

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

RUNNING HEAD: Valley of Diamonds, Supermind, *Unus Mundus*, Numbers

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ABSTRACT

In this essay 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.

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).

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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 poles 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 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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