in Hindu nomenclature, just prior to creation of the material world as its opposite pole.

In greater fullness of expression, Sri Aurobindo’s *Savitri* begins with a symbolic description of the dawn of creation in *Book One: The Book of Beginnings: Canto One: the Symbol Dawn*: “*it was the hour before the Gods awake/ Across the path of the divine Event/ The huge foreboding mind of Night, alone/ In her unlit temple of eternity,/ Lay stretched immobile upon Silence’ marge./ In the somber symbol of her eyeless muse/The abysm of the unbodied*

Infinite;.....Something that wished but knew not how to be,/Teased the Inconscient to wake Ignorance [24].” The alchemical *Rotundum* is related to the chaos of the Inconscient and yet it contains in *potentia* the fullness of the embodied infinite. The circular shape and roundness of the *Rotundum* itself suggests consciousness of the world-soul or wholeness and relatedness with the Original Man, the *Anthropos*, as the lowest connects to the highest.

Thus, the four levels of being can be characterized as mental and vital, with a relationship to the Superconscient, the separation into opposites and the shadow side of the mental, vital and instinctive being, as well as the physical, which emerges from the original Inconscient. The common denominator can be depicted as *Agni*, the fire-God and energy or intelligent Force of Will. It exists beyond the subatomic level of being and, when consciously experienced, effects the transformation of the body. For psychic [mental, vital and instinctive], and spiritual integration and transformation, each level of being needs to be differentiated by the four orienting functions of consciousness, thinking, feeling, intuition and feeling. This results in consciousness of unity of the highest, the *Anthropos*, and the lowest, the *Rotundum*, to produce the *uroborous* or the serpent biting its tail. Jung abstracted a general formula of the Self from this fourfold quaternity, observing that man needs to assume the role of Christ [or another realized spiritual being fully engaged with the opposites of life] for such a complete realization and integration of being.

Jung's quaternity can be viewed as both static and dynamic. The static quality is represented by the nature of the Self as a fourfold quaternity, with the number four [4] symbolizing wholeness. The dynamic aspect, which refers to self-renewal, is indicated in that, in the Gnostic formulation, each of the four levels of being is constructed by double triads, where the number three [3] refers to a dynamic developmental process. Jung's diagram of each of the quaternions of the fourfold Self is unsymmetrical, which has the effect of initiating movement, rhythm and time, indicating that even the most individuated ego can never represent the complete original Self of Oneness, as the imbalance and tension intrinsic to the diagram continually returns one to the task of more differentiation demanded by engagement in the process of time [24a]. The dynamics of the Self and the individuation process is also indicated in the alchemical *circulatio*, which refers to a continuous circulatory ascending and descending development over time, linking the heights and the depths of being.

In terms of cultural history and the evolution of consciousness, Jung associated the Anthropos quaternio to early Christianity and Gnosticism, and a spiritually orientated church, until 500 CE, the Shadow quaternio, with the growing realization that there was no Second Coming, worldliness and carnal humankind, from 500 until 1000 CE, and the Paradise quaternio with the development of alchemy in Europe from 1000 to 1500 CE, and, finally, the Lapis quaternio, culminating in the Rotundum, with the time of scientific materialism and the deification of matter, from 1500 CE until today. Jung's later formulation of the

Self can be viewed as beginning with the existential split in the modern and post-modern minds and, through a vertically descending process, the split between spirit and matter is healed. This includes the need to come to terms with all the paradoxes and subtleties of the opposites and polarities of the horizontal dimension of life and space-time. It subsequently involves a descent into the body and matter, and beyond, to the pure energy of the Fire-God or *Agni*, Force of Will. This can be understood as the original archetypal source behind the manifestation of life and the will to live, its eventual integration being required for the full realization of integral wholeness.

Jung also noted that the goal of complete integration of being involves interiorizing the alchemical *vas* [vessel], psychologically, referring to the differentiated Self, through a continuous dialogue between the conscious and unconscious, to form a psychological square formed by the discriminated elemental truths of life, resulting in the sought after squaring of the circle. This strikes me as resembling the requirement to bring forward the psychic being or soul behind the heart and then, to extend the process, to include different levels of the spiritual and supramental planes of being in the yoga of Sri Aurobindo and the Mother. In both cases, the fourfold quaternity is related to a transcendent unitary God-image beyond duality as the original source of the unfolding manifestation composed of all manner of dualities and pairs of opposites. Sri Aurobindo's Supermind and Jung's *unus mundus*, one world, are both the

Transcendent creative source beyond space and time, yet, a potential world composed of multiplicity contained in unity.

Further Amplifications on Philemon

As far as Jung's guru, Philemon, who presented himself to Jung as coming from Alexandria, where the East meets the West, is concerned, his four [4] keys clearly opened the door for Jung to develop a psychology firmly grounded on the symbolic value four [4], or complete integration of being. As I amplified above, there are parallels between his nature and that of Metatron, the chief angel of the Judeo-Christian tradition. For further amplification, it is noteworthy that Philemon is depicted as having kingfisher wings with their characteristic coloration and bull's horns, and that he is lame in one leg, as Jung recounts in his personal reflections.

The kingfisher reference related him to the wounded Fisher King of the Grail tradition, whose wounds would be healed with the discovery of the Holy Grail. He is wounded in the thigh or groin, and his impotence affects the kingdom, reducing it to a Wasteland. Both the Fisher king and the kingfisher bird are also fishers, who take fish from the water, in other words, important contents of the psyche from the unconscious. Christ, too, was related to fish and symbolized as *Ichthys*, Greek for fish, as if he came from the depths of being, and his disciples were fishers of men. The kingfisher's beautiful turquoise/blue colors suggest

royalty and spiritual transformation. Turquoise is a sacred color in several traditions, for example, Egyptian, Tibetan and Native American.

Overall, then, these amplifications suggest that the nature of the spiritual task presented to Jung to be fulfilled through the development of his system of psychology. In retrospect, there is no doubt about the fact that Jung brought living water to the contemporary mind and its spiritually arid existence. Philemon's lameness also ties him to the Fisher king and implies that Jung's task was to bring the Grail to the West, at which time, the implication is, Philemon could be healed of his lameness. In point of fact, during the time that Jung was visiting India he had an important dream, where he was with some colleagues, and a medieval Grail castle was visible across the channel. He was the only one aware of the need to swim across the channel to the Grail castle in order to fetch the Grail, which he did. Indeed, Jung labored diligently over many years to bring the Grail of truth to the West in developing his system of psychology.

Regarding the bull's horns, amplification takes me to Indra, the king of the Vedic gods. The parallel to Philemon begins with the fact that "Indra is the Bull of the radiant herd, the master of the thought-energies... [25]." *"It is he who brings forth the dawn and the sun, and effectuates the release of the waters [26].* This reminds one of the parting of the upper waters in Jung's dream. According to Madhusudan Reddy, Indra creatively "manifests *sat* [existence] out of *asat* [non-existence]" and "embodies the organizing and systematizing luminous

intelligence beyond the whole cosmos in its Truth-ward movement.” He represents the Light of consciousness, impelled by force [27]. He is the illumined mind that brings discrimination to bear in order to make order out of chaos. He is, in other words, the god of psychology, who brings luminous knowledge along with the power of realization. Jung's integration of the spirit of nature, and high appreciation of Philemon's status as an imparter of spiritual meaning, which he also assimilated, and his belief that this being has inspired spiritual world leaders in the past, lend credulity to these amplifications. It also anticipates a life of struggle and battle. His discovery and championing of the archetypal psyche organized around the central Self bears witness to this. His constant teaching about the need to unite the heights with the depths integrates the side of force and strength to illumination from above.

Jung had a direct relationship with the living God and a highly differentiated fourfold psyche. He may or may not have had an inkling of the primordial act of creation itself, which includes the involvement of the four [4] Beings of Light and their negation, but he understands the manifest world to be a shadow creation and he lives fully according to the reality of the Self as fourfold. Although he was critical of other's identification with metaphysical statements and specifically does not indulge in such speculation, he did, in fact, live his life as a fulfillment of early fantasies, which includes a creation myth with four [4] primary gods in a statically organized fourfold world that unfolds dynamically. The final completeness and oneness of Jung's life based on the reality of the psyche and the realization of

the mystical *coincidentia oppositorum*, the reconciliation of opposites, moreover, suggests that he must have some insight into the nature of the act of creation. His reference to *Genesis 1:2* in his description of the *Rotundum* in his dynamic model of the Self confirm this possibility, as does his conception of the Self as a fourfold quaternity that includes both light and shadow values, where the heights and depths are united in a circulatory process.

EXHIBIT 1

C. G. JUNG



EXHIBIT 2

PHILEMON [FROM THE RED BOOK]



Top left of picture: *The Bhagavadgita says: Whenever there is a decline of the law and an increase in iniquity/ Then I put forth myself for the refuse of the pious and for the destruction of the evildoers/ For the establishment of the law I am born in every age.*

EXHIBIT 3

MOVEMENT FROM THREE [3] TO FOUR [4]



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PART II
JUNG'S GNOSTIC CREATION MYTH: THE CREATIVE SHADOW PLEROMA
AND THE DEVELOPMENT OF HIS SYSTEM OF PSYCHOLOGY

ABSTRACT

Part II is about Jung's Gnostic creation myth, which he wrote in 1916 as an important part of his encounter with the unconscious. He called it the *Seven Sermons to the Dead*, and attributed its writing to Philemon, a winged being he encountered in dreams and fantasies, who assumed the role of guru with superior insight. I refer to a Vedic creation myth commented on by Sri Aurobindo and a creation story of the Mother as well as relevant passages from Sri Aurobindo's *Savitri* for the sake of comparison. In all four cases there is a primordial creative Shadow and the number of principal beings [deities] is four, suggesting that the qualitative number four [4] is significant as a fundamental truth of existence and individual wholeness. Jung's myth puts more emphasis on the created world, while Sri Aurobindo's and the Mother's accounts tell a story as to how the original luminous fourfold being turned into its opposite. Jung writes that his early fantasies, including the one mentioned above, foreshadowed his entire life and scientific work as a psychologist. I go through each of the seven sermons and indicate their psychological meaning, while alluding to his developed psychological system. I also briefly analyze two seminal initiation dreams Jung had, one between the age of three [3] and four [4] and one at the age of thirty-seven [37]. The first dream is his initiation into the mystery of the earth, and the second his initiation into the wisdom of alchemical transformation by the Divine Mother as Sophia. I end this essay by discussing how the path of individuation involves both the heart-Self centered [psychic] transformation and spiritual ascension or spiritual transfiguration as indicated in Jung's early fantasies.

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Introduction

The Mother counselled her audience that “we can choose from many stories.....and by interiorizing or exteriorizing oneself.....which.....is essentially the same thing,” we can relive this story and thereby learn to understand and master the psychology of life. Some people, she observed, have done that, the ones considered as “initiates, occultists and prophets..... [1].” One individual who has done this in an in-depth and personally related way is C. G. Jung, with his essentially modern Gnostic creation myth that he wrote in 1916, some four years after he began his active confrontation with the unconscious [2]. He began having it out with the unconscious in 1912, elaborating his fantasies, many of which were numinous, with paintings while engaging in written dialogues with fantasy figures until 1930, when he stopped and earnestly took up the study of alchemy [3].

Jung's Initial Fantasies and his Scientific Work

The importance of this period in the development of Jung's system of psychology cannot be underestimated. Jung wrote:

“The years.....when I pursued the inner images, were the most important time of my life. Everything else derived from this. It began at that time, and the later details hardly matter anymore. My entire life consisted in elaborating what had burst forth from the unconscious

and flooded me like an enigmatic stream and threatened to break me. That was the stuff and material for more than only one life. Everything later was merely the outer classification, the scientific elaboration, and the integration into life. But the numinous beginning, which contained everything, was then [4]."

He also noted that "it took me forty-five years to distill within the vessel of my scientific work the things I experienced and wrote down at the time [5]."

Jung felt that it was essential that he abandon the tendency to aesthetic elaboration for the sake of scientific understanding. The aesthetic attitude has the advantage of non-judgmental openness, but cannot deal with the shadow or evil, which requires ethical deliberation and judgment. He also understood that such inner experiences come with ethical obligation, which, in his case, meant the need to show people in the external world the reality of the objective psyche, not only through his own experiences but others' as well [6] [7]. At that time his confrontation changed from the unconscious to the world and he began giving many important lectures based on his own inner experiences as well as those of his clients [8]. Thus, both the foundation for the empirical study of the psyche and his education of others in the external world were laid as a result of his overwhelming original experiences and dialogues with the unconscious.

Sri Aurobindo's, the Mother's and Jung's Creation Stories

Jung had no access to the primary source material on Gnosticism that is now available, and had to rely on fragments and derogatory and distorted accounts of the Church Fathers, who wrote against the Gnostics [9]. Nonetheless, his *Seven Sermons to the Dead* is by and large a Gnostic creation myth with contemporary relevance and a timeless message, a culminating mythological account of a venerable spiritual tradition. [10]. In the Mother's explanation in reference to a creation myth that she related, it is a story that is "more or less complete, more or less expressive" that one relives [11]. Yet Jung's experience went well beyond taking a traditional story and trying to relive it more or less well. His mythological story is rather a creation myth that acted as a culmination of some four years of intense inner visions and dreams, along with dialogues with fantasy figures and paintings. These were Jung's subjective experiences of the objective and archetypal psyche that he was later able to consciously relate directly to his scientific work and relationship with the external world. After these experiences and scientific elaboration, the reality of the psyche was, for Jung, an established fact.

In the Mother's creation story, which she warned her audience not to take as gospel, the Supreme exteriorized Himself in order to become self-aware, first as Knowledge-Consciousness and Force [12]. In the Supreme Will, there was an inherent instinct to express Joy and essential Freedom of being; so four Beings were objectified to begin the developmental process of creation and the

embodiment of these qualities. These Beings embodied the principles of Consciousness and Light, Life, Bliss and Love, and Truth. As soon as there was separation between the Supreme and His emanations through the Creative Force, immediately at the beginning of creation, Consciousness turned into Inconscience, Light became darkness, Love turned into hatred, Bliss became suffering and Truth became falsehood. The Creative Force turned to the Supreme and prayed for a remedy for the evil of creation. She was commanded to penetrate the Inconscience with Her Consciousness, to precipitate suffering with Love, and falsehood with Her Truth. As the *Parashakti*, a greater consciousness, a more total love and a more perfect truth than at the original creation plunged into the created universe in order to begin the process of redeeming the material creation by returning it to its Source.

In Sri Aurobindo's account of the Vedic story, there were four kingly gods, the Luminous Beings, Varuna [Infinite Existence and Unity of Being], Mitra [Light of Consciousness, Love and Divine Harmony], Bhaga [Bliss and joy], and Aryaman [Power, Effective Will and Strength]. They were entrusted with creation by the Supermind, or fourfold Savitri, from whom they emanated. These Beings were in fact the later Satchitananda, Existence, Consciousness, Bliss, where Consciousness comes instinct with Force [13]. Immediately upon separation from the Source and the act of creation the four Beings turned into their Shadow opposites. Sri Aurobindo described this original Fall in the following descriptive

passages from *Savitri*, where Being “plunged into the dark,” which ultimately saves “Non-Being’s night”:

“In the passion and self-loss of the infinite/ When all was plunged in the negating void/...../ Invoking in world-time the timeless truth, /Bliss changed to sorrow, Knowledge made ignorant, /God’s force turned into a child’s helplessness/ Can bring down heaven by their sacrifice./ A contradiction founds the base of Life: The eternal, the divine Reality/ Has faced itself with its own contraries;/ Being became the Void and Consciousness-Force/Nescience and a walk of a blind Energy/ And Ecstasy took the figure of world-pain [14].” Savitri: Book II, Canto IV.

As with the Mother’s creation story there was eventual redemption that is alluded to in the following passages in *Savitri*.

“At last the struggling Energy can emerge/ And meet the voiceless Being in wider fields; / Then can they see and speak and, breast to breast, /In a larger consciousness, a clearer light,/ The Two embrace and strive and each know each/ Regarding closer now the playmate’s face/...../ In Nature he saw the mighty Spirit concealed,/Watched the weak birth of a Tremendous Force,..... [15].” Savitri: Book II, Canto IV.

Sri Aurobindo’s account of a Vedic creation myth and the Mother’s story are relevant to this discussion for purposes of comparison with Jung’s account of the workings of the Primal Creative Shadow. The advent of redemption from the workings of the Shadow creation, in fact, ties Jung’s creation myth, to which we will now turn, to these stories related by Sri Aurobindo and the Mother.

Jung’s Seven Sermons to the Dead

Jung’s title for his myth is *VII Sermones ad Mortuos* (*Seven Sermons to the Dead*), to which, according to the originally published tract, he attributed its authorship to the second century AD Gnostic, Basilides, who lived and taught in

Alexandria [16]. In the source book itself, *The Red Book*, recently published for the first time, the main spokesman and author is Philemon, to whom Jung actually assigned all his early fantasy writings, including the *Seven Sermons to the Dead* [17]. Philemon was an archetypal wise old man and mercurial being and a guru for Jung, who came from Alexandria, to whom Jung attributed superior insight. The dead in Gnostic tradition, and undoubtedly in Jung's view, are the *hylic* individuals who identify with their physical and vital natures and deny their psychic and spiritual beings. They are those who unreflectively and indiscriminately accept collective beliefs, including religious and spiritual dogma, doctrine and tradition. In this case they are referred to as faithful Christians.

Attributing the *Seven Sermons to the Dead* to Philemon is relevant for many reasons, many of which I discuss in Part I. For purposes of this essay, the fact that he carried four [4] keys is the most significant fact, for four [4] is qualitatively an important number psychologically that symbolizes wholeness and completeness of individual being. Moreover, in the fourth sermon, four [4] is "the number of the chief deities, because four [4] is the number of the measurements of the world." [18]. Philemon, it seems, is related to the fundamental fourfold truth of existence and individual wholeness, and held the four [4] keys that open the doors to authentic self-knowledge.

The Pleroma and the Principle of Individuation

In the first sermon, *Philemon* began by describing the Gnostic *Pleroma*, which is both emptiness and fullness, differentiated and undifferentiated, containing all the opposites in a state of equilibrium. In fact the *Pleroma* has no qualities, and these are created only by our thinking. Not thinking but being is differentiation, and therefore the needful is to strive after one's true nature, not discrimination and differentiation as they are known by the intellect. The natural tendency of the incarnated soul, he asserted, is to differentiate itself from the *Pleroma* and to learn discrimination and discernment. Differentiation is the essence of the created world including man. The *principium individuationis*, the principle of individuation, meaning differentiation of being, is, in fact, a fundamental motive-force in Jung's system of psychology.

According to *Philemon*, the *Pleroma* is described as completely pervading all existence of the created world, and the *Pleroma* is present within the human being. The created world, however, has no part in it, which is a way of saying that it is veiled to human consciousness. Jung actually believed that the Self not only supports the world of duality like a reflective movie screen, a typical *Advaitan* metaphor, but that the essence of the Self is in the duality itself, particularly evident in archetypal experiences, where archetypes are "a priori structural forms of the stuff of consciousness (19)." The danger confronting the human being is the seductive pull back into the abyss of the *Pleroma* in that it is nothingness and dissolution, while giving up the light of consciousness and the urge towards individuation. Here there is in essential agreement with Sri Aurobindo and the

Mother when the latter, commenting on some ideas presented by Sri Aurobindo, argued that a superior solution resides in the goal to seek a differentiated "Oneness which restores us to the essential Delight of the manifestation and the becoming" rather than understanding the world to be based on desire with "total rejection of all desire and a return to annihilation (20)." This was also Jung's goal and Philemon's message to the dead, the unregenerate psyche of the common person today, which will become clear below.

Abraxas, Helios and the Devil.

God, said Philemon in the second sermon, is the created world in as much as He is differentiated from the *Pleroma*. He is, as such, a quality of the *Pleroma*. Philemon then presents the reader with the differentiation of the two great polar opposites or contraries, *Helios*, that is to say God the Sun, the *summum bonum* [supreme good] representing, fullness, generativity and *Eros* or relatedness, and the Devil, the *infinum malum* (endless evil) representing emptiness, destruction, dissolution and *Thanatos* or death. In the created world, these two stand together as active opposites, each with discernible effect.

There is yet another God, differentiated from the *Pleroma*, yet its closest approximation. He is difficult to know as man does not perceive his power and he therefore seems less effective than either *Helios* or the Devil. His name is *Abraxas*, and he represents the power of reconciliation of all existential force and activity, transcending both the God *Helios* and the Devil.

In John I: 4 one reads that: *All that came to be had life in him/and that life was the life of men, /a light that shines in the dark, /a light that darkness could not overpower [21]*. This description does not seem significantly different than the Vedic description of original Infinite light of Existence which had to come to terms with the darkness of the Non-Existence, which I discuss below. However, in the Vedic creation myth there is a development where, on creation, four Beings of light turn into their opposites, suggesting that the original Good and Light of Existence transcends the shadow creation, which includes both an inferior light and darkness. In the Christian story there is no such differentiation.

Jung, consequently, felt the need to spend a considerable amount of energy during the latter part of his life in trying to educate the Christian world on the shortcoming of its God as the *Summum Bonum*, All-Good, without a spot of darkness. According to Augustine and other Fathers of the Church, since God is All-Good and without blemish, then *omne bonum a Deo, omne malum ab homine*, all good from God, all evil from man, in other words man is the original source of evil, not God. Moreover, evil itself paradoxically has no reality and can only be *privatio boni*, the deprivation of good, without substance in its own right. He was particularly concerned that this doctrine encourages people not to take the shadow or evil seriously.

Jung was prepared to accept it as a metaphysical truth, but in the duality of the manifest world, in a view similar to that expressed by Sri Aurobindo, he was

adamant that there is a need to differentiate good and evil, each embodying an essential reality emanating from a superior being. In this myth, that Being is *Abraxas*, Himself an unconscious shadow reflection in time of the non-dual *Pleroma*. Moreover, for Jung, the primary source of evil in the world and the author of human sins, like everything else, is logically, the paradoxical God. Such a view takes an excessive burden of sin off human shoulders, without discouraging the principal of individuation, with its own motive power, which necessitates the individual to come to terms with different levels of the shadow. Sri Aurobindo and Jung both recognized evil as being the consequence of separation from the Self or Brahman. The former grants evil the status of being a relative truth and “the creation of Ignorance and the unconscious,” while “the adverse opposites,” he argued, are specifically “creations of Life or Mind in Life” and, in the God-ward journey of the soul, subject to discernment by the psychic being [22].

Abraxas is the supreme power of being in whom light and darkness are each united and transcended. It contains all the opposites of creation in a state of unconscious complementarities. Life is generated and regenerated by the power of *Abraxas*, which is impersonal, amoral, non-discriminating and merciless. It is both the instinctual depths of the erect phallus of *Priapos*, and the archetypal heights of the spirit. *Abraxas* is the closest approximation to the active manifestation of the *Pleroma* consisting of force, endless time and continual change. As universal, undifferentiated psychic energy *Abraxas* generates both

truth and falsehood, good and evil. It is the life of creation and both deceitful reality and powerful in the world of unreality. Above all, counselled Philemon, this God is terrible, demanding fear [awe] and admiration.

Abraxas: Primordial Creative Shadow Pleroma.

In the Gnostic tradition *Abraxas* is represented as a Rooster-headed god, with two powerful looking serpent legs and a whip in his right hand and a shield in his left, often in a chariot drawn by four white horses at breakneck speed. The rooster head suggests "vigilant wakefulness," the shield, protective "wisdom," the whip the "relentless, driving power of life," and the serpent legs, undifferentiated but powerful energy [23]. The four [4] white horses suggest that despite the undifferentiated energy comprising *Abraxas* and His essential play of Ignorance, there is not only wakefulness, wisdom and the dynamic interplay of life, but the fourfold libido of purified divine Force is drawing It on. This view is supported by the fact that according to Sri Aurobindo, in the *Vedas*, while the cow symbolizes the Light of Consciousness, the horse symbolizes the dynamism of Force [24].

Thus it is evident that *Abraxas* can be referred to as the primordial creative Shadow *Pleroma*, with a definite direct relationship to the Transcendent Being. Despite its unconsciousness and status as the essential Being of Ignorance, It is ultimately driven by the dynamic truth of the Transcendent, however veiled to human consciousness. In fact, Jung's unknown God, *Abraxas*, appeals to three

principles of Jungian psychology: [1] the concept of libido: [2] the union of opposites that require differentiation through the individuation process and: [3] the natural urge towards individuation that demands gradually assimilating aspects of the unconscious *Abraxas* to consciousness. It also implies the need to consciously come to terms with this undifferentiated energy through experiences of "conflicts of duty" by the power of moral discernment. This demands conscious access to what Jung referred to as the transcendent function, a third position based on experience of the Self, which goes beyond the answer given by dogmatic morality.

Transcending the Contraries of Life

The depth, complexity and relevance of Jung's paradoxical manner of thinking and experiencing life, which is fully engaged in the "*contradiction.... [at] the base of life*" where, *the divine Reality/ Has faced itself with its own contraries,*" becomes increasingly evident as one penetrates further into his creation myth and its meaning [25]. In his own words, Jung observed that "The highest and the lowest, the best and the vilest, the truest and the most deceptive things are often blended together in the inner voice in the most baffling way, thus opening up in us an abyss of confusion, falsehood, and despair [26]." Here Jung is speaking of being conscious of the experiential co-existence of a pair or more opposites, which requires more psychological maturity than the experience of one opposite after the other. As Sri Aurobindo (1970a*, p. 440) wrote: "*All walks inarmed by its own opposites, / Error is the comrade of our mortal thought / And falsehood*

lurks in the deep bosom of truth, / Sin poisons with its vivid flowers of joy / Or leaves a red scar across the soul; / Virtue is a grey bondage and a goal. / At every step is laid for us a snare / Alien to reason and the spirit's light, / Our fount of action from a darkness wells [26a]. The resolution to the confusing meeting of contraries comes by appealing to the transcendent function of the Self, which includes involvement of the psychic being, for a creative synthesis in a third position. Jung observed that the hero “discovers a new way” to fulfillment and wholeness of personality, and that “Personality is Tao [27].” By engaging the opposites of life, wrote Jung, the whole person “enters the fray with his total reality,” allowing for the “creative confrontation with the opposites and the synthesis in the self,” the wholeness of personality.....as the *coniunctio oppositorum* [28]. This leads to a reconciliation between the opposites in the God-image itself, which, observed Jung, is “the meaning of divine serviceso that light may emerge from darkness [29],” consciousness from Ignorance. Conscious individuation takes one well beyond assimilation of the personal shadow to integration of one’s relationship to the collective and archetypal shadow, the shadow side of the God-Image.

Philemon has already introduced the reader to the two main oppositional forces in creation in *Helios*, God the Sun, as the highest good and Its opposite the Devil, as endless evil. These two oppositional powers are reminiscent of the observation and principal concern of the ancient seers who saw God as Varuna, the infinite light of existence, as the basis for Vedic perfection and primary goal,

but also recognized the obscure limitations imposed by “the dark Coverer, the adversary Vritra” who marred creation with his all-enveloping black shadow of an unformed Inconscience, as Non-Existence [30]. The difference between the two conceptions is that in the Vedic myth the oppositional powers are conceived of as extensions of the One, whereas in Jung's creation myth they are extensions, not of the *Pleroma* as the One, but of *Abraxas*, the Shadow *Pleroma* and embodiment of creative Ignorance.

The Four Principal Deities in Jung's Gnostic Creation Myth

In sermon four [4] of the *Seven Sermons to the Dead* the reader learns that there are actually four [4] principal deities and that “four is the number of the measurements of the world [31].” There are, in addition, to the two principal antagonists a great many goods and evils, a multiplicity of gods and devils, including two god-devils, the “Burning one,” or *Eros*, and the “Growing one,” or The Tree of Life and *Logos*. Along with *Helios* and the Devil, they comprise the four main gods of creation. As god-devils, *Eros* and *Logos* are not only opposites but they each contain within themselves oppositional powers of light and shadow. It is in the mutual co-existence and interpenetration of these two powers of being that the secret of wholeness of personality must be discovered.

The “Growing one” represents the spirit of civilization, the *Logos* of the *zeitgeist*. It continually creates institutions, regulations, codes of behavior, laws and forms in order for life to build and expand on stable and secure ground. In Western Christianity, there is tradition, dogma and doctrine that can assist in one's

religious growth, but it can also stultify, limit and encourage conformity. The totalitarian state is the worst offender against the individual spirit, but the "Growing One" functions repressively at all levels of culture, including in tribal societies, where social beliefs, rituals, and cyclic patterns of life can squelch the individual. In addition to essential cultural expressions and the development of civilization, then, there is the shadow of sclerotic conservatism and repression. The "Burning one" or *Eros*, on the other hand, seeks life in creative change, the lure of adventure, risk, challenge and battle and, according to the witness of history, conflict and violence. It rebels against the restrictions of civilization as well as any ascetic life negating quest for high-culture, knowledge and task specialization. *Eros* is also the horizontal impetus towards knowledge of and relationship with others. The "Burning One" thus represents the individual creative spirit and the impetus for individual truth, but also the shadowy wildness below the veneer of civilization and culture, both the joy and suffering of life.

In these four [4] gods can be seen the veiled workings of *Sat Chit-Shakti Ananda* and *Asat*. Veiled behind the Sun God is pure Existence or *Sat*, behind the Devil is Non-Existence or *Asat*, behind the "Growing One" as Tree of Life or *Logos* is Consciousness-Force or *Chit-Shakti* and behind "The Burning One" or *Eros* is *Ananda*. The relevance of this observation and the previous one about the Varuna and Vritra, is that Jung's Gnostic creation myth is compatible with the creation stories related by Sri Aurobindo and the Mother and referred to in Part I, although Jung's myth tends to place more emphasis on the created world of

Ignorance itself, whereas the former two emphasize the act of creation and movement from the One to the manifest world of Ignorance and Inconscience. Perhaps this difference in perspective reflects Jung's vocation as a psychologist on the one hand, and Sri Aurobindo's and the Mother's more all-encompassing mission as the Avatar and Divine Mother of our time – for the incarnation of the Supermind. Jung's myth, in fact, is not only compatible but also complementary in that its focus adds psychological complexity and detail to the essential reality symbolically depicted in the other stories. The same argument can be made in terms of his system of psychology in comparison to the psychological aspects of Integral Yoga as defined by Sri Aurobindo and the Mother.

The Dynamic Interplay between Logos and Eros:
Intrapsychic and Interpsychic

Jung's myth continues to explore the paradoxical mystery behind the intuitive concepts of the two principles of *Logos*, the Word, and *Eros*, relatedness, and their embodiment and psychological interplay, especially between men and women. Following ancient tradition, Jung understood the feminine to be *Mater Coelestis*, the Heavenly Mother, who comes as a white dove, and the masculine to be *Phallos* the Earthly Father, manifesting as a serpent. The dove is ostensibly feminine and represents the spiritual power that both receives and comprehends, while the serpent ostensibly represents the giving and generating male principle of procreation, which must receive in order to give.

In addition to *Logos*, the masculine principle possesses all the characteristics of *Eros* and the feminine principle, in addition to *Eros*, contains all the characteristics of *Logos*. *Logos* or meaning, governs the spiritual in men and the sexual and instinctual connectedness in women, while *Eros*, or relatedness, governs the spiritual in women and the sexual and instinctual in men. Thus, each gender is blessed with one *Logos* and one *Eros* principle but in an opposite manner. This is the basis for the mutual attraction and unconscious projections between men and women.

There is no better example of the conscious dynamic interplay of *Eros* and *Logos* than with Sri Aurobindo and the Mother, the latter making manifest through her yoga Sri Aurobindo's essential spirit of *Logos*, the Word. Even though the Mother assimilated Sri Aurobindo's qualities and could, for example, easily think in terms of ideas, by nature, she preferred to tell revealing stories and explain the latter's abstract formulations in practical terms that were understandable to her disciples and at times, even to ashram children. Her yoga of the cells also made her conscious of her connectedness with all life at a cellular level, engendering a subtle influence throughout the physical manifestation. On his part, Sri Aurobindo was also capable of making his views understandable to others, which he does especially in conversations and in his Letters on Yoga. Nolini Kanta Gupta is an excellent example of a male disciple who is able to stay true to his essentially male perspective and the *Logos* principle in his presentation of ideas, in particular as a conveyor of the Word according to Sri Aurobindo and the

Mother, at the same time, evidently having assimilated much of the *anima* or *Shakti*, in his simple, direct and meaningful well-articulated essays.

In the world of C. G. Jung, Jung's writings were generally relegated to the world of ideas involving complex and paradoxical associations, which are often difficult to follow, although he has written some pieces in a more straight-forward and understandable humanly-related way, including many of his letters, his direct input to his autobiography and his essay in the book, *Man and his Symbols*, which he inspired and co-authored with some of his major disciples. Jung's extraordinary ability to incarnate the spirit through feminine values is evident in the following observations: "The feeling for the infinite, he wrote....can be attained only if we are bounded to the utmost....in the experience I am only that!In such awareness, we experience ourselves concurrently as limited and eternal, as both one and the other. In knowing ourselves to be unique in our personal combination – that is, ultimately limited – we possess also the capacity for becoming conscious of the infinite. But only then! [33]." Incarnation of spiritual truths and the embodied access to the infinite requires intimate relationship to the feminine and both her interconnectedness to all life and definitional limits.

Jung's female disciples, in particular, were responsible for having disseminated his work in a way that was understandable to the reading public. In my view, his most outstanding disciple is Marie Louise von Franz, who not only had a powerful

connection to *Eros* in her life, but she had the capacity to intellectually translate Jung's works into meaningful and practical psychological understanding, especially in her psychological studies of Fairy Tales. She also wrote some books and essays, where her own capacity for engaging in discourse involving complex ideas is very evident, indicating her assimilation of the male principle of *Logos* in her thinking. Edward Edinger is a first class example of a male disciple who was able to stay with his essentially male perspective and sense of meaning, and yet he clearly assimilated the *anima* to the point of allowing the principle of *Eros* to influence his writings, especially when he comments directly on some of Jung's more difficult works, by explaining Jung's ideas and adding practical considerations to bring them into psychological scrutiny and the conduct of every day life.

According to his natural pre-dispositions, the conscious male consequently naturally identifies with the mind, and law and order, which is directly connected to the feminine *Mater Coelestis*, the Goddess *Logos*. Since his spirituality "is more of heaven [and] it goeth to the greater" there is a tendency in a man's thinking, therefore, towards the realm of ideas, abstraction and the spirit [34]. The principle of *Phallos* and the god *Eros*, meanwhile, tend to act upon the masculine nature from the unconscious, a reflection of the fact that a man's sexuality [and instinctuality] "is more of the earth [35]." Being consciously in touch with his sexuality and instinctual nature, therefore, keeps a man related and connected to earthly reality.

In contrast to the male psyche, where the Goddess *Logos* rules his conscious thinking, the great carrier of meaning for the female psyche is the god *Eros*, allowing women to be more related in their thinking, and meaningfully connected in relationship and instinctual and sexual relatedness. Her sexuality [and instinctual relatedness], accordingly, "is more of the spirit [36]." Thus a woman is more likely to find meaning in sexuality and relationships than a man, where these dynamics of earthly life lay in the unconscious and are blind.

For women, where the God *Eros* rules her conscious life, the Goddess *Logos*, on the other hand, acts from the unconscious. This allows the feminine psyche to function in the world, but without her perceiving meaning there as a man does. Despite the fact that her *Logos* functions unconsciously, she often does the right thing through woman's intuition thanks to her close relationship to the natural mind. Moreover, in contrast to men, a woman's spirituality "is more of the earth [37]." This means that a woman's thinking tends to be practical and down to earth, even when it turns to philosophy and psychology or yoga, or any other discipline requiring mental competence.

It becomes evident from this discussion that the dynamics of the psychic energy lying in the male psyche differ from those which lay in the female psyche. The requirements of individuation, which aims at wholeness, are therefore, typically, quite different for men and for women, although the *principium individuationis*,

the principle of individuation functions equally in either case. The goal of individuation is androgyny and not unisex, although, in both men and women, there is a need to come to terms with both spirituality and sexuality and the instinctual nature. Spirituality and sexuality [and the instinctual nature] are manifestations of the Gods and exist objectively in their own right. Thus, the individuating psyche must learn to detach itself from these daemons, yet not repress them, as the psyche is subject to their laws.

Men and women must become conscious of both the God *Eros* and the Goddess *Logos* that lay in their respective unconscious, or else remain victimized by them. In psychological terms, there is a need, in other words, for men to become conscious of, first their personal shadow, and then their *anima*, the feminine mediatrix and bridge to the deeper unconscious in men. There is, likewise, a need for women to become conscious of their personal shadow and then the *animus*, the masculine beacon and bridge to the collective unconscious in women. In the measure that this is not done, one is possessed by unconscious complexes, typically meaning that the shadow opposite of one's conscious ego and persona delivery is expressed unconsciously. The self-styled benign leader, for instance, deliberately acts according to conscious notions of doing good service, while being driven by a Mephistophelean power drive. The well-meaning husband or wife communicates reasonably with their spouse based on the principles of communication skills for couples, and yet there has been no

conscious resolution of underlying anger, or power and victim complexes, which continues to haunt the relationship.

Humankind requires both life in community as well as solitude, each ideally in harmony with both *Logos* and *Eros*. Community gives “warmth” and “depth,” while solitude gives “light” and “height,” says the Sermon [38]. From a psychological perspective, community serves the purpose of generating human warmth and depth through relationships and work in the community, while solitude engenders the light of consciousness and spiritual elevation. Jung reversed the normal view of life as he states that community requires abstinence, while solitude, through such activities as active imagination and the direct engagement of the multiple psyche requires the expression of abundance, “prodigality [39].” In addition to the proper attitude towards both solitude and community, the consciously individuating psyche needs to find a judicious balance between the two. Too much or too little of either is evil, which is to say psychologically unhealthy, while the right measure, “as much communion as is needful,” purifies [40]. Jung’s insights expressed here on the nature of intrapsychic dynamics and both the interplay between men and women and community and solitude are invaluable to the contemporary seeker for community in a New World.

Jung's Initiation Dreams: Childhood and Midlife

When Jung was somewhere between three and four years old he had an impressive dream where he climbs down a square opening in a meadow, to find himself, after pushing aside a sumptuous green curtain, in a well-appointed underground temple with a blood-red carpet on a flagstone floor that ends at a platform. The central focus of the dream is the platform with a rich golden throne upon which stands a roughly one and a half foot thick, twelve to fifteen foot high phallus. The head of the phallus, above which is "an aura of brightness," has a single eye that gazes motionlessly upward (41).

In terms of amplification, the Hindu tradition of Shiva's *Lingam*, the sacred universal masculine generative spirit contained in the *Yoni*, the feminine universal womb, is relevant. In Jung's dream, the masculine phallus is, likewise, standing on a rich golden throne, the Mother's seat as royal container. The head of the phallus has an aura of brightness and the eye gazes steadily upward, suggesting incarnated divinity, whose intrinsic intent is continual aspiration and vertical relatedness to a superior entity. In the Hindu system, there are incarnated *purushas* at different levels of being, including the physical, each of which is a direct delegation from the *Jivatman*, the individual soul, itself an aspect of the universal and transcendent *Atman*. Jung believed that he was initiated here into "the mystery of Earth," with her covering of green vegetation [42]. He was made aware of the Hidden God, "not to be named," a compensatory

corrective to an overly self-conscious orientation to the Good, and soulless Christianity, which repressed the truths of the instinctual and earthly [43]. The square shape of the opening has the same symbolic significance as the earth. In alchemy the earth is a *coagulatio* operation, which means the experience is related to ego consciousness. Sri Aurobindo observed that the square is a symbol for the Supermind, suggesting a relationship with truth of being. The psychological unfolding of Jung's personal life and the development of his system of psychology both give rich evidence of his having assimilated the message behind this numinous experience. This is clear in the important role given to the serpent in the *Seven Sermons to the Dead*.

Around Christmas 1912, when he was 37 years old and at the beginning of the time he referred to as his "confrontation with the unconscious," and not knowing what myth he was living, while honestly acknowledging that it was not the Christian myth, he had another initiatory dream of great importance [44]. In the dream:

Jung finds himself in a magnificent Italian loggia situated high up on a castle tower. He is sitting on a gold Renaissance chair at a table of exquisite beauty made of emerald colored stone. He was looking out into the distance when a white dove or gull descends and lands on the table. The dove is immediately transformed into a little girl about eight years old with golden blonde hair. She runs off to play with Jung's children, who are also there, eventually returning and tenderly placing her arm around his neck. She suddenly vanishes as the dove reappears and slowly says: "Only in the first hours of the night can I transform myself into a human being, while the male dove is busy with the twelve dead [45]."

The most significant reference for amplification of this dream is the descent of the dove during Jesus' baptism by John the Baptist, initiating Jesus' ministry as the anointed Son of the Father. The dove in the Christian tradition is the Holy Ghost and is usually depicted as masculine. In the Gnostic tradition it is often viewed as feminine and the embodiment of Sophia, the carrier of the Word and divine wisdom. According to alchemical tradition, the legendary Hermes Trismegistos left behind an emerald table, where the tenets of essential alchemical wisdom were engraved in Greek. That the dove becomes an eight [8] year old girl who plays with Jung's children suggests that Jung's new potential relate playfully with a youthful embodiment of wisdom. The fact that the female dove becomes human and lands on the emerald table suggests that Jung can now potentially relate to psychological life situations with alchemical wisdom, not just with abstract intellectual concepts.

The enigmatic statement that the male dove is occupied with the twelve dead during the early hours of the night, allowing the female dove to become human, seems to suggest that when wisdom is humanized, twelve presently dead or repressed aspects of the psyche are being penetrated with the spirit of truth, the male dove. As far as the dead are concerned, they are presently repressed and unconscious, but potentially alive and conscious aspects of the psyche with the application of *Tapas* or the concentration of energy-Force. Qualitatively the number twelve [12] refers to cosmic harmony, as suggested by the twelve [12] signs of the zodiac, the twelve [12] disciples of Christ, and the twelve [12] petals

around the Matrimandir, which, according to the Mother, represent twelve [12] qualities of the universal Mother [46].

The symbolism of the dream suggests that Jung was being directly initiated by *Mater Coelestis*, the Heavenly Mother, with the Word for a life of embodied wisdom that includes a conscious relationship to universal or cosmic harmony. The wisdom he gained is the wisdom of alchemical transformation; it is not just individual and personal world of the microcosm, but related to the macrocosm, ultimately to the transformation of the collective. Jung actually began serious study of alchemy in 1926, at the end of his experiment with the unconscious, and alchemy became the major interpretive lens for his approach to psychology from then on. Significantly, in alchemy, there is complete acceptance of the earthly feminine and concretization of the spirit or incarnation of the Divine Will, which one does not find in Gnosticism.

These reflections on Jung's two dreams take one to further psychological considerations on the relevance of the serpent and the dove symbolism. Always cognitive of the complex interplay opposites at all levels of being, according to the meaning Jung attributes to the serpent, it is outwardly masculine and phallic, but inwardly feminine and enkindles or is receptive to desire. In a similar way, the dove is outwardly feminine, but inwardly masculine and represents conscious thought and messages from the spirit and transcendence. The serpent and the dove, therefore, each make up half the human psyche of which one must

become conscious for the sake of *Gnosis* or spiritual Knowledge. Although it is normally accepted that messages of transcendence and the spirit can be helpful to leading a meaningful spiritual life, it is not so well understood that acceptance of one's instinctual force and desire nature is also a *sine qua non* for coming in touch with one's wholeness.

The Path of Individuation

Following the way of the serpent does not mean to do so blindly or unconsciously and without discipline, which would only lead to further unconsciousness. In the language of Indian psychology it would involve becoming further enmeshed in the *kleshas* of existence. But it does mean that there is a need to consciously follow the instinctual forces of desire, even, to allow oneself to be lead by them. This inevitably involves conflict and the need to experience and hold in consciousness a tension of opposites, even at times apparent chaos, in order to gain consciousness of *Eros* or relatedness and the heart Self or psychic being. Like Goethe's Mephistopheles, the serpent shows us the way in a manner one would never chose by one's own wit. In Gnosticism, the serpent is both wild beast and holy counselor, the symbol of supernal wisdom. Not repression, but loving regard for one's nature, consciousness of one's desires and creative imagination connect one to the path of Knowledge.

There is a need not to mistake change, which is a movement of nature *per se*, with transformation, which requires the *opus contra naturam*, the transformational work against nature of the alchemists. In the alchemical view, individuals are the

unique link between the microcosm, which includes their personal experiences and the world inside themselves, and the macrocosm, the world of transcendental being and the world outside themselves. One is confronted here with two aspects of the mystery of Existence that meet in the human psyche and, consequently, relate directly to what Jung referred to as synchronicity or the meaningful coincidence of outer and inner events. Jung understood synchronicity to involve observable conscious experiences of general acausal orderedness, which implies that the manifestation involves the unfolding of a superior divine Will, the divine *Shakti* as manifestation of the *Purusha*. At times, one can experience this reality through archetypal experiences and synchronicity, as light penetrates the darkness of the Shadow existence.

According to Philemon, individuals have the task of following their own inner stars, which are their God and *Pleroma* and the goal of individuation. The implication of this statement is that God or the God-Image is an existential reality that can be experienced in one's individual psyche. Indeed, individuals need to attend to increasing the light of this star, which is to say become more conscious of the God-Image in their own soul through *Tapas*, or the application of effective will. As Jung argued in *Answer to Job* and elsewhere, not only does man need God but God also needs man in order to fulfill His purpose and to effect His transformation. Engaging the power of imagination through dynamic meditation approaches such as Jung's methods of active imagination as depicted in *The*

Red Book can allow one to become more aware of the indwelling Godhead and its realization in life.

Humans can be turned away from their own God and conscious engagement in the individuation process by the fiery outpouring of *Abraxas*, which is to say by the naturalistic psyche of worldliness, gross materialism, sensuality and even false optimism and idealism, among other things. The great danger to spiritually inclined people, however, is that they can too easily sacrifice *Abraxas* or life to the star, which is to say spiritual ambition. Humankind is placed between life and spiritual reality and one should not identify with either. The *principium individuationis* always insists on the continual refinement of individual consciousness and neither dissolution of being in the *Pleroma* nor non-differentiation of being swallowed up by *Abraxas*. Moreover, individuation, it needs to be asserted, has nothing to do with ego individualism or individualism with social interest as they are normally understood, but differentiation of collective aspects of the individual psyche through the Self. It involves forging a unique and homogeneous identity. Life in the material world is indispensable to spirit, for spiritual truths are irrelevant, Jung believes, if they cannot be incarnated in life. Consciousness is not enough; individuation means consciousness-life.

Detachment and Involvement: Psychic Transformation and Spiritual Ascension

The path of individuation requires first psychological detachment and then full involvement in life. A period of detachment allows one to re-enter life with

superior consciousness and ability to assimilate new material to consciousness without losing one's ground. First there is a need to separate from *Abraxas* for the sake of becoming a separate individual. Then the task for the separate individual is to consciously unite with the subtle *Abraxas*, done by relating to one's soul [anima/animus] and forging a bridge to the Tree of Seven Lights. The Tree of Lights grows out of the head of *Abraxas*, which in turn, is an emanation from the *Pleroma*. It is noteworthy that, in Jung's cosmology, the Tree of Life differs from the Tree of Light in that the former refers to civilization as a play of *Abraxas*, which always has a repressive side, sometimes more sometimes less, whereas the latter points to the light of consciousness and archetypal patterns behind life. The first light is the *Pleroma*, the second, *Abraxas*, the third the sun, the fourth the moon, the fifth the earth, the sixth, the phallus, and the seventh, the stars, each of which needs to be understood symbolically. The seventh light is, in fact, an egg-golden bird or slumbering God that, when awake, leads the individual to the star, one's personal portal to the *Pleroma*.

Connection to the star, one's God as *Pleroma*, for which there is a need to increase its light by prayer or *Tapas*, the concentration of energy and application of effective will, comes by way of relatedness to *Mater Coelestis*, the Heavenly Mother [and the sky and birds]. Once one consciously unites with the subtle *Abraxas*, *Agni*, the Vedic inner flame and sacrificial fire, or *Phanes*, the Orphic creator god, is released from the form of the egg-golden bird or slumbering God to become a golden bird, which leads the individual upwards to the star through

the Heavenly Mother. In Sri Aurobindo's symbolic system, *Agni* refers to "the psychic fire of aspiration, purification and Tapasya [47]." Thus, as golden bird, the flame of aspiration released from the Tree of Seven Lights mounts vertically by way of sacrifice, purification and spiritual aspiration.

The flame is one and symbolizes unity, whereas the other six lights form a multiplicity, all situated on the Tree of Light. Since the one gives rise to the many and the many devolve to the one, the Tree of Light itself seems to foreshadow what Jung later defined as *unus mundus*, one world involving both unity and multiplicity and can be taken as an eighth factor in his archetypal image of Being. Aspiration to the one star and *Pleroma*, it should be noted, involves a highly individuated and conscious individual according to the *principium individuationis*, which runs as a leitmotiv throughout the *Seven Sermons to the Dead*. Although Jung made no such reference, in my estimation, the emphasis on individuation and consciousness as well as aspiration to the *Pleroma* opens up the possibility of experiencing *samadhishta*, a self-gathered and waking state of *Samadhi*, along with its full realization in a globalized life.

Here, it is interesting to note that Sri Aurobindo also observed that there is a sevenfold cord of being, the mental, the vital and the physical, along with the One as the triple *Sat Chit Ananda* and the link mind, the Supermind, the spiritual fourth, along with an eighth cord, the individual psychic being. The psychic being naturally aspires towards Truth, which it knows through feeling. The Supermind

or Truth mind links the multiplicity of the mental, vital and physical creation with the unitary spiritual reality of *Sat Chit Ananda*.

One can, in any case, ascertain a similar archetypal pattern and order in each case with the need to consciously relate to unity in multiplicity by increasing the light of the star and incarnating the spirit in life in Jung's case, and in incarnating the Supermind in the case of Sri Aurobindo. With Jung there seems to be emphasis placed on becoming conscious of the archetypal patterns behind the Shadow creation itself which necessitates involvement of the soul and the psychic transformation in Sri Aurobindo and the Mother's terminology, and then spiritual transformation, involving vertical aspiration towards the star, through intense relatedness with the Heavenly or Divine Mother. In terms of Vedic symbolism this is the work of Aryaman, with his aspiration and application of effective will and strength through *Tapas*. In contrast to Jung, Sri Aurobindo's symbol system puts emphasis on the triple transformation, psychic, spiritual and supramental, relationship with *Sat Chit Ananda* as well as with a relatively well-defined Supermind, its principle of creative ordering, at least in comparison to the unifying function of the Tree of Light in Jung's cosmology.

True Gnosis involves Knowledge of the heart and not that of the head or ego. This is the real goal of individuation and Jung's Gnostic psychology. A supreme example of this Gnosis is Jung himself, who managed to assimilate to consciousness a considerable amount of the fullness of the *Pleroma* and its Shadow creation, while communicating to the world a path of Knowledge that

includes a full life in the broad sense of the word and its psychic, or heart-Self centered transformation and spiritual transfiguration. An examination of the two dreams reported in this paper provides ample evidence for the former assertion and his later visions, which I discuss in Part III, for the latter. Some of his major disciples see him as a prophet in the old Hebrew sense of the word, where prophet means one who speaks with divine inspiration. Given his outstanding achievement in the development of a complex and detailed integral psychology, his *mana* personality, his remarkable inner experiences, and the fact that his life and work are one, in Hindu nomenclature, Jung would certainly be identified as a Vibhuti. If Sri Aurobindo and the Mother were the Avatars of the Supermind, then Jung was a Vibhuti for the currently incarnating Deity, the living God.

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PART III

JUNG'S LATER VISIONS, INDIVIDUALIZED GLOBAL CONSCIOUSNESS AND
COMPLETED INDIVIDUATION IN LIGHT OF THE INTEGRAL YOGA OF SRI
AUROBINDO AND THE MOTHER

ABSTRACT

In Part III I interpret Jung's later visions and dreams and his most complete description of the Self in light of Sri Aurobindo and the Mother's teachings on Integral Yoga, with special reference to Overmind and Supermind consciousness. I compare and contrast Jung's experiences and writings with the goal of becoming one with the Transcendent non-dual Reality accompanied by ego dissolution. Jung's psychology of individuation requires a creative engagement with the world and not seeking or attaining the Transcendent non-dual Reality *per se*. The goal of individuation, rather, demands full consciousness of spiritual experiences and not dissolution of the ego. I argue that Jung's later visions and dreams are most likely experiences of what Sri Aurobindo and the Mother referred to as Overmind consciousness, although their high numinosity and comprehensiveness opens up the possibility of him having touched the Supermind, at least intuitively. His latest and most complete description of the Self, fourfold in structure and differentiated at four levels of being supports the Supermind hypothesis. Jung's last dream-vision is an indication that Jung had won through to individualized global consciousness and attained completed individuation. An important caveat to this essay is that it is written as no more than a contribution to a hypothesis on the nature of Jung's experiences and the level of consciousness he attained, and nothing more.

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Introduction

There is no better way to put Jung's psychology of individuation on a firm spiritual basis than studying his later visions and dreams in relationship to the teachings of Sri Aurobindo and the Mother on Integral Yoga. The common practice of separating psychology from spiritual reality and practice is based on the false premise that they deal with different realities. In fact, when properly understood, they effectively deal with the same reality, the psyche of individual human beings and its relationship to the Self, human wholeness and non-dual Reality. This observation on contemporary Jungian depth-psychology was alluded to by the esteemed Church Father, Thomas Aquinas, when he observed that the supernatural not only acts in harmony with nature, which includes the human psyche, and not against nature; but it uses nature for its own ends [1].

There is a caveat to this essay that I would feel a need to establish at the outset. I think it should be apparent that what I write amounts to no more than a tentative contribution to a hypothesis on the nature of Jung's experiences and his level of consciousness and nothing more. I am not personally in a position to objectively determine the essential nature of anybody's inner experiences and their effect on consciousness, let alone a giant like Jung. The way I proceed, in fact, is to refer to what Jung wrote, said, felt and did, along with three of his later visions, and

amplify them using different sources in order to bring in, however limited, some measure of understanding.

This is nothing more than the normal approach one takes to understand dreams and visions from a Jungian perspective, while fully recognizing that the depth of meaning, even of one's own dreams or visions, lays outside immediate conscious comprehension. Archetypal dreams may, in fact, take years to fully comprehend, requiring lived-experience and time, and even then only relatively. Having noted the above, years of dealing with the unconscious through artistic creation, visions and dreams, my own and others, and my study of symbolic material has given me points of reference that correspond somewhat in consciousness to Jung's visionary and dream experiences. I work on the basis that, in the theologian Bernard Lonergan's words, psychologically intelligent people are capable of "intentional self-transcendence" and can gain insight into "what is so," beyond their own level of consciousness [1a].

I include explicatory material from the writings of Sri Aurobindo and words of the Mother in order to relate Jung's inner experiences to their way of describing states of consciousness. I do this not for the sake of classifying Jung's experiences or level of consciousness *per se*, but in order to put Jung and his approach to psychology in what I consider to be proper perspective. I am encouraged to do this by the Mother herself when, after her experience of the body, she said: "And there was particularly this: *no new religions*, no dogmas, no

fixed teachings.....one must," she noted, "avoid at all costs the thing becoming a new religion [1b]." One way that Sri Aurobindo's and the Mother's path becomes a new religion is when certain individuals, as if from on high, presume to have the authority and self-proclaimed vocation or ethical duty, *swadharma*, to harshly and unreasonably criticize, judge, castigate or prevent others from forging new avenues of exploration that potentially broaden understanding. Jung's path of individuation can lead to the discovery of one's own truth where, instead of coercing or dominating others with dogmatic assertions and fixed teachings, one is pre-disposed to sympathetically engage in an open exchange in search of a contextual time-related truth, although perhaps at the cost of personal suffering. This is possible as the process of individuation involves the progressive withdrawal of projections on others as the result of assimilating shadow and the animus/anima, and forging an active relationship with the Self including the archetypal Shadow, as well as potential conscious containment in the Self.

Now that I have been given the opportunity to present Jung according to my personal experience, intuition, study and feeling, I feel responsible to do so in the way I feel is most appropriate, within the limitations of available time and space. If readers consider the many opinions expressed on Jung without any or little substantive evidence at all, often by people who have the capacity to know better, then, perhaps, they will study what I have to say here in the spirit that it is written. I do not write this piece to champion a synthesis of Jung, and Sri

Aurobindo and the Mother, nor to claim that Jung had attained a level of consciousness that was anywhere near that of the latter. Still, I find that their paths are compatible, not identical, but compatible, which could be explained, at least in part, by the fact that Jung had attained an exceptionally high level of consciousness and that, in later life, he lived in considerable harmony with the spirit embodied by Sri Aurobindo and the Mother.

Background

Jung's position took the viewpoint expressed above by Aquinas further in that, according to him, the reality of the psyche itself, which unfolds over time through the evolution of human consciousness, refers to the deity in all its historical contradictoriness. The Mother appears to have held the same opinion in her appeal to her disciples to "feel deeply that there is no division between [you and] that something that you call God [2]." Although Jung acknowledged that the fundamental units of the psyche, the archetypes, which are transcendental to ego consciousness, may have a "non-psychic aspect", he identified the psyche as the generative ground of all spiritual and religious experiences and "the only reality given to us *without a medium* [3]." Following Jung's lead, John Dourley posited "a wholly intrapsychic transcendence" that affirms that "the unconscious infinitely transcends ego consciousness but that nothing transcends the total psyche," a position that, allowing for the recognition of an unknowable transcendence that may go beyond the psyche, is in effective harmony with that of Jung's empirical standpoint [4].

Dourelly made many other interesting observations that are well worth noting on the nature of Jung's mature psychology, some of which I describe here [5]. The main thrust at the centre of Jung's psychology, he argued, is that the human soul and God are functions of each other implicated in a quest for mutual redemption. The individual *opus* involves taking on the burden of ever-increasing conscious discernment and suffering aspects of both the light and dark natures of the deity in the depths of one's being, while becoming a vessel for the divine contradiction in search of human reconciliation of conflicting opposites. To account for this possibility metaphysically, Jung's model of the divine present to humanity moved from the Christian Trinity of Father, Son and Holy Ghost to a quaternity that also embraced the feminine [the Virgin Mary] and evil. Psychologically, the quaternian model requires human creative involvement and divine realization on earth by way of reconciling the split in the divine ground that only consists of a self-sufficient infinity of the Trinity.

It is not without significance that, similar to Jung, following her observation above on the lack of division between humans and what they call God, the Mother is reported to have observed that "what you call God suffers what you suffer, he does not know what you do not know; and it is through this creation, little by little, step by step, that he finds himself again, unites with himself, is realizing himself developing more and more of a consciousness that is objectifying himself to itself [6]." What Jung referred to as the God-Image or what the Mother referred to as what humans call God, are similar. In both accounts, not only are his

suffering and human suffering identical but the deity is in search of and finds himself through the evolutionary growth of human consciousness and knowledge.

Both the Mother and Jung also understood the nature of the deity to consist of both good and evil, light and dark in equal measure and that they are ultimately relative [7] [8]. Thus, the Mother saw the need for conversion of the dark brothers of God, in Hinduism known as Asuras, and Jung insisted that the individuation process necessitates embracing one's personal relationship to the dark angel that Christianity identified as Lucifer. For Jung this returns Lucifer to his original status as "the light-bringer" and, according to the Mother, for Asuras to play their divine role as great "beings of light [9] [10]." Although the Mother's realistic and earth-related emphasis is challenging to the contemporary mind including many Hindus, Hinduism, in fact, has a long history of recognizing the Godhead as containing both dark and light with the Asuras being the most important instruments in the realization of the Creator God Brahma's original creation. In the West, although Lucifer was originally considered to be God's most beautiful angel and right hand bringer of light and organizational genius, Jung's position continues to generate considerable heat and misunderstanding amongst Christians and Christian Theologians, who can only conceive of the Godhead as the *Summum Bonum* or All Good.

As with Jung's model of the deity present to humanity, Integral Yoga, with its emphasis on the realization of the Supermind, also moves from a trinitarian model to a quaternity, from the Hindu Godhead reflected in the triune image of Sat Chit Ananda [Existence-Consciousness-Bliss] to include the Supermind, of which the symbol is a four-sided square [11]. A quaternity synthesizing the Christian Trinity with the feminine and the devil, which Jung argued was psychologically essential, and Jung's *unus mundus*, with psychoid archetypes that transcend both spirit and matter, would be conceptually similar.

The Supermind, according to Sri Aurobindo, is "Truth-Consciousness," "the Consciousness creatrix of the World" and maintains the "spiritual unity of all [12]". Similarly, Jung defined the *unus mundus* as the "eternal Ground of all empirical being" with implications of it being the source of "absolute knowledge" and that the "multiplicity of the empirical world rests on an underlying unity" indicating a striking similarity to the metaphysical reality of the Supermind [13]. According to him, the circular *mandala*, with its centre and circumference, symbolizing the unity of oneness and the multiplicity of experience, is the symbolic equivalent of the *unus mundus*, suggesting, psychologically, its accessibility in everyday life through synchronistic experiences [14].

The *unus mundus* can be understood to consist of indestructible energy, space-time continuum, causality and synchronicity, a quaternary conceived of by the Nobel-prize winning physicist, Wolfgang Pauli and Jung that satisfies the

postulates of both physics and psychology [15]. A *mandala* consisting of these four co-ordinates would, in my estimation, be an apt empirical symbol for the realization of the infinite Trinity of Christianity appropriately completed by the feminine and the devil, along with new creation in time. Likewise, the Supermind needs to be understood as the instrumentation for the "infinite consciousness" of *Sat Chit Ananda*, and the goal of Sri Aurobindo's yoga is its realization on earth and a far-reaching transfiguration of human nature [16].

Undoubtedly, Jung's ascent was not as high, nor as comprehensive as Sri Aurobindo's, which included experiencing *That* or the One, without losing consciousness, nor his realizations [*siddhis*] so complete, and his descent was, perforce, not so low or wide ranging. His psychology of individuation may not go as far as the Integral Yoga of Sri Aurobindo, and the Mother, at least not with such a complete understanding. In part, this is no doubt due to Jung's greater need, as a child of the West, to come to terms with the problematic Western relationship to the feminine and evil in comparison to Sri Aurobindo and the Mother. It goes without saying that the deeper reason is because, as Avatars of our time, Sri Aurobindo and the Mother were endowed with the largest potential for realizing and bringing in the new world. Yet, the conceptual similarities describing key master ideas central to each of the two paths to self-knowledge are remarkable and, to all appearances, they are moving toward the same goal.

Dreams and Visions – 1944

This background should allow us to appreciate the significance of Jung's path and what is involved in his insistence on the priority of the transformation of consciousness. With this in mind, I now tentatively interpret Jung's later visions and dreams as well as his final descriptive image of the Self in light of Sri Aurobindo's and the Mother's teachings on yoga, with special reference to the nature of what they referred to as the Overmind and Supermind states of consciousness. Even though these experiences are very distant from my level of consciousness, my purpose for doing this, is to make an intuitive effort to place Jung's path in what I consider to be proper perspective, while fully recognizing my personal limitations in this regard. My methodology is to apply disciplined imagination, thought, feeling and sense of reality to Jung's experience by examining them in light of Sri Aurobindo and the Mother's larger envelope. I do so in order to find explicatory material that can mediate understanding of the significance and meaning of Jung's life and work.

Early In 1944 Jung broke his foot and then suffered a heart attack. During convalescence he underwent a series of extraordinary visions and felt-experiences that correspond to some of the highest recorded spiritual states of being in Christian mysticism, the Jewish Kabbalah, and the pagan Greek mysteries as well direct relationship to the Hindu tradition of South India and Sri Lanka. He reported that "I was the mystic marriage of the Cabbalistic tradition," the visions involving the wedding of the *Tiferet and Malchut, the masculine and*

feminine aspects of God and the manifestation. He further noted that "I myself was the Marriage of the Lamb" of Christian mysticism and, eventually, he saw "all-father Zeus and Hera who consummated "the mystic marriage as described in the Iliad [17]." In these visions, in other words, Jung was fully identified with the eternal Two-in-One. He wrote that he was "floating in a state of purest bliss," and the presence of angels and light, while being "thronged round with the images of all creation [18]."

Prior to these visions he saw himself about 1000 miles above the earth, below which was Sri Lanka. He saw a dark block of stone the size of his house floating in space, and a Hindu yogi seated in the lotus position to the right of the entrance. When he approached the steps to the entrance, he was reduced to his primal form, consisting only of "my own history," without desire [19]. He realized that when he entered the rock he would gain absolute knowledge. He reported floating in space as if "safe in the womb of the universe-in a tremendous void" and the feeling of eternal bliss [20]. Throughout these remarkable visionary states he experienced ecstatic bliss and the feeling of eternity as well as a sense of indescribable wholeness, all which he observed with complete objectivity. He described the experience as "eternal," the ecstasy of a non-temporal state in which the past, present, future are one and regarded the experience as being "part of a completed individuation [21]."

The simultaneous experience of past, present and future appears to be a conscious experience of what the Mother described as being “at the top of the ladder, when one reaches what could be called.....the centre and origin of the universe, [where] everything is instantaneous [21a]. The past, present and future are all contained in a total and simultaneous consciousness.....” Regarding this experience she went on to say “and it is only there that one goes out of Time and Space [21b].” Elsewhere the Mother observed that in order to go out of the manifestation and be outside space and time, “one must pass beyond all forms, even the most subtle forms of consciousness” to enter the “true samadhi” where “when they come back to their normal consciousness, they don't remember anything, for, in fact there is nothing they could remember,” as there is a lack of individual consciousness [21c]. Referring to what Sri Aurobindo wrote, she said “For it is obvious that if one goes out of time and space, all separate existence automatically ceases [21d].”

Sri Aurobindo, himself, who is depicted as Aswapati in *Savitri*, was able to explore the Unknowable with his spiritual individuality intact. The “hidden word” *Savitri* and the secrets of manifest life were consequently revealed to him, which resulted in a “seed cast into endless time,” as the incipient new creation was born in the Cosmic Mind [21e]. The implications of these observations are that Jung was conscious at “the point of origins” on the verge of going out of the manifestation altogether, which had he actually done so and returned, he may

not have had any conscious memory to report. I would rather say that it was not his divinely ordained mandate to do so.

Jung's general attitude towards the unknown and Unknowable is reflected in the following statement: "There is little hope of our being able to reach even an approximate consciousness of the self, since however much we make conscious there will always exist an indeterminable amount of unconscious material which belongs to the totality of the self C. G. Jung [21f]." His view on experiencing the Unknowable itself was that, by definition, it was impossible to retain individual consciousness due to dissolution in the infinite and eternal.

Jung's perspective is, in fact, quite similar to Sri Aurobindo's and the Mother's view, at least to a point. Sri Aurobindo [21f-1] writes: "The Unknowable is to us supreme, wonderful, and ineffable which continually escapes from the formulations it has made." However, elsewhere, he observes that it is beyond "mental knowledge" and the highest consciousness available to "mental beings," but that consciousness can open to greater fulfillment and a larger truth [21f-2]. He seems to be saying that supermind consciousness can penetrate into what has been unknowable to the mental being, and open to larger vistas of truth. The Unknowable, nonetheless, always jealously guards unrevealed aspects of being.

Following these visionary experiences and somewhat later in 1944, Jung had a dream where he saw a yogi sitting in lotus fashion with closed eyes in deep

meditation in front of an alter in a wayside chapel. He awoke with a shock, recognizing that the yogi had his face, with the realization that “when he awakened I would no longer be [22].” Jung understood that the yogi was meditating and dreaming his existence. Jung himself wrote that the experience “resembles very closely the Oriental conception of Maya,” and “in the opinion of “the other side” the unconscious existence is the real one and the conscious world a kind of illusion [23].”

His view, in fact, is more paradoxical in that, at the same time, he also acknowledged that despite experiencing the three-dimensional world as a sort of imprisonment that “it had a kind of hypnotic power, a cogency, as if it were reality itself, for all that I had clearly perceived its emptiness [24].” Moreover, Jung observed that, given the yogi's human form, by increased awareness, the Self can now advance further towards realization in the everyday life of the phenomenal world. The image of the yogi with Jung's face indicates a highly differentiated and individuated non-dual Self that can potentially make its creative mark in the world. In this regard, Jung insisted on the need to be related to the infinite for the sake of a meaningful life, observing that “becoming conscious of the infinite,” requires being confined to one's unique personality configuration and living one's own life, which includes making mistakes [25]. Yet, wrote Jung; “The greatest limitation for man is the “self”; it is manifested in the experience: I am only *that!*” a human being with definite personality boundaries existing in space and time [26].

The Mother took the example of the serpent biting its tail pointing to where the extremities of “the extremely subtle and the extremely material meet [26a].” She said that “one can work just on the point [where the ends meet] that serves as a symbol of the whole universe [26b].” Instead of spreading oneself out in the infinite to change things, one concentrates one’s work on the point where the extreme opposites meet. Without doing that, she said, “there will be no end – and no hope [26c].” Although Jung developed a symbol of the Self and wholeness that amounts to the serpent biting its tail as I indicated in Part I, here, he wrote from a psychological perspective that accepts human mistakes on the way to wholeness. Otherwise, he and the Mother, who spoke as if one had already arrived at a state of wholeness and proceeds from there, have a similar message. In fact, from this point in time on, Jung himself arguably proceeded from the position of a high degree of wholeness and worked from there.

After his visionary experiences, Jung fully realized the importance of unconditional acceptance of life as it is and the importance of “affirming one’s own destiny [27].” In the final analysis, affirming one’s personal destiny means “to create more and more consciousness” by way of conscious acceptance of the conditions of one’s life [28]. The goal of life, in his view, it needs to be emphasized, is increasing consciousness and not attaining a transcendent non-dual Reality *per se*. The goal is rather self-knowledge, which involves gaining awareness through confrontation with the opposites, only possible through full engagement with life on earth.

Space-Time Co-ordinates and Duality

The individuation process engages the soul in a divine life that, observed Jung, leads the ego as *purusha* to become “*aware of a polarity superordinate to itself*” of an archetypal nature [29]. Jung believed that the Self not only supports the world of duality like a reflective movie screen, but that the essence of the Self is in the duality itself, particularly evident in archetypal experiences, where archetypes are “a priori structural forms of the stuff of consciousness [30].” Despite Jung’s visionary experiences and appreciation of the non-dual principle of synchronicity, he also appreciated the value of space-time co-ordinates of the three dimensional world, necessary, he believed, for the sake of cognition. Thus, he wrote: “a system of co-ordinates is necessary if any distinction of discrete contents is to be possible [31].” He then noted that cognition requires “opposition, a here and there, an above and below, a before and after [32].”

Jung always insisted on the need to return to the duality of the world and the value of its oppositional reality for the sake of gaining more consciousness. After his visions he wrote: “In the experience of the self, it is no longer the opposites “God” and “man” that are reconciled, as it was before, but rather the opposites within the God-image itself. That is the meaning of divine service, of the service which man can render to God, that light may emerge from the darkness, that the Creator may become conscious of His creation, and man conscious of himself. That is the goal, or one goal,” he remarked, “which fits man meaningfully into the scheme of creation, and at the same time confers meaning upon it [33].”

Humans, in Jung's view, require maximum engagement with the world according to the requirement of each individual psyche in order to become conscious of the shadow side of God and gain wholeness. This is only possible with full involvement in life and evolving consciousness of one's relationship with the archetypal psyche, the divine will in action, the understanding of which Jung has made an outstanding contribution.

Jung's Later Creative Writings

After these experiences, there was a significant difference in how Jung involved himself in life. Indeed, his productive work after the major *coniunctio* visionary experiences and the yogi dream is indicative of the significance of the spiritually individuated Self being directly and creatively fully implicated in the manifest reality of earthly life. After his visions Jung wrote that he "surrendered to the current of his thoughts," writing not to please others but according to the truth as it revealed itself to him. He was surrendered, in other words, to Sophia, the mind of God, in Hindu thought, the *Para-Shakti*, and the wisdom and knowledge of the unconscious [34]. In fact, all his most important works were completed after 1944, which he began when he was 69, including *Psychology and Alchemy*, *Mysterium Coniunctionis*, *Aeon*, *The Psychology of the Transference*, *The Transcendent Function*, *The Philosophic Tree* and *Answer to Job* as well as a large corpus of letters where he explicated his metaphysical thinking, documented in Edward Edinger's book, *The New God Image*.

The Exalted State of *Jivanmukta* and World Engagement

In the Hindu tradition there is acceptance of the exalted state of the *Jivanmukta*, which Sri Aurobindo defined as “being one with the luminous shadow of the *Parabrahman*, which we call *Sachchidananda* [35].” According to him, the psychic being of the spiritually educated advanced soul has extended itself to the point of being able to bridge the gulf between non-dual Reality, which, according to the Mother, is beyond all forms, even the most subtle, and remain self-absorbed in *Samadhi*, not in the transcendent beyond, but while actively engaged in the world itself in divine service to society [36]. He wrote that it is an egoless state, where the center has been shifted upwards and “established in God rather than Nature,” although advanced beings in such a state lean down to serve humanity, being instruments of “the will of God’s in action [37].” These are, observed Sri Aurobindo, (ibid) “the final helpers of humanity and are chosen by God and Nature to prepare the type of super-natural men to which our humanity is rising [38].”

Such a state of being can exist on different levels of spiritual reality, but always involving “a settled existence in the one and infinite and identified with it,” which Sri Aurobindo equated to *samadhishta* of the *Bhagavadgita* as a self-gathered waking and “divine Samadhi [39].” On the Overmind plane, according to him, the *Jivanmukta* lives in oneness with the Transcendent, a formless state of non-duality, there is no sense of ego bondage but the work is done by “the cosmic Force,” which puts on its own limitations to the work [40]. On the Supramental

plane, he observed, both work and the spiritual realization are, "as it were, one," whereas, otherwise, at its most perfect, the spiritual condition remains through the work [41].

The Question of Ego Dissolution and Samadhi-trance

Jung never stopped writing disapprovingly of the state of ego dissolution in the Ineffable, arguing that there is no separate ego as *purusha* there to be conscious of the experience and, at best, there is only a vague memory. In a letter to his Hindu disciple, Arwind Vasavada, written on November 22, 1954, some ten years after his visionary experiences, he wrote, "I can say that my consciousness is the same as the self, but that is nothing but words, since there is not the slightest evidence that I participate more or further in the self than my ego consciousness reaches [42]." The goal of the individuation process is the never-ending extension of one's consciousness rather than dissolution in the non-dual Reality *per se*. To put Jung's concern in perspective, although Sri Aurobindo had repeatedly insisted that his Integral Yoga begins with the experience of Nirvana, in response to a *sadhak* concerned about how few members of her ashram actually had such an experience or even sought it, the Mother acknowledged that for her disciples, that "if the Nirvana aim had been put before them more would have been fit for it, for the Nirvana aim is easier than the one we have put before us [43] [44]."

At another time, the Mother recounted an amusing exchange with Sri Aurobindo regarding all the spiritual literature extolling the superiority of the *Samadhi*-trance state, when she first met him as a young woman. She said she wasn't sure that the fact she never had this experience was a sign of inferiority or not. Sri Aurobindo replied that with such an experience one actually enters into a region of being where there is no more consciousness, that it is a state of unconsciousness. The Mother said that reassured her, and she remarked to Sri Aurobindo: "Well, this has never happened to me," and he responded: "Nor to me [45]!" The Mother is also recorded as saying that in meditation one can experience *samadhi*-trance, while "your waking consciousness remains what it is, without ever changing [46]." Sri Aurobindo and the Mother's experiences and position are similar to that of Jung in that what is of utmost importance is the spiritual transformation of consciousness and not experiences that are ultimately unrelated to consciousness, regardless of how exalted.

Jung's insistence on abiding by the principle of individuation has the effect of painstakingly constructing a ladder between different levels of the psyche, external and internal, horizontal and vertical, including depths and heights of being. The Mother indicated that building such a ladder of being is "indispensable if you want to take part in the knowledge of your higher being," without which, on the way down, "they enter into a kind of hole, where they lose everything" and she observed, "they are unable to bring back the experience with them [46a]." In both cases the intention is to engage in a transformation process

that requires linking various levels of being and not seeking transcendental experiences *per se*.

Along with this similarity in intention in each path, both Sri Aurobindo and Jung encouraged a kind of meditation and concentration process, which is directed at the transformation of the psyche. Sri Aurobindo referred to it as a “self-dynamising meditation,” which the Mother (*ibid*, p.272) said has “the power of transforming your being” which, amongst various possibilities, includes discovery of “the points to be transformed” and “receive[ing] the Force of transformation [46b].” Jung (1975d, p. 49) encouraged his disciples to engage in a similar meditative process he called active imagination where, through “deliberate concentration,” a dialogue is established between the conscious ego and aspects of the unconscious, which can take different forms [46c].

Given Jung's psychological concerns and respect for the reality of the psyche, there are different levels of active imagination depending on need. At the most basic level there is a kind of practical horse-trading or negotiation between the ego and different inner personalities required for life to function adequately. At a deeper level the purpose is to access the archetypal core behind different psychic complexes, with the intention of transforming the psyche. Here it is not only necessary to embrace the archetypal psyche, but the ability to clear the mind and listen intently to the inner message and actively reply with one's own feelings, values and standpoint by way of dialogue is essential. It is never a

question of passive fantasy, where one just observes inner fantasies without being actively involved. Nor is it manipulating the psyche with one's ego-agenda no matter how benign as in guided-meditation, as that amounts to superimposing alien values on the objective psyche and repression. Active imagination involves accessing the transcendent function of the Self, which reconciles opposites but comes with light and effective transformative power. The royal road to the unconscious is through the psychological complex, and this meditative approach is an important proactive ingredient in the process of travelling that path for the sake of individuation, as are taking into serious consideration one's dreams and experiences of synchronicity.

Experiencing Spiritual States with Full Consciousness: The Challenge

The Mother went on to encourage her disciples to “develop your interior individuality, and you will be able to enter these *same* regions in full consciousness, and have the joy of communion with the highest of these regions, without losing all one's consciousness and returning with a zero instead of an experience [47].” Jung's visionary experiences need to be understood in this light. From relatively early on, Jung, in fact, was very aware of the value of experiencing the primal void and returning with renewed consciousness as is evident in his discussion of the “breakthrough” experience of the Godhead and non-dual Reality of the German mystic, Meister Eckhart [48]. The question is whether or not the purified ego, which in Jung's thought is similar to the *purusha*, allows for the possibility of a psychic being or *chaitya purusha*, the incarnated

soul, rather soul-personality, to extend itself to the point of bridging non-dual Reality with the waking state.

In Jung's visions, he realized an ecstatic state of pure or primal being carried in the void as in a universal womb and there was a sense of underlying identity with the mystic marriage that can be translated as the Being and Consciousness-Force or Creative Power of the divine or, as related by the Mother regarding this kind of experience, the duality Ishawara-Shakti as "*the Divine in his Being and the Divine in his Force of cosmic realisation [48a].*" Although Jung's primal being remained distinct, in perfect harmony with the Mother's recommendations to her disciples, his visionary experience contained forms, unlike in the reported formless experience of the Transcendent non-dual Reality. Having noted that, outside of the fact that Jung's visions contained archetypal forms, the Mother's description of the Transcendent That does not seem so different from the former's experience, especially considering that she came to believe the meaning of creation was to unify the distinct "individual consciousness" with "consciousness of the whole [49] [50]."

The Mother described the individual consciousness of the experience as consisting of "a plenary consciousness total and simultaneous beyond Time and Space, a global perception, with "no Time"...and no "Space." One experiences eternity and "the universe, she observed, is pre-existent, but not manifested," certainly reminiscent of the mystic marriage in Jung's vision, where the seeds of

creation are contained in a state of gestation [51]. Both the Mother and Jung also wrote of movement with regard to the experience of eternity that translates into the manifestation. In reference to his experience, Jung put it that there was “*eternal* movement, (not movement in time)” and he noted that the psyche’s involvement in space and time may be the result of the brain acting as a “transformer station” in which it draws the infinite intensity of the psyche proper into the manifestation through “perceptible frequencies” or “extensions [52].” Even more explicitly, the source of movement, according to the Mother, is Consciousness, which, in a state of immortality, “is like staggeringly rapid waves, so rapid that they seem immobile. It is like that,” she said, “—nothing moves (apparently) in a tremendous Movement [53].” As with Jung, movement in thought, feelings, the physical etc. are brought into the manifestation through individual consciousness.

Jung's Visions as Overmind Experiences

The dispassionate observer has to admit that the purified ego as *purusha*, in Jung’s language, has extended itself to a very high spiritual plane and that, given his writings after the experience it did, indeed, form a bridge to worldly work in such a way that can be defined as done by “the Cosmic Force,” as described by Sri Aurobindo for the experience of the *Jivanmukta* contained in the Overmind.

In Jung’s terminology, he had surrendered to the archetypal psyche, which speaks with the voice of a thousand angels as the Word of God. Indeed, the principle of synchronicity, where inner and outer reality are aspects of a unitary

and differentiated non-duality, it need be emphasized, *unus mundus* or one world, indicates a definite sympathy between Jung's visions and his post-1944 writings, especially evident in *Mysterium Coniunctionis*, but in the other works as well. In Jung's case, it is even tempting to say that work and spiritual realization became "one," which Sri Aurobindo indicates is the sign of a direct influence from the Supramental plane.

Jung's Experiences and Visions of the Future: Overmind and Supermind

I might add that Jung's plane of experience, with its gods and angels, appears to fit the description of the Overmind, which is the home of the gods who, according to the Mother, also created the angels [54]. Sri Aurobindo wrote that the Overmind is a "power of cosmic consciousness and principle of global knowledge which carries in it a delegated light from supramental Gnosis [55]." Although "its basis is a cosmic unity," he observed, "its action is an action of division and interaction, taking its stand on the play of multiplicities [56]." The Supermind, in contrast, "as Truth-Consciousness of the Infinite has in its dynamic principle the infinite power of a free self-determination [57]." Comparing and contrasting the visions and writings of Sri Aurobindo and the Mother with those of Jung, the hypotheses that Jung's experiences were from the Overmind plane rather than Supermind seems more likely.

Jung's later post-1944 writings are qualitatively superior to his earlier writings and pure treasures from the field. Still, with Jung there are loose ends that still need working out, one of which is the relationship of his psychology to metaphysical

reality and theology, while the writings of Sri Aurobindo and the Mother are highly differentiated and grounded on metaphysical truth. Although Jung's psychology is relevant to non-Westerners as well as Westerners, much of his thinking was developed in response to the prevailing Western *zeitgeist* and religious history and its present state of disarray, albeit with powerful influences from the Hindu tradition, Gnosticism and alchemy. In comparison, the yoga of Sri Aurobindo and the Mother finds support and transcends the still living spiritual traditions of India, dating back to the Vedas, while Western cultural history is also included in their final synthesis.

Overall, one is impressed with the comprehensiveness and inevitability of Sri Aurobindo and the Mother's vision for the future, which includes, a triple transformation of being, psychic, spiritual, and what they referred to as the supramental transformation, the natures of which I will not go into here. I believe that Jung points in the same direction in his recognition of a paradoxical God-image that includes differentiation of good and evil that transcends the God-image of the Jewish-Christian tradition.

In a letter to Father Victor White, Jung described the direction of the evolution of consciousness after a far-reaching individuation process that involves a "very real *Christ-like conflict* with darkness" and resolution aided by the anima [58]. The more intense one's engagement, he observed, the more one foresees "*beyond the Christian Aeon to the Oneness of the Holy Spirit, the pneumatic state the creator attains to through the phase of incarnation* [59]." Jung then

observed that "He is the experience of every individual that has undergone complete abolition of his ego through the absolute opposition expressed by the symbol Christ vs. Satan [60]." He also noted that the state of 'Oneness of the Holy Spirit' involves "restitution of the original oneness of the unconscious on the level of consciousness [61]." There is, in other words, in this state of consciousness, complete harmony between the inner and outer life and the inter-relations of life and dynamic expressions in life are organized by the principle of unity and truth.

Jung went on to write that such a vision seems to be given by grace and acts as a "*consolumentum*" in the present time of Darkness [62]. His vision of the future is in accord with Sri Aurobindo and the Mother's vision, with the exception that for the latter two, despite the apparent contemporary Darkness or, perhaps, that is a necessary part of it at this point in time, the supramental transformation of life has already begun. The similarity is evident in comparing what Sri Aurobindo wrote concerning supramental consciousness to what Jung wrote about the egoless state of "Oneness of the Holy Spirit," indicated in the previous paragraph. The supramental being living in cosmic consciousness, according to Sri Aurobindo, has no ego and a Truth-consciousness that organizes right relation and right expression [63]. Moreover, as with Jung, in the Gnostic life of Knowledge, which is essentially an inner life; "the antinomy between the inner and outer" will have been reconciled and surpassed [64].

Jung, in fact, described the individuation process as culminating in highly differentiated spiritual transfiguration, which involves complete integration of being [65]. Although, this is not the place to develop his thesis, which I did in Part I, it is based on assimilation to the fourfold Self at each of four levels of being, physical, vital [life], mental and spiritual, in Jung's Gnostic language, represented by the *Lapis* Quaternity, the Paradise Quaternity, the Shadow Quaternity and the *Anthropos* Quaternity. The process has both a static and dynamic aspect and is realized in a continuous ascending and descending movement over time.

V. Madhusudan Reddy described a comparable image of the fourfold Self inducing perfection at each of four levels of being in reference to the Vedas and in relationship to Sri Aurobindo's Supermind [66]. Jung's vision for the future, however, is less differentiated and comprehensive than that of Sri Aurobindo and the Mother and, outside of the above description of the Self, he did not explicitly refer to anything comparable to the supramental transformation as a potential goal of contemporary individuals. It is as if Jung personally came to a realization of the Oneness of the Cosmic Self and defined the transformation of being in terms similar to the principle goal of Sri Aurobindo's Integral Yoga, but he never put it forth as a goal of the individuation process *per se* for others.

Yet, Jung's revelatory visions are remarkable and worthwhile pondering in relationship to Sri Aurobindo's nomenclature. Given the multiple *coniunctio* visions from three different traditions and the visionary relationship to the Hindu

tradition as well, there is a superordinate wholeness to them that supports the hypothesis of Overmind, and possibly influence of the Supermind. In fact, Jung understood that by entering the black rock he would attain absolute knowledge suggesting he could well have been at the door of the Supermind itself, described by Sri Aurobindo as "Truth-Consciousness [67]."

Moreover, Jung conceived of the *unus mundus* as the cosmic Self and unitary matrix consisting of multiple archetypal images and absolute knowledge, and authentic experiences of synchronicity, or meaningful coincidences of inner and outer events, as being acausal without causal precedents. Jung defined synchronistic events as "a particular instance of general acausal orderedness [67a]," where a reflective observer is able to recognize their meaning. Synchronicity, he believed, are sporadic acts of creation in time of a continuous creation of an eternally existing pattern. Such acts of creation involve an irruption of the *unus mundus*, which transcends both psyche and matter, through the archetype into the continuous flow of time or space-time. They are experienced as meaningful in that one is connected through them to transcendental universal meaning, while participating in "absolute knowledge" that touches both the heart and the mind of the whole person [67b]. Yet in relation to the relatively focused light of consciousness Jung referred to a universal mind with "absolute knowledge," as "luminosity" and a "cloud of cognition" that has access to a vast field of information. In relationship to every day consciousness, its meaning speaks in a soft voice and is, generally, not so

evident unless one is particularly observant and reflective [67c]. Yet, the sense of orderedness, the existence of “absolute knowledge,” the creative act of a pattern that exists from all eternity, and the relationship to universal meaning as well as the transcendence of both psyche and matter, its unitary yet multiple nature all seems to harmonize the *unus mundus* with the Supermind, with synchronicity as its experience in the throes of everyday life.

Marie-Louise von Franz explained the *unus mundus* by referring to two levels of existence underlying the wisdom found in the *I Ching*: “the mandala of the “Order of Earlier Heaven,” which is a timeless unity, “and the mandala-wheel of the “Inner-worldly Order of Later Heaven,” which brings forth cyclic time [67d].” Although the two mandalas are not conceived as interacting with each other, they illustrate the timeless unity of the *unus mundus* and “its intrusions into time in synchronistic occurrences [67e].” As Jung observed “Undoubtedly the idea of the *unus mundus* rests.....on the assumption that the multiplicity of the empirical world rests on an underlying unity” and that...“everything divided and different belong to one and the same world, which is not the world of sense..... [67f].”

In a way that is reminiscent of the two explanatory mandalas of the *I Ching*, the Mother observed that “One might say that.....: the “Supreme” and the “creation”. “In the Supreme, it is a unity..... , in creation, it is.....the projection of all that makes up this unity by dividing the opposites.....by

separating them [67g].” Like Jung she noted that “the whole of it altogether [mediated by the Supermind] is a perfect unity immutable and... indissoluble,” where “creation means separation of all that constitutes this unity [67h].” Regarding the supramental truth behind all things the Mother noted that without it, “the world could never have been organized, even as it is organized now [67i].” As if in agreement with Jung, she noted, “In fact, your difficulty in perceiving the Supermind or the Truth-Consciousness behind things indicates the *exact* measure of your personal ignorance and unconsciousness.....For one who has gone beyond this state of unconsciousness,” she insisted, “it is not difficult to find the Supermind; it is very perceptible [67j].” Conscious experiences of synchronicity clearly open the door to that perception.

Jung's Visions, the Jivanmukta Goal of Non-Duality and Integral Yoga

As I write this, I have to confess the inner conflict I always feel when trying to come to terms with Jung's psychology and his experiences in face of the challenge of Hindu thought regarding the acknowledged state of the *Jivanmukta*. According to Jung's persistent admonitions and recorded visions, he never attained this realization, at least as classically defined. A facile understanding by Hindus or those attracted to Eastern or Western mysticism, as result, can and often does dismiss Jung as being spiritually limited, not having had the ability to go the full route and dissolve his ego in non-dual Reality. Some seekers even fail to differentiate Jung's path from Hindu or Buddhist paths, seeing them as essentially the same, blurring the difference. Many also overlook or undervalue the significance of Jung's differentiated contribution to the value of becoming

conscious of one's engagement in the world at an archetypal level, rendering life itself both full and sacred and the experience of life itself an aspect of non-dual reality. I am often told that a particular path of spirituality involves life in the world, but, from my study, there is a failure to recognize the need for a conscious relationship to instinctual life and ideas at an archetypal level, which includes the shadow side of the Divinity, like Jung insists is essential for wholeness. There is, typically, no developed psychology of any depth.

The one notable exception that I am aware of is the Integral Yoga of Sri Aurobindo and the Mother, with all its differentiated planes of being and intimate knowledge of the Asura, the dark side of God. The realization of wholeness is much less global and restricted without full acceptance of the archetypal dimension of life. Indeed, the Mother indicated that the "*exclusive* spiritual approachis also fatal" and leads to one aspect of the whole and not the whole itself, alluding to the limitation of realizing the Transcendent without full knowledge of the world [68]. In reference to the Mother's personal experience when she "was totally immersed in the Supreme realization," she noted that "it was absolutely indisputable that the other realization, the outer, the illusory one, was only a distortion, probably accidental, of something that was *just* as true as that one (ibid)." The path of truth involves full acceptance of the world, both individual and cosmic, as well as aspiration to the Transcendent.

Jung's Final Dream-Vision in Light of Integral Yoga

Jung's life and writings, with all their loose ends, work on and frustrate me like a never-solvable and inscrutable *koan*. Whatever shortcomings there may or may not be in Jung's path of individuation he did, in fact, attain a level of individuated spiritual Oneness through ego surrender and spiritual transformation that includes his individual form continuing to exist at the level of the rhizome, below the roots of the world trees. Jung, in other words, became spiritually individuated down to the elemental vegetative level of being, symbolic of eternal life. Life forms come and go but the rhizome endures. In Christian theological terms, Jung's direct submission to the World Trees of Knowledge and Life suggest attainment of the resurrected body, the divinization of the body and immortality.

For purposes of explication I refer to what Sri Aurobindo called the vital-physical, the nervous being with its "reflex emotions" and "smaller sensations," petty "desires" and "reactions to the impacts... of the outer physical and gross material life [69]." The vital-physical is also the principle source of physical pain, "suffering and disease of mind or body (ibid)". It is noteworthy that it involves a level of being that is normally considered inconscient and that Sri Aurobindo contended requires the intervention of the supramental Force for the difficulty it represents "to be entirely overcome [70]."

Sri Aurobindo also wrote that "it is the supramental alone that can transform the material being but the physical mind and the physical vital can be very much changed by the action of the psychic and of the overmind [71]." The physical-

mind is concerned with finding a practical mental order regarding physical objects and external actions as well as being a materializing vehicle for the thinking and dynamic minds. The physical-vital refers to desire, greed and pleasure seeking on the physical plane. Although Sri Aurobindo did not specifically refer to the vital-physical here, this comment may also be relevant in understanding the nature of Jung's level of transformation, which may well have involved psychic and Overmind action, possibly along with influence from a deputized supramental Gnosis.

Here, then, is the testimony of Jung's final dream-vision, which he was able to have recorded just prior to his passing away.

"Jung saw a great round stone in a high place, a barren square, and on it were engraved the words: "And this shall be a sign unto you of Wholeness and Oneness. Then he saw many vessels to the right in an open square and a quadrangle of trees whose roots reached around the earth and enveloped him and amongst the roots golden threads were glittering [72]."

Although the dream speaks for itself Marie-Louise von Franz amplified its significance by referring to the *Tao*, where with the attainment of "the meaning of the world and eternal life," "the Chinese say Long life flowers with the essence of the stone and the brightness of gold [73]." The existence of a great round stone in a *barren square*, the *open square* of vessels and the *quadrangle* of trees suggest a direct influence from a delegated supramental Gnosis, given that the square and four [4] symbolizes the Supermind. Given Jung's emphasis on the reconciliation of all opposites, reference can also be made to the fulfillment of the goal for Knowledge of the *Upanishads* and the attainment of knowledge of *Vidya*

and *Avidya*, the Eternal and the Ignorance, as well as the Mother's stated objective for her disciples of a "global" "consciousness at the same time individual and total [74]."

One can understand this dream to represent the full embodiment of the meaning inherent in Jung's visions of 1944 and, therefore, related synchronistically, as well as him having attained individualized global consciousness and completed individuation. Jung, in fact, postulated that each experience of synchronicity is a particular example of general acausal orderedness that is observable by the individual, where such forms of psychic orderedness are "acts of creation in time," without deterministic precedents [75]. Jung's two outstanding visions in question are rather feeling experiences of the *unus mundus*, or cosmic Self. Indeed, his final realization opens up the probability of Jung having become feelingly conscious of general acausal orderedness sustaining his own life, with multiple experiences of synchronicity or even all life as synchronicity, again pointing to an influence from a deputized supramental Gnosis.

At the end of his life, Jung stopped using the *I Ching*, the Chinese book of wisdom, which integrates the microcosm with the macrocosm, the individual with the universal. This book, otherwise known as the *Book of Changes* can be understood as the embodiment of *Tao* that purports to show the way for individuals to live individually in accord with archetypal cosmic principles. Jung told Marie-Louise von Franz, a highly trustworthy source, that the reason he no

longer needed to use it was that “he already “knew” in advance what the answer would be,” indicating a superior degree of knowledge by identity [76].

Sri Aurobindo differentiated several planes of being ascending from the Mind through the Higher Mind, to the Illumined Mind, and then the Intuitive Mind, where he defined intuition as “a power of consciousness nearer and more intimate to the original knowledge by identity,” where original knowledge resides in the Supermind [77]. The next level up from the Intuitive Mind is the Overmind, where thought “manifests from above or comes in upon the cosmic mind-waves.....” and“there is the extension or identification constituting a cosmic being, a universal individual [78] [79].” When, after his *coniunctio* visions, Jung wrote that he “surrendered to the current of his thoughts,” writing not to please others but according to the truth as it revealed itself to him, it seems to me he is saying precisely this [80]. In confirmation of these sentiments, he ended one of his later essays, Answer to Job, with these inspiring words: “even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysses of the earth and vast as the sky [81].” By ego Jung meant the point of awareness or *purusha* and its field of consciousness, consequently in the foregoing statement, fulfilling Sri Aurobindo's definition of the Overmind as extending identification to constitute a universal individual.

Whether or not Jung attained the true status of a *Jivanmukta* and realized Overmind consciousness or even something of the Supermind consciousness, his way, without question, leads to fulfilling the divine Will in life. Jung's path of individuation is, in fact, not directed toward a predetermined spiritual goal for the individual, unless it is integrating a relationship to the superordinate opposites in the Godhead according to each individual's unfolding destiny and grace. For individuals in the process of individuation, the path fits the unique requirements of their individual soul and whatever may be the natural developmental needs of the psyche, whether as a householder or not, and whatever the fateful twists and turns of life, and in whatever way the archetype of the Self requires the ego to sacrifice its position for the sake of the individuated psyche's growing extension toward Wholeness and Oneness of Being.

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PART IV-A

WHITE SHADOW-PERSONA:
WITH A COMMENTARY ON THE DA VINCI CODE

ABSTRACT

In Parts IV-A and B, I move into the realm of *praxis*, which is so essential to understanding Jung's contribution to psychology and spirituality. Part IV-A primarily concerns an experiential phenomenon that I call the white-shadow persona. The white-shadow persona is a product of the persona that is identified with high ideals driven by a power-complex. The persona is the mask that feigns individuality, but which is a collective phenomena with which one should not identify. The power-complex is a split-off power-drive, which, when assimilated to consciousness, becomes a formative factor that can be used creatively, and the spirit of life. As a subsidiary theme and as an example I comment on the book and movie, THE DA VINCI CODE, focusing on the albino monk, who is a striking image for the white-shadow persona, as a puffed-up murderous monk who believes he is an instrument of God. In fact, he is trying to prevent the resurrection of Mary Magdalene from obscurity and projected sinfulness, and her being located in her in her rightful place as the bride of Jesus and spouse of Christ, which is important evidence for the tradition of the Holy Grail. As an archetypal image, Mary Magdalene unites both the superior and inferior aspects of the psyche and would, therefore, promote wholeness and the ability of aligning the human will with the Divine will.

WHITE SHADOW-PERSONA:
WITH A COMMENTARY ON THE DA VINCI CODE

Rather than the image of Christ alone, Jung preferred that of Christ on the cross hung between two thieves, one going to heaven the other to hell, a more substantial icon with greater redemptive power. The reason for his preference is that the former image includes shadow as well as light, while the image of Christ alone is all light, or all white and shadowless, without defining substance. In fact, the shadow side of Christianity became split from the light side and was therefore repressed and relegated to the unconscious. This refers to a collective split-off complex and, metaphysically, a separation of the Shadow side from Consciousness or the Self in the mainstream Christian worldview.

To complicate matters, Jung also noted that Lucifer's revolt against God led to the attainment of consciousness and humankind's mastery of the physical and vital worlds [1] [2]. In this sense, Lucifer represents the active principle of creation, which is a viewpoint similar to that held by the Mother; that the Asuras [including the Asura of Falsehood] are beings of light with great formative power. There has been, in other words, a gain in consciousness and world mastery, but also a separation of Lucifer and other Asuras from the Divine Source.

Despite Nietzsche's iconoclasm, his emphasis on the light was perpetuated in his book *Zarathustra* where the "ugliest man" was not accepted by the "wise man of light," Zarathustra, with whom he likely identified, eventually prophesying disastrous consequences. In a more individual and personal vein, Jung once

observed that Mephistopheles can be understood as a power-driven split-off complex that sets itself up in place of the Self "enjoy[ing] independence and absolute power [3]." Yet, he also wrote that Mephistopheles is "the true spirit of life", again in harmony with the Mother's view that "the greatest Asuras are the greatest beings of Light and, once converted, [they] will become the supreme beings of creation [4] [5]." A major psychological task is evidently one of integrating the personal shadow and its relationship to the collective shadow to consciousness and the Self. This results in the relativization of both good and evil, a viewpoint shared by both Jung and the Mother.

If individuals don't integrate the shadow they can identify with the white "shadow," project the black shadow onto neighbors or other people and, all the time, be possessed and driven with a power-complex. Here, I am not referring to the compensatory virtuous and white or light shadow of a criminal, who consciously identifies with antisocial and black values and attitudes about which Jung wrote. I use the expression, rather, to give an imaginative picture of inflated consciousness driven by an unconscious power-complex. The white "shadow" of this essay can refer either to the ideals or ideal self-image of any given society or high ideals and various forms of Romanticism, which are not fully integrated into consciousness in an instinctually-related way. In terms of individual psychology, my experience tells me that people with certain personality disorders are very susceptible to these dynamics. More specifically, people with an elitist form of a narcissistic personality disorder or those with another personality disorder with

elitist narcissistic features are wide open to this identification. As a first principle, then, I would observe that the white "shadow" is driven by a split-off power-complex that, when truly assimilated to consciousness, can be an instrument of creative power for realizing the Divine work. But this leads to another question, which is: where should one locate this white "shadow" in practical terms and is there, in fact, a more appropriate name for this psychological phenomenon?

White Shadow-Persona

I believe the answer to that is that it belongs with the persona and that, consequently, a better descriptor for what I have thus far referred to as white "shadow" would, I propose, be white shadow-persona. It is more in keeping with Jung's idea that the shadow is relegated to the unconscious, often carrying considerable repressed vital energy and, as a social construction, the persona is related to ego-consciousness, although grounded on an archetypal principle and what Sri Aurobindo calls the inconscient, a region of chaos, confusion and obscurity. It is also suggestive of the shadowy quality of this kind of persona, which is driven by an unconscious power-complex. Nor does it disguise the white shadow-persona's repressive, even potentially destructive effect on life.

According to Jung the persona is a "segment of the collective psyche" and can often be mistaken for something individual [6]. Although there may be something individual in it, it is, rather, he insisted, "a mask that feigns individuality", while one is acting a collective role through which the voice of the collective speaks its seductive "truths [7]." Individuation, however, involves, in part, "divesting oneself

from the false wrappings of the persona" and the realization of a privatized Self liberated from social obligations [8]. Here then Jung alluded to the persona as being ultimately connected to falsehood, even if it does have practical value at one level of being, In identifying with the persona, then, one is forging an unconscious relationship to the Asura of Falsehood.

When people come in contact with the collective unconscious and there is an expansion of consciousness, the inevitable outcome, at least initially, is inflation. Jung is particularly biting in his remarks about people who identify with any aspect of the collective psyche, which, he argued amounts to full "acceptance of inflation but now exalted into a system [9]". In mythological imagery this means being devoured by the dragon, and a loss of individual autonomy. Genuine self-criticism, he observed, is thrown to the wind and there is the appearance of a reward in that one seems to participate in a superior world, one "pregnant with meaning [10]."

Nations in search of their identity, in the extreme like Nazi Germany or other totalitarian states, who project the Messiah or Savior onto their national leaders, are fertile ground for inducing collective inflation. The rise of Islamic fundamentalism, some of which fosters international terrorism, promotes this kind of fanatic inflation. Perhaps to a lesser degree, democratic states governed by leaders representing a Christian fundamentalist religious position are also vulnerable to this unhealthy phenomenon. The on-going Christian battle for good

against evil, and the tendency of Christian fundamentalist groups to see the work of the Devil in other people and not themselves, is a classic example of "whited" inflation behind which lies an unconscious identification with Lucifer himself. Here the reader is reminded of Christ referring to scribes and Pharisees as *"hypocrites!like unto whited-sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness,"* clearly alluding to the falsehood of identifying with the persona and fundamentalist dogma [11].

If taken as a representative symbol of the white shadow-persona that is unconsciously driven by a dark force, the depiction of the murderous albino monk in Dan Brown's immensely popular *The Da Vinci Code* cannot be surpassed. He is a member of the fundamentalist Catholic sect, the *Opus Dei*, an organization portrayed in the book and movie as intent on destroying any evidence of the Holy Grail. It turns out to involve the "bloodline" of Jesus Christ that was reputed to have directly descended from him and, according to some Gnostic traditions, Mary Magdalene, the Grail bearer. In their belief, she was Jesus' foremost disciple and beloved, loving wife and companion and not a penitent prostitute, as mainline Christianity has officially maintained for some fourteen hundred years. In 1969, the Magisterium of the Roman Catholic Church put an end to this understanding, which in fact, symbolically, may not have been perverse at all, and publicly acknowledged that this portrayal was not based on any scriptural evidence [12].

What is most significant, from the point of view of the essay, is that, in the book and movie, evidence for the Holy Grail involves resurrecting Mary Magdalene from obscurity and projected sinfulness and, from an archetypal point of view, her being located in her rightful place as the bride of Jesus and spouse of Christ. It is no coincidence that the name of the attractive young French woman in the movie based on Dan Brown's work and, as it turns out, the rightful last descendent of the "bloodline," is Sophie, while, in Gnostic speculation, Mary Magdalene was considered to be the ancient goddess of wisdom, Sophia herself [13]. In fact, it seems likely that her name, Magdalene, does not refer to her home town, as has long been the official view, but is an honorific title meaning exalted, great or magnificent (ibid). Archetypally, as Jesus' wife, she represents the "land and her people", values of Eros or relatedness in common everyday life, the humanization of the Divine, and her sacred union as Sophia with Christ symbolizes the divinization of life[14].

According to a French legend, Mary Magdalene arrived in France pregnant with a child that initiated the royal "bloodline" alluded to in *The Da Vinci Code* [15]. When understood symbolically, this phenomenon parallels the alchemical goal of giving birth to the *lapis* or philosopher's stone, also referred to as the *filius philosophorum*, the son of the philosopher, the product of the womb of matter and the alchemical *opus* (Exhibit). In fact, in addition to matter, there are several other symbolic synonyms for the mother of the *lapis* that could also be applied to Mary Magdalene such as her lunar nature, her association with an alabaster jar

or vessel containing the royal nard ointment [that she used to anoint Jesus], her widowhood, and the persistent allusion to her having been a [divine] prostitute, despite the Magisterium's pronouncement [16] [17]. The alchemists believed that the *filius philosophorum* compensated for the dogmatic image of Christ as a more complete figure, uniting both the light, superior aspect of the psyche and the shadow, inferior side, thus harmonizing human will with the Divine will [18]. Accepting the archetypal reality of Mary Magdalene and her offspring is a significant response to a one-sided approach to life, where the shadow is not integrated but split-off and projected. Collective acknowledgement of this symbolic reality, at least in the Christian worldview, potentially brings this realization closer to individual consciousness.

The white shadow-persona in the guise of the albino monk is "puffed up" beyond all measure and believes he is as an instrument of God through *Opus Dei* [Work of God], in real life, a contemporary Catholic organization that was granted approval by the Holy See on June 16, 1950 [19]. The founding father was Josemaria Escrivà, who died on June 26, 1975, and who was set on a fast-track to sainthood, being beatified on May 17, 1992 by John Paul II in a relatively short space of time after his death [20]. The real-life *Opus Dei* purports to bring God into every day life and the world, although from a patriarchal Catholic "heroic" perspective regarding a virtuous Christian life. The albino monk in the book and movie is actually intent on killing the potential for the realization of the sacred feminine in life, involving the way of the heart, *Eros*, feeling, intuitive wisdom and

creative power. The feminine perspective and the way of the heart is altogether different from that of a *Logos* oriented patriarchy, with its emphasis on doctrine, dogma, tradition, obedience and discipline, in itself, of spiritual merit as long as one keeps an eye on and reins in the repressive shadow. This consideration notwithstanding, to a greater or lesser extent, the white shadow-persona always has a repressive and destructive effect on values of the sacred feminine.

From my personal observation, opening the doors of perception through drug use, and disciples of all spiritual and psychological movements with charismatic [often grandiose] leaders or fundamentalist religious movements, without exception, are subject to the risk of becoming inflated. This danger is particularly evident in the case of esoteric groups like those affiliated with *The Great White Brotherhood*, whose members are taught to specifically adulate "beings of light" as well as occult practices meant to rid the world of the dark forces of evil. In the theosophical movement initiated by Alice Bailey there is conscious acknowledgement of Lucifer as a principle guiding figure of light, but, to my understanding, no evidence of his need for conversion back to the Divine [21].

Parenthetically, it is interesting to note that Lucifer, which means "bearer of light", may, in fact, be one of the two Asura's that have been converted according to the Mother. Indeed, regarding the Asura of Light, the Mother observed that, since his conversion, "he is becoming "Consciousness and Light – he is becoming",

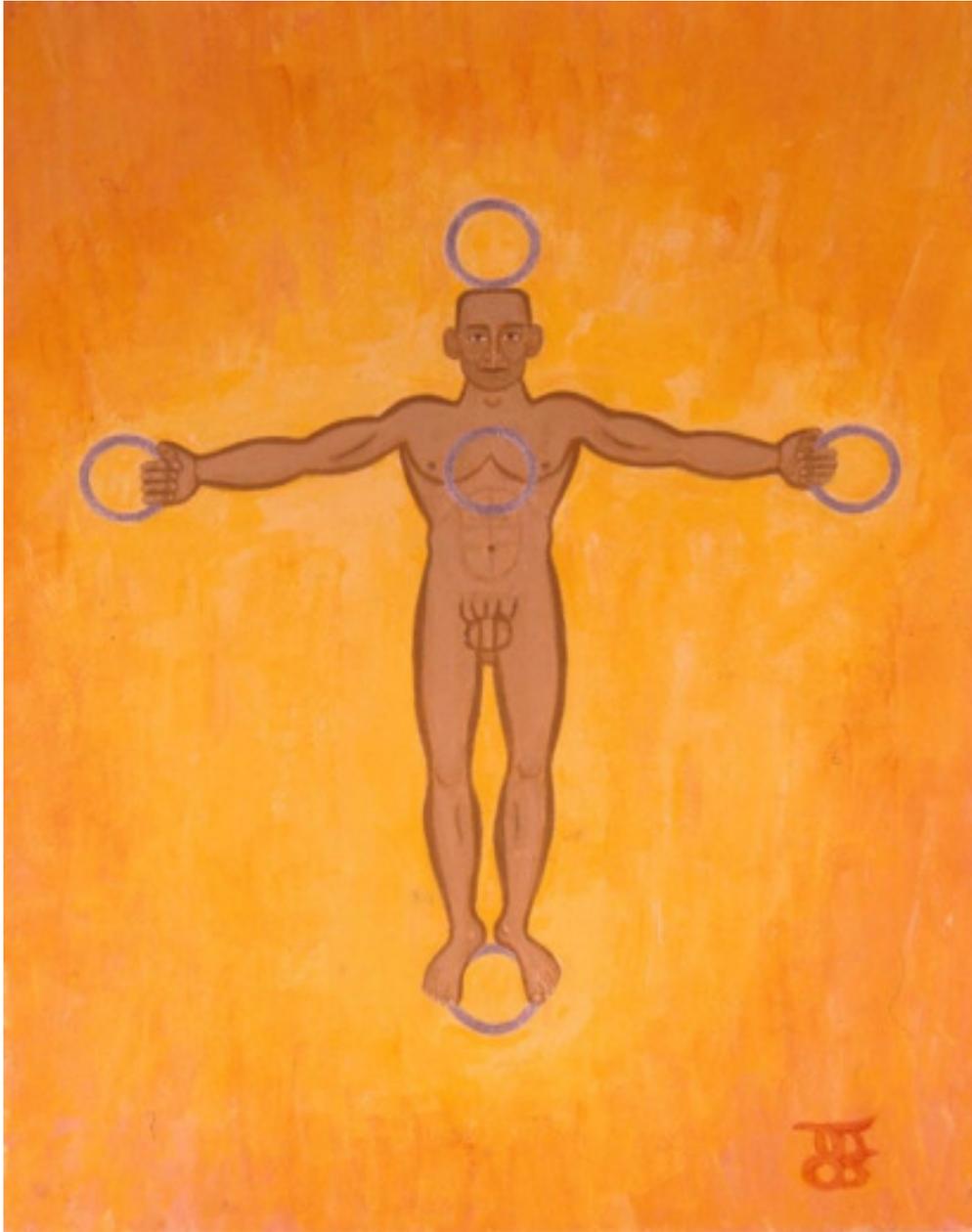
she says, "what he was [22]." Previously, he had become unconsciousness and obscurity, at which time he made innumerable formations of himself, many of whom refuse to convert - which could possibly relate to the form of Lucifer contacted by Alice Bailey [23]. When unconverted, he and his formations are specifically associated with ignorance and unconsciousness and, when converted, with light and consciousness. The fact of his conversion could explain the instinctive drive and reality of increasing consciousness operating throughout the world today. Coming to terms with the split-off White Shadow-Persona requires a different sensibility than active involvement in expurgating evil from the community and world scene, which is an act of unconsciousness and projection, despite its high pretensions.

Jung referred disparagingly to so-called "prophets and prophet's disciples," each of whom identify with one of these respective archetypal images from the collective psyche [24]. Here we have the whitest of white so-called individuals identified with a powerful persona, while inflated with unearned and unassimilated truths and high [Christ or Buddha-like] ideals, yet without any authentic individual autonomy. There is then full projection of the dark Mephistophelean shadow, which, in turn possesses and drives the white knight or his lady with a power-complex. There is, in this case, a Luciferian inflation of consciousness and an unconscious identification with falsehood.

I believe the reader can make a relationship here, if not an equation, between

these observations on the white shadow-persona driven by an unconscious power-complex and what Sri Aurobindo referred to as the Evil Persona, at least an important aspect of it, which was, in fact, stimulated by an article authored by Jung [25]. Sri Aurobindo observed that it takes hold of his disciples once they enter his path and begin the march toward realization [26]. Even as devoted disciples of Sri Aurobindo and the Mother, one identifies with archetypal images of any kind at one's peril. Rather, the reader is better advised to put energy into conscious individuation in relatedness to the psychic being or heart-Self in service to the Mother or Self within, while integrating to consciousness the split-off shadow and formative factor that can be used creatively along with the "spirit of life." Individuals can then potentially become more fully themselves, simple people of integrity without pretension, yet open to a higher will.

EXHIBIT



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PART IV-B

EVIL PERSONA, SHADOW AND THE TRANSFORMATION OF COMMUNITY

ABSTRACT

In Part IV-B I examine what Sri Aurobindo referred to as the humankind's double nature consisting of its animal nature of instincts impulses desires and automatisms and its higher, self-reflective, mental, aesthetic, ethical and spiritual nature. I particularly study humankind in terms of modern western individuals, with their damned-up repressed instincts. I then study the Evil Persona as defined by Sri Aurobindo, suggesting that it be understood in light of the persona as presented by C. G. Jung. Sri Aurobindo defined it as a being that is attached to the sadhaks who creates wrong conditions. The persona is the ideal image and mask that one wears to present oneself to the world, either professionally or otherwise. Although the persona serves the purpose of greasing the wheels of life, one is enjoined not to identify with its false wrappings. The Evil Persona, in fact, seems to be a product of both the workings of the persona, and also the shadow. The brighter and more virtuous the persona, then the darker is the shadow, the repressed other side of the coin. If the falseness of the Evil Persona can be relegated to the field of the Asura of Falsehood, then the darkness of the shadow is the realm of the Asura of Ignorance. I then examine the nature of first the personal shadow and then the archetypal shadow, or the shadow side of the God-image. The personal shadow is not evil *per se*, but awkward and ill-adapted aspects of the psyche that need to be integrated into consciousness, often to the advantage of gaining a greater range of life and instinctual connectedness. At the archetypal level, the goal is for to suffer the opposites of good and evil, to allow them to come together in the Self as a vessel filled with divine conflict. I end the essay by studying the shadow as positive value and source of vitality, and then indicate how the spiritualization and assimilation of the animal shadow at an individual level enhances the transformation of community.

David Johnston

"This bodily appearance is not all; / The form deceives, the person is a mask; / Hid deep in man celestial powers can dwell (Sri Aurobindo, 1970c, p. 23)."

"It is amazing, amazing---this power of self-deception, the mind's skill in finding an admirable justification for any ignorance, any stupidity whatsoever (The Mother, 2004, p. 225)."

"The spirit of evil is fear, negation, the adversary who opposes life....he is the spirit of regression, who threatens us with bondage....dissolution and extinction in the unconscious (C. G. Jung, 1974a, p. 354)."

"O Mother, give to our life and mind the Asura's strength, the Asura's energy and to our hearts and intelligence a God's character and a God's knowledge (Sri Aurobindo, as reported in Nolini Kanta Gupta, 1977, p. 21n.)."

"Together the patient and I address ourselves to the 2,000,000 year old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. (C. G. Jung, as reported in William McGuire and R. F. C. Hull, 1980, p. 100)."

An important goal of the opus is realization of the fourfold quaternity of the mental, vital and physical planes of being organized around the psychic being. This requires coming to terms with the persona and the shadow.

EVIL PERSONA, SHADOW AND THE TRANSFORMATION OF COMMUNITY

Preamble on the Condition of the Collective Psyche

This essay is on the nature of the persona and the shadow, two complementary aspects of human nature, especially with respect to building a new world and the transformation of community. Understanding and coming to terms with these two psychological factors and how they play themselves out in both individuals and the community are, in my opinion, highly significant for this realization. The Mother said on this subject that it is of "capital importance," while lamenting that it is very little discussed [1]. Not only is the subject matter itself intrinsically interesting, studying it broadens one's understanding of life in general and, at least for some people, it opens up potential for a fuller, more vital life.

It is a subject that is particularly relevant for the Westerner and European, who come with their monumental saurian tail that is forgotten or denied to everybody's peril. It not only includes a long history of colonialism and suppression of indigenous people and their culture, but a trail of ongoing devastation and world conflicts, all in the name of cultural superiority and outright arrogance. From the point of view of world culture, the curious fact that the Western world, thanks to its interpretation of Christianity, split good and evil into two irreconcilable opposites is incomprehensible in the light of depth-psychological understanding of human nature. Christian dogma that attributes all good to God and all evil to man – *omne bonum a Deo, omne malum ab homine*, has had repercussions on Westerners that have the effect of exaggerating moralistic tendencies and the projection of cultural and spiritual inferiority onto other people. This contrasts with the Hindu tradition, where humans are sanctified as God or the Divine Mother, a much saner understanding. Moreover evil, in the Hindu tradition, has been typically understood as ignorance and the dark face of God, whereas, in its *privatio boni* doctrine, Christianity concluded that evil is only a deprivation of good and insubstantial in its own right, thereby underestimating the destructive role of evil and the unassimilated shadow and their impact on life. C. G. Jung found both these doctrinal propositions of Christianity psychologically untenable and the reason for much of the psycho-spiritual imbalance in the Western mind [2]. Especially for people with a European background, but others as well, there is a compelling need to understand the nature of good and evil and their place in

the psychological economy of life both collectively and, most importantly, individually.

For much of the twentieth century Europe was split by an iron curtain dividing Eastern Europe from the West along ideological lines. Whereas Eastern Europe was nominally atheist and individual freedom was repressed, the West encouraged materialistic individualism and the fulfillment of every imaginable desire, which means, it encouraged and continues to encourage a desire-laden ego. Today there is a major global psychological split between an economically well-off North, by which I particularly mean much of Europe and North America, and an impoverished South. This dissociation is also religious and psychological. Northern countries are still predominantly Christian, at least nominally, although the churches have either lost all moral authority or else a moralistic fundamentalism prevails. Moreover the numbers of those who officially consider themselves Christian have radically decreased. Meanwhile a self-satisfied humanistic liberal theology and individual rights guide mainline churches. In southern countries, religion, including Christianity, is vibrant and an essential aspect of life. In this case, the Divine is considered to be everywhere and the earth a temple. At the same time there is also superstition, with demons and devils aplenty, demand for demonic exorcisms, witch-killings and occult practices. This includes India, where much of traditional Hinduism and the Brahmin culture have been lost at the village level. In the northern part of the world, the natural person living close to the sacredness of the earth is severely

repressed while, in the south, a balancing humanistic reason or authentic intuitive spirituality has a weak presence.

Contemporary Complications

The situation described above is complicated by two principal facts. The first is that in India and other post-colonial countries, there is an attraction to modernization and contemporary Western economic and cultural values, by which I mean positivistic reason and Western-style materialism [3]. This includes the development of a burgeoning consumer culture with all its inherent promises and ills. There is, at the same time, a significant difference between post-colonial countries and the West, which is that, along with socialist tendencies, governmental bureaucracy and 'intellectual' bureaucrats are accorded a higher status in the former than is typically the case in the Western world. In some post-colonial countries or regions, there is also a class of people with a privileged sense of cultural and spiritual superiority, which casts an opaque shadow that impedes genuine communication and relationships with other people. Moreover, for various cultural reasons, including the importance of the bureaucracy, there is also considerable corruption at all levels of society. These phenomena, taken individually and as a package, seriously bias social dynamics and discourage the formation of a truly free society.

The other principal complicating factor is that, despite the contemporary dominance and apparent successes of the right wing global economic enterprise,

a growing faction of people in the West are deeply dissatisfied with the Western experience and are seeking alternative life-styles [4]. Although some of it involves an ardent quest for living in harmony with the ecology, there is also a search for religious and spiritual integrity as well as a sense of genuine community. Indeed, for this very reason, many Westerners are attracted to primal cultures, especially to India, with its rich spiritual and cultural heritage. This endeavor, which offers so much of human value, also comes with the risk that one's own spiritual and cultural roots, in both their positive and negative values, are denied and repressed or, at the least, are not fully acknowledged and integrated into a wider synthesis. Indeed, the end result of the Western experience is a significant shift away from the rationality of modernism to a centerless postmodern culture and moral relativity, where traditional values have been virtually discarded. Although this may be understood as a necessary interregnum and transitional, it is a sickness of the soul that, for the individual, comes with a high psychological and spiritual price, while having a very disturbing effect on the formation of any ideal community.

In the case of new world style communities where human unity is a conscious ideal, there is another important, this time, psychological factor to consider. Not only can people from different cultures have a generative and creative influence on each other but they can, just as likely, also infect each other unconsciously, stimulating shadow values. Inasmuch as one does not become conscious of how one is being influenced, the effect can only be negative, overtly or subtly

affecting normal ego functioning. For people from cultures with strong ego development and a feeling of cultural and/or spiritual superiority this is a decided risk. For those with relatively weak ego development, for instance, local villagers, it is more likely that an aspiration for the development of ego consciousness and modernization opens them to being more consciously influenced - as long as resistance to modernization has been overcome. In this case the risk is the development of a perverse persona and the shadow values that accompany it. Meanwhile post-colonial countries are often perplexed and very resistant to the moral relativity they experience in Westerners and Europeans under postmodern influences, although some, perhaps unconsciously, also succumb to its seductive appeal. The spirit of place is, of course, always making its influence felt, although consciousness of shadow and persona are indispensable for collaboration with it to be realized in harmony with a higher will.

Humankind's Double Nature

I wrote the above preamble on the condition of the collective psyche along with its contemporary complications in order to help put this discussion in perspective. For the development of a new world style community, especially one with an ideal of human unity, it is very evident that coming to terms with human imperfection is the first order of business. Otherwise, there is the distinct danger of creating some form of postmodern neo-colonialism, whether the neo-colonialists are from the West, from elsewhere or whether they consist of some combination of power-ambitious individuals, along with silent or explicit collusion

from all members of the community. Whatever the case may be, coming to terms with the persona and shadow, the subject of this essay, is vital. Moreover, it is exceptionally important to realize that the problem is never only personal but also collective and that individuals carry both the genius and shadow of their own cultural background, from which there is no escape.

Indeed, as Jung perceptively wrote, “the dammed up instinct forces in civilized man are immensely more destructive than the instincts of the primitive, who, in a modest degree is constantly living his negative instincts [5].” The radical cleaving asunder of good and evil in the Christian psyche, especially in the northern part of the globe, has resulted in an opaque shadow that lies behind its consistent belief in moral and cultural superiority. This is based on a tremendous power drive and the projection on to other people of evil and cultural inferiority. Although the darkness is not as black as with Westerners, certain parts of the post-colonial world also exhibit a disquieting sense of cultural and spiritual superiority, along with projections of inferiority onto other people, including their own fellow citizens.

With the depiction of the violent Orcs, Balrogs and monstrous animals working for the forces of evil, Tolkien's *The Lord of the Rings* poignantly captures the repressed dynamic referred to in the above paragraph. It takes the down-home humility of the Hobbit, Frodo, to ultimately sacrifice the ring of power [along with his ring-finger, symbolizing ego-consciousness], at which time the war between

good and evil is over, with a victory for the Good. This portends an elevated human rule with life organized around the Self and Eros, meaning individual relationships and community life based on love. This, of course, was Christ's victory over the temptations of the power-driven animus of ancient Rome, some two thousand years ago. However, it requires human participation in the divine task for its full realization in life and, in this regard, the contemporary so-called civilized world falls very short of the mark. As a matter of fact, for some two thousand years now, the Christian world has generally held the view that since Christ has taken on the burden of humankind's sins there is no need to personally take on the burden of one's own life. Nothing can be farther from the truth. Although grace is of primary importance in the life of any seeker, the need for active collaboration in the work is crucial.

Sri Aurobindo wrote that the imperfection in the human being springs from the fact that it is of "a double nature," an animal nature consisting of instincts, impulses, desires and unconscious automatisms along with a self-reflective and conscious higher mental, aesthetic, ethical, emotional and dynamic nature [6]. Not even Asia, he observed, with its profound spiritual culture, has yet learned how "entirely to make" the spirit "master of life [7]." This is the task of the contemporary seeker for self-perfection, as long as perfection is understood as completeness of being, which includes as much shadow as light. The Mother differentiated between Divine perfection and human understanding of perfection, which is often considered to be "the sum total of all they consider to be "virtuous,

divine, beautiful, admirable [8].” Divine perfection, in contrast, she argued, “is the whole,” outside of which there can be nothing at all, including the shadow and what humankind considers as evil (ibid.). “All believers,” she lamented, “all the faithful [those from the West in particular] think in terms of “something else.” When they speak of God — He cannot be weak, ugly, imperfect --- but this is wrong thinking. They are dividing, separating. – The divine perfection is the whole of the Divine with nothing subtracted from it [9].”

Likewise, Jung considered the imperfection of the creation the result of an unconscious and “not yet transformed Deity,” a fact that is very evident in the study of the Bible and Judeo-Christian history [10]. The psychological implications are, as Jung insisted, that “there is no light without shadow and no psychic wholeness without imperfection” and that “life calls not for perfection but completeness [11].” Contemporary psychology is indeed witness to the fact that the ego’s striving for perfection and light, at the expense of the shadow side of life, is the source of severe pathology and loss of containment and balance.

The Evil Persona

The moral issue raised here concerns the psychological nature of the shadow side of life and the way of coming to terms with it. To understand what is involved, it is necessary to discuss both the natures of what Jung called the persona and what he refers to as the shadow, two complementary sides of the same coin. As a matter of fact, an ashramite by the name of Kishor Gandhi had

presented Sri Aurobindo with some of Jung's writings, presumably on the nature of the persona and possibly the shadow, which captured his attention (Paulette Hadnagy). In his own words Sri Aurobindo wrote that the subject "interests me greatly [12]." Gandhi, who was the editor of the ashram magazine, *Sri Aurobindo's Circle*, published a letter of Sri Aurobindo's on the subject, along with an article on the Evil Persona by Raymond de Becker in August 1953. In the letter, Sri Aurobindo referred to the "Evil Persona" as a "being" attached to someone intensely involved in the yoga "which is just the contradiction of the thing he centrally represents in the work to be done [13]. He went on to say that "its business seems to oppose, to create stumblings and wrong conditions, to set before him the whole problem of the work he has started to do [14]." At the same time Sri Aurobindo saw it as necessary for the disciple to personalize the problem and make "the difficulty his own [15]."

In the light of these comments it is intriguing to note that the original Hebrew meaning of the word *satan*, the name of Judeo-Christian Devil, is 'adversary,' 'obstacle' and 'opposition [16].' The English word devil, meanwhile, derives from Greek *diabolos*, meaning "'slanderer,' 'perjurer' or 'adversary' in court [17]." Although the Christian moralistic solution is hopelessly one-sided, the problem is not new, particularly in the Judeo-Christian tradition, where emphasis has been put on coming to terms with a morally ambivalent God in historical time [18]. Despite the reality of Devils, Asuras and other "hostile forces" it is not a question of blaming them for either the conflicted conditions of one's own life or the life of

the community. "Their role," observed the Mother, is to make "you see and feel all the progress that has yet to be made [19]." Thus the recognition of the need for personalization of the difficulty involved and taking on the full burden of one's life brings the issue forcefully home for people in search of greater consciousness and self-knowledge today.

Sri Aurobindo was a consummate master of the English language and chose his words with considerable feeling discernment and care. For this reason I am convinced that his choice of the word *persona* was not fortuitous but judicious. In ancient Rome, the word referred to a mask worn by an actor signifying his role. Jung used the word to represent the conscious external personality and social face, which, he believed, is a concession to the collective psyche of which it is a segment. It is, accordingly, ultimately unreal and illusory or, at best, "a secondary reality" and "compromise [20]." Typically considered to be an individual's preferred self-presentation and "ideal image" it is, as Jung remarked, "a mask that feigns individuality and tries to make others and oneself believe that one is individual [21]." It can be either adapted to social norms or more unconventional, for example the social mask of the iconoclast, the beatnik artist, the coffee house philosopher, or the no-nonsense feminist. Although there may be something individual about one's way of portraying the *persona*, the ultimate goal is to shed its false wrappings, taking refuge in the psychic being or heart-Self and its feeling values as the regulating principle of everyday life. Christ's wise counsel in this regard is detachment from the *persona* and being like a little

child, to whom belongs "the kingdom of heaven [22] [23] [24]. Such an attitude promotes devotion and surrender to the Divine.

The problematic reality of daily life, however, generally still needs attending. In this light a middle-aged woman dreamt that she stripped naked in front of a sympathetic and understanding male friend and then, in the following, dream, he suggested she put on a beautiful silken black and white gown with rhinestones and diamonds, which she did. Consciously she was concerned about the problem of the persona and how to express herself with her sisters, with whom she felt considerable anger and resentment. Nakedness in the dream refers to a condition without a persona, whereas the beautiful dress symbolizes a refined expression of value and attitude. The dream, in other words, indicates compensatory integration of the opposites by way of the heart-Self or psychic being, represented by the diamonds and rhinestones. It is as if to say the persona needs to be refined or replaced by a direct expression of feeling that integrates and transcends both her anger and normal desire to present something of an ideal face to her sisters.

The persona is, at best, a necessary evil, but necessary nonetheless, at least until a deeper reality comes forward. Ideally it is flexible and infused with circumstantially appropriate feeling values and evaluative discernment, and one does not identify with it. First and foremost, it represents the role one plays in life, either professionally or otherwise, and is filled out in choice of dress,

comportment, office space, diploma, business card, residence, car or bicycle and so on. It is Herr Professor, with an armload of weighty books and a pensive look, the smartly dressed police officer, with baton and commanding style, the mental health worker with overweening concern, the all-knowing doctor dressed in a white robe and stethoscope, and the dutiful housewife with her "feminine" allure.

In the marketing-oriented world of today, the persona has taken on an added dimension of falsity having become "personalized" and manufactured in the desire to project an image or different images of choice according to the situation and public appeal. In the contemporary postmodern world, one can now be a serious business executive now a dashing playboy, now a decisive war-President, now a warm and fuzzy family man, sportsman and down-home Texan. Although, outside of a variety of "feminine" personas, for instance, one is limited to the roles of wife and mother or a man's companion, its principal carrier has typically been men. Now, of course, women play many different roles, including that of the business executive and government bureaucrat and, dressed in their power suits, like men, they too are subject to its dissembling seductions.

The persona has the function of greasing the wheels of life, while giving one the confidence that the role being played is up to collective standards and expectations. Its other function is self-protection in the harsh reality of life. Although, in the West today, far too much of one's essential nature is sacrificed on the altar of the collective psyche, it is still a requirement of the collective life of

the community. Ego identification with the persona and relying on it for self-esteem, respectability and self-definition, still often the case is, however, problematic. Too much concern over one's worldly image and unduly concealing or repressing one's inadequacies is a sin against nature. If nothing else, the repression involved can negatively affect people in one's environment, for instance, through displaced anger expressed towards one's children and spouse. Moreover, children often feel compelled to live out the parents' repressed dark side. In the final analysis, community life organized with only minimal concern for the persona would have a felicitous and resounding effect, and potentially improve both individual psychological well-being as well as the functioning of society.

There are other considerations regarding the persona, however, which may be more relevant, especially amongst spiritual seekers and idealists aspiring to bring in a new world. In such circles, people may constantly re-invent themselves in the search of some form of utopian fulfillment of being. In this case there are, at least, two possibilities. Although there are individuals who excel in some new enterprise as if to say they have found their place, ambition often propels one to take on a persona and do work without either qualification or the natural predisposition. In other cases there is, what Jung referred to as, a "*regressive restoration of the persona*" where, after some defeat in life and shattered persona, one takes on a lesser role than one's true capacity [25].

In some cases, it may not necessarily be a defeat in life, but discouragement by the ambivalent values of the contemporary world and motivation by the romantic ideal of a simple life, where the fulfillment of wholeness is seriously devalued. In either case, as Jung observed, one's life can then amount to nothing other than "a cheap imitation [26]." I am fully aware that hard necessity often drives work values in idealistic or spiritually-oriented communities and that, in some cases, doing menial or other humble work can be an act of *bhakti* and surrender to the Guru or Divine, ultimately for the sake of realizing a more authentic life. Nonetheless, seeking a simple life can also involve resistance to taking on the full burden of one's life and Jung's biting comment is relevant, suggesting the need for honest discernment and integrity.

I am also aware of several cases where life has eventually been re-cast, more according to the truth of one's being, and this, in my estimation, represents the ideal. For example, a middle-aged Canadian man, who had lived for a number of years with a negatively restored persona, dreamt that the heart of Whitman is still beating. Walt Whitman is the nineteenth century American poet of freedom, of whom Sri Aurobindo writes that "he arrives at some first profound sense of the greater self of the individual, of the greater sense of the greater self in the community of the race... [27]." The genius of the United States lies in an intrinsic sense of the spirit of individual freedom, its true gift to the world, of which the poet chants in *One's Self I Sing*:

One's-Self I sing, a simple separate person,

*Yet utter the word Democratic, the word En-Masse...
Of Life immense in passion, pulse and power,
Cheerful, for freest action form'd under the laws divine,
The Modern Man I sing [28].*

In the current American adulation of sports heroes, entertainers and the unbridled license to manipulate images through advertising and public relations, this spirit is perverted and mistaken for ego individualism and its persona, “a mask that feigns individuality [29].” The man referred to above is, in fact, in the process of reformulating his life in a way that suits his inherent talents and authentic self-expression of being, by which not only he, personally, but also the community can benefit. This at least is the potential and a sign of vocation, the finding of which requires shifting attention away from collective standards to the inner voice of the Self and one's uniqueness. This requires, as Jung [30] observed, “trustful loyalty” in the inborn law of one's life, one's swadharma or self-law. In the words of Sri Aurobindo, this involves ultimately doing work “according to the truth within us,” which “should not be an accommodation with outward and artificial standards,” but “a living and sincere expression of the soul and its inmost powers [31].” The final answer to the persona, in other words, is withdrawing energy away from its false standards and living according to the values of the psychic being or heart-Self and related expressions of the archetypal psyche.

The Mother made some remarkable comments regarding a certain aspect of the persona that are worthy of serious contemplation. Some of her disciples might be astonished to read her observation that “this kind of will for purity, for good...in the ordinary mentality, as the need to be virtuous is the great obstacle to true self-giving [32].” “This,” she contended, “is the origin of Falsehood and even more the very source of hypocrisy-the refusal to accept to take upon oneself one’s own share of the burden of difficulties [33]. Likewise, although from a more psychological perspective, Jung wrote, “We must begin by overcoming our virtuousness, with the justifiable fear of falling into vice on the other side. The danger certainly exists,” he went on to say, “for the greatest virtuousness is always compensated inwardly by a strong tendency to vice, and how many vicious characters treasure within themselves sugary virtues and a moral megalomania [34].” Not only is there a need to detach from one’s identity with being virtuous, but there is a corresponding need to become conscious of and reject one’s related, yet repressed shadow tendencies.

Similarly, according to Jung, would-be-prophets and prophet’s disciples who pepper their arguments with “truth,” to which they alone are privy and which they proselytize to others, actually systematize a segment of the collective psyche, by which they are absorbed [35]. In these examples, despite what is often presented as a modest persona, the astute individual can recognize its dissolution into the collective psyche and the loss of true psychological independence, along with psychological inflation. This particularly refers to

individuals who self-righteously stand on the moral high ground, as well as those who consistently and naively quote holy writing, sacred scripture, or insights from the most recent workshop, in ready response to every problem of life in the community and, for that matter, the world. The words in themselves are always inspiring, but their meaning needs to be assimilated at one's level of psychological and spiritual integration and, first and foremost, applied to oneself, or as presented to others as an integral aspect of a cogent argument.

Throughout the essay I give examples from sayings attributed to Christ, which I use to emphasize that Christianity offers many valuable psychological and spiritual insights, some of which are pertinent to the subject of this essay. Christianity is an important part of the Western heritage for better and for worse. From one point of view it brings spiritual continuity and yet it carries a dark shadow that needs to be assimilated. It continues to affect the whole world one way or another. Christianity was the religion for the Age of Pisces, which is presently giving way to the Age of Aquarius. The symbol for that aeon is two opposing fishes, representing Christ and the Antichrist and the differentiation of the opposites of good and evil. Now, the task is reconciliation of these opposites as suggested in the Aquarian symbol of the water-bearer, who is depicted as carrying a vessel of living water and pouring it out on humankind. Jung saw this potential happening in the new age through "the action of the Holy Spirit," commonly referred to as 'the spirit of truth [36].' With Sri Aurobindo and the

Mother, it is through the transformative power of the Supermind, or "Truth Consciousness," which they defined in the most comprehensive way [37].

There is considerable evidence today that the sayings attributed to Christ were largely based on Jewish sources, and esoteric wisdom that was widely circulated in antiquity long before the time of Christ [38] [39] [40]. This in itself should alert one to the fundamental existential truth of the Christian message. Rather than unthinkingly rejecting Christianity outright, both the shortcomings, which I alluded to at the beginning of the essay, and the unique truth of its concern for time-bound life and a fellowship of love need to be assimilated to consciousness, especially by people with Christian roots. The image of a suffering Christ fixated to the cross suggests that not only does the realization of his message still lie in the unconscious but that it is the door to the Godhead. It is, in other words, the cross of suffering for the Christian world, to be free from which requires consciously coming to terms with the persona and shadow.

As a matter of fact, Christ made similar observations to Jung and the Mother when he says: "Alas for you, scribes and Pharisees, you hypocrites! You are like whitewashed tombs that look handsome on the outside, but inside are full of dead men's bones and every kind of corruption... [41] [42]. The word "hypocrite" means actor and, in antiquity, actors wore masks [43]. Given the fact that, at that time, persona meant mask, the deliberate choice of the word "hypocrite" by Christ and "hypocrisy" by the Mother implies that they were referring to the

persona. Christ is also reported to have said: "You are the very one's who pass yourselves off as virtuous in people's sights, but God knows your hearts. For what is sought highly by men is loathsome in the sight of God [44]." He was warning people here about the falsehood of the persona, which conceals one's true nature, feelings and thoughts. This is especially the case when it involves the ego's ambition for and identification with purity, goodness, virtue and truth. Given the sayings attributed to Christ and the Mother's comments here, one can understand Sri Aurobindo referring to the persona as evil, by which I mean his reference to the Evil Persona as a "being" whose "business seems to be "to oppose," and "create....wrong conditions [45]."

The Evil Persona separates one from the heart-Self or psychic being. There is nothing essentially real about it and, despite its glitter and seductive power, it is illusory. In the Judeo-Christian tradition there is a legend that, out of envy, Satan, the dark Son of God, would incarnate in order to mimic Christ, which, as the great deceiver and father of lies, seems to be his destiny [46]. Occultly, the Mother spoke of a "big asuric being who has taken on the appearance of Sri Aurobindo" and it is not difficult to imagine that there are also false Mothers [47]. This means that one can easily be misled in one's spiritual life by false understanding, misunderstood or misapplied ideals and attraction to the Evil Persona, surely a creation of the Asura of Falsehood.

The Shadow

The Mother expanded on Sri Aurobindo's comments on the Evil Persona with her discussion on the shadow, which she described as a symbol of the inconscient [48]. The shadow is the other dark side of the coin and compensates for the seductive light of the persona. Indeed, the more one identifies with the persona and the more it shines in ideal splendor, the blacker and more demonic the shadow. From one point of view, the shadow can be understood as the whole unconscious. In this connection, later in his life, Jung expressed the belief that it was "stifling stupidity and unconsciousness of people more than evil in them that seemed to be steering us towards a worldwide catastrophe [49]." With consideration of the shadow, in other words, one moves from the province of the Asura of Falsehood to the unconscious and the Asura of Ignorance.

For pragmatic reasons Jung conceptually differentiated between the personal shadow and the archetypal Shadow, which he once referred to as "absolute evil [50]". As there is a direct relationship between the personal and archetypal Shadow the nature of the latter can be inferred from experience of the former and understood as its amplification. The personal shadow is contained in the personal unconscious, the contents of which are acquired during one's lifetime through repression, denial, faulty perceptions and forgetting. From the point of view of the conscious persona-identified ego, the shadow is inferior, threatening, shameful, primitive and awkward. It comes laden with emotions, and works autonomously with an impulsive, obsessive or possessive quality. It is

consequently tied up with projections, which means it is disowned and displaced onto somebody else, object or circumstance.

In the Mother's language "others are a mirror reflecting the image of what you are, and that one needs to concentrate on one's own self-perfection instead of blaming or seeking perfection in others [51]." "Only a fool," observed Jung, is interested in other people's guilt, since he cannot alter it," but "the wise man learns only from his own guilt [52]." These are reminders of Christ's admonishment to "take the plank out of your own eye first, and then you will see clearly enough to take the splinter out of your brother's eye [53]." Moral judgments about others are typically subjective and ignorant and, noted the Mother, one "has not only no right but no capacity to judge the state others are in [54]." Christ, likewise, warned his disciples not to judge, "because the judgments you give will be the judgments you get [55]." Psychologically, this refers to the fact that if one judges others, one is also condemning an aspect of oneself. According to Sandford, an Episcopalian priest and Jungian therapist, there is consequently "a condemnation of consciousness on the part of the unconscious," which means that one unnecessarily represses a part of one's own psyche, while perverting it [56]. The real task is to withdraw the projections one makes on other people and discover the shadow in one's own psyche.

The shadow is morally inferior and therefore susceptible to what Medieval Christianity refers to as the seven deadly sins: pride, wrath, envy, lust, greed,

avarice and sloth, as well as any other expressions of moral inferiority such as hatred, cruelty, lying, cowardice, indolence and insincerity. Having noted that, it is important to realize that the shadow is relative to the individual's one-sidedness and personality style, if not pathology. Some people, for instance, need to learn to relax [be lazy] and others to become conscious and act in accordance with their desire-nature and selfishness. Some need to accept dependence, while others need to become more independent. Generally, there is a need for ruthlessness in the service of wholeness. Moreover, as the Mother pointed out, the shadow can often involve qualities that are the opposite of one's normal conscious attitude and quality of being [57]. Thus, rigorous intellectuals can be sloppy in some areas of thought, courageous people can act cowardly in certain circumstances and generous individuals can be miserly at times, and so on.

With insight and good will the personal shadow can be recognized as an aspect of oneself and either extirpated or assimilated into consciousness, while undergoing a process of personality transformation. Without such a moral effort, however, projections are not withdrawn and, in some cases, one suffers from a meaningless life, one of the well-documented psychopathologies and possibly bodily somatization. The extirpation or transformation of these shadow attributes requires the light of consciousness, moral values and high ideals and, in the darker corners, the penetration of a spiritual light [58] [59] [60] [61]. In this context Jung's warning that "one does not become enlightened by imagining

figures of light, but by making the darkness conscious" supports this view while illuminating a common error of spiritual seekers, especially amongst Westerners [62]. What attitude is appropriate and what needs to be done in any given situation requires sincerity and feeling discernment as it is not necessarily always so obvious.

Disciples of Sri Aurobindo and the Mother, who recognize the beneficial value of the Mother's spiritual guidance, may yet underestimate or fear the wisdom contained in her following words of advice: "Do not try to appear virtuous," she said. "See how much you are united with everything that is anti-divine. Take your share of the burden, accept yourselves to be impure and false and in that way you will be able to take up the shadow and offer it [63]." As a matter of fact, life presents ample opportunities for this possibility and following the Mother's counsel is advisable on both psychological and spiritual grounds. One can, for example, fully identify with one's anger and resentments, both in feeling and fantasy, while offering them to the Mother and the Self and aspiring for their transformation along with taking back one's projection.

It is possible to integrate the personal shadow and experience it as an aspect of one's nature, but not the archetypal Shadow. With moral effort and meaningful suffering, however, the ego can play a role in the transformation of the dark side of the Godhead and its integration in the Self [64]. In this case, it is essential to pay heed to what both Jung and Sri Aurobindo both contended. The former

observed that "God is a '*complexio oppositorum*' a paradoxical union of opposites, where truth and delusion good and evil are equally possible [65]." Likewise, Sri Aurobindo wrote that "the discords of the world are God's discords and it is only by accepting and proceeding through them that we can arrive at the greater concords of his supreme harmony... [66]." Thus, at an archetypal level, the problematic relationship between good and evil does not belong to the ego, but to oneself as "a vessel...filled with divine conflict [67]." One becomes such a vessel by consciously "suffering the problem of opposites to the utmost," an endeavor that enables their coming together in the Self [68].

This phenomenon may ultimately be related to the fact that, according to the Mother, the Asura of Ignorance has been converted and is now collaborating in the divine work as a being of Consciousness and Light, his original nature [69]. In Judeo-Christian tradition this being is known as Lucifer, a name that means Light Bearer, who, according to tradition, out of hubris, was separated from God and became 'prince of this world'. As the Mother said, "It is the greatest Asuras who are the greatest beings of light," and with their conversion they become "the supreme beings of the creation [70]." Presumably, the conversion of the Asura of Ignorance back to his original nature of Consciousness and Light is the reason why a quantum change in human consciousness is taking place today, both individually and collectively. Not only are some individuals on paths involving a growth in consciousness but, collectively, shadowy elements are also surfacing in an unprecedented manner.

The Shadow as Positive Value

It is exceptionally important to realize that the shadow contains virtues that can intensify life and round out one's existence. Although, at the outset of one's confrontation with the unconscious, the shadow is unadapted, awkward, primitive and embarrassing, with time and increasingly differentiated ethical decisions, it becomes a vital aspect of life that only a fool would suppress. Related to this is the fact that the very difficulties in life that frustrate one's best efforts are, in the Mother's words, "the nature of the difficulty you will exemplify in yoga." It is, she says, "the door by which he will attain God in his own individual manner [71]." Assimilating shadow values to consciousness, in other words, opens the door to the archetypal psyche and the Self.

Indeed, the psychological quest for wholeness involves integrating what Jung referred to as the inferior attitude and function of conscious, which is variable and depends on one's individual inclinations [72]. The inferior function [and attitude] are primitive, unadapted and highly sensitive to criticism and typically covered up by the persona. It is the place of suffering and one's cross and yet "holds the secret key to the unconscious totality of the person [73]."

The four [4] functions of consciousness are thinking, feeling, sensation and intuition, whereas the two attitudes are extraversion and introversion. Briefly put, sensation is perception of what is, thinking informs one what is, feeling puts value to it and intuition sees possibilities. Extraversion is an exteriorization of energy

towards life and the world, whereas introversion withdraws energy and directs it inwardly. Depending on one's natural adaptive predisposition, one's attitude and some functions of consciousness are conscious and others lie in the unconscious and are consequently related to the shadow. The goal is psychic balance with all the elements of being in their right place, harmonized around the heart-Self. "If you organize everything," said the Mother, "-your feelings, your thoughts, your impulses, etc, -around the psychic centre which is the inner light, you will see that all inner disorder will change into an inner order [74]." Integrating the inferior side of one's nature brings wholeness, relatedness to the psychic being and the possibility of one's life being directed by the Self as a relatively conscious instrument of the Mother. This truth is illustrated in fairy tales by the fact that it is the foolish one and brother or rejected sister that finds the treasure and Holy Grail, and not those who are one-sidedly adapted and think they know the way.

Although humans consist of both divine and asuric tendencies, inasmuch as one identifies with the ego [and persona] one is acting out of an asuric nature [75]. Associated with the Asura are the Rakshasha and Pishacha of Hindu tradition, the violent and passionate ego of the Rakshasha and the ignorant and obscure hostile forces of the Pishacha [76]. However anthropomorphic the depictions of the dark forces in Tolkien's *The Lord of the Rings*, the book and movie are treasure chests of descriptive archetypal images. With all his deceit and treachery Sauron and his acolyte, Sauruman, would represent the Asura of Falsehood, the Orcs and Balrogs embody violent Rakshashic-like energy and

Golem, hostile attributes and obscurity of the Pishacha. The general darkness or shadow that covers Mordor, Gandor and Rohan prior to the siege of Gondor and elsewhere until the last battle would be the work of the Asura of Ignorance. Indeed, in light of the Mother's observations on the conversion of this Asura, the complete elimination of darkness with Frodo's victory over the terrible temptation of power is interesting and instructive. The darkness of unconsciousness, in this case, lifted with the letting go of all ambition and the drive for power.

According to Sri Aurobindo the Rakshasha, in particular, has replaced the animal soul [77]. This observation and the above reflections clearly indicate that the contemporary mind is, by and large, out of touch with the animal soul that he regarded as necessary to reconcile with the higher person for an authentic subjectively spiritual life. This condition is succinctly described by Jung when he observed that "we are still such barbarians with a thin veneer of culture" without any "trust in the laws of human nature," which "seems to us a dangerous and unethical naturalism [78]." There is, in other words, no trust in the natural person who lives close to the animal soul and its dynamism, as life has become perverted with ambition and the power principle. As a consequence, there is little Eros or relatedness and love, the necessary healing balm for those invested in the future.

Individual Transformation and Transformation of the Community

For life to be changed from being organized mainly on mental principles and the pursuit of pleasure and power, the present condition, to subjective spiritual principles, Sri Aurobindo emphasized the important role of the individual. He wrote that this change needs to be first accomplished in “individuals and in a great number of individuals before it can lay an effective hold on the community [79].” According to the Mother, the first step is the unification of the different aspects of the psyche including the shadow, around the psychic being, the divine centre of one’s psyche, in a process she calls individualization [80]. Similarly, Jung’s psychology is principally concerned about what he referred to as the individuation process “by which a person becomes a psychological ‘in-dividual’ that is, a separate indivisible unity or whole [81].” Like the Mother and Sri Aurobindo, he emphasized individual fulfillment and “the coming to be of the self,” the unique innermost core of individual being, which is “as much one’s self and all other selves, as the ego [82].” This is the fundamental requirement for creative renewal at the level of the community for the very reason that the Self is the ground of all social instincts and the interrelatedness of Eros [83].

Conscious individuation necessitates detachment from the collective mind and “resistance to the organized mass [84] [85].” By collective mind I mean the common understanding of the way life should be organized, whether it be in mainline society, a subculture, a spiritual or idealistic community or elsewhere. Over-emphasizing transformation at the level of the collectivity is a hopeless

underestimation of the power of the Self and the archetypal psyche, that is to say the Divine Mother, to propagate a spiritual renewal of culture. For effective instrumental realization in an individual life, the animal soul and the higher person all need to be spiritually reconciled and related to consciousness, the further reaches of which include reconciliation with what Sri Aurobindo referred to as the superconscient with the subconscient and inconscient.

Spiritualization of the Animal Shadow and Its Healing Effect on the Community

Marie-Louise von Franz, Jung's most important disciple, discussed a vision of the Swiss saint Niklaus von Fluë, also known as Brother Klaus, [born on March 21, 1417], that involved spiritualization of the animal shadow and its reconciliation with the higher person [86]. Von Franz indicated how this fact alone is what allowed Brother Klaus to be instrumental in bringing about a healing reconciliation of a bitter conflict between new and old cantons in Switzerland, without which the country might not exist today. The bare outline of his extraordinary vision follows:

An extremely beautiful pilgrim, staff in hand, and wearing the hat of a wayfarer and a cloak, advanced towards Brother Klaus. Klaus was enraptured and, as he gazed at him, Mount Pilatus disintegrated and the earth opened up so that the saint believed he could see the sins of the whole world. A huge crowd of people, whose backs were turned to this man of truth, then came to him. Klaus knew they suffered from the sickness of egotism, which appeared like a large tumor. Out of confusion, fear and shame, the people ran away. The wayfarer had meanwhile undergone several transformations, now to be clothed in a bearskin, infused with gold. On departing, the pilgrim, whom Klaus seemed to identify as Christ, turned and bowed towards him. Klaus then experienced him as a vessel overflowing with exalted spiritual love and, it seemed to him, that that he had been shown "everything that was between heaven and earth [87]."

Jung commented that a numinous individual with extraordinary influence like Brother Klaus typically has theriomorphic attributes, and “surpasses the ordinary man not only upwards but downwards [88].” The figure of Christ, he went on to say, appears here in two forms, “1. as a pilgrim... and 2. as a bear [89].” Later, Jung suggested that the vision may indicate that “in his instinctual [bear-like, i.e. hermit-like] sub-humaness Brother Klaus recognized himself as Christ [90].” Jung concluded that he was “healed, holy, whole” due to the fact that he consciously suffered within himself the opposites of the Self, containing both “the highest united with the lowest [91].” In the process, the dark side of the Self was transformed and put into the service of a superior will and divine love.

Although Brother Klaus seems to have identified the wayfarer as Christ, von Franz indicated how much his clothes and transformations actually remind one of Wotan, the “Germanic god of war, of truth, of ecstasy, and of shamanic wisdom [92].” In the world of ancient Germany, robed in a bearskin indicated that one is a berserker warrior. Berserkers were known to fall into a swoon, at which time they believed their soul left their body as a bear, for purposes of going into battle. They were consequently filled with superhuman fury, which was taken out on the enemy and, sometimes, anybody else who got in their way. When individuals or groups are unconscious of the berserker shadow, it can overtake them with destructive rage and war, as happened with Nazi Germany. In Brother Klaus’ vision the destructive frenzy and wrath of the bear, as the shadow side of the Self, was transformed, as indicated by the shimmering gold luster of the pilgrim’s

bearskin, and reconciled with Christian spirituality. Here, the bear is the animal aspect of the inner Christ/Wotan and participates in the natural emanation of an abundance of love [93]. Von Franz also believed that assimilation of the berserker figure gave Brother Klaus "an invisible inner authority," which allowed him to influence other individuals and the community either directly or indirectly [94]. This was the case, she believed, because, as a representative symbol of the paradoxical Self, the berserker/ pilgrim, "embodies the greater personality of the Self in Brother Klaus and at the same time the Self of the whole community [95]."

As early as 1931, the Mother urgently called for "a new world, a true world, the expression of the Truth-Consciousness.... This world," she observed [96], "will be realized; and the sooner the better!" Building this new world with healthy relationships, communities, townships and cities depends on individuals, their conscious relationship to the paradoxical Godhead and their becoming a vessel reconciling extreme opposites. It depends first and foremost on the ability to integrate both light and shadow aspects of the psyche, the higher person and the animal soul, around the heart-Self or psychic being. Related to a common humanity, such integrated individuals are open to a vast river of primordial ideas and eternal images, while containing the instinctive dynamism that allows for their full realization in time. Only then can things and people begin to find their right place in the economy of life, either in a more extraverted or introverted mode of being depending on one's natural propensity.

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PART V

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

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.

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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).

AN AUROBINDIAN PERSPECTIVE AND OTHER REFLECTIONS
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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 psychotherapeutic 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 backgroundand must be examinedas 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 philosophorum*, 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.

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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PART VI

JUNG IN A VALLEY OF DIAMONDS: SUPERMIND AND *UNUS MUNDUS*, THE QUALITATIVE VALUE OF NUMBERS AND UNITY OF SPIRIT AND MATTER

ABSTRACT

In PART VI, I continue the discussion that I began in *Jung's Later Visions, Individualized Global Consciousness and Completed Individuation in Light of the Yoga of Sri Aurobindo and the Mother*. I begin by discussing the meaning Jung gives to the *unus mundus* and show its significant similarities, of which and differences to Sri Aurobindo's understanding of the Supermind, as well as discernments. I include in this discussion the process of ascent and descent, with emphasis on the descent, which is common to the path of both Sri Aurobindo and the Mother, and Jung. From there I discuss three variations of *Advaita Vedanta*, the path of Adi Shankara, born in the eighth century CE, and credited with having established *Advaita Vedanta* on a philosophic basis, the teachings of the Shankara lineage in its contemporary expression, and then Śrī Ramana Maharshi's popular contemporary spiritual teachings. I draw some conclusions as to the limitations of *Advaita Vedanta* in comparison to Sri Aurobindo's and the Mother's path of Integral Yoga. Following this discussion, I continue my amplifications on Jung's *Coniunctio* vision from an earlier essay mentioned above, and differentiate the Supermind consciousness from the Overmind consciousness, while relating them to Jung, his psychological work and, I believe, his having attained global knowledge. Following that, I discuss a late dream of Jung's, where he found himself in a valley full of diamonds in terms of his post-1944 writings. This leads me into a discussion of the qualitative value of numbers and their relationship to the *unus mundus* and the unity of spirit and matter. In this part of the essay I include the Mother's "vision-dream" of creating a new world by way of manipulating living numbers and then Norelli-Bachelet's [Thea's] esoteric use of numbers regarding the measurements of the inner chamber of the Matrimandir. I do this, especially in order to substantiate Jung's and Marie-Louise von Franz's views on numbers, although, in the process, I acclaim the intrinsic value of the Mother's achievement and acknowledge the value of Norelli-Bachelet's [Thea's] claims.

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Eros is a kosmogonos, a creator and father-mother of all higher consciousness.....Whatever the learned interpretation may be for the sentence "God is love," the words affirm the complexio oppositorum of the Godhead.....Here is the greatest and the smallest, the remotest and the nearest, the highest and the lowest.....Love "bears all things" and "endures all things (1 Cor. 13:7)." These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love."something superior to the individual, a unified and undivided whole.....Love is his light and his darkness, whose end he cannot see. "Love ceases not" -If he possesses a grain of wisdom, he will lay down his arms and name the unknown by the more unknown, ignotum per ignotum – that is, by the name of God.....C. G. Jung (1965, p. 297).

JUNG IN A VALLEY OF DIAMONDS: SUPERMIND AND *UNUS MUNDUS*, THE QUALITATIVE VALUE OF NUMBERS AND UNITY OF SPIRIT AND MATTER

Introduction

This paper can be understood as a continuation of my recent series of essays on *Jung's Psychology of the Living God and Transformation of Individual and Community*, especially the essay entitled *Jung's Later Visions, Individualized Global Consciousness and Completed Individuation in Light of the Yoga of Sri Aurobindo and the Mother*. I have been exposed to the teachings of Sri Aurobindo and the Mother, and Jung for some 42 years now, and the impression I have had, almost from the beginning, is that their paths are very compatible. Now, after all these years, not only have I not changed my mind, but I am even more convinced of the truth of my convictions. These essays have, in fact, solidified my appreciation of the similarities in their writings and recorded wisdom. I have no interest in engaging in a polemical discussion with other people on my conclusions and appreciate that individuals have their own path, where Jung is not a factor of consideration. Yet, I will not hide my belief that

individuals on a path of self-discovery, especially Westerners, could profit from studying Jung's writings.

Unus Mundus and Supermind: Similarities and Differences

The Supermind, according to Sri Aurobindo (1976, p. 252), is "Truth-Consciousness", "the Consciousness creatrix of the World" and maintains the "spiritual unity of all." Similarly, Jung (1974, pp. 534, 536, 537) defined the *unus mundus* as the "eternal Ground of all empirical being" with implications of it being the source of "absolute knowledge" and that the "multiplicity of the empirical world rests on an underlying unity" indicating a striking similarity to the metaphysical reality of the Supermind. According to him, the circular *mandala*, with its centre and circumference, symbolizing the unity of oneness and the multiplicity of experience, is the symbolic equivalent of the *unus mundus*, suggesting, psychologically, its accessibility in everyday life through synchronistic experiences (Jung, 1974).

The *unus mundus* can be understood to consist of indestructible energy, space-time continuum, causality and synchronicity, a quaternity conceived of by the Nobel-prize winning physicist, Wolfgang Pauli and Jung (1975b) that satisfies the postulates of both physics and psychology. A *mandala* consisting of these four co-ordinates would, in my estimation, be an apt empirical symbol for the realization of the infinite Trinity of Christianity appropriately completed by the feminine and the devil, along with new creation in time. Likewise, the Supermind needs to be understood as the instrumentation for the "infinite consciousness" of

Sat Chit Ananda, and the goal of Sri Aurobindo's (1976, p. 252) yoga is its realization on earth and a far-reaching transfiguration of human nature.

The Supermind is the Real-Idea, "a power of Conscious-Force, expressive of real being" which, according to its teleology, purposively directs its energies towards actualization in space and time (Sri Aurobindo, 1970a, p. 117). It consists of both knowledge and will in perfect harmony, being "not only a state of knowledge, but power of knowledge, and not only a Will to light and vision, but a Will to power and works (ibid, p. 123)." It is the beginning and end of creation, the creative source of the manifestation and the end towards which it is unfolding.

Sri Aurobindo (1970a) described the Supermind as consisting of a triple status of Being: [1] comprehending consciousness, [2] apprehending consciousness and [3] projecting consciousness. Supermind as extension of *Sat Chit Ananda*, in its status of comprehending consciousness, establishes the unity of existence, conceiving it as consisting of undifferentiated variations of itself as one existence. In the second status of Supermind, through the power of self-differentiation, apprehending consciousness regards the many aspects of the Real-Idea as separate individuated ideas, forms, powers and plays of the One. Here, the initial functional differentiation of *purusha*, the conscious Self, and *prakriti*, the executive power of creative consciousness, take place, as does the distinction between *iswara* and *shakti*, and *atman* and *maya*. Completing the process of self-differentiation of *Sat Chit Ananda* is the third status of the Supermind,

projecting consciousness, which consists of the self-absorption of the individual involved in the play of consciousness. In this status, there is unity from the point of view of the universal or Cosmic Self or *Atman*, and diversity from the standpoint of the individual *jivatman*, without a loss of unitary reality. There is apparent duality, although there is no ignorance as the *jivatman* experiences itself as an aspect of the non-dual one existence. It is presumably at the second and third levels, especially the latter, that the Supermind, like Jung's *unus mundus*, makes its incursions into the workings of everyday life, potentially to a conscious recipient in experiences of synchronicity and grace.

The *unus mundus*, wrote Jung (1974, pp. 537, 538), is founded "on the assumption that the multiplicity of the empirical world rests on an underlying unity..... ." He went on to say, "everything divided and different belongs to one and the same world, which is not the world of sense(ibid, p. 538)." Thus, our empirical world of appearances is based on a transcendental background that is a *unus mundus*, a potential world, where all was one and there was no second. As with the Supermind, diversity or multiplicity is based on a transcendental unitary field of one-continuum. "It is *this* background," Jung (as reported in Gary Sparks, 2010, p. 34) observed, "which, suddenly as it were, falls into our conscious world through synchronistic happenings." Synchronicity refers to meaningful coincidences involving the inner and outer worlds, psyche and matter, and each experience of genuine synchronicity is an "act of creation in time" and the "eternal presence of a single act (ibid, p. 155)."

In synchronistic happenings, it is as if one experiences the second and third statuses of Supermind, where the latter status Sri Aurobindo (1970a, p. 153). described as “the One in its extended consciousness” holding the individuated multiplicity in the play “of its own conscious being, will and delight,” and “the Many ever drawing down to themselves the One that is the eternal source and reality of their existence and of the Many ever mounting up and attracted to the One....” The *unus mundus*, like the Supermind, is conceived as the eternally present creative force of existence. According to Jung (as reported in Gary Sparks, 2010, p. 124) this underlying unitary reality is a potential reality “in so far as all those conditions which determine the form of empirical phenomena are inherent in it.” The *unus mundus* consequently is defined such that it relates to the first status of the comprehending consciousness of the Supermind, of which Sri Aurobindo (1970a, p. 153) wrote of as “the One in its unitarian consciousness holding the innumerable multiplicity in itself as if potential, unexpressed....”

With regard to synchronistic happenings, where the *unus mundus* falls into the duality of daily life, Jung's conception seems to particularly relate to the second and third poises of Supermind, the apprehending consciousness and the projecting individual consciousness. The *unus mundus* being a “potential” unitary reality with empirical phenomena inherent in it seems to mainly partake of the first status of Supermind in its poise as comprehending consciousness. Although there is obvious similarity between Jung's *unus mundus* and the

Supermind, Sri Aurobindo brings more metaphysical certainty and greater power of differentiation to his description of the latter than is found in Jung's formulation.

As further evidence of the similarity between the *unus mundus*, and Supermind, it is interesting that in a footnote to a perceptive article entitled *Sri Aurobindo on the Supermind and the Creative Process*, H. P. Sullivan (1973, p. 221) compared the Supermind to the ninth century Irish Christian theologian, John Scotus Erigena's mind of God, where ideas exist that "*contain the substance of all things*" ...and where "*all things always were, causally in force and potency, beyond all places and things, all forms and species...known by senses and understanding.....*" . Sullivan also referred to the statement that "God does not know these things because they are; *they are because He knows them, and his knowledge of them is their essence (ibid).*" Given the lack of differentiation of being in Erigena's description of the mind of God, these remarks on everything existing as ideas in the mind of God, which contain "in potential" the substance of all things in existence and that God is knowledge and potency [Will], seem to particularly refer to the first status of Supermind, the comprehensive consciousness. It is noteworthy that, in an editorial comment, Arabinda Basu, a long-time disciple of Sri Aurobindo and the Mother, acknowledged that higher levels of mind can open to knowledge from the Supermind, accepting Sullivan's equation. He agreed on the similarity between the Supermind and Erigena's mind of God, although he was skeptical of the capacity of its archetypal ideas to

effectively incarnate on earth and transform human nature (Arabinda Basu, 1972, p. 245).

The above description by Scotus Erigena could just as well be used to compare his conception of the mind of God to Jung's *unus mundus*. Marie Louise von Franz, in fact did just this. She noted that in medieval times, the term *unus mundus* "denoted the timeless, preexistent, cosmic plan or antecedent world model, potential in God's mind (Marie-Louise von Franz, as recorded in J. Gary Sparks, 2010, p. 123)." She also referred to Joannes Scotus Erigena who observed that God created the universe as wisdom [Sophia] through a preexistent cosmic plan by which wisdom represents "the primal forms that not only lie in God, but constitute God Himself (ibid)." Von Franz then favorably compared Jung's transcendental one-continuum or *unus mundus* to Scotus Erigena's mind of God.

She was particularly interested in Erigena's statement that "these *causae primordiales*: [primal original forms or causes] know themselves," which suggests that there are aspects of consciousness that are intelligent and have knowledge of the empirical individual, supporting Jung's view of the unconscious as containing purposive archetypal energies as well as absolute knowledge (ibid). The archetypes in the mind of God are primal forms that, in Jung's understanding, represent not only the way the individual apprehends or knows the world as state of knowledge, but effective power of realization, relating them

to the Supermind's Knowledge-Will. With regard to the aspect of Will and action, "The archetypes," wrote Jung (as recorded in Jolande Jacobi and R.F.C. Hull, 1974, p. 39) "are the great decisive forces, they bring about real events...." and "The archetypal images decide the fate of man."

Von Franz (1966, pp. xiii, 155) made the pointed observation that the *unus mundus* is not just a metaphysical statement as was the mind of God or *Sapientia Dei* in Christian Patristic literature, including Scotus Erigena, but "derived from pure empiricism." As a psychological consideration, what draws Jung's *unus mundus* close to Sri Aurobindo's yoga of the Supermind and differentiates it from Erigena's mind of God, is the fact that Jung not only regarded the *unus mundus* as the potential background for the empirical world of multiplicity, or the potential preexisting model of the world in the mind of God as a distant reality, but, after the alchemist's, he regarded it as the goal of the individuation process, and identical to the alchemical *lapis philosophorum*, the philosopher's stone.

The stone, according to Jung (1974, p. 451), "was a concretization, a 'materialization' that reached down into the darkness of the inorganic realm or even more arose from it, from that part of the Deity which put itself in opposition to the Creator, because....it remained latent in the *panspermia* (universal seed-bed) as the formative principle of crystals, metals and living organisms." As evocative images, Jung attributed to this realm the Devil's domain, hell-fire, and

the three-headed Mercurial serpent, as the lower trinity, which complements the upper Divine Trinity. On his part, Sri Aurobindo (1972, pp. 454-455) gave an incomparable poetic description of the Inconscient that is to all extents and purposes similar to the realm described by Jung:

*It sensed a negative infinity,
A void supernal whose immense excess
Imitating God and everlasting Time
Offered a ground for Nature's adverse birth
And Matter's rigid hard unconsciousness*

.....
*A Mind arose that stared at Nothingness
Till figures formed of what could never be;
It housed the contrary of all that is.
A Nought appeared as Being's huge sealed cause,
Its dumb support in a blank infinite,
In whose abysm spirit must disappear:
A darkened Nature lived and held the seed
Of Spirit hidden and feigning not to be
The eternal Consciousness became the home
Of some unsouled almighty Inconscient;*

.....
*A clash of forces, a vast incertitude,
The joy of creation out of Nothingness,
..... (Savitri).*

It is particularly noteworthy that the universal seed of creation is held in this infernal realm that Sri Aurobindo described as the Inconscient, the ground of "Matter's rigid unconsciousness," as it does in Jung's dark realm of inorganic matter (ibid)]. The journey to both the Supermind and *unus mundus* eventually requires a "huge descent" to the realm of non-being. The path, observed Jung (1974, p. 451), involves redemption beyond man to matter, "now as an ascent of the....'spirit of imitation,' or Lucifer, and as a reconciliation of this with the spirit descending from above, both the Above and Below undergoing a process of mutual transformation." The path of Sri Aurobindo (1970a, p. 150) likewise

requires an ascent and descent, with the Divine descending towards limited being and individual humans ascending to their "own proper divinity."

In fact, Jung's path, as does the yoga of Sri Aurobindo and the Mother, involves both ascent and descent. It is interesting to note that, although, from psychological terms of reference, Jung began his descent out of the intellectual ego during his confrontation with the unconscious and the development of *The Red Book*, his Gnostic myth actually indicates a spiritual ascent. As he is recorded to have said, the first experience of descent went about 1000 feet, but the second time, he reached "a cosmic depth....like going to the moon, or like a feeling of a descent into outer space (C. G. Jung, 1989, p. 63)." One is reminded of Aswapati's yoga in *Savitri* prior to the birth of Savitri, where there was an ascent to the Supermind, after which there was the yoga of descent as discussed in Deshpande's essay *The Yoga of the Supreme* in his book, *Sri Aurobindo and the New Millennium*. The yoga of ascent was Sri Aurobindo's path prior to the Mother's arrival in Pondicherry and the yoga of descent was what transpired afterwards.

After his engagement with Gnosticism, Jung turned to alchemy and a path which involved a long descent into matter and the realization of the *lumen naturae*, the light of nature, which, for the Western alchemists, was considered to be "the source of all knowledge of nature, which one "learns through dreams, among other things (Marie-Louise von Franz, 1975, p. 32)." Given this predilection

amongst the alchemists, it is not surprising that Jung found symbolic material that could be applied to understand his analysand's unfolding psyche particularly in alchemy.

The difficulty of making this descent cannot be gainsaid. It requires developing wholeness in terms of conscious relatedness to the Self and assimilation of all four functions of consciousness in Jung's terms, or all four soul types in Sri Aurobindo's typology, and the ability to bring discernment to bear involving one's totality. The downward path includes the possibility of error in the sense of deviating from the truth of one's being, in accordance with Jung's (as reported in *Jolande Jacobi & R.F.C. Hull, 1974, p. 210*) counsel that: "Error is as important condition of life's progress as truth." The significance of this statement is played out in every Jungian psychological depth-analysis where analysands learn that the path they are on may deviate from a healthy and meaningful life, but that, if followed with the intent of individuating and growing consciousness, one is gradually led to the orienting centre of being and more meaningful life transactions. Meaningfulness involves a life increasingly directed by the Self or psychic being and the more or less continual appropriation of new aspects of consciousness, through illumination of the darkness of being.

According to the Mother (2004, p. 70) "there can be no absolute untruth," as the Divine is behind everything; there is only *That*, and even hostile forces have an inherent Divinity. This inherent Divinity everywhere, however concealed, is the

mystery that justifies so-called error in judgment. Regarding error she noted that it is based on a momentary judgment in time and space and that due to our limited vision, we think something is in error, when from the Divine's point of view, it is part of one's life's journey as we are all contained in the One. "There is no error," the Mother asserted, but "things are not in their [right] place" in space and time (ibid, pp. 90, 91). With regard to understanding dreams, Jung (as reported in *Jolande Jacobi & R.F.C. Hull*, 1974, p. 70) had a similar opinion, noting that although nature might be difficult to penetrate, she is not deceitful like man, and "Nature commits no errors."

Undoubtedly, Jung's ascent was not as high, nor as comprehensive as Sri Aurobindo's, which included experiencing *That* or the One, without losing consciousness, nor his realizations [*siddhis*] so complete, and his descent was, perforce, not so low or wide ranging. His psychology of individuation may not go as far as the Integral Yoga of Sri Aurobindo, and the Mother, at least not with such a complete understanding. In part, this is no doubt due to Jung's greater need, as a child of the West, to come to terms with the problematic Western relationship to the feminine and evil in comparison to Sri Aurobindo and the Mother. It goes without saying that the deeper reason is because, as Avatars of our time, Sri Aurobindo and the Mother were endowed with the largest potential for realizing and bringing in the new world. Yet, the conceptual similarities describing key master ideas central to each of the two paths to self-knowledge are remarkable and, to all appearances, they are moving toward the same goal.

The Limitations of *Advaita Vedanta*: Adi Shankara, His Lineage and Influence
These considerations raise the question of *Advaita Vedanta*, given Sri Aurobindo's (1970d, p. 43) differentiation of Realistic *Advaita* of *The Life Divine* from the Shankara tradition, which he basically rejected as "it does not satisfy my reason and it does not agree with my experience." Despite his remarks *Advaita Vedanta* in one form or another continues to attract many people including some disciples of Sri Aurobindo and the Mother. The rationale that is often presented is that Sri Aurobindo's second level of transfiguration is the spiritual transformation and identity with *That*, and that is precisely what *Advaita Vedanta* is all about.

Although this may well be an accurate assessment, as I have alluded to above, the attainment of the Overmind, let alone the Supermind, requires both intense vertical realization but also a wide range of cosmic consciousness. Allowing for the fact that there are many different paths to the Supermind, one of which may be *Advaita Vedanta*, the question fundamentally is, in principle, does *Advaita Vedanta* typically encourage such eventuality, or is it too narrowly focused on attaining non-dual reality at the exclusion of an in-depth and broad psychological and cultural development? One can appreciate the gift of *Advaita Vedanta* in its emphasis on the One without a second and still bring appropriate intellectual discernment to bear.

The *Advaita Vedanta* of Shankara's principle aim is for individuals to reveal or realize non-dual reality, the Absolute, beyond all opposites including cause and

effect. Shankara's path of knowledge involves discerning the eternal from the ephemeral and detachment from the fruits of one's actions. His path requires moral and spiritual discipline and an intense aspiration for liberation. The primary scriptural texts concern knowledge, while those dealing with action are seen as secondary, action considered to be merely a means of self-purification. Although empirical knowledge takes place within the realm of ignorance or *avidya*, according to the questionable reasoning of Shankara's *Advaita Vedanta*, "as consciousness, it is ultimately one with pure consciousness which alone can remove *avidya*," indicating the superiority of knowledge over action (Chandradhar Sharma, 2007, p. 201). The goal is liberation from the illusion of duality by attaining the status of *jivanmukti* by way of identity with Brahma as Being, Consciousness, Bliss. The missing ingredient in this formulation is 'Force,' and the understanding that in the manifestation, Consciousness-Force is constantly at work in life experience. Meditation is also seen as subsidiary, and, yet, a means to attain concentration of the mind, enabling reception of the light of consciousness.

According to Shankara, there are two categories of illusion, empirical illusion and transcendental illusion both of which need to be understood as unreal and ultimately rejected in order to attain liberation. With all empirical experience there are two factors, the subject and the object, which Shankara perceived as being incompatible opposites. He rationalized their co-existence by arguing that the only way these contradictory opposites can unite is through the *a priori*

categorizing function of the mind and the power of Maya or Avidya, the transcendental illusion. As all individuals are subject to this Cosmic Illusion, he further rationalized, empirical life, which is rooted in it and presupposes it, is also illusory. Illusion means wrong perceptions, wrong knowledge or beliefs, opinions or dogma, whose essential nature is based on the fact of super-imposition of the unreal on the Real, along with faulty cognition and misapprehension or error. Error involves identifying the unreal, which only appears to exist, with the Real, where ignorance of the Real is due to non-apprehension and misapprehension.

By revealing the Real, Shankara proposed, the unreal is cancelled and shown as false throughout all time, past, present and future. This convoluted line of reasoning continued with the explanation that the dilemma is that ignorance cannot be determined to be real or unreal – not real because it is “cancelled by right knowledge, not unreal because, for all practical purposes, “it gives rise to and sustains appearance (ibid, p. 175).” Yet, he concluded that the characterization of the empirical object as neither real nor unreal renders it false, justifying his principle premise.

There are, according to *Advaita Vedanta*, three levels of Being, [1] *Brahma* as ultimate Reality, [2] the empirical world, valid according to our daily experiences, but not real in itself and [3] illusions such as the rope mistaken for a snake and dreams, each of which is mistaken as real until proven otherwise. *Brahma* is the underlying reality of the True Subject and the True Object, which are One.

Despite his principle assumption, Shankara considered it illogical to accept the object in the case of true knowledge and deny it in the case of the illusory and empirical knowledge. He consequently accepted illusions like the empirical objects as objective, even though he acknowledged that they come from an unreal order of being. There is, in addition, 'non-being' which does not appear as an object at all.

Thus, according to *Advaita Vedanta*, before *Brahma* is revealed to the individual seeker, the world is, for all practical purposes, real and cannot be classified as unreal, which means the world has empirical validity, but not ultimate reality. By reality, Shankara meant timeless reality compared to unreality by which he meant time-bound and non-eternal. Whereas the underlying ground of the world is eternal *Brahma*, its unreality is the superimpositions on *Brahma*, which are rejected on realization of the Real. The superimpositions including cause and effect are mere appearances and unreal. This means that there can be no real causal modification and, therefore, no creation. For empirical reality, however, the original Creation is considered to be valid, although, as if to justify the fundamental assumption of Shankara's system of yoga, only the cause is considered as real and not the effect.

For Shankara, the two poises of the Real, which are one, are the lower *Brahman*, which created the accidental qualities of being, and the Supreme Real, which is independent of creation, yet its underlying essence. The lower *Brahman* or

causal principle, *Iswara*, is the creator, protector and destroyer of the universe as well as the immanent self. He is the personal Brahman and the Lord of *Maya*. *Iswara* is the cause of creation, without which there would be no world of appearances at all. The individual self or *jivatman*, understood as the empirical ego, is also mere appearance and a product of *avidya*, ignorance, and subject to the workings of the *gunas*. Although the concealing power of *Maya* does not work on *Iswara*, His association with *Maya* is ultimately considered to be unreal.

According to Shankara, although *Brahma's* essential nature is indefinable, the best understandable definition is *Satchitananda*, Existence, Consciousness, Bliss. It is transcendental unity, indivisible, unique, eternal and changeless, beyond time as past, present and future. It is independent of the world, free, and without relationship to the gross, subtle or causal [cosmic] bodies. Any apparent relation of the Self to any of these bodies is due to superimposition. *Moksha* or liberation is the immediate experience of the Absolute, and not an effect of any causal factor, including meditation, action of any kind or anything else. It involves the realization of *Brahma* and the cancellation of *avidya*, or Ignorance to the point of unembodiment, even should one remain in the world of appearances.

Given the ultimate illusory nature of empirical reality, the question arises about the value of action, meditation and the study of scripture to attain realization. If it is ultimately illusory, why bother? Shankara's answer was that *karma* culminates in disinterested action and meditation as concentration culminates in a

transcendent *Samadhi*. He eventually also approved of idol worship and *puja* rituals as a means to attain the Real. According to him, action and meditation are subsidiary to the path of knowledge, which emphasizes study of the scriptures. Yet, he surmised, despite the ultimate illusory nature of the world, action can lead to purification of being and meditation involving concentration, the possibility of receiving the light of consciousness. Both action and concentration eventually cease as the path of knowledge yields to indeterminate knowledge in the experience of the Absolute.

The Shankara Lineage of Living Shankaracharyas

Adi Shankara lived in the late 8th early 9th century CE, and there continues to be a tradition and lineage of living Shankaracharyas, spiritual heads presiding over four *mathas* located throughout India, each with a large following of millions of common folk. Contemporary teachings are based on the original *Advaita Vedantan* instructions disseminated by Adi Shankara himself. Thus, the world of multiplicity is *Maya*, that which is not, and being unreal, as are dreams, involves only appearances. Yet it is the place to “wash off our dirt (Sri Chandrasekarendra Saraswati Paramacharya, 1994, p. 40).” The goal of life is, first, “to be human” and then to attain Brahman, the infinite, and “merge into the ocean of complete bliss (ibid, pp. 23, 53).”

The presiding deity of Kanchipuram is the Goddess of Charity, Sri Kamakshi., an embodiment of the *Parashakti*. Presumably the initiation of projects for social betterment and the establishment of schools, hospitals and temples, which have

an important place in practice, are related to Her presence. In this version of the Adi Shankara *Advaita Vedanta* tradition, the exercise of compassion and tolerance, social service, and doing works for the common good is a way of self-purification. *Japa*, *Vedic* mantras, idol worship, and timely rituals involving the two Shankaras are also intrinsic to the path. The Shankaracharya also supports high culture and there is acknowledgement that *Ambal* [the Divine Mother] is “the embodiment of knowledge” and, judging from the names of the two Shankaras, the goddess *Saraswathi* is also recognized (ibid, p. 53) [40]. It is as if the Mother Goddesses and the empirical world are taken very seriously, along with the goal of social improvement and development of human values, even though the world is considered to be ultimately unreal. Given adherence to the Adi Shankara tradition of *Advaita Vedanta*, however, there is no recognition of the creative workings of the Divine Mother as Consciousness-Force in the world or the possibility of new creation in time.

Overall, I am impressed with the human concern and loving attitude expressed, and the presence of the Goddess and Divine Mother that encourages the development of becoming more human through self-purification and the propagation of high culture. I have personally had the privilege of having had several prolonged *darshans* with the present Shankaracharya of the Kanchipuram *math*, Sri Jayendra Saraswathi Swamigal, as well as one prolonged *darshan* with his successor, Sri Shankara Vijayendra Saraswathi

Swamigal. I consider these opportunities to have been acts of grace, for which I am deeply grateful.

Śrī Ramana Maharshi's Path of *Advaita Vedanta*

One of the most popular Advaitans for contemporary seekers from both India and the West is Śrī Ramana Maharshi, about whom Jung (as recorded in Ramana Maharshi, 1988, p. xii) wrote: "The life and teachings of Śrī Ramana are important not only for the Indian but also for the Westerner." They are important in that there is emphatic emphasis on identity of the individual with God, an idea alien to Westerners and many Westernized Indians. Specifically the teaching's sole purpose is to guide the seeker to the experience of dissolution of the "I" in identity with the Self or Brahma. The ultimate goal is the state of *Sahaja nirvikalpa samadhi*, where the ego is fully eliminated and people of knowledge or *jnani* know that they are the Self, that all is *Brahma*, and that individuals and the world are One without a difference.

Ramana Maharshi is reported to have communicated to people according to their level of consciousness. To many seekers he insisted that the world of empirical reality is not real and that it is nothing but an illusory construct of the mind. As far as the individual is concerned his method of self-enquiry, which he emphasized, was aimed at the realization that 'I am Brahma or the Self,' and everything else one identifies with including one's body is illusory and not real. Although he had householders amongst his disciples, their action and field of enquiry was defined accordingly, and similar to devotees who lived at the Ashram in Tiruvanamalai,

Ramana (1985, p. 219) saw the household as the aspirant's place to "find the root of karma and to cut it off," rather than trying to rectify past *karmas*. According to Ramana's advaitan account, *Iswara* is the personal and manifest Brahman, Lord of *Karma* and ultimately unreal, whereas the real Brahman is unmanifest and static. The goal for all aspirants is to dissolve the "I" including the mind and the body consciousness in the Self or real Brahman and transcend *karma*.

At first glance, Śri Ramana's path of self-revelation seems to differ from Shankara's *Advaita Vedanta*, who perceived the manifestation as ultimately unreal and subject to a fundamental cosmic or transcendental illusion due to the categorizing function of the mind and the power of *Maya*. However, this apparent difference may, itself, prove to be illusory and based on undifferentiated thinking. Although the *ajnani*, the person of ignorance, creates the empirical world through the mind, Ramana insisted that, for the *jnani*, the person of knowledge although for nobody else, the world is real. If that statement strikes the reader as ambiguous, then the following logic will support that sentiment, and suggest Ramana's teachings are not so different from Adi Shankara's after all.

The *jnani*, he argued, is the Self and sees only the Self and, "seeing the world, the *jnani* sees the Self (Ramana Maharshi, 1988, p. 85)." Yet, the detached state of the *jnani* is such that it does not matter if the pictures on a movie screen as metaphors of the empirical world "appear or disappear (ibid)." He went on to

say that *jnanis* need to hold onto the Self in order not to be “deceived by the appearances of the pictures,” where the pictures represent the world play in time (ibid).” Whereas the pictures represent the Self as manifestation; the screen without the pictures is the unmanifest Self. Thus when the *jnani* grabs the movie screen to hold onto the Self as substratum, he does not and cannot grab the individual pictures, which are but a passing phenomena. Still, the world, for the *jnani*, is experienced as not being apart from the Self as substratum and, argued, Śri Ramana, it is accordingly real.

Despite his contention that, for the *jnani*, the world is real, Ramana illogically understood the cosmic mind and cosmic consciousness, which means archetypal phenomena as well as dreams, to be essentially unreal and illusory. Thus, for him, the world is ultimately based on a cosmic or transcendental illusion as it was for Shankara and therefore unreal for the *jnani* and *ajnani* alike. Like Shankara, he also saw the Creation and the gradual process of creation as a product of the Mind and unreal. The manifestation, for him, rather, is due to instantaneous self-revelation of Brahman. Thus, consistent with the perception that the world and the Creation are unreal, he is reported to have answered a seeker that “Activity is creation” and it is “the destruction of one’s inherent happiness (Ramana Maharshi, 1985, p. 97).”

In fact, he generally discouraged *karma* yoga, the yoga of action, which in his interpretation, involves “good works” like social service as, he believed, it put too

much emphasis on the "I" as doer and others as recipients of "good action." He rather enjoined "silence as the most potent form of work" and encouraged the search for peace, "the natural state (ibid, p. 62)." He saw concentration in order to eradicate thoughts as ineffective and encouraged instead "withdrawal within the Self (ibid, p. 65)." Ramana's recommended method for devotees capable of the path of knowledge was self-enquiry, by way of asking "who am I?," meditation and inward concentration on one thought, or better yet, the Self, absorption in the heart, *japa* or repetition of the name of God, especially as "I," but not the "I"-thought, which is a conceptual product of the mind, and *sat-sanga*, association with the Guru and other realized beings, and openness to grace (ibid, pp. 64,116). The ultimate goal, as I indicated above, is to attain the state of *Sahaja nirvikalpa samadhi*, where the individual is fully absorbed in the Self and beyond all karma, yet can do works in the world.

For the sake of differentiation, the first poise of the Supermind, its comprehending consciousness, is the One, although it contains the multiplicity in potential, a reality that does not come into consideration in the ultimate experience and state of being in the *Advaita Vedanta* path of spiritual realization. The One in Śrī Ramana's and Shankara's experience does not contain the multiplicity in potential or, if it does, it is irrelevant and merely illusory. Although Śrī Ramana argued that the world is real for the *jnani*, inasmuch as it is not real in-itself and, whether it exists or not is immaterial, the metaphor for the empirical world of time, or the metaphor of the pictures on a movie screen, seems to

suggest they do not have any substantial reality in themselves. In other words, the play of the world existence and its unfolding is not supported by the Self in any differentiated way and certainly not penetrated by the Self. As dreams and the cosmic mind or archetypes are considered to be unreal as is the manifest Brahma, the Self as dynamic process and acts of creation in time, let alone new creation in time, are essentially unreal as well.

Ramana's method of self-enquiry, withdrawal and absorption in the heart-Self encourages the realization of the static Self, but any dynamic meditation that creatively engages the dynamic psyche is actively discouraged. There is no recognition of error as a path leading to the Self, or for any possibility of individuals finding their own personal relationship to a Living God. In fact, the individual *jivatman* in the final analysis becomes absorbed in the One, and is not considered as a potentially intelligent, creative and responsible centre of being with regard to the world and its data of experience and consciousness. There is no acknowledgement or recognition of the individual subject with self-presence and capacity for consciousness related to experience, understanding and self-transcending judgment that is cognitively, morally, spiritually and creatively authentic.

Final Thoughts on Advaita Vedanta

Advaita Vedanta has the great merit of directing individuals and their lives towards *That* with the final goal of immersion in the One without a second. It opens earnest individuals to greater humanity and culture, spiritual knowledge

and the discernment of feeling through acts of service and devotion through bhakti. However, action is only understood as a means of purification or living out *karma* and the relative paucity of engagement with the dynamic psyche limits the potential for cultural and psychological enrichment and expansion. Along with this, the negative attitude towards the creation and creation as a gradual process also negates a creative engagement with life or the possibility of the creation of a new world.

Overall the logic of this line of argument suggests that, despite the high value of aspiring for conscious absorption in the Absolute, the path of *Advaita Vedanta*, at least as presented by Adi Shankara and Śri Ramana Maharshi, does not satisfy the demands of integral yoga of Sri Aurobindo and the Mother or Jung's path of individuation. What, in fact, is devalued is the full play of the creative unconscious and the Divine Mother in the manifest world, the individual *jivatman* as soul, with the delegated immanent soul and psychic being, being insufficiently differentiated from the Great Mother. Although there can be acknowledgement of the Goddess as the Parashakti, the creative Consciousness-Force of the Mother is not discerned. In practical terms, what could help turn *Advaita Vedanta* into *Realistic Advaita Vedanta* is more highly differentiated thinking, full recognition of the sensation function and the value of the extraverted psyche, which, taken together, cannot accept the rationalizations and dubious logic of *Advaita Vedanta* as it is now presented.

The final goal of Realistic *Advaita Vedanta* according to Sri Aurobindo is complete realization of the supramental transformation, which is, typically, preceded by overmental realization. Overmind consciousness requires experiences of the Cosmic Mind, which, according to *Advaita Vedanta*, is illusory and ultimately of no consequence. Sri Aurobindo (1970c, p. 950) wrote that "It is.....only by an opening into cosmic consciousness that the overmind ascent and descent can be made wholly possible." He went on to say that a "high and intense individual opening upwards is not sufficient" as there must be, in addition, the need for a "vast horizontal expansion of consciousness into some totality of the spirit (ibid)." These comments show how *Advaita Vedanta*, as it is now understood and practiced, is misguided for disciples aspiring to a path of Integral Yoga and Realistic *Advaita Vedanta*.

In the best of cases, Jung's system of psychology can be characterized as recalling contemporary individuals to their instinctual earth, inspiring them to discover new values and open to wide cultural horizons, all the while inviting intense spiritual aspiration. Jung himself embodied in a large measure considerable depth of being, an exceptionally broad cultural awareness along with an original creative spirit, as well as an intense vertical spiritual aspiration that culminated in the experiences referred to in this paper. The exigencies of a psychologically engaged psyche are complex and demanding; there is insistence on the goal of cultural wholeness and the realization of the Self and *unus*

mundus, but not one-sidedness of any kind, including the exclusive goal of trans-cosmic spiritual at-one-ment, no matter how high, as in *Advaita Vedanta*.

Jung's *Coniunctio* Experience and Global Knowledge

A delegated influence from the supramental Gnosis seems to permeate Jung's later life and writings. His description of the *unus mundus*, as I have shown, indicate considerable similarity to Sri Aurobindo's description of the Supermind's comprehending, apprehending and projecting states of consciousness. In support of Jung's *coniunctio* vision consisting of God and his feminine counterpart being an overmind experience, with a delegated supramental *gnosis* or truth-conscious *Knowledge-Will*, Sri Aurobindo (1970d, p. 385) noted that "The Gods are personalities and Powers of the dynamic Divine," and "The Great Gods belong to the overmind plane; in the supermind they are unified as aspects of the Divine, in the overmind they appear as separate personalities." In support of Jung's experience consisting of images of the Living God, Sri Aurobindo (as reported in the Mother (2004, p. 41) wrote regarding the Supreme: "These things are images, but all is an image. Abstractions give us the pure conception of God's truths; images give us their living reality (ibid)."

Jung's visionary *coniunctio* experience, where he saw "all-father Zeus and Hera who consummated "the mystic marriage as described in the *Iliad* (C. G. Jung, 1965, p. 294)" and he "was the Marriage of the Lamb," in fact, appears to be an Overmental symbolic transcription of the Supermind in its status of apprehending consciousness, where *Ishawara* and *Shakti*, *Divine Being and Force of*

realization, are differentiated and in the process of divine creation. Jung himself equated the marriage of the Lamb (Revelations 22:9ff) to other symbolic images of the *coniunctio oppositorum* and the “*tao* of Lao-Tzu.” Norelli-Bachelet (1976, p. 299) interpreted the marriage of the Lamb to be “the marriage of the soul-spark in matter and spirit above” for the creation of “a *new* heaven and a *new* earth.” It allows, according to her, the descent of the Divine upon earth so “the great transformation may be (ibid, p. 260).” In Christian symbolism, Christ was the Lamb of God and the marriage of the Lamb is considered to be the marriage of Christ with the Church, which, according to von Franz (2004, p. 206), “signifies a mystical union of mankind and God.”

In Jung's alchemical writings there are ample references to *Mercurius*, defined as both “spirit and soul,” embodying the full range of possible opposites (C.G. Jung, 1970, p. 211). He unites spirit and matter and can be equated to the *anima-mundi* or world soul which animates all life in the world. Jung (as reported in von Franz, 1975, p. 143) also frequently referred to the *anima-mundi* or world soul itself, which, as a spiritual sphere, surrounds the One, where “the “centre is everywhere, the periphery nowhere.” In *Savitri*, Sri Aurobindo (1970b, p. 291) described Aswapati's travels in the world soul, of which he noted, “A *formless spirit became the soul of form.*” The world soul, he wrote, not only had the power to “*reveal divinity*” but “*The intimacy of God was everywhere (ibid.*” In a vivid portrayal reminiscent of Jung's *coniunctio experience*, Sri Aurobindo (ibid, p. 295) wrote of Aswapati:

*Approaching through a stillness dumb and calm
 To the source of all things human and divine.
 There he beheld in their mighty union's poise
 The figure of the deathless Two-in-One,
 A single being in two bodies clasped,
 A diarchy of two united souls,
 Seated in deep creative joy;
 Their trance of bliss sustained the mobile world.
 Behind them in a morning dusk One stood
 Who brought them forth from the Unknowable. Savitri.*

It is noteworthy that the One which links the Cosmic Mind to the Unknowable stands behind the deathless Two-in-One. In other words, the Two-in-One itself “comes from the absolute Unknowable (R.Y. Deshpande, 1999, p. 50);” I would say it is a symbolic transcription of the Unknowable .

Aswapati is subsequently described as travelling through “*The Kingdoms of the Greater Knowledge*,” subsequently to explore the Unknowable itself where, revealed was the creative Word that allowed him to plant the seed for the new creation in the Cosmic Mind Sri Aurobindo (1970b, p. 297). During his travels in the realm of Greater Knowledge he came to the point where he was able to scan “*the secrets of the Overmind*,” possible as he had arrived at the border between the Overmind and the Transcendent (ibid, p. 302). Along with different grades of Overmind, Sri Aurobindo (1970c, p. 951) wrote that “there can be many formulations of overmind consciousness and experience,” suggesting that the above mentioned experience of the Overmind is exceptional and a direct link to the Unknowable itself. It, therefore, does not define what can be called the Overmind experience *per se*, as the Kingdoms of Greater Knowledge may be describing the experiential nature of the highest plane of the Overmind.

Sri Aurobindo (1972, p. 384) noted that the nature of the Overmind is “a cosmic consciousness with a global perception and action tending to carry everything to its extreme possibility.....The only thing lacking in its creation might be a complete harmonization of all possibles, for which the intervention of the highest Truth-Consciousness, the Supermind, would be indispensable.” Although based on cosmic unity, the Overmind proceeds under the law of “division and interaction,”.... While determining its actions on the multiple play of life (Sri Aurobindo, 1970c, p. 953). In the Overmind, each strand in a circle or spoke of the wheel, as it were, has a relationship to the central truth, but there is no unifying truth between the different strands or spokes in the circumference of the circle or wheel. Given the lack of a unifying dynamic truth in the overmind consciousness, each possibility is worked out according to its evolutionary impetus. Although each of the strands can be full of light and numinosity, for instance, as expressed in different Religions, perhaps the best example of Overmind containers, there is a dividing wall between them. Jung (as reported in Edward F. Edinger, 1996, p. 148) foresaw a state of the Holy Spirit, and “the restitution of the original oneness of the unconscious on the level of consciousness,” indicating eventual unity in the dynamic psyche, both emanating from the central truth and between aspects of being. He also saw the present time as one of darkness where his task was to talk about “things to be,” being “very careful not to destroy the things that are (ibid, pp. 149, 150).” These reflections suggest that although Jung's *coniunctio* experience was of an Overmind nature, he had an intuitive vision of a Supramental future.

I would say that Jung's system of psychology is a kind of centered openness. In practical psychological terms, when Jungian therapy goes to any depth, life becomes increasingly directed by the central Self and truth of being. At a cosmic level there is the unifying factor of the cosmic Self, the *unus mundus* and its synchronistic play of life, as empirical multiple reality is drawn non-dualistically into experience. This, effectively, means that there are no dividing walls, no divisions, but the impetus of the Living God reigns supreme. The individuation process potentially takes one outside of all convention, even of convention that claims to hold values dear to one's heart, including spiritual and psychological institutions and fundamentalist interpretations. In the best tradition of Jungian psychology itself, it is open-ended, yet centered, meaning that other influences can and are being integrated into Jung's system of psychology. We live in a time of darkness and the assimilation of other approaches is not always done appropriately, risking the loss of the truth of Jung's discoveries but, in the long run, assuming truth prevails, Jung's system of psychology will benefit as will people in general.

The Overmind, wrote Sri Aurobiondo (1970c, p. 951), is "a power of cosmic consciousness, a principle of Global knowledge which carries within it a delegated light from the supramental Gnosis." Anybody who studies Jung's writings seriously cannot but be impressed by the extraordinary depth and width of knowledge one finds there. Marie-Louise von Franz observed that "his original creative discoveries and ideas had to do with whole human being and have

therefore awakened echoes in the most varied areas outside that of psychology (as reported in Marie Louise von Franz, 1975, p. 3).” These include spirituality, religion, theology, atomic physics, mathematics, Sinology, Hinduism, Christianity, anthropology, ethnology, astrology, parapsychology, esotericism, Gnosticism, alchemy, Hermeticism, history, art history, literature, the humanities and other areas of study. In fact the study of Jung's writings, without question, opens one up to and stimulates a wide range of cultural interests. I am in full agreement with von Franz, when she noted that “his published works include an enormous amount of detailed material from many fields, and the reader must work through this wealth of information in order to be able to follow him (ibid).” In fact, from my experience, it takes years of paying careful attention to his detailed amplifications of material from an extraordinary number and variety of sources in order to follow him.

Jung wrote with an intense creative relationship to the unconscious, especially relevant in his later works, and the unconscious is consequently constellated in his readers, especially those who take his work seriously. His works can be characterized as truly original so that Jung is still well ahead of his times, and he is hardly accepted in contemporary psychiatry and psychology in North America. He once said that “Everything I have written has a double bottom (ibid, p. 4).” Von Franz explained that to mean that he wrote with a logical argument that appeals to the conscious mind on the one hand, but the voice of the unconscious also comes through. She further explained that “That “other voice,” can,

amongst other factors, be heard in Jung's special way of reviving the original meanings of words and of allowing both feeling and imaginative elements enter into his scientific exposition (ibid, p. 4) [73]." To designate Jung's works as consisting of global knowledge based on original creative insights that are an expression the truth of his being is not an exaggeration.

Jung in a Valley Full of Diamonds

After his *coniunctio* visions in 1944 that I wrote about in my paper on *Jung's Later Visions, Individualized Global Consciousness and Completed Individuation*, Jung (1965, p. 297) wrote that he "surrendered to the current of his thoughts," writing not to please others but according to the truth as it revealed itself to him. He was surrendered, in other words, to Sophia, the mind of God in Western terms and, in Hindu thought, the *Para-Shakti*, the wisdom and knowledge of the unconscious. In fact, Jung's post-1944 writings are qualitatively superior to his earlier writings and pure treasures from the field. All his most important works were completed then, which he began when he was 69, including *Psychology and Alchemy*, *Mysterium Coniunctionis*, *Aeon*, *The Psychology of the Transference*, *The Transcendent Function*, *The Philosophic Tree* and *Answer to Job* as well as a large corpus of letters, explicating his metaphysical thinking, which has been documented in Edward Edinger's book, *The New God Image*.

The dream that most directly pre-figured Jung's later writings was the following:

It seemed as though I were in a valley full of diamonds, and I was allowed to fill my pockets with diamonds and to take as many in my hands as I could carry – but no more than that. I have a few years to

live, and I'd like to tell as much as I can of what I understood then, when I was ill, but I realized I won't succeed in expressing more than an infinitesimal part, that I'll not be able to show more than one or two diamonds, although my pockets are full of them (Jung as reported in J. Gary Sparks, 2010, p. 11).

In terms of amplification, the word diamond derives from Greek *adamas*, meaning hardest substance (Anne Marie Helmenstine, 2010). Not only are diamonds the hardest natural substance known, they are also amongst the oldest substance, possibly up to 3 billion years old. They consist of carbon atoms, which invariably originally come from the stars. Diamonds are crystal structures consisting of 8 carbon atoms, each with a valence of 4, arranged in a cube. Carbon is black, while diamonds are transparent crystal with a rainbow hued prism, suggesting the requirement of an intense process of time and/or physical pressure is required for the purification of carbon and the formation of diamond crystals. Their structures are very stable, which is the reason why they are so hard with a high melting point. A diamond is renowned for its beauty and its traditional status in the form of a bride's wedding ring enhances its popular demand and perceived value.

With these physical properties and tradition, it is not surprising that a diamond is a symbol of indestructibility and immortality as, for instance, in Chinese alchemy in the meaning given to the "diamond body." In Western alchemy, the diamond and crystal refer to the *lapis* or philosopher's stone that, like the "diamond body," is the goal of the *opus*. The atomic properties of the diamond, with its 8 [double four (4)] carbon atoms, each with a valence of 4, rendering it so stable, in fact,

make it a perfect physical symbol of the fourfold Self. The fiery and distant origins of the diamond crystal in terms of both time and space suggest the intensity of effort or *tapas* and grace required for its formation.

The pristine crystal, pure both on the surface and within, is referred to in Christian symbolism as “the unimpaired purity of the Virgin (C.G. Jung, 1974, p. 449).” Sri Aurobindo (1976, p. 271) wrote that the diamond symbolizes “the Mother’s light” at its greatest intensity. In his *magnum opus Savitri*, Sri Aurobindo used the diamond metaphor to symbolize variously, Truth, light and purity in thoughts, wisdom and purity in sight, as well as tears of pain and flawless bliss. One could say that all these attributes apply to the making of the Jung who finds himself in a valley full of diamonds. He himself had fully suffered life and he, consequently, has diamond-messages of healing and knowledge for all those who experience the pain of life’s conflicted “reality.” His path of individuation involves assimilating aspects of life that bring width and depth as well as spiritual transcendence.

Finding oneself in a valley filled with diamonds, filling one’s pockets with diamonds and the self-declared mandate to express one’s knowledge by showing one or two diamonds is highly numinous. It is significant that Jung found himself in a valley, which suggests that the wisdom he will impart is related directly to the vale of life, or daily life in the world. One is reminded of Ezekiel an important Jewish prophet, who had a vision of himself being carried off in a

chariot to be set down in a valley full of dry bones. He is told by the Lord that the bones represent the House of Israel and that He will make them live, which, in the vision, they do by taking on flesh. The Lord told Ezekiel that he will take the people out of captivity in Babylon and return them to their own home, so the Israelites, their children and their prodigy will live forever.

In my estimation, the message Jung disseminated in his later writings, which are appropriate for the times in our captivity to ignorance and untruth in our collective lives, carries with it some of the same kind of prophetic truth and power. The writings, referred to above, are diamond treasures and qualitatively superior to what he had previously produced. They are truly prophetic and, as Jung (as reported in Ann Conrad Lammers and Adrian Cunningham, Editors, 2007, p. 287) wrote in a letter to the Dominican, Victor White dated April 30, 1960), "Things had to be moved in the great crisis of our time. New wine needs new skins," which it was his fate to have to provide. In an earlier letter to White, dated April 2, 1955, he wrote: "As soon as a more honest and more complete consciousness beyond the collective level has been established, Man is no more an end to himself, but becomes an instrument of God and this is *really* so and no joke about it (ibid, p. 265)." It is clear that Jung believed that post-1944, he was an instrument of God and bringing in something new to humankind that has to do with the fact that humans now have the potential for subjective awareness and self-reflection that allows greater potential for conscious assimilation and relationship to the reality of the objective psyche and the Living God.

Jung is not standing on the top of a mountain, which, were that the case, might indicate he has spiritual knowledge of a kind, but a kind of knowledge that is not related to life itself. According to the dream, he is not only in a valley of diamonds, but he has personally assimilated a considerable amount of purity of being in that he is not only surrounded by diamonds but he filled his pockets with them. Despite his wishes and good will, he will, nonetheless, only be able to communicate an infinitesimal portion of it, symbolically one or two diamonds, given his age and the demands of such work. What he will be able to communicate are symbolic diamonds, or messages from the fullness and the purity of the Self.

Unity of Psyche and Matter: The Qualitative Value of Number as the True Thing
On May 24, 1962, the Mother (2004, p. 34) mused about the possibility of “objective scientific knowledge” and “a conscious connection with the material world” meeting at a third point that would be the “True Thing.” She, in fact, patently exhibited that possibility in her own life in the conscious transformation of the bodily cells, where she is recorded as appealing to a transcendent third point beyond life and death to the point of realizing a unifying overlife and the unreality of death. “Life.....and death are the same thing.” “They are,” the Mother (as recorded in Satprem, 1982, p. 173) is recorded as saying, “SIMULTANEOUS.” On January 03, 1970, in conversation with Paolo, the Matrimandir interior designer, regarding the symbolic centre of the Matrimandir's Inner Chamber, she observed, “And what the new consciousness wants (it is on this that it insists) is no more divisions. To be able to comprehend the spiritual

extreme, the material extreme, and to find.....to find the point of union, there where.....that becomes a real force (The Mother, as reported in Patrizia Norelli-Bachelet, 1986, p. 31).” Jung also had a similar interest in objectively connecting psyche and matter thanks to his observation that there is a transcendental background for the multiplicity of the empirical world, which, in synchronistic happenings, falls into our conscious experience.

One subject that was on Jung's mind until the end of his life in 1961 concerned the qualitative nature of natural numbers, which he believed should be studied in order to determine their individual meaning. In a conversation with Marie-Louise von Franz, he wrote some notes on a 3 inch square piece of paper on the meaning of the numbers 1, 2, 3 and 4. This exchange took place two years before his death. He said he felt too old to investigate the issue himself and write about it, and then handed the 3 inch square paper to Marie-Louise von Franz and said to her: “I give it to you (Marie-Louise von Franz, as reported in J. Gary Sparks, 2010, p. 14).”

Jung's interest in number was initiated by the observation that the outer world of objective matter and real events in space and time share a continuum with the inner world of dreams as indicated in synchronistic experiences. The question is: how are experiences of synchronicity possible? Jung thought the link between psyche and matter was to be found in the fact that numbers in dreams parallel the numerical relations used to define the structures of matter as outlined

in the theories of physics. He wrote that "in the *unus mundus*.....there is no incommensurability between so-called matter and so-called psyche (as reported in Marie-Louise von Franz, 1974, p. 9)." "In this connection," he continued, "I always come upon the enigma of the *natural number*. I have a distinct feeling that number is the key to the mystery, since it is as much discovered as it is invented. It is quantity and meaning (ibid)." Numbers as quantity is the normal way one perceives numbers in the contemporary world, whereas as far as numbers having meaning is concerned, Jung pointed to the mathematical qualities of the archetype of the Self and its "well-documented variants of the Four, the 3+1 and the 4-1 (ibid, p. 10)." In this light, the significance of the qualitative value of numbers is related to the fact that Jung (as reported in J Gary Sparks, 2010, p. 47) defined "number as *an archetype of order which has become conscious*."

Marie-Louise von Franz (1974), arguably Jung's most important disciple and a genius in her own right, later took up the task bequeathed to her by Jung and studied the qualitative value of the first four integers in her book *Numbers and Time: Reflections Leading toward a Unification of Depth Psychology and Physics*. She confirmed Jung's hypothesis writing: "it is, to me quite clear that they *really have the same function*," i.e. the role and function of the different numbers in physics, mathematics and psychological symbolism are similar (as reported in J. Gary Sparks, 2010, p. 14). Von Franz's *opus* and the knowledge it contains is unquestionably one of the diamonds from the valley that Jung himself

initiated but could not deliver. It is surely no coincidence that the Mother was personally working on the problem of physical transformation of the body until she departed from the physical plane in 1973, while von Franz's book was first published in German in 1970, and then in English in 1974.

Von Franz examined the works of Chinese philosopher Wang Fu Ch'ih, who attempted to clarify the workings of the *I Ching*, and who concluded that "all existence is finally based on *an all-containing continuum that is lawfully ordered (ibid, p. 10).*" He believed that the all-containing continuum or transcendental background to life differentiates images that are numerically structured and 'lawfully ordered,' in harmony with Jung's belief that number is the key to the mystery of the unity of psyche and matter and his definition of number as the most primordial expression of the archetype and 'the archetype of order made conscious.' Such order is experienced in the sequential unfolding of the different stages of life, of which there are four [4] principle ones, where, with each developmental phase, a new potential drops into being along with our "basic blueprint" or inborn Identity at birth (Jung, as reported by (J. Gary Sparks, 2010, p. 34). There is lawful orderedness to life and not randomness, with each stage being initiated by a numerical value and images, and the occurrence of synchronicities that can be perceived through both dreams and meaningful coincidence of events.

As primordial archetypes, numbers are fundamental structures of the psyche that inform individuals in their way of apprehending life and living it. In addition to her discussion on the developmental stages of life, Von Franz gave several examples from scientific and mathematical discoveries as well as from the reputed origin of the *I Ching* in China and the “magical” appearance of certain number patterns. She concluded that numbers are qualitative expressions of the psyche that are involved in creative processes that find their origins in “the deepest levels of the collective unconscious (ibid, p. 42).”

Numbers as qualitative phenomena order life meaningfully. Following Jung, von Franz observed, “Natural integers contain the very element which regulates the unitary realm of psyche and matter (ibid, p. 42).” The investigation into the meaning of numbers, she contended, also “substantiate[s] Jung’s contention that numbers serve as a special instrument for becoming conscious of such unitary patterns (ibid, p. 42).” Matter and spirit are two antinomies with distinctive qualities that meet in synchronistic happenings, pointing to a transcendental unity in the *unus mundus* that falls into conscious experience. Thus, numbers seem to articulate a fundamental quality of both matter and mental processes, bringing unity to psyche and matter.

Given the acausal nature of synchronistic happenings, which can’t be causally manipulated, they only happen at the *right* moment in time. In their qualitative and quantitative dimensions, numbers, therefore, are directly related to the

moment and bring orderedness and meaning to time. Thus, according to von Franz, "it is evident that number really represents an unalterable quality of matter both as a quantitative factor and as form (and thus a qualitative structure) of an *effective factor* of orderedness (ibid, p. 47)." The mystery of the *unus mundus*, she noted, "resides in the nature of number (ibid, p. 49)." As if to substantiate this assertion and those in the preceding paragraph, in explaining its value as an instrument of worship, the *Gayatri Upasana*, Sri I. K. Taimni (as reported in M. P. Pandit, 1967, p. 133) wrote that "Number plays the most important part in the science of *chhandas* [meters; rhythm] because it underlines form and determines the nature of sound." In fact, it is a well known phenomenon that sound vibrations, which are apparently underscored by number, can create *mandalas* and ordered forms with particles of sand, thus bridging spirit and matter.

Von Franz went into considerable depth to determine the qualitative value of the first four integers. Numbers, she argued, are time-bound qualitative points on a one-continuum, "where every individual number represents the continuum in its entirety (Marie-Louise von Franz, as reported in J. Gary Sparks, 2010, p. 52)." The primal number one [1] is undifferentiated wholeness and unity, and symbol for the *unus mundus*, the center as point. The number two [2] refers to duality as a line consisting of two points and the potential for differentiating opposites and the coming into consciousness. It is characterized by the rhythmic movement of oscillation, leading to forward movement and relationship with time. The back and forth motion of duality finds its reconciliation in the number three [3], in which

the oscillations expressed in the number two [2] are changed into direction in time, giving primacy to the flow of psychic energy and *process*. With the reconciliation of two conflicting opposites by way of what Jung referred to as the transcendent function, involving access to the archetypal realm and the Self, the number three [3] adds the dimension of *insight*. The number three [3] therefore symbolizes both dynamic process and insight, along with cognitional harmony and a higher level of unity, and is characteristically represented by a triangle consisting of three points.

The number four [4] and the square consisting of four points have the same symbolic value as the Self or wholeness. The one [1] as unity refers to the unconscious beginnings, while the goal of individuation is the one [1] as the four [4], or conscious and differentiated unity. This is reflected in the alchemical Axiom of Maria states that "Out of the One comes the Two, out of Two comes Three, and from the third comes the One as the Fourth (ibid, p. 60)." Sri Aurobindo (1970a, p.267) made a similar observation from the point of view of the Supermind by indicating that its symbol is a square, and wrote: "so this Supermind is the fourth Name – fourth to That in its descent, fourth to us in our ascension." It's as if the original source of the quality of the square and the four [4] is the Supermind and its truth reverberates down throughout the manifestation to the individual psychological subject.

Jung often referred to the alchemist's recognition of the difficulty of making a transition from three [3] to four [4]. In fact, in psychological terms, a shift from three [3] to four [4] requires subjective observers to become centered in their wholeness and the Self and be capable of assimilating painful insights for meaningful understanding. Comprehension needs to take account of evil and the shadow, especially one's own, along with the limitations inherent in one's personal and institutional beliefs and directives, regardless of how elevated they are. The move from Trinitarian to Quaternarian thinking is the move from partisanship and concern about one's personal path of individuation or yoga to tolerance for a broader integrated canvas and an embodied life directly moved by the Self.

The Mother is reported to have said, "...the new consciousness wants (it is this on which it insists).....no more divisions (The Mother, as reported in Patrizia Norelli-Bachelet, 1986, p. 31)." The new consciousness insists on tolerance and no more divisions, which can be taken to mean no divisions between science and spirituality as well as between different disciplines and different paths of knowledge. I include in the latter the perceived division between Sri Aurobindo's and the Mother's path of transformation and Jung's path of individuation. As if to emphasize the truth in the Mother's statement, for Jung, four [4] is the image of psychological wholeness and, according to Sri Aurobindo, the Supermind is symbolically expressed by the number four [4]. The previous model was principally Trinitarian in both the Trinity of Christianity, which Jung felt a need to

complete with a fourth, and the emphasis on immersion in the Trinitarian *Sat Chit Ananda* of *Advaita Vedanta* and other paths, to which Sri Aurobindo brought the Supermind.

In addition, the structural similarity of the psyche and matter comes alive in Einstein's new physics in comparison to Newtonian physics. Whereas, in the latter case, a point in space is defined by only three [3] co-ordinates, four [4] points are required to locate an object in space-time as the subject's speed needs to be calculated for this purpose. In other words, in the subjective age that is now upon us, there is always a need to include a subjective factor in one's calculations regardless of the discipline. In psychological terms, it is subjects in their objective wholeness, where the four [4] is expressed, which needs inclusion. There has, in fact, been a fundamental shift in consciousness from the three [3] to the four [4] reflected in the fact that both the foundations of space-time and the structure of the psyche are now considered to be fourfold.

The Mother, Living Numbers and the New Creation

On January 01, 1969, the Mother (as reported in Norelli-Bachelet, 1985, pp. 5, 15) proclaimed the "arrival of the Superman consciousness," and went through a related process that lasted until January 01, 1970, when she revealed the measurements for the original plan of the Matrimandir. In conversations throughout the year the Mother also observed that "The number 9 has something to do with this..... (ibid, p. 13)." At the beginning of February, she indicated the nature of the symbolic workings of that new consciousness, which, as one will

see, is intimately tied up with living numbers. Here is what she is reported to have said to a disciple, although highly edited with my underlines:

.....I remember a vision when I was doing a work with numbers during the night, and I was putting....groups of numbers In certain positions.

*.....
Well, it is associated with.....groups of people spread out in the world and connected with....what planet? Planets? I don't know.....I still see the arrangement of numbers I was making, which were totally living When it is like this (the Mother indicates a certain arrangement) it expressed a certain thing, and when it was like that, it expressed a certain other thing. And at the same time I was saying: "It doesn't only express it, but it has a power to realise that thing...".....*

*.....
.....it was.....the numbered expression of the application to life in a coming realisation: Life to come, but not very far away; for example, in the next century which is beginning now.*

*.....
A truer application, more universal, and with spiritual knowledge; the principle of the position (place) and the utilisation of individuals on Earth. Two columns here, one column there; but living columns. It was not on paper....it was in the air, and these numbers were LIVING.....*

And there were groups of numbers; those were blue, dark blue, and the others were golden yellow.....

.....but these were two principles.....the principle of conception (origination) (a gesture of descent from above) and the principle of realisation.

*.....
I DO, I ACT, and I am completely conscious..... all these numbers were organised and that they determine future events.*

And it is only because you are present now that the contact with that memory is made.

.....It was not the "conception" of a work: it was the WORK itself.....It was the organisation of groups of numbers which determined the events and the ORDER of events (above all the order of events) and the place on earth.

.....I am active,.....in what is being prepared to manifest on earth.....it is the creative zone of the physical....., yesterday it was like that, but now it is necessary that it be like this," with the

knowledge that tomorrow another change will be necessary. But it is this that determines the events. But the consciousness (the waking consciousness, or ordinary consciousness) MUST NOT know what is decided there.it is only because I had taken the decision to speak to you about it (the "dream") that I could make a connection with the memory of it.....it has no longer any meaning for me.

.....There wasin the waking state...a sort of application to know what the functioning, the action of the Superman Consciousness would be.....It is necessary to know what the changes will be in the body's functions, in the work and the method of the work. And then this experience (of the numbers) was a reply to teach me a bit how it is going to be.Then I placed them in the arrangement like that. The arrangement in its wholeness was a continuity, but within which the details changed.

.....Last night I knew I was doing it regularly each night, but not since very long. This must have come with that Consciousness.

This vision was like the application of certain scientific means.....it was a force that acted like this (gesture of descent that imposes itself), ...this force makes one act.....blue and golden numbers. And the priority for action was always with the golden numbers, while the blue ones came as if to fill in the holes. This had a form.

.....But this has a strong action.it commands action on the Earth.....This constantly received the Will, and the Power from above.....it is not above, it is.....(a gesture signifying it is "everywhere inside").... "superior" in the true sense of the word.

And this body RECEIVES things.....it felt the need to know what effect that Superman Consciousness would have on this consciousness here. (ibid, pp. 5-10) [80].

There are several important points to make in regard to the Mother's "vision/dream". The first is that the Mother is revealing herself here as the Supramental Shakti, which is actively involved in giving birth to the new world by way of the principles of conception and realisation. This birth involved the descent of a superior Will and Power that commands action on Earth. Her actions are not mechanical but involve making different arrangements depending on need on an on-going basis. Secondly, her activities in the "visions/dreams"

involve arranging and re-arranging a series of living numbers over different nights. Golden yellow numbers and blue numbers were arranged in the air according to necessity, where the golden numbers had a priority for action and the blue ones filled in the holes. Thirdly, the arrangement and re-arrangement of numbers determine events, the order of events and their place on earth. The Mother, as Supramental Shakti, insisted that, in these "visions," she was involved in "the WORK itself." Finally, because of the existence of her disciple on the physical plane, she could bring this memory into consciousness.

Thus, according to the Mother, this arranging and re-arranging numbers that took place in the creative zone of the [subtle] physical came with the new Supramental consciousness. The process itself was not routine, but a living organizational phenomena requiring her active and conscious participation. Living Numbers were involved, where the arrangement of numbers in its wholeness was a continuity, although within the continuity, the details changed. These were manipulated by the Mother in order to effect events, the order of events and the place of realization, sometime in the twenty-first century on earth. The presence of her disciple allowed her to bring this memory into consciousness, a fact that, in itself, alludes to synchronicity and acausal orderedness.

Arranging numbers based on a one-continuum and, as the Supramental *Shakti*, effecting events, their order and location in the material world are an

extraordinary confirmation of Jung and von Franz's observations on numbers as the most primordial expression of the archetype and the archetype of order made conscious. The involvement of the new Supramental consciousness and projected realizations on the physical plane indicate numbers are symbolic of the Supermind, paralleling Jung's contention that numbers are symbolic of the *unus mundus*, unifying spirit or psyche and matter, and that they involve synchronicity and acts of creation in time. The outstanding difference between Jung's model and the experience of the Mother is that the Mother is depicted as consciously and actively involved in creating a new world, whereas, the usual connection to the qualitative value of numbers comes via the unconscious in a dream or vision, where the individual plays a more passive or receptive role as a witness, however, along with the need for being actively engaged in the awareness of synchronistic happenings.

Given the descent of the Supermind in the earth atmosphere on February 29, 1956, and the arrival of the new Supermind consciousness on January 01, 1969, individuals' conscious experience of what Jung referred to as acts of creation in time through synchronicity, surely contribute to or are an expression of the Mother's new creation in one way or another. Being aware of such happenings, when authentic, I should note, multiply with an increasingly rigorous religious or spiritual attitude, and paying close attention to and reflecting on inner experiences and meaningful coincidences. People, mistakenly, often understand synchronicity to require some form of causal thinking, like it was caused by a

dream or some directed ritual, the latter being magic causality. In fact, synchronicity is always an act of grace that goes beyond any form of causality and the agency of the ego. In the example of the Mother, she was identified with the Supramental Shakti in her "vision," and, as such, she was depicted as the source of grace itself.

Patrizia Norelli-Bachelet [Thea]: Numbers and the Matrimandir.

To complete this section on numbers I turn to the work of Patrizia Norelli-Bachelet, also known as Thea. Her cosmological studies, which are based on the archetype of numbers, need to be taken seriously, especially her challenge with respect to the measurement of the inner chamber of the Matrimandir as well as her championing the Mother's exigencies for the central symbol, which exposes the present arrangement as a travesty. Norelli-Bachelet was particularly interested in the Mother's "vision/dream" and comments for their intrinsic value, but also because she saw their direct relationship to what she perceived as her own vocation as the third member of the avataric line and the Divine Individual.

She used the esoteric "science" of numerology to give evidence for the fact that she embodies this reality and that her son is the fourth member of the avataric line, embodying the Divine son as the re-incarnated Sri Aurobindo. The *planetary connections* referred to by the Mother as well as the fact that the Mother insisted she *must not* know the meaning of the experience opened up the possibility for the need for further developments. According to Norelli-Bachelet it actually led to the incorporation of the Third into the Divine play in order to forge

a bridge from the individual consciousness to the Mother's cosmic realization onto the physical plane. Indeed, she claimed that she received knowledge about "this new cosmology of the Supermind" in 1971, where the number 9, the Mother often referred to, is the "master key (ibid, p. 13)." She also claimed to receive new cosmological knowledge seven [7] years later that "verified in every detail the truth" [of the Mother's] experiences (ibid, p. 14)."

Norelli-Bachelet's cosmological claims, especially regarding the inner chamber of the Matrimandir, should they be true, - and I for one find her reasoning perfectly sound and believable, provide further evidence for the qualitative value and meaning of numbers. In fact, given the logic of the existence of numbers as qualitative phenomena, each of which is connected to wholeness and the Supermind or *unus mundus* as the one-continuum, her challenge regarding the Matrimandir needs to be seriously and critically examined. As of now this has not been the case, as the powers that-be in Auroville and amongst external friends of Auroville, have simply reacted defensively or not at all, without carefully examining the data. From my point of view, it is helpful to examine her case apart from studying her personal claims for herself and her son. Yet, on that score, too, I believe that a serious study of her claims is also warranted (See Appendix for note on Patrizia Norelli-Bachelet [Thea]).

My principle purpose in writing this essay is to accumulate evidence for the fact that Jung had reached an exceptionally high level of consciousness that is

reflected in his teachings. The *unus mundus*, as he defined it, is in many ways similar to the Supermind, although it is less differentiated and less articulated in metaphysical terms, suggesting Jung's experience was at a lesser level of being, possibly Overmind along with Supramental gnosis or intuition. His writing in comparison to Sri Aurobindo's, despite its magnitude, is less lofty and comprehensive. At the same time, I continue to lay out what I believe is logical evidence to support my contention that his psychological system is very compatible to the yoga of Sri Aurobindo and the Mother, different but compatible. In passing I explain the deficiencies of *Advaita Vedanta* and its need to transform itself in order to become Realistic *Advaita Vedanta*.

I argue that Jung's conception of the *unus mundus* has similarities to Sri Aurobindo's Supermind and that Jung was able to communicate the truths of the *unus mundus* in his post-1944 works. Here, I include Marie-Louise von Franz's *opus* entitled *Number and Time*, inspired by Jung, where the unity of psyche and matter through the unifying factor of number is discussed. I then show how the Mother, as the supramental *Shakti*, used number to create a new world. Finally, I add Norelli-Bachelet's case regarding numbers and cosmology, especially in relationship to the Matrimandir, as further evidence for the qualitative value of numbers. In the process of making my argument I also show how Sri Aurobindo and the Mother, as the recognized incarnated avatars of our time, have left humankind an amazing legacy that is in the process of being fulfilled over time.

APPENDIX

NOTE ON PATRIZIA NORELLI-BACHELET [THEA]: COSMOLOGY AND
PSYCHOLOGY

In my estimation, the ideal way to examine Norelli-Bachelet's [Thea's] claims would be to externally examine her works and logic with a critical intelligence involving all four [4] functions of consciousness [feeling, thinking, sensation and intuition], as well as referring to one's inner experiences during the investigation via dreams, visions etc. to attain further creative data from the unconscious. This is very far from the reactive position taken by the powers that be in Auroville and those concerned with Auroville. My recommendation is based on having trust in the truth of one's being and the possibility of accessing authentic insight in one's deliberations and decision making. It requires being attentive, intelligent, reasonable, responsible and loving, while paying careful attention to all relevant data including data from the unconscious. Today, in addition to paying attention to the unconscious for insight, this can be done by reading her books and papers as well as by way of direct dialogue with her and some of her close disciples as they are still alive. Although her son has never declared himself to be the re-incarnated Sri Aurobindo, he, too, could profitably be part of such a conversation. In private conversation with Norelli-Bachelet, based on one of his dreams as a young man, she informed me that she felt that it might be possible that he will reveal himself in his fiftieth year, which is only another three years away.

Norelli-Bachelet is a cosmologist and, from my point of view, there is little in her teachings of value that pertain to individual psychology or psychological practice. For this reason comparing her work to Jung's, makes little sense to me. I take as an example the fact that her use of the qualitative value of numbers is related to cosmological dynamics, including the incarnation of whom she referred to as the avataric line, whereas Jung's use of numbers always refers back to individual psychology. What she wrote that is published about psychology is, in fact, undifferentiated opinion and there is no mention of Jung at all, even though she

had some knowledge of his work. In fact, I am aware of a document of hers that, as far as I know, is still not published, where she wrote disparagingly of Jung without any apparent justification or reference to appropriate data.

Norelli-Bachelet's (2005, p. 81) statement in The New Way, Volume 3 that "the main goal in most known ways is essentially a self-aggrandizement, especially those involving psychoanalysis or psychotherapy" is not only unsympathetic but misguided, even if it mainly applies to Freud and his school of psychology. Should a school of psychology like Freud's and the Post-Freudians not recognize the immanent Self, it can still be of considerable benefit to individuals and society. In successful therapy of that type, for the more severely harmed cases with fragile personalities, individuals can be guided to develop a sound personality structure and, in other more "normal" cases, the actual main goal is for individuals to learn to withdraw projections and introjections, come to terms with denial, rationalization, and aggrandizement, etc., enabling a more moral and realistic engagement of the world in terms of life, love and work and a more flexible, open ego. Jungian therapy of individuation, in the relatively few cases that it is called for and successful, goes well beyond that to a life directed by the Self or the Living God beyond convention. In any event, it is increasingly evident to me that individuals engaged in a spiritual life, even when they have undergone initiation by an authentic spiritual guide, can often still benefit from some form of psychotherapy. In many cases, the illusion is to believe that one is beyond the need for such help.

Norelli-Bachelet's understanding of dream research in light of the discoveries of Jung and his school of psychology, which, as I alluded to above, she failed to acknowledge at all, is primitive. For instance, her contention that "most dreams are the outcome, in fact, of images that he forms of that which he perceives in his wakeful state is highly questionable (Norelli-Bachelet, 1975, p. 96). Indeed, from my experience that is typically not the case, and when it is the case, the human selective apparatus takes images from life experience for a good reason that

invites comparison and consideration for the sake of self-understanding in light of the teleology of the Self.

The Gnostic Circle is a dynamic chart unveiled by Norelli-Bachelet that she champions as a guide for psychological self-knowledge. The chart pertains to one's chronological age and the application of the enneagram of nine planetary positions superimposed on the standard astrological circle of twelve different positions to determine archetypal influences in one's life over time. Her basic assumption is that all is process, that all we experience and see is process and the psychological challenge today is to arrive at the reconciliation of the paradoxes of life and find the truth that moves. The key is Time, the principle integrating factor in life in this world. Norelli-Bachelet believes it is now possible to consciously witness the work of Time due to the phenomenon of the Supermind's organization for earth use, which she contends began in 1956, the year of the Supramental Manifestation.

An important ingredient in the Gnostic Circle is the sacred triangle, which she presents as the inner essence of each individual and argues that the goal of her yogic path is its conscious realization. This triangle consists of three apexes, the Transcendent [9], the Cosmic [6] and the Individual [3], which Norelli-Bachelet sees as being the basic archetypal pattern and order of all life. Essential Time, which is the undifferentiated Time of the Transcendent, is the background order.

With creation, this vertical axis became compressed to a seed, containing the trinity of the Transcendent, Cosmic and Individual. This is the golden embryo that is at the heart of all creation and which is the generative source of order throughout the world. Thus, the formula for the extension of time in the world is 9-6-3-0/1, a variation of the axiom of Maria Prophetessa, where 9 and 0 meet as the uroborous, and the vertical axis of the sacred triangle is extended horizontally over space-time. Application to one's life of the enneagram, which is the basic structure of personality according to the Sufi tradition, brings in a circular

dynamic process, where specific archetypal patterns are allegedly at play according to one's chronological age.

There is some similarity to Norelli-Bachelet's mandala for the Self and Jung's later formulation of the Self, as I described it in Jung, Philemon and the Fourfold Psyche. Both she and Jung emphasize a descending phenomenon, which includes all levels of being from the Transcendent through the Cosmic [archetypal] and different levels of the Individual psyche, and a dynamic circular process in time. Norelli-Bachelet's explanation regarding the sacred triangle and the compression of Essential Time, then its horizontal extension according to the formula 9-6-3-0/1 is intuitively appealing. Moreover, her symbolic diagram could be seen as bringing more precision than Jung did to the process and experience of wholeness as unity in diversity, given its reference to the enneagram and nine planetary positions. The key difference in her model compared to Jung's, however, is that it assumes wholeness at the outset, whereas Jung begins with a split between spirit and matter, which is reconciled by way of the descent of the spirit, eventually into life and then matter.

Whatever its value in showing wholeness as unity in diversity, the Gnostic Circle begins with the serpent biting its tail, and assumes the highly unlikely proposition that the reader of her works has already attained a very high degree of personality integration. For this reason, I find Jung's (1975, p. 259) model, which depicts a process of change from "the original unconscious totality into a conscious one" as more relevant from a psychological perspective for the contemporary individual. Regarding his formula, Jung wrote that "it reproduces exactly the essential features of the symbolic process of transformation (ibid)." As far as I can see, Norelli-Bachelet's model does not deal with the symbolic nature of each individual life process and the psychological difficulties and obstacles in attaining conscious wholeness in the first place. Nor does she elaborate on the need to bring conscious discrimination to bear, as Jung does, in his referring to the fact that consciousness at any level requires the application of the four

orienting functions of consciousness. For this reason, her constant promotion of the Gnostic Circle as a tool for psychological self-discovery can be, from my perspective, misleading. Otherwise, her occasional advocacy of the use of the normal astrological chart for self-understanding, perhaps along with the Gnostic Circle, also suffers, as, in my opinion, the use of astrological charts always do. They are external guides that may help a little in one's inner search, but they do not penetrate to one's inner depths as do direct experiences of archetypal dreams and visions.

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PART VII

JUNG AND THE PSYCHIC BEING

ABSTRACT

In this essay, I give evidence for the fact that Jung personally had a healthy relationship with the psychic being as defined by Sri Aurobindo and the Mother, and that it is intrinsic to his system of psychology. For the latter, I refer to the opinion of a long-time *sadhak* of Sri Aurobindo and the Mother, Prof. Indra Sen. Regarding Jung's personal relationship to the psychic being, I refer to his Liverpool dream with its beautiful magnolia tree as a source of light, as recorded in the Red Book. I also observe that Jung championed virtues that can be attributed to the psychic being as well as Eros and feeling values, which are essential for healing of the Western Psyche.

JUNG AND THE PSYCHIC BEING

INTRODUCTION

I am happy to see the recent publication of my essays on The Mirror of Tomorrow on the eve of Darshan Day, April 24, 2010. On my part, I tend to consider the propitious publication of my essays at this time as a happy and meaningful coincidence. However, some malicious comments regarding Jung and the psychic being on the blog have provoked me to take them as a challenge to further clarify Jung's system of psychology and the central role of the Immanent Self of psychic being. Such comments are not surprising on such an open forum, as inattention to data is a quite typical method for the development and expression of reactionary opinion.

The Psychic Being in Jung's System of Psychology

To begin with, I refer to some comments by a respected psychologist from the Sri Aurobindo Ashram, Professor Sen. He wrote: "The most important discovery in all this extensive work is that there is in man's 'self' besides the ego and the polarities of the conscious and the unconscious, the male and female and the others that the ego involves. This self is an integrating unique centre and a wholeness of life is the objective [1]. This overall framework of personality is very good. Evidently in this framework, the 'self' and the 'wholeness' envisioned are the most important factors, on which inner healing and inner perfection depend...." The relevance of these observations is that Professor Sen was not only a psychologist, but he was also a disciple of Sri Aurobindo and the Mother,

who came to these conclusions: "The Integral Yoga of Sri Aurobindo and the Mother as practiced at the Sri Aurobindo Ashram, Pondicherry, of which the writer had personal experience, bears out happy parallelisms with Jungian psychology and its practice, in many respects. The soul is here too the unitary and the unique centre in man, which commands body, life and mind and their dualities or divided opposing reactions and their seekings. This soul is the evolving soul which they call the psychic being to distinguish it from the soul, which is the abiding individual spiritual reality as held by religions and philosophical systems." The psychic being is a spiritual principle, a representative of the metaphysical soul, involved, involved in man's evolutionary history. Ordinarily, it stands apart acting from behind, whereas body, life and mind constitute the apparent personality of man." Professor Sen then went on to write: "The yogic pursuit consists seeking a contact with the psychic being and making it the dynamic and dominant principle of life.....The parallelisms between the practice of Integral yoga and that of Jungian psychology are evident. Jung's approach is that of an empirical scientist and, as such, he went the farthest one could go. And indeed he achieved the highest truths."

Professor Sen then went on to examine the nature of the collective unconscious, quoting directly from Jung: (1) "In talking about the unconscious we have always to talk in paradoxes...We know just as well, and can rely on the fact, that the unconscious is not only chaos but also order" and, as follows: (2) "...the ever deeper descent into the unconscious suddenly becomes illumination from

above.....” to which Sen added a third statement of Jung,” (3) “Is there anything more fundamental than the realization “This is what I am”? It reveals a unity which is nevertheless is – or –was- a diversity..... [2]. It is perfectly evident from the foregoing quotes and comments that Professor Sen endorsed the central role of the psychic being in Jung's system of psychology. If the psychic being is implicated in Jung's approach to healing, it works according to its own logic and the individual's *uniquely unfolding life* and does not differentiate according to whether one calls it the individuation process or psychic transformation of personality.

The Red Book and Experience of the Psychic Being

Now that the Red Book is public, one can expect less than adulatory comments from some quarters. One that was recently been directed towards me on *The Mirror of Tomorrow* referred to Jung's experience as recorded there as “horrible.” I replied by writing that I have never read of or heard anybody refer to Jung's experiences during this period as “horrible,” which, in my mind, immediately casts a negative light on them. People who love Jung and have gratitude for his gift to them, like myself, refer to this period as Jung's “*auseinandersetzung mit der unbewusstsein*,” which is often translated as his “having it out with the unconscious.” From my point of view, the recorded experiences involved a creative engagement with the unconscious, where Jung had experiences and related to images that nourished him and with which he filled out in his system of psychology over a lifetime. Of these experienced he, himself, wrote: “The years

when I was pursuing my inner images were the most important in my life – in them everything essential was decided. It all began then; the later details are only supplements and clarifications of the material that burst forth from the unconscious, and at first swamped me. It was the *prima materia* for a lifetime work (4).” When he was sixty-nine he had powerful visions that are also reflected in his work after 1944. As challenging as the experiences were to Jung's sense of himself and his psychological stability, when one reads the Red Book, I never had the sense that Jung's psyche was being fragmented or that he wasn't consciously present and creative, both in his careful and aesthetically pleasing calligraphic writing and his beautiful paintings.

One image that is particularly thought provoking depicts a figure of a boy or divine child that was painted about the same time as the paintings of Philemon [Exhibit A]. Philemon is the archetypal wise old man, instinct with wisdom, while the boy symbolizes the *puer aeternus* as “continual renewal of the spirit through time,” complementing Philemon [4a]. Together they symbolize two common aspects of the alchemical Mercurius, the old man as *senex* and the boy as *puer*. In the painting the boy is depicted as wearing gold, and black and white, indicating his high value and the reconciliation of extreme opposites. As divine child, he symbolizes an objective viewpoint beyond dualistic conflict.

Given his essential relationship to all dimensions of life and the principal of individuation, Mercurius is described by many attributes besides old man and

puer, for instance, as both spirit and soul and, in addition, the “invisible fire, working in secret [4b].” He is the embodied spirit of the world, the *anima mundi*, soul of the world, and hidden “spirit of Truth (4c).” He is the “lumen naturae” and found in the “centre of the earth (4d).” According to different treatises, not only is he “the revelatory light of nature but he is also hell-fire” and “the fire in which God himself burns in divine love (4e).” Mercurius’ wide ranging attributes including hell-fire and home in the centre of the earth reflect his embodiment deep in the human heart and intimate relationship to the collective unconscious. A Magic Papyrus (Preisendanz, II, p. 139) describes Mercurius [Hermes] as “ruler of the world, dweller in the heart, circle of the moon, Round and square, inventor of the words of the tongue.... (4f).”

In his identity with fire, Mercurius is evidently intimately related to the Vedic fire-god, Agni, who, as priest and leader of the sacrifice, is, perhaps, the most important of the Vedic gods. Sri Aurobindo locates the “divine Agni, the sacred Fire in the heart of Man,” and notes that it casts up the mantra when it gives forth words of the inner truth [4g]. Agni is the divine will inspired by wisdom, and “always presented in the Vedas in his double aspect as force and light (4h).” He is the divine power, his home is “the Truth, the Vast” and he “builds up the worlds (4i) *ibid*.” “Agni is the god in human beings, the immortal in mortals (4j).” He is described as “priest of the offering” and propitiated as follows: “To thee who shinest out from the sacrifices (or, who governed the sacrifices), guardian of the Truth and its illumination, increasing in thy home [4k].” Sri Aurobindo refers to the

psychic being, in terms that are similar to the description of Agni, “as leader and priest of the sacrifice” and sees it as being instrumental in the transformation of life into “its true spiritual figure” through the sacrifice of “love, works, and knowledge [4].”

As far as Jung's dreams of the psychic being are concerned, all the dreams I have described in my various essays, including “An Aurobindian Perspective and other Reflections on Jung's Psychology of Individuation: Praxis and Research,” and the dream of the radiolarian, and the one of a green-gold Christ on a cross in the section on alchemy, refer to the presence of the psychic being. There is also a powerful painting done by Jung with a figure prostrate before the divine fire, Agni, during his encounter with the unconscious that clearly refers to the sacred fire and psychic being [Exhibit B]. A sense of natural orderedness, including mandala-shapes, along with a feeling of immortality and incarnation of the Self, in my way of seeing things, implies something of the presence of the psychic being and, in many cases, the presence of spiritual realization as well.

Near the end of Jung's “having it out with the unconscious,” he had the following dream, which I believe speaks of the incarnation of the psychic being through divine order, feeling truth and the presence of a sense of immortality which, as becomes clear in the dream, - since Jung's companions don't see what he sees, is not available to everybody:

“I was in Liverpool. With a number of Swiss-say half a dozen, I walked through the dark streets. I had a feeling that there we

were coming from the harbor, and that the real city was actually up above, on the cliffs. We climbed up there. It reminded me of Basel, where the market is down below and then you go up through the "Totengasschen" ("Alley of the Dead"), which leads to a plateau above and to the Peterplatz and the Peterskirche. When we reached the plateau, we found a broad square dimly illuminated by street lights, into which many streets converged. The various quarters of the city were arranged radially around the square. In the center was a round pool, and in the middle of it a small island. In the center was a round pool, and in the middle of it a small island. While everything round about was obscured by rain, fog, smoke, and dimly lit darkness, the little island blazed with sunlight. On it stood a single tree a magnolia, in a shower of red blossoms. it was as though the tree stood in the sunlight and were at the same time the source of light. My companions commented on the abominable weather, and obviously did not see the tree. They spoke of another Swiss who was living in Liverpool, and expressed surprise that he should settle there. I was carried away by the beauty of the flowering tree and the sunlight island, and thought, "I know very well why he has settled here [5]."

Jung added a supplementary note regarding the dream:

"The individual quarters of the city were themselves arranged radially around a central point. This point formed a small open square illuminated by a larger street lamp, and constituted a the vicinity of one of these secondary centers[6]."

In this final image there is a central point, a sense of divine orderedness in the mandala shape, and a feeling for immortality is evident in the sunlit magnolia tree, which may be the source of light itself. Flowers indicate psychic involvement and refer to the psychic being or psychicised aspects of one's nature. Sri Aurobindo wrote that "Flowers are the moment's representation of things that are in themselves eternal [7]." The Mother is recoded as saying: "Love of flowers is a valuable help for finding and uniting with the psychic" and "flowers are the manifestation of the psychic in the vegetal kingdom [8]." With regard to flower

symbolism, the Mother indicated that she could explain the significance of a flower in a sadhak's dream according to the meaning she has given to the flower. The fact that she assigned meaning according to the flower's inner vibrations suggests the meaning she gives has universal validity. I personally find the magnolia tree particularly beautiful when in blossom. According to the significance given by the Mother, the *magnolia grandiflora* [with white blossoms] expresses the vibrations of *Perfect Vigilance; its observation neglects nothing* [9]. This seems like a particularly fitting symbol for Jung, who, based on Latin etymology, *religio*, from *religere*, defined religion, "to consider and observe carefully," both inner experiences and experiences of synchronicity [10], an attitude he championed as central to his system of psychology.

As tree it is a representative symbol of the Tree of Life/Knowledge and stands as a symbol for the incarnate Self in its own right. The tree can be visualized as containing an ascending series of chakras from the root system to the crown. The Mother is recorded as saying: "The trees rise towards the sky, beautiful symbol of Nature's aspiration towards the light [11]." In the dream the tree is receptive of light and, at the same time, appears as the source of light itself. All these amplifications suggest the magnolia tree of Jung's dream is imbued with the presence of the psychic being, a being of light and a receptor of Grace. The Red is a dynamic color and can symbolize love, especially when softened with white to become pinkish as are many magnolia blossoms, as well as other physical or vital values including the expression and organization of power. The

beauty of the image, along with its symbolic value, emanates a feeling truth. Knowing by feeling implies the active functioning of the psychic being. The name "Liverpool" suggests "pool of life," while the liver is symbolically the "seat of life," and, as Jung wrote - that which "makes to live [12]." These amplifications all support the view that there is a strong psychic being presence in Jung's dream, which had a powerful orientating effect on his life. .

Jung's own personal comments regarding the dream add further support to this sentiment. He wrote: "The dream brought with it a sense of finality. I saw that the goal had been revealed. One could not go beyond the center. The center is the goal, and everything is directed toward the center. Through this dream I realized the self is the principle and archetype of orientation and meaning. Therin lies its healing function [13]." What better description can there be of the functioning of the psychic being in one's life and in Jung's system of psychology?

As a matter of fact, throughout Jung's [and Marie Louis von Franz's] writings one can much reference to virtues that can be discerned as belonging to the psychic being. He, for instance, wrote: "The refining of the *prima materia*, the unconscious content, demands endless patience, perseverance, equanimity, knowledge..... [14]." Elsewhere he stressed that: "To live in perpetual flight from ourselves demands a number of Christian virtues which we then have to apply to our own case, such as patience, love, faith, hope, and humility....." "But," he added, "does it make us happy to apply these virtues to ourselves when I am the recipient of my own gifts, the least amongst my brothers whom I must

take to my bosom? When I must admit that I need all my patience, my love, my faith, and even my humility, and that I myself am my own devil, the antagonist who always wants the opposite in everything? Can we ever really endure ourselves? "Do unto others...." – this is as true of evil as of good [15]." " He not only wrote about the need for virtues associated with the psychic being, but he added significant psychological complexity and profundity to his discourse.

At the core of Jung's system of psychology is the importance he gave to the quality of Eros and the feeling function. In this regard, Jung's most important disciple, Marie Louise von Franz's last public lecture bore the title "The Rehabilitation, by C. G. Jung, of the Feeling Function in our civilization [16]." Von Franz was convinced that through the feminine principle of Eros or relatedness, along with feeling and intuition, the wounds created by the Western patriarchal worldview will be healed. The essential value of the psychic being is that it knows and understands through feeling as well as serving as the unifying factor in the psyche par excellence. What, therefore, could be more relevant to the transformation of personality and the individuation process according to the psychic being? What, too, could be more needed for the rehabilitation of Western Civilization and its one-sided development of a rapier-like intellect?

EXHIBIT A

Jung's Painting of the Boy as Continual Renewal of the Spirit



EXHIBIT B

Jung's Painting of a Figure Propitiating the Sacred Fire



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PART VIII

THE SUBJECT OF DREAMS ACCORDING TO THE MOTHER AND C.G. JUNG

ABSTRACT

In this essay, I discuss the subject of dreams, according to both the Mother and C. G. Jung, and the value of paying careful attention to them as a source of self-knowledge. I argue that their understanding of dreams is essentially the same. There are two main types of dreams, the archetypal and symbolic dream and the more ordinary, situational dream. The first type of dream is instructive on the unfolding pattern of both apprehending life and the way it is dynamically lived. The second type of dream tells one the situation as it is from the point of view of the unconscious. I also discuss the question of objective and subjective ways of interpreting dreams and lucid dreaming in comparison to what Jung referred to as active imagination.

THE SUBJECT OF DREAMS ACCORDING TO THE MOTHER AND C.G. JUNG

INTRODUCTION

The subject of dreams is exceptionally important for understanding Jung's system of psychology. As far as praxis is concerned, one could say that, for Jungian therapy proper, the study of one's dreams are an integral aspect of coming to terms with the psyche and the individuation process. When properly understood and related to, they can be a major factor in gaining self-knowledge, where self-knowledge is understood not as ego knowledge, but as knowledge of a deeper non-ego reality. Yet, for Jung, dreams are not the royal road to the unconscious per se; rather, psychological complexes are the royal road, where the core of the complex is the archetype. Thus, in addition to dream-work, which Jung considered highly important, Jung recommended a process of meditation he called active imagination, where one enters the inner fantasy world with one's conscious ego intact and, essentially, engages in a dialogue with aspects of the psyche. One way of initiating the process is by taking a dream, entering into it with waking consciousness, accessible functions of consciousness, beliefs, and values and, basically, dreaming the dream onwards. The process involves being sympathetically open to and responsive to dream and fantasy figures with which one is in dialogue.

Although Jung had no dream theory per se, he concluded that there are two fundamental types of dreams, ordinary dreams, which are mainly situational and archetypal or big dreams, which are numinous and symbolic. The former

dreams, according to him, are relatively unimportant, while the latter are significant and provide a blueprint for unfolding life of which one can be potentially conscious. Although, from a Jungian perspective, the individual is the final arbiter of the meaning of any given dream, given the universal meaning of every archetypal symbol, someone well-versed in archetypal symbolism can help people become conscious of the meaning of these types of dreams. In fact, by paying careful attention to dreams over a long period of time, even dreams that are not directly archetypal can unveil their significance, especially when examining a sequential series of dreams. There is considerable value in carefully examining a sequential group of dreams for this reason and not to dismiss them as trivial. Typically, a symbolic dream initiates a series of dreams that fill out its intent over a period of time. In fact, as Jung has given living proof with the fantasy material described in his Red Book, the details of dreams and fantasy material in midlife can be filled out over a lifetime. In his words: "The years when I was pursuing my inner images were the most important in my life – in them everything essential was decided. It all began then; the later details are only supplements and clarifications of the material that burst forth from the unconscious, and at first swamped me. It was the prima materia for a lifetime work [1]. Once Jung worked his way through the experiences recorded in The Red Book in his confrontation with the unconscious, he was prepared to confront and educate the world on his findings.

I have personally reflected on the question on the compatibility of Jung's understanding of dreams and the Mother's for some time, and have come to the conclusion that their views are essentially the same or, in essence, compatible. The importance of studying one's dreams is reflected in what the Mother is reported to have said regarding the value of paying careful attention to them. When asked whether it is "useful to note down one's dreams," the Mother replied: "Yes, for more than a year I applied myself to this kind of self-discipline [2]." On another occasion she was asked if it is "not necessary to remember one's dreams" to which she replied: "This is not necessary." Yet she then said: "It is useful if one wants to have control over one's sleep [3]." She continued, advising her disciple on ways to help remember dreams.

The Symbolic Dream and the Ordinary Dream

The primary point of convergence between Jung and the Mother's mutual perspectives is that both saw the symbolic dream as being important while the considered other dreams to be only situational and less important. Thus, the Mother is reported to have said regarding symbolic dreams that "one has lived for those moments a much intenser and truer life than the physical one....Usually the symbolic dream," she noted, "is much clearer, more precise, more coordinated, and carries with it a kind of consciousness of something which is true [4]." These sentiments are precisely the same as Jung's view and common experience. The Mother, like Jung, also exhorted one to become conscious of nights and sleep as a source of self-knowledge. Thus, she said that "we should

observe our dreams attentively; they are often useful instructors who can give us powerful help on our way to self-conquest [5].” So far in this discussion, there is nothing but agreement between Jung’s view and the Mother’s.

But in apparently contradictory comments the Mother is, on the one hand, recorded as saying, that, “in a man’s sleep his true nature is revealed [6]” and elsewhere that: “Very few dreams have meaning, an instructive value,” although she indicates that “all dreams can show you what your present state of consciousness is..... [7].” Should one understand, as I do, that what the Mother means by “instructive value” refers to archetypal symbolic dreams, then, she is saying the same thing as Jung. Moreover, the fact that properly understood situational or ordinary dreams can indicate one’s state of consciousness has definite psychological value from the Mother’s as well as from a Jungian perspective. The fact is that most people are relatively blind to their state of consciousness and see themselves according to conscious ego values. I have, in fact, often noticed that one common error for individuals in studying their dreams by themselves is the tendency to identify with the dream-ego [oneself in the dream] rather than seeing the meaning of the dream from the larger perspective of the Self. The dream, when understood properly, shows the dreamer the situation one finds oneself in from the point of view of the unconscious, and not the conscious ego.

The Individual as Final Arbiter of a Dream's Meaning and the Therapist

One can understand the Mother to have propagated the belief that only individuals can interpret their own dreams and there is, consequently, not only no need for an outside helpful guide or commentator, but they get in the way. In apparent support of this opinion, the Mother, in fact, is recorded as saying that "Dreams are exclusively personal [8]." She also noted that "Each person has his own world of dream imagery peculiar to himself.....But even dreams that have a somewhat deeper origin are still obscure," she observed, "since they are peculiarly personal, in the sense that they depend for their makeup almost entirely upon the experiences and idiosyncrasies of the individual....Visions are also made up of symbols that do not necessarily obtain universal currency. "Symbols," she went on to say, "vary according to race and tradition and religion [9]. The way I understand the forgoing is that race, tradition and religious backgrounds have an influence on dream imagery, which is one of the reason why these factors must be taken into consideration when trying to understand the meaning of a dream. That is what I believe the Mother is referring to and that perfectly resonates with a Jungian perspective. As far as the universal nature of a true symbol is concerned, and here I mean to penetrate behind the various images, what the Mother says about "a vision of one in India you call the Divine Mother the Catholics say it is the Virgin Mary, and the Japanese call it Kwannon, the Goddess of Mercy," and so on, and that "It is the same force, the same power, but the images made of it are different in different faiths" emphasizes the universal aspect of a symbol [10]. In this way she is indicating how the identical

archetypal energy, here of the Divine Mother, is universal despite its variation in imagistic expressions.

Individuals are the final arbiter to a dream's meaning, but a therapist with knowledge of archetypal symbols can not only help impart the universal meaning of a dream's symbolism, but also be a valuable and experienced witness that can challenge an individual's conscious [ego] understanding. This principle finds support in the Mother's following statement regarding dreams: "... if we know how to translate into intellectual language the more or less inadequate images into which the brain has translated these events, we can learn many things... [11]." An experienced therapist educated in archetypal dream symbolism can help an individual do just that, while educating them in the process to do the same thing.

Dreams as Trivial or Meaningful and Informative of One's Psychological Status

Sometimes in reading the Mother's comments on dreams one can gain the impression that they are mostly trivial and insignificant. In support of this opinion, the Mother is reported as saying: "The great majority of dreams have no other value than that of a purely mechanical and uncontrolled activity of the physical brain [12]." She also said: "There are also other dreams which are nothing but futile manifestations of the erratic activities of certain mental functions [13]." In a somewhat similar vein, she is reported to have told a child regarding his dream that: "there is no explanation." Elsewhere she noted: "Usually I give no meaning

to dreams, because each one has his own symbolism which has a meaning only for oneself [14].” Whatever validity these comments have in themselves they appear to contradict comments quoted above. The difficulty in understanding some of the Mother's comments on dreams is that she is reported to have said many things about dreams and sometimes what is noted appears contradictory to other comments.

To begin with, it must be acknowledged that it is difficult to fully discern the context of the Mother's statements. Indeed, should one takes these comments as is one can come to the conclusion that most dreams are, indeed, insignificant. However, in the context of the other recorded statements of the Mother, these observations do not necessarily mean that individuals cannot find some significance in many if not most dreams, some being meaningful and instructive, others informing dreamers of their psychological status from the point of view of the unconscious, as indicated above. For correct understanding, it is always essential in studying dreams to include the individual's personal background and associations to dream images as well as to consider their universal archetypal meaning. In that way, along with the universal meaning of archetypal symbols, one has personal associations to help work out the meaning of the dream. Should one take one's dreams seriously over a long period of time, they change and their message becomes more relevant and less trivial. There are also a potentially increasing number of experiences of synchronicity, revealing the premonitory aspect of dreams.

Lucid Dreams and Active Imagination: Applying Ego-will vs. Dialogue

The Mother seems to recommend that sadhaks need to learn how to engage in something like what is today called, lucid dreaming. In one case the Mother is particularly referring especially to dreams where something happens one doesn't like, for instance the possibility of being killed in a dream. Thus, the Mother indicated that one needs to "be conscious that you are dreaming" and to "organize your dream as you want [15]." In answer to: "whether these dreams are not of much importance," she answered "yes they are, and one must be conscious of what can happen." Later she said: "Usually these dreams are extremely interesting and give you precise indications" about something to be done or not, about relationships, how to act in different circumstances, and so on [16]. In these quotes, I note that the Mother is again indicating the importance of becoming aware of dreams and in engaging in them in a full-bodied way.

There is, nonetheless the risk that by applying one's ego-will to changing the course of a dream, one does not heed the larger message of the dream itself and represses it. In fact, there is a parallel to the process recommended by the Mother in what Jung referred to as active imagination, one form of which is to dream the dream onwards, as I indicated above. In Jung's approach, individuals retain their waking consciousness, values, attitudes, feelings and accessible functions of consciousness and enter into the fantasy world of the dream. Rather than imposing one's will, one engages in a dialogue with the other participating

fantasy figures in order to find an appropriate solution to the question put to the dreamer by the unconscious.

In active imagination it is a question of becoming more conscious and often dream and fantasy figures have something to teach the dreamer or the waking ego. The idea is to have a receptive attitude in the fantasy as well as asserting one's own point of view. I have noticed that the problem one often has in understanding dreams and engaging in active imagination is that one assumes one's dream ego or waking ego is absolutely correct, when, in fact, from the point of view of the larger Self or psychic being, this is not the case. The psyche inevitably wants the conscious viewpoint to enlarge itself.

Subjective and Objective Interpretation of Dreams

Another challenging comment made by the Mother is regarding people one meets in a dream. She is recorded as saying: "If one person dreams of another, it means both have met at night, more often in the vital region, but it can also happen elsewhere, in the subtle physical or the mental [17]." I do not doubt the possibility of this occurring. In Jungian language, in fact, this is recognized as interpreting a dream on the objective level, which is sometimes necessary. But, by and large, when dreaming of someone else, one is inevitably dreaming of a shadow or anima/animus aspect of oneself. Interpreting the dream in this way means interpreting it on a subjective level. In some cases one can interpret the dream both subjectively and objectively. The key to determining whether the

dream should be understood on an objective or subjective level comes by way of discernment through utilization of the feeling function.

I have noticed that, at the beginning of therapy, people often have difficulty pulling back projections from outer figures and immediately assume they are involved with the real person in the dream. Some people even conclude that they are carrying a burden for the other person, which is usually simply hubris. Evidence for the fact that it is usually about a shadow or anima/animus aspect of oneself or rather than the objective individual is that, should one pay careful attention to dreams and their significance over time, there is a transformation in the quality expressed by that aspect of oneself as it figures in dreams. At the beginning of studying his dreams, one fellow, for instance, dreamt of a wild unruly out-of-control hairy shadow figure that, many years later, was depicted as disciplined and well-dressed and, subsequently, became involved in spiritually. This refers to an ethical/spiritual transformation at the physical-vital level of being.

Should the reader not understand or agree with what I am saying, I would suggest the following test. Take a dream that includes a person one is close to like a brother, sister, friend, neighbor, husband or wife. Tell the other person about what happened in one's dream concerning them and ask them how that relates to them. They will inevitably not see any connection or clearly fabricate some connection. In fact it is instructive to compare dreams between two people

about each other. They will usually be quite different, based on each other's subjective reality. At any rate, the subjective and objective interpretation of dreams can be researched longitudinally over time as can any way of interpreting dreams.

The Mother's way of appreciating dreams and Jung's approach to dreams are, in essence, the same. There are two principal types of dreams, ordinary dreams and symbolic archetypal dreams, the latter being the most important, the former, at best, filling in the details of the unfolding psyche over time. The first type of dream is instructive and provides a blueprint for the way to apprehend life and its destined unfolding, and the second type of dream tells one the situation as it is from the point of view of the unconscious. Although the symbolic dream is the most meaningful, the more ordinary variety can help one become more conscious of the situation as it is. Although dreams are usually about one's own subjective life, in some cases, there is an objective aspect to the dream that can be profitably realized. Any questions about the way dreams are understood can be subjected to longitudinal research studies according to the parameters indicated by both Jung and Sri Aurobindo.

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PART IX

JUNG'S FOUR FUNCTIONS OF CONSCIOUSNESS AND
SRI AUROBINDO'S SOUL-TYPES AND THE FOURFOLD PERSONALITY

ABSTRACT

In Part IX I try to show the compatibility between Jung's fourfold personality type and Sri Aurobindo's soul force and the fourfold personality. In either case the goal is psychological perfection as integral completeness of manifest being. In both cases the integration of the inferior side is essential to arrive at completeness and, psychologically speaking, that is the place of the main difficulty and needed self-surrender. Whereas Jung emphasized the difference between male and female psychology, the goal of psychological wholeness is the same for both genders, comprising both the female quality of Eros and the male Logos. Sri Aurobindo described the different personality types from a dynamic perspective basing his classification on the traditional *chakravarna* and indicated the relationship of different soul-types with different aspects of the Mother. Jung based his classification of types on four different functions of consciousness and two attitudes. There is, as can be expected considerable overlap, and one can, consequently, explain a personality type based on one system with reference to the other.

The soul flows into whatever moulds of intellectual, ethical, aesthetic, dynamic, vital and physical mind and type the developing nature takes and can act only in the way this formed Prakriti lays on it and moves in its narrow groove or relatively wider circle. Sri Aurobindo [1].

The four functions are somewhat like the four points of the compass. They are just as arbitrary and just as indispensable. Nothing prevents our standing the cardinal points as many degrees as we like in one direction or the other, or giving them different names. It is merely a question of convention and intelligibility. But one thing I must confess: I would not for anything dispense with this compass on my psychological voyage of discovery.I value the type theory for the objective reason that it provides a system of comparison and orientation which makes possible something that has long been lacking, a critical psychology. C.G. Jung [2].

JUNG'S FOUR FUNCTIONS OF CONSCIOUSNESS AND SRI AUROBINDO'S SOUL-TYPES AND THE FOURFOLD PERSONALITY

Introduction

As the Self is fourfold, so potentially is the dynamic and expressive psyche as personality grounded in the Self has a fourfold structure. Jung acknowledged this truth in his theory of personality types. He observed empirically that there are four functions of consciousness and two attitudes. In his early book, Psychological Types, Jung elaborated extensively and in some detail on each of the four functions of consciousness, each with an introverted and extraverted attitude or mode of expression. He also discussed the nature of the corresponding function and attitude for people dominated by each of the different functions and attitudes. He ended up with a rather complex eight-fold or double fourfold model of psychological typology. In the Synthesis of Yoga, Sri Aurobindo described different soul-types according to the classical division

attributed to the *chakravarna*. Like Jung, he noted that the integral personality is fourfold partaking of each of four soul types, although one soul-type dominates personality. In this essay, I briefly examine each model of personality types or soul-types and indicate their psychological value. In the case of Sri Aurobindo's model, I indicate its relationship to the dynamics of Jung's personality typology.

Functions of Consciousness and Attitudes according to Jung's Typological Model

According to Jung's personality typology, the four orienting functions of consciousness include feeling, thinking, sensation and intuition. The first two functions, feeling and thinking, are rational, each based on a reflective process that results in rational judgment. The thinking function judges on the bases of a logical flow of thought and dialectic, while the feeling function evaluates according to a selective value orientation. The other two functions, sensation and intuition, are faculties of perception and are non-rational, although not irrational. The former conveys perception of concrete reality through the senses, while intuition perceives an image of possibilities derived from a hidden background. In brief, sensation registers what is, intuition shows possibilities, thinking tells you what is and what is possible, and feeling evaluates them.

There are two psychological attitudes, extraversion and introversion. With an extraverted attitude, the psychic energy moves from the subject out towards the object. With an introverted attitude, the reverse is the case, and energy moves back toward the individual, abstracted from the object. Accordingly, a person

with an extraverted attitude is typically motivated by external factors, while someone with an introverted attitude is typically motivated by internal subjective factors. The extraverted personality is outgoing, open to external influences and is generally accommodating. The introverted personality can be characterized as having a more observing reflective nature. A person with such a dominant attitude generally prefers to keep closely guarded and is often, at least, slightly on the defensive towards outside influences.

For a complete orientation to the world, all four functions and each of the two attitudes are both conscious and assessable to the individual's will. Moreover they each contribute fully to sizing up and assessing any given situation. Integrating all four functions, at least to some extent, is the ideal and a goal of the individuation process. In addition to the realization of an ego that is transparent to the Self, perhaps better said, in surrender to the Self, an indication of a relatively individuated personality is the amount and degree of differentiation of the dynamic psyche. In other words, nature individuates and not the illusory aspect of the ego. Jung's fourfold typology is a particularly interesting guide in this regard.

Many people function in a relatively random fashion betraying a low degree of consciousness in any of the functions or attitudes. Some have one or two functions relatively highly differentiated, while a few have three functions of consciousness differentiated. The rare person is conscious, at least to some

degree, of the fourth function in addition to the other three functions of consciousness. It is also an unusual individual who is truly conscious of both the extroverted and introverted forces at play.

Although there are four functions of consciousness and two attitudes, people mainly orient themselves to the world through the superior function, meaning the most conscious function. The primary function of consciousness can be either thinking, feeling, sensation or intuition, depending on the individual's subjective nature. In addition to the superior function, there are the first auxiliary function and the second auxiliary function, representing progressively less conscious functions of consciousness. The two rational functions lie opposite to each other as do the two non-rational functions according to Jung's typological structure. The function of consciousness opposite to the superior function and superior attitude lies almost totally in the unconscious. This is referred to as the inferior function and inferior attitude. The first and then second auxiliary functions are more easily integrated into consciousness, while the inferior function, along with the inferior attitude, is typically integrated only with time and perseverance, the Self willing.

Empirical experience indicates that the individuation process typically proceeds from the superior function towards integration of the first auxiliary function, then the second auxiliary function. Finally, energy is spent on the need to assimilate aspects of the inferior function, a difficult process. Psychic development typically

follows a serpentine path and It is considered impossible to assimilate the inferior function to consciousness directly from the superior function, which amounts to leaping into a psychological abyss. Its primitive nature along with the fact that it is contaminated with the collective unconscious, does not allow for this eventuality.

Nature individuates in its own time and in its own fashion and does not abide being forced willfully. For some few people, the individuation process takes them to the point where it becomes essential to deal with the inferior function and inferior attitude. This is a difficult process and related to the alchemist's problematic challenge of going from the 3 to the 4, which I have briefly discussed in other essays. Under normal circumstances, the inferior side of the personality can compensate for the individual's conscious orientation to life. Therefore, a dynamic interplay between consciousness and the unconscious allows for a somewhat more balanced life than would otherwise be the case.

The inferior side in such cases comes with a high concentration of energy and emotion and adds zest to life. Nevertheless it remains inferior and is, accordingly, expressed in an indifferent fashion. When one relies too one-sidedly on the main function of consciousness, life becomes sterile and uninteresting. Without allowing for influxes from the unconscious, the superior function loses its fertility and attraction. At the same time, in such cases the repressed inferior

function acts autonomously and can go to the extent of contaminating the main function to the point of falsifying it.

It is noteworthy that, despite the heuristic value of Jung's typological model, he observed that "I do not regard the classification of types according to introversion and extraversion and the four basic functions as the only possible one [3]." In addition, he wrote that in general "classification does not explain the individual psyche [4]." Although, on the one hand, there are universal laws that govern the psyche, on the other, each individual is a unique conglomeration of psychic elements. The psyche ultimately unfolds according to the pattern commanded by the heart-Self or psychic being. Every life proves to be an exception to the rule. Yet, Jung's psychological typology opens up an understanding of human nature, its complications and potential and contributes to the differentiation of the process of psychological individuation.

Sri Aurobindo's Soul-Force and the Fourfold Personality

There are other models of the psyche that are equally valid. The dynamic model that I find most appealing is the one proposed by Sri Aurobindo in *The Synthesis of Yoga*. It is based on the Hindu *chakravarna*, and the fourfold order of society. It was originally the basis of a supple spiritual order of life that, over time, became a society founded on psycho-ethical character development. It degenerated into the country's present dogmatic caste system that is gradually,

however reluctantly, eroding under the pressure of modernism and post-modernism.

I like this character classification for two main reasons. Firstly, with its fourfold structure, it is clearly based on an archetypal order of society grounded in the Self. The *chakra* is a universal order and the foundation of every society tested over time. India has organized its life in one way or another, whether rigidly or flexibly on this principle since time immemorial. Other societies have also organized themselves in such a way, even if with less understanding and recognition of its essential nature and spiritual and psycho-ethical value. Secondly, it can be shown to accommodate the psychological typology of women as well as men, a point which I will delve into later.

First, however, I will explore the different dimensions of this fourfold character typology as seen through Sri Aurobindo's perceptive contemporary lenses. The model is based on the assumption that there is a hierarchal order in nature and that nature is, accordingly, aristocratic, a notion found agreeable to both Sri Aurobindo and Jung. One's place on this hierarchical scale is related to the evolution of consciousness, and, as such, has little to do with the quality of one's essential being in the eyes of God.

From the point of view of individuation and the differentiation of nature, there is, in a sense, recognition of an ascending superiority. But, even this is misleading

when not properly understood. For the contemporary individual, integral wholeness requires a psychological descent in order to embrace and assimilate so-called inferior aspects of one's personality. It is not a question of progress in a straight line, moving ever-upward. The individuation process, rather, transpires in a cyclic, or better said, spiral-like fashion organized around the Self.

The brahmin or priest represents the first personality or soul-type. The individual of this character disposition typically develops a reflective mind and is pre-occupied with ideas and the study of life. Sri Aurobindo identified three grades of development of this type, from the inquiring intelligence to the intellectual to the original thinker and sage open to the light of knowledge. Perversions of this instinct include mere intellectual curiosity, a lack of ethical corrective through Eros and feeling, narrowness and arrogance, and an ineffective idealism without any relevance or hold on life, or any other form of personality deficiency. This soul-type culminates in a mind with a passion for knowledge open to universal truths. In terms of Jung's personality types, regarding the natural brahmin, one can identify a dominant introverted attitude with differentiated thinking and intuition grounded on sensation.

The second soul-type in the descending hierarchy is the kshatrya or leader, the person of courage with a strong force of will. Sri Aurobindo characterized this personality type as having the capacity for leadership skilled with creative formative power. He identified different levels of individuation of this natural

instinct as successively the fighter or person of action, the individual of self-imposing will power, and, finally, the ruler, the conqueror and the creator or founder of any life activity. From a Jungian perspective, the energies of this soul-type are inclined to be extraverted in attitude and the functions of consciousness, thinking, along with the double supporting functions, intuition and sensation.

The third soul-type is that of the vaishya or tradesperson. This personality type is gifted with a practical orderly mind and is implicated in the give and take of the utilitarian world. Representative professional identities suitable for this type include secretaries, administrators, commercial traders, practical scientists, and industrialists. With a refined ethical nature, individuals with this typology can take a philanthropic turn as in the case of Bill Gates of Microsoft or J Tata of the Tata Group of Companies. The right instinct intrinsic for this soul-type promotes mutuality and generous contribution to the fullness of life. Perversions of this instinct are widespread in the contemporary commercial and industrial world, where corruption, exploitation and manipulation of employees and the consumers are the general norm. In terms of Jung's typological model regarding the vaishya soul-type, there is typically dominance in extraversion and the feeling function, along with the sensation function, and openness to intuition.

The fourth soul-type is the sudra or servant, with an instinct directed towards labor and service. The most differentiated natures of this personality are instinctively imbued with a sense of pride in craft, as the dignity of labor

emanates naturally from their being. But, by and large, this individual is compelled to work in order to survive and, left alone there is a tendency to *tamas* or the laziness of inertia. The psychological qualities inherent in this soul-type include the capacity to be of service to others and to accept discipline and guiding influence. In terms of Jung's personality typology, the sensation function dominates, possibly with feeling as an adjunct function of consciousness, along with a tendency for introversion at least in the most refined natures of this soul-type.

Sri Aurobindo contended that this instinct, imbued with the love that consecrates service, is the key to "the power of complete self-surrender" and the highest spiritual evolution [5]. It is a power that can be turned to serve God and humankind. Yet it goes without saying that the *sudra*, servant or worker is considered to be at the low end of the totem pole and from an inferior station in life. This is a psychologically pertinent observation and parallels what Jung wrote of the fourth or inferior function of consciousness. The latter contended that, given its contamination with the collective unconscious, when assimilated to consciousness, the inferior function consolidates relationship with the archetypal psyche and surrender to the Self. At this point, there is a leveling of personality in order to accommodate all four functions and two attitudes for the sake of integral completeness of being in acts of psychic self-surrender.

Contemporary spiritual seekers more often than not have inferior sensation and/or feeling functions. The servant type with dominant sensation along with feeling is also considered inferior. On both the accounts of Sri Aurobindo and Jung, then, there is considerable psychological and spiritual importance accorded to accepting similar personality attributes that are considered inferior for the sake of completeness and surrender to the Self.

Sri Aurobindo noted that something of the qualities of each personality style is essential for completeness of being. Although the individual has an inherent tendency to develop predominantly along the lines of one of the four soul-types, integrated wholeness comes by integrating some of the qualities of the other three personality formations. Thus, brahmin types or people of knowledge need moral courage to broaden understanding and present a larger vision, strength of will to fight for their ideas and give them effective force, a practical turn for realistic application of ideas to life, and service to both the Self, or God and humankind in order to consecrate knowledge to a greater whole. The conduct of the kshatrya types or people of power can be elevated and refined through knowledge, leadership and strength can be applied in a way responding to the needs of the people, and their positions of leadership can be used in service to God and humanity. The vaishya types or tradespeople can seek training and improve methods and approach through knowledge, with courage seek new enterprise and new creative forms, and work with a quality of service dedicated to humankind and the Self. Finally, sudra personalities or people of labor can

perfect their skills through training and knowledge, the conscientious application of their craft, as well as develop pride of service and dignity of labor, while consecrating their work to the Divine.

Sri Aurobindo's model of personality types has four important virtues. Firstly it recognizes that one quality of personality generally dominates. It acknowledges that individuals retain basic personality tendencies, whatever they may be, as intrinsic to their ethical character structure and spiritual tendencies. There is, in this typological system, no pressure to become something not inherently present in the personality. There is, for example, no effort brought to bear on a servant type to become a leader, a business person or priest. There is no such effort unless there is a natural movement in the psyche to the contrary. This attitude is alien to the understanding underlying the contemporary one-sidedly commercial and scientific enterprise, which is driven by desire. The fact that psychological education moves along the lines of self-perfection within natural limits is its second virtue. In this way, this model allows for a certain modest completeness of personality at different levels on a hierarchy of being, potentially open to psychic, spiritual and supramental transformation. A rounded personality does not necessarily require a highly differentiated intellect or preeminent leadership ability, unless they are the qualities indicated within the soul-type itself. Thirdly, this model is eminently practical, grounded as it is on in the visible realities of the social order to which everybody can relate.

Behind each of these manifest expressions of personality there is connecting Eros, in Hindu thought, known and loved as the Divine Mother or Shaktimaya. The Divine Shakti is the active power of intelligent expression or consciousness-force in nature. In particular, Sri Aurobindo points to four goddess figures as representative of the Divine Shakti, implying that they are the soul powers behind each of the four soul-types in society. In his system of understanding, Mahaswari is the goddess of knowledge and she finds individualized expression through the brahmin, the priest of knowledge. Mahakali, the goddess of supreme strength, individuates through the kshatrya or the person of leadership and action. Mahalakshmi, the goddess of harmony and beauty potentially finds individual expression through the vaishya or trader, who ideally works through harmonious relations and mutual advantage. Finally, Mahasaraswati, the goddess of detail and skill in works, individuates through the craftsman and servant.

The implications of these dynamics are that women as well as men have direct access to each of these four soul expressions depending on their soul-type. This is the fourth merit of such a model. Indeed, according to the logic of the goddess and Eros values, women are typically instinctually closer to the manifestation of each of these personality formations than men are, at least potentially. This suggests that at each level and turn in society there is potential for full and complementary partnership between the sexes. It also suggests that the

persona and role one plays is not as important in itself as is the quality of expression that is allowed by means of one's role or roles in life.

Many women today feel the need to express and fulfill their personality in different ways. Here, it is worthwhile to acknowledge that historically she has, in fact, fulfilled her nature in many essential ways. As wife and mother, she has been the Eros glue and feeling link of family harmony, a daughter of Lakshmi. She has been the family servant, food gatherer, head chef and administrative head of the household, expressing the practical intelligence of the vaishya, while working under the watchful gaze of both Lakshmi and Saraswati. As senior woman of the extended family she speaks as family leader with no nonsense under the tutelage of Durga. Throughout history, she has at times excelled as teacher, priestess and medium. She has, at times, taken on the mantle of leadership, as prime minister and queen. In the contemporary world, she wants to fulfill herself in all the complex and sophisticated ways of her choice like a man.

All ways of expression are essentially differentiations of the Divine Shakti or consciousness-force. It helps to recognize that family life is a legitimate field for realizing certain essential qualities of being human especially through the cultivation of Eros and feeling values. Moreover, the institutional and organizational world, as it exists today has been organized by men and is, typically, almost totally devoid of Eros and feeling values. Although in the short

run, women have no choice but to find their way in the world as it exists, in the long run she needs to remain true to Eros values, as the ground of her being, while creatively individuating. Men need the humility to admit that they have participated in creating a one-sided world devoid of Eros, a quality of being to which they, too, must descend in order to discover their fullness of being.

New creation requires the active participation of creative individuals. It requires individuals to consciously individuate and accept change in themselves as an integral aspect of change in external institutions. Institutions, after all, are in their origin simply an expression of the psyche of creative individuals. For a contemporary man this inner transformation involves returning to his long forgotten wholeness and Eros, while retaining, even enhancing, his essential quality of Logos and differentiation of spirit. For a contemporary woman this requires staying in Eros or reclaiming Eros, while seeking differentiation through Logos.

Eros and Logos, Shakti and Purusha: Anima and Animus

The fact that men have taken more advantage of the different levels of expression of nature, particularly the so-called higher expressions, I believe, has more to do with the fact that the male is naturally more connected to Logos and the female to Eros. The so-called patriarchy as such is a secondary phenomenon. Women, according to the Jungian perspective, are more whole, and men are typically more differentiated, if not one-sidedly. Women live more in

relationship with Eros and essential being, men with Logos and differentiated being. Men risk the psychological danger of being separated from Eros and wholeness through their natural attraction to Logos and its magnetic pull. Men's relatively undeveloped Eros and feeling side is reflected in what Jung referred to as the anima, which, today, requires conscious relationship. Women traditionally have risked the danger of being complacently satisfied with a feeling of wholeness, but a less differentiated state of being. In fact, it can be argued that, for various reasons, they were, with some exceptions, not permitted to explore their expressive potential, due to the exigencies of family life and male dominance in worldly affairs. In any event, in the case of women, the relatively undeveloped logos and thinking side is reflected in the animus, which psychologically requires integration into consciousness.

In the contemporary world there seems to be another psychological risk facing women, which is to seek differentiation by adopting one-sided male values, often at the expense of essential wholeness. In Jung's system of psychology this is referred to as identification with the animus. This risk is inevitably there, given the fact that society today is still patriarchal and male-dominated, which is only gradually loosening its tenacious grip, if at all. In countries like Canada and other countries of the so-called economically developed world, the challenge of patriarchal society has led to a countertrend and many young and some older men find today themselves at sea, unsure of their male identity and they are identified with the anima. Some patriarchal Christian Protestant religious

institutions are suffering a similar crisis of identity and, likewise, they are floundering and identified with the anima in their search for the integration of feminine values. These dynamics are fertile ground for Jungian psychology and its concern for understanding and coming to terms with the shadow and the anima for men and animus for women.

As I have endeavored to show here, there is no incompatibility in principle in this regard between the Integral yoga of Sri Aurobindo and the Mother and the concern of Jung's system of psychology. In either case, the search is for integral completeness of manifest being and, although men and women have the same potential for attaining differentiated integration and wholeness, the dynamics involved depend on one's traditional formation. The anima, in fact, can be understood as related to Eros and a delegate of Shakti and the animus, a phenomenon of the Logos spirit and delegate of the Purusha. The psychological concern is for men to relate more consciously to the manifest glue of Shakti and for women to become more conscious of their relationship with the discerning quality of the Purusha.

In this essay I have briefly examined two models of personality, Jung's typology with its four functions of consciousness and Sri Aurobindo's soul-types and the fourfold personality. The two models of personality complement each other and are fully compatible. One could put it that Jung's four functions of consciousness

and two attitudes find their modes of expression in Sri Aurobindo's soul-types, and Sri Aurobindo's soul-types need differentiated functions of consciousness and attitudes as described in Jung's personality types. Both models are reflective of the potential for an integrative process that brings wholeness to manifest and expressive being. They both involve assimilation to consciousness of inferior attributes, which has far-reaching spiritual implications. I bring this essay to completion by demonstrating the basic compatibility of Jung's concern about the transfiguration of the shadow and anima/animus with the transformation involved in the Integral yoga of Sri Aurobindo and the Mother. The primary concern expressed in this essay is at the level of psychic surrender and transformation, with repercussions for spiritual transformation and self-surrender.

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