

SEPTEMBER 11, ARCHETYPE OF THE APOCALYPSE AND
BIRTH OF A NEW WORLD: MEANING FOR INDIVIDUAL AND SOCIETY

Running Head: September 11

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Preface and Introduction to the Essay

Six months after the tragedy of September 11, and in order to commemorate the lives that were lost, beginning March 11 and lasting until April 11, 2002, two searchlights are sending powerful beams of blue light from a lot next to ground "0" in lower Manhattan vertically into the sky over New York. This is known as a Tribute in Light memorial and is intended to show peace and order after the chaos around the events of September 11. This can be justifiably seen as a fitting way, using modern technology, for a nation to honour those who lost their lives during this horrific incident. It is particularly apt, it seems to me, because it captures by way of an image the sense that behind the concrete fact of the two towers and their dissolution lay a spiritual and mythic reality represented by blue light. Blue is an interesting choice of colour as it symbolically can represent values of will and detachment.

It is evident that there are two beams of light to represent each of the two towers. From a mythological point of view, however, the fact that there are two beams of light and not one suggests that the meaning behind this image is just becoming conscious. The reason is that consciousness requires awareness of the opposites, in this case, especially of those with material wealth and those living in poverty. If nothing else the light beams can be taken metaphorically to indicate re-birth from ground "0" based on a more enlightened understanding of life that, I argue in the essay, involves both unity and freedom along with distributive justice. The fact that this memorial is beginning at a time close to the spring

equinox emphasises re-birth. The blue colour of the light suggests enlightened will from below for more truth in life.

The mythological nature of the events around September 11 suggest both an evocation and release of energy in the direction indicated, by way of understanding the meaning implied in the images, as is always the case with mythological imagery and enactments. Images of the towers being hit and dissolving have been dramatically imprinted on the collective mind by being shown over and over again on television, newspapers and popular magazines. It is a living symbol and, as such, has a long-term powerful effect on the collective consciousness. Now a metaphor for spiritual re-birth will likewise potentially be imprinted on peoples' minds, although the image is far less compelling than what happened on September 11. Indeed, as a metaphor, the image of the towers of light is based on a more or less successful attempt to pay tribute to those who died in the tragedy. It does not, however, have the same power as a living symbol.

The images surrounding September 11 and their significance will, I believe, inevitably influence the way people relate to life, at least over the long run. With September 11 and its aftermath the world, I contend, has been transformed irrevocably and a New World has been born. This conclusion is based on the belief that what transpired then was a true symbolic happening based on the archetype of the Apocalypse. That is the point of view I champion in this essay.

Taking the towers of light as an example I am, here, contrasting the experience of an authentic symbol with the experience of a metaphor that is more contrived than creative or spontaneous and far less convincing.

I realise that by arguing in a symbolic way I am considerably stretching the normal way of thinking about events that transpire in the physical world. As a matter of fact, generally speaking, I understand life to go on in the usual way involving a series of normal cause and effect relationships. But in my own personal life and, as a psychologist, in the lives of many of my clients, I am often witness to the fact that a new reality can acausally break through from a source transcendent to the habitual dualistic play of life. This breakthrough is accompanied by an archetypal dream and/or symbolic experiences in the external world. An archetype, incidentally, is a blueprint for action with a spiritual pole that determines the way one apprehends the world, along with a dynamic pole of action. After a woman gives birth to a child, for example, she sees the world according to the mother archetype and acts accordingly.

When we have direct and numinous connection to this level of reality beyond the usual surface experience, our relationship to life is potentially transformed irrevocably, ultimately for the better. Indeed, it inevitably involves a sacrifice of the ego to the wisdom of the greater Self. Moreover, such experiences can occur to ordinary people and not necessarily only to those who are specially

gifted or accomplished. People in all walks of life today, in other words, are being affected by such a reality.

Jung's approach to psychology is based on the assumption of "one world" that includes both the inner and outer dimensions of being, as well as the extremes of spirit and matter. Sri Aurobindo and the Mother from India came to the same conclusions as Jung and even took the implications of such a truth further. In experiences of synchronicity or meaningful coincidences involving an activation of the archetype, inner and outer worlds interpenetrate and the material world itself is affected, reflecting this unitary reality. By way of a simple example, a man dreamt that he is reading in the Vancouver Sun about ethics and Buddhism. In real life he bought a copy of the Saturday Vancouver Sun and found there an interesting article on this subject. This is a straight forward example of a meaningful coincidence between the man's dream and the newspaper article. The relationship between these two events, one inner and the other external, is not causal but acausal, which indicates a connection to a super-ordinate unitary reality.

Psychologically and spiritually there are ultimately no divisions, although the usual way people relate to and experience the world today continues to be based on dualistic divisions of all kinds. Indeed, most contemporary approaches to psychology from Freud and Adler to Cognitive and Behavioural psychologies are not based on a unitary world but on dualistic thinking. So are most approaches

to spirituality, where normal day-to-day life and experience of the world tends to be regarded as illusory or is devalued.

A unitary worldview has, in fact, entered into all fields of life and thought. In the new physics, for instance, both quantum mechanics and relativity theory together constitute a wholly new way of understanding the physical universe as a unified field of space-time with which we are subjectively involved. In this understanding of physical reality not only does the influence of the observer have to be accounted for but there is also an indeterminant universe and free will in the atom. At a sub-atomic level there is new creation at every moment in time and only a probability that a particle will exist from moment to moment. Although there is recognition of cause and effect, it is secondary to the more primal acausal reality. The old physics, in contrast, assumes discrete measurements made by an objective observer along with cause and effect manipulations can accurately describe and determine the nature of physical reality.

Likewise, in biology there are researchers who base their assumptions on quantum laws similar to those of the new physics. They have come to the conclusion that nurture is at least, if not more, important than nature, which is to say the genes in determining physical and mental health. Moreover genes themselves, they believe, can be “re-written” under the influence of a healthy biochemical and external environment. The mind and spiritual energy can also have a major transformative influence on the genes and the cells. In agreement

with Jung, the fact that transcendent spiritual energy can influence the biological world at the cellular level suggests the existence of a unitary world involving spirit and matter.

A quantum view of biology is vastly different from the causal view of the old biology involving biological determinism. Here the assumption is that modification at a biochemical and cellular level requires outside intervention either through drugs or through genetic manipulation. It is the assumptions of the old biology that led to the Genome project, which has just recently come to completion, and the identification of every human gene. The ultimate purpose of this project, which is based on dualistic thinking and the assumption of an objective observer, is to encourage the study of external genetic manipulation. Assumptions based on dualistic thinking at a biological level make the danger of monumental hubris particularly clear and the risk of creating a Frankenstein-like monster is, without doubt, now a reality. Rather than being concerned with spiritual transformation at a cellular level, energy is being spent on re-designing human nature according to egotistic desires.

There have also been breakthroughs in all the arts, including the plastic arts, that parallel the discoveries in the other disciplines indicated above, which I will now briefly examine. As in relativity theory and quantum mechanics, along with discarding externally imposed rules on the nature of seeing and experiencing the world, modern artists have been exploring the subjective nature of one's

relationship to reality. At the outset, modern art, which began sometime in the mid eighteenth hundreds, collapsed the mid ground, depicted the horizon as a curve, and eliminated the vanishing point in paintings. Later, the impressionists celebrated and liberated colour, recognizing it as a powerful subjective feeling experience. They also recognised the relative value of different colours, which became evident when they were juxtaposed to each other. In some of the works of Monet, images were blurred and light was diffused throughout the painting, reflecting a devaluation of Euclidian spatial definition. Likewise, Cezanne challenged the notion that light comes from an external source and painted in such a way that depicted a revealing and timeless subjective light integral to the painting itself.

The relativity of both time and space were also explored. Monet, for instance, painted a series of haystacks over time and in different seasons. Cezanne painted the same objects in a still life format from different perspectives in the same painting. Thus the Euclidean co-ordinates that have dominated the visualisation of space from the fifteenth century until today have been abrogated. At the same time, as emphasis was being put on the transient and relative nature of the present moment, a deeper reality has been revealed. Finally, with cubism, the sequential law of cause and effect over time was ignored, as all sides of the object could be viewed at once, integrating time into spatial representation. Futurism also attempted to integrate time, along with movement, in its visual depictions.

Important aspects of modern plastic art, in other words, no longer depict events in space alone, but attempted to portray a space-time reality. Surrealism, meanwhile, opened the door to interior dream-like images, sometimes of an archetypal nature, which include the juxtaposition of extreme opposites and an acausal reality beyond the law of cause and effect. In their depiction of the opposites and space-time icons, modern artists, that is to say, have been creating images not only representing the truths of relativity theory but also those of quantum mechanics.

Future art will undoubtedly continue in this direction and become more comfortable and differentiated regarding the truth and beauty of the quantum and relativity-based reality being depicted. In the art of poetry there has already been a masterpiece along these lines in Sri Aurobindo's epic poem, Savitri, which I will briefly comment upon here. Not only does the poem have high mantric value, indicating that it reflects a direct connection to the Self and a unitary reality, but it also unfolds over different levels of space-time in a spiral or wave-like way around singular points of unity. Poetically, some of the lines and stanzas are, in addition, of unparalleled beauty of expression.

In a keynote speech made to the American Psychological Association in 1955, physicist, Robert Oppenheimer, argued for the need to bring *common sense* into psychology by following the lines of the new physics and discarding the cause and effect way of thinking of Newtonian physics. Outside of Jung, whose theoretical base is similar to that of the new physics, mainline psychology did not

take Oppenheimer's advice. Now, some 46 years after his warning, it is high time that we did try to follow his advice. The reason is simple. It is because quantum and relativity theoretical models represent a more complete experiential truth than do theories based solely on the law of cause and effect or, for that matter, Euclidian laws of spatial co-ordinates.

The leading edge of all disciplines reflects this new thinking regarding the laws of life and the universe. Now it is essential that this kind of understanding be applied directly to life itself and to our relationships with each other. This means recognising the unitary nature of the world we live in and all that it implies, and reflecting this unitary model in our policies and ways of living. From a purely physical point of view this implies that, as members of "one world," we each have a responsibility to our fellow human being regarding the appropriate sharing of material wealth. We also have a responsibility to be good stewards of the physical ecology. From a cultural perspective, this suggests we respect each other's culture and foster freedom both for individuals and collective bodies alike, while acknowledging our essential unity.

From a spiritual and psychological point of view, acausal or unitary thinking involves a world-embracing spirituality that encourages the eventual transformation of life itself and recognises the interpenetration of spirit and matter. In extraordinary moments and experiences of synchronicity we can witness this phenomenon in our personal lives and, in more rare moments, in the

life of the collective. The events during September 11 are an example of the latter. One-sided cause and effect or dualistic thinking is old and out of date, and no longer relevant. Although it has a place, applied narrowly, it actually impedes truth. We must no longer hesitate to think along the new lines indicated here and bring common sense into the way we live and relate with life. The time has come for the more conscious application of the realisations of the new science and modern art to life in the most practical sense of the word, and that means both politically and economically.

Needless to say this is a long way from how the world officially functions at the present time. Life is organised around self-interest and power, with some pockets of humanistic concern, and not Eros or relatedness in a "one -world." The result is that some people and nations benefit enormously while others are subjected to suffering and poverty. Wealthy people and nations can no longer ignore the terrible plight of their fellow brothers and sisters both within their own countries and throughout the world. Nor can we any longer deny the suffering of the earth and the deplorable state of the ecology. Our one-sided obsession with science and technology and the bottom line at all costs needs to be brought into balance with legitimate human cultural and spiritual concerns. Self-interest, even so-called enlightened self-interest, is no longer appropriate.

Our gaze must now embrace a broader humanity and cultural horizon. This may sound idealistic and bound to go the way of all idealisms of the past. After all,

there is little evidence that things are changing in this direction. In fact there is some evidence to the contrary; for example, in Canada and the United States, there is tighter security and the curtailment of some freedom. Since my initially writing this essay, beginning on March 17, 2003, there was a short but intensive military campaign by the Americans and British in order to remove Saddam Hussein and his government. The pretence for this engagement was the existence of weapons of mass destruction, which, as of July 04, 2005, have not been found. Although this has largely been forgotten by many people, it certainly raises the question of what right the Americans and British had to attack Iraq at all, despite the fact that it was billed as an operation bringing freedom to the people. In fact, it may well turn out to be the case. This does not alter the fact that throughout the world oppressive regimes, including that of Saddam Hussein, gender and racial disharmony, trade disputes and international conflicts continue to exist unabated to the advantage of those with more military and economic power. The complex rule of power continues to reign supreme.

The undisguised rule of power is the old way, based on historical cause and effect and certain assumptions about life, perhaps suitable to a, relatively speaking, unenlightened age of reason and materialism, but no longer. We live in another time and the leading edges of all disciplines have been telling us that for some 75 years and longer. Now, since September 11, I believe, there has been an acausal breakthrough initiating a new collective order at a dynamic level. We need to understand the significance of the new way of thinking and being for

everyday life and our relationship with each other. It is becoming increasingly apparent that we live in an interrelated global world and that requires greater consciousness of the conditions of life everywhere, and our mutual care and concern.

As difficult as it may be, we have to think and act differently in practical terms, and that means politically and economically. If we don't, events will surely conspire to force the issue in a way destructive to everybody. There is no need to continue only acting out of fear and defensively. We can, rather, take the demands of our time as a challenge for a new adventure of the human spirit. The fate of the world, it seems to me, depends on our willingness to do so.

ABSTRACT

This is a paper about the tragedy of September 11 and then the November 12 crash seen from a symbolic point of view. To begin with I take an archetypal perspective to show how the event and images involved are a perfect expression of the archetype of the Apocalypse. Then, I give evidence to indicate how these images symbolically point to the birth of a New World. This is possible because of the fact that Sri Aurobindo's Supermind or mind of truth is now organised and directly involved in worldly affairs. Indeed, what is so striking about the tragedies of both September 11 and November 12 is the precise nature of the archetypal symbolism involved, pointing to a self-aware and self-organised supreme intelligence at work. This is the nature of the Supermind.

I subsequently discuss the nature of each of the three religions, Judaism, Christianity and Islam, emphasising their differences. I also discuss the roots of the discord between them and how that has contributed to the situation we find ourselves in, including the terrorism. Reconciliation can come through governmental and non-governmental organizations, both internally and externally between nations. The two key words are unity and freedom. Whereas Islamic countries can profit from some form of democracy that allows freedom of expression for both men and women, the United States and Western countries need to integrate dissenting voices in their national psyches and assimilate values of Eros and community. They can also profit from becoming more conscious of and responsible for how their popular culture affects people from other societies. This is the collective task.

A New World has been born, suggesting that it will now be possible to realise a true unity in diversity. We now live in a time where the dualism has to give way to a unitary world. This means finding a new alignment to the soul of the earth. In this light, the difficulties between the Islamic world of the Middle East and the West are peripheral. What is most in need of reconciliation is the dynamics between the North and the South, the wealthy and the poor. The most important axis that will facilitate this eventuality is that between India and the United States. India brings an old pagan spiritual tradition and consciousness of the divinity of nature, and the United States brings military and economic power and full involvement in space and time.

I also show how, on an individual basis, dreams of contemporary North Americans reflect what happened collectively on September 11. In fact every process of individuation is a personal mini-Apocalypse. From the point of view of the individual, especially those consciously individuating, there is a need to sacrifice ego interests for those of the Self. Not only does this mean a more conscious relationship to the Self but also more Eros and connectedness to the primal psyche in both masculine and feminine forms of expression.

SEPTEMBER 11, THE ARCHETYPE OF THE APOCALYPSE
AND BIRTH OF A NEW WORLD:
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Introduction

This essay is a reflection on the series of events that involved the tragic destruction of the World Trade Center [WTO] in New York and the military face of the Pentagon on September 11. They were, of course, particularly powerful and numinous to North Americans because, outside of Pearl Harbour, during the past hundred years of international conflict, this continent has been spared any direct connection to such acts of destruction and war. I am not going to examine what happened in normal terms, however; in this regard the reader would be better off studying the opinion of the many experts and commentators that are more in touch with the external dynamics of the situation than I am. My intention, rather, is to study these events as if they were a collective archetypal dream. That, in fact, is the way many people experienced the tragedy, especially the destruction of the two towers. It is not unusual in a dream to witness something numinous transpire and to be amazed at the sequence of events, while standing there, mouth agape. That is precisely the experience of September 11. Many people witnessed the second airplane crash into the tower at the very moment it happened, and responded to it as if it were a dream or a surrealistic movie.

September 11 as Archetypal Experience and Birth of a New World

First, I want to justify the validity of my approach. My viewpoint is Jungian, although I am even more fundamentally influenced by the knowledge and realisations of Sri Aurobindo and the Mother, as well as Patrizia Norelli-Bachelet,

a cosmologist, who demonstrates remarkable insights and understanding of the implications of their yoga for the world. For the Jungian perspective, I rely particularly on the legacy of Edward Edinger who, during his lifetime, was considered by many to be the dean of American Jungians. He has made some exceptionally insightful observations on the Apocalypse in a book entitled Archetype of the Apocalypse and its meaning for the world today (E. F. Edinger, 1999). In fact, much of his writings reflect his concern with the incarnation of a new God-image that, following Jung, is a paradoxical complexion oppositorum, which unites all the world opposites in a unity. The incarnation of a new God-Image means that the world order as we know it is coming to an end or, as I will argue, effectively came to an end on September 11, and that a New World is being born. Edinger was also deeply affected by the apocalyptic events he saw around him, such as the tragedies of Jonestown, Waco Texas, the Oklahoma bombing of a federal building by Timothy Mcveigh, and the suicide Heaven's Gate Cult.

I will explore the significance of the archetype of the Apocalypse a little later on but, first, I would like to draw on the work of Jung and Sri Aurobindo together, at least conceptually. By way of a brief introduction, Sri Aurobindo, who was born in 1872 and the Mother, who was born in 1878, lived roughly during the same time period as Jung, who was born in 1875. As with Jung's psychology, their integral yoga entails the reconciliation of all opposites, most essentially the masculine and feminine principles and spirit and matter, and the incarnation of a

spiritual reality that involves diversity in unity (as reported in P. Norelli-Bachelet, 1985). They call this reality the Supermind, which, incidentally, must not be confused with Nietzsche's superman, which really amounts to an inflated vital ego. Indeed, the Supermind, as they define it, integrates unity and diversity at all levels of being and, in that way, is similar to Jung's conception of the unus mundus, as an expression of the Self and totality of being.

According to Sri Aurobindo, the Supermind is the Divine Mind or "the truth of that which we call God," and can be characterized as His "self-realising, self-determining, self-fulfilling power (as quoted in H. P. Sullivan, 1973, p. 209)."

It not only contains Truth of Being but the potential for all possibilities in the multiplicity of Becoming. It links directly to the triple unity of Saccidananda, or Existence-Consciousness-Bliss, as well as to the multiplicity of the manifestation of mind, life, and matter. As the creative source of life, the Supermind itself consists of both absolute Knowledge and absolute Will in unity and Truth of Being. Psychologically, this means that a relationship with the Supermind brings both absolute knowledge and effective will and power of realisation together in unity. This is very different from the normal way of being in the world where ideas of life and ideals are separated from the reality of life itself.

According to Jung, the unus mundus represents the transcendental background potential for the world and can be experienced through synchronistic connections (Jung, 1975a). As von Franz (1979, p. 9) writes "it is this background which,

suddenly, as it were, falls into our conscious world through synchronistic happenings.” Synchronicity involves experiences where both the inner and outer worlds, including matter, coincide in a meaningful way. Matter, itself, in other words, acts as if it is open to influences from the Self or unus mundus. Thus, according to Jung (as quoted in M. L. von Franz, 1979, p. 9):

“The idea of a unus mundus is founded ---on the assumption that the multiplicity of the empirical world rests on an underlying unity, and that not two or more different fundamentally different worlds exist side by side mingled with one another. Rather, everything divided and different belongs to one and the same world, which is not the world of sense but a postulate whose probability is vouched by the fact that until now no one has been able to discover a world in which the laws of nature are invalid.”

To say synchronistic experiences are meaningful means that they are related to the Self as unus mundus, where the Self means wholeness of being involving both unity and multiplicity.

According to Jung, experiences of synchronicity are specific conscious experiences of a general acausal orderdness to life. They are, Jung observes, “acts of creation in time---the continuous creation of a pattern that exists from all eternity [that] repeats itself sporadically, and is not derivable from any known antecedents (ibid, Pp. 517,518).” Jung (as quoted in M. L. von Franz, 1979, p. 210) came to the conclusion that both psyche and matter rested on a transcendental reality, the unus mundus, which contains “absolute knowledge” as well as effective power of realisation.

Synchronicity involves both the eternal presence of an original act of creation as well as a series of creative acts over time. Synchronistic experiences are essentially acausal and not based on any quantitative law such as the law of cause and effect, although as a secondary phenomenon there may also be evidence of cause and effect. Indeed, quantum physicists have come to the same conclusion regarding matter that Jung does regarding the psyche as a whole. At a sub-atomic level, particles only show a probability of existing from one moment to the next and new particles are created at every moment in time. The most essential reality, in other words, is acausal, with cause and effect interactions as secondary offshoots.

The world at all levels of being, both inwardly and outwardly, is one and therefore the unconscious is as much outside as inside, as evidenced by synchronistic experiences. Experiences of synchronicity are not based on cause and effect but are acausal acts of creation in time. This basically means that a piece of the original creation enters the world every time one is conscious of and assimilates an authentic experience of the Self in time, for example, through a dream along with other external synchronistic events.

What happens if there are not enough people consciously experiencing the Self and sufficiently integrating these experiences in everyday life? Edinger (1999) concludes from all the unusual apocalyptic events of our time, and this is well before September 11, that “the Self is coming, and the phenomena that ought to

be experienced consciously and integrated by the individual in the course of the individuation process, are occurring unconsciously and collectively in society as a whole (p. 172).” A new God-image, in other words, is in the process of incarnating and the less selected individuals and the culture as a whole are aware of it and its implications, the more likely it will concretise itself in the world in a devastating way. My belief is that the terrorists’ acts of September 11 are an example, a point that I will now discuss, first from a Jungian archetypal perspective and then from the perspective of Sri Aurobindo and the Mother as interpreted by Patrizia Norelli-Bachelet.

A Jungian Archetypal Perspective

My intention is to examine the images and events around the September 11 catastrophe as if it were an archetypal dream, where the constellated archetype is that of the Apocalypse, and the terrorists are its agents of destruction, identified with the martyr archetype. First of all, then, what is an archetype? An archetype is an objective emanation, representing a primordial pattern of behaviour that originates in the transpersonal psyche. According to Jung, and this is important, they are autonomous, in other words not directed by the ego, and “possess spontaneity and purposiveness, or a kind of consciousness and free will (Jung, as reported in E. F. Edinger, 1999, p.2).” The archetype comes with two poles, a spiritual pole of knowledge and understanding, and a dynamic pole of action. One apprehends and understands the world through any given archetypal constellation. When internalized one is moved to act accordingly and,

when experienced externally, it is sometimes apparent that the dynamic side, which is inherent in the constellated archetypal imagery, has also been engaged.

The Terrorists and the Martyr Archetype

When one studies the profiles of the terrorists who were involved in the suicidal attacks of September 11, one is struck by the fact that many of these young men seem to have been quite normal and even, in some cases, to have appeared to have lived exemplary lives. In fact, some of them present themselves as the kind of individuals that could fit comfortably into Western culture. Yet, they not only came from a foreign Islamic society but they also took on the task of destroying symbols of Western, especially American, power. These terrorists, in other words, were not psychotic or criminal in the normal sense of the word. Indeed, one could describe them, as Edinger describes such people, as zealots, who see themselves as “heroic agent[s] of divine or Objective Justice [God],” in this case martyrs for Allah (ibid, p. xvii).

In support of this observation, in a recently released home video of bin Laden et al. (2001), probably taken within a week or two of the attack of September 11, that he and his associates clearly lay claim to and gloat over, there are references to dreams and visions as well as frequent praise given to Allah, quotations from the *hadith* [statements attributed to the Prophet] and Islam’s sacred book, the *Qur’an*, and a poetry recitation, all in support of what they did. Amongst the gathering of friends was a visiting Muslim cleric from Saudi Arabia,

Sheik Sulayman. Bin Laden's large dreamy eyes, long beard and robe, elegant gestures and soft speech make him look like a desert prophet or old-time Islamic poet. Indeed, it never escapes my attention that his full name, Osama bin Laden, has a mesmerizing poetic and mantric ring to it. His financial wealth and education as an engineer must make his presence more formidable in the eyes of his followers. His right-hand man, Mullah Omar, a Muslim cleric, and his association with other clerics no doubt add to his credibility and mystique.

Without the capacity for sound spiritual discernment, such an environment opens the door to possession by the martyr archetype, especially if one is uprooted and living in a foreign country, impoverished, idealistic and/or for some reason full of resentment. A sure indication of possession and lack of discernment is the fact that, in the video mentioned above, dreams and visions were, as one would expect, always interpreted literally and never subjectively. This is a common error. Had they been able to apply the dreams and visions to their own subjective psyches as individuals or even as a group movement, rather than inflating the ego, they would have been able to assimilate shadow qualities, recognise their own hubris, and September 11 would not have happened. In today's world that is still asking too much although, since Jung, understanding dreams subjectively as well as in relationship to objective events in the world is now possible.

Given the suicidal nature of the mission, one could assume that they perceive themselves to be martyrs sacrificing their lives for the sake of their interpretation of Jihad as the defence of Islam against the “infidel.” The word martyr is etymologically based on a Greek word meaning witness (E. Weekley, 1977). These terrorists, one can argue, then, believe themselves to be witnesses to the Will of Allah or God. They are consciously identified with the martyr archetype, which means they are very inflated to be sure, but not insane or criminal in the normal sense of the word.

The Christian West itself has a long and troublesome history in this regard as well, for example as exemplified by the Crusades during the Middle Ages that began in the eleventh century. The alleged purpose of the Crusades was to win back the Holy Land for Christendom from the hands of Islamic “infidels,” and this involved invading Islamic strongholds and cities. Those who died in the process were considered to be martyrs for Christ. The Pope, who granted participants absolution of sins and a guaranteed seat in Heaven, sanctioned these acts of terrorism (M. Baigent and R. Leigh, 1998). Likewise, those young Islamic men, who are trained to be martyrs and terrorists, believe that, immediately upon death as a result of completing a suicidal act of terrorism for Jihad, they will be transported to a Muslim paradise, with many vital advantages including an unending supply of beautiful virgin women! The irony of holding such an expectation is that these young men are rejecting the realization of such a possibility in the world as immoral and decadent, which they project onto the

West. Symbolically, the etymology of the word virgin indicates that being a virgin means being an independent woman one-in-herself, best exemplified today by Western women, particularly American. This points to the fact that the Islamic world really needs to open up to the archetype of the independent anima and the fullness of unfolding life in time.

The Archetype of the Apocalypse and the New God-Image

My contention is that the tragic series of events of September 11 can be understood in terms of the archetype of the Apocalypse. But, first, what do I mean by the archetype of the Apocalypse? The meaning of the word, according to Edinger (1999), is “the uncovering of what has been hidden” although in general usage today, he argues, it refers to the “coming of the deity to assert sovereignty (pp. 2, 3).” It means today, he asserts, “the momentous event of the Self coming into conscious realisation (ibid p. 5).” Apocalyptic literature involves four aspects, revelation, judgement, punishment and world renewal. Psychologically, then, today the archetype of the Apocalypse refers to the conscious realisation of the incarnation of the new God-image. For that to happen, old ways of living and old values must be dissolved or broken.

The constellation of the archetype of the Apocalypse, writes Edinger, is “a world-shattering” event involving “the shattering of the world as it has been, followed by its restitution (ibid, p.5).” This is no less true of the society as a whole as it is of individuals, especially those consciously involved in the individuation process. It

is a phenomenon that one can see taking place in our time and is recognised as such by people in the Judaic Christian culture as well as other cultures throughout the world, including native North American, Buddhist and Hindu. It has also reached popular culture, if only unconsciously, if one considers all those recent books and movies about Armageddon and end times. In realistic terms, it can be seen in all the social and cultural disintegration today, for example in family, religious and moral values, increasing street level violence, emotional abuse and drug and alcohol addiction. Perhaps, most telling is the human suffering involved and the unprecedented destruction due to wars over the last one hundred [100] years or so.

The archetype of the Apocalypse, in other words, comes with both destruction and creation. The old order and way of thinking must dissolve or be destroyed before a new one can be created. This is as true for creative productions and for people consciously individuating, as it is for societies and civilisations.

In this regard, in a recent article, Picasso's granddaughter is reported to have regarded Picasso as both a creator and destroyer (S. Wavel, p. A13). He was, of course, a creative artist bringing in a whole new way of seeing and apprehending the world, one that could be described as quantum and acausal. His cubist work, for instance, breaks all the rules of Euclidian geometry and portrays space, not sequentially and causally but as if one can see all sides of an object at once in a kind of everlasting presence (L. Shlain, 1991). Picasso was not only a creative

artist, however, but his family members also experienced him as a psychologically destructive and emotionally abusive man. The apocalyptic archetype was constellated in Picasso's life, which inevitably comes with both creativity and destruction. In his case, destruction found its way in through his un-integrated inferior Eros and feeling function.

In terms of an individual's individuation, in his book, Demian, Herman Hesse (as reported in Adler, 1973 p. 574n.) writes: "The bird is breaking its way out of the egg. The egg is the world. He who wishes to be born must first destroy a world. The bird flies to God. The name of the God is Abraxas." Abraxas is the god Jung refers to in his Seven Sermons to the Dead and is a Gnostic god that integrates all opposites, including good and evil (S.Hoeller, 1994). Jung appreciated Hesse's book, clearly believing that it symbolically points to the mystery behind spiritual transformation and the individuation process. The important message here is the need for dissolution or destruction of one's individual world and worldview before there is renewal in a personal life, individuation and the possibility of attaining wholeness. Every consciously lived individuation process involves a confrontation with the Self and a personal mini-Apocalypse for the very reason that every "experience of the Self is always a defeat for the ego (C. G. Jung, 1974)." A consciously lived individuation process involves a radical transformation in one's worldview away from the collectively held values of one's time.

The new God-image that is demanding incarnation today is, in Jung's terms, a paradoxical *complexio oppositorum* (Edinger, 1996). Like the Gnostic Abraxas it contains all opposites, including spirit and matter and good and evil. Like Sri Aurobindo's Supermind and Jung's *unus mundus*, it is based on unity of being, which fulfills itself in the multiplicity of life. More specifically related to this discussion, it comes with both destruction and creation, destruction of old ego-invested ways in order to bring in a New World. Amongst the Hindus of India, there is a God by the name of Shiva who, in his form of *Nataraja*, is perpetually involved in the cosmic dance of creation. As a member of the tripartite Godhead of *Brahma*, *Vishnu* and *Śhiva*, he plays the role of the great destroyer of cosmic ignorance.

In the Judeo-Christian tradition, the principal God of the Old Testament, Yahweh, is wrathful and merciful, destructive and protective, vengeful and loving. He sometimes acts like the jealous lover of His people, the community of Israel. In other words, He is an untransformed god or, otherwise stated; the people of ancient Israel had a relatively unconscious relationship with this amoral and ambiguous being. When they strayed from his patriarchal rule He was not averse to using other people or natural disasters in order to punish them. According to Biblical accounts, for example, the prophets Isaiah, Jeremiah and Ezekiel were each informed by Yahweh that either the Assyrians or the Babylonians were His instruments of punishment against the people of Israel for, what He considered to be, their sinful ways of living (Edinger, 1986).

In his heartfelt essay, Answer to Job, Jung (1975b) writes that he considers Job to be more moral and to have a greater conscience than Yahweh who was both good and evil. For this reason, according to Jung, God was compelled to respond with an answer to Job, which he did through the incarnation of his son, Jesus Christ. Christ, however, was depicted as being all good while the shadow side of evil incarnated at the same time in his dark brother, Lucifer or Satan. There was with Christianity, in other words, the development of moral differentiation between good and evil. At the same time the shadow side became repressed and split off from consciousness. Today, the psychological task is to integrate into consciousness the repressed dark side of the deity. One needs to assimilate shadow qualities, albeit, without abandoning one's best conscious values. This means that the task is to consciously integrate qualities of life that seem evil or shadowy to any given individual or collective body. There is a need to recognise that they too come from God, a God that in the duality is both good and evil while, at the same time, transcending established categories of good and evil.

The God-image seeking incarnation today is a complexio oppositorum, a paradoxical complex of opposites of good and evil, spirit and matter, of unity fulfilled in diversity. In a way, in the Western world, at least, one can describe it as a conscious return to the God-image of the Old Testament transformed and spiritualised through Christianity. This is the God-image of the Apocalypse, which can also be described as a unus mundus. It is a unitary world, where its

inner and outer face are essentially organised acausally and where synchronistic experiences involve irruptions of the unus mundus into space and time or acts of creation in time. When archetypal events are constellated, in other words, they represent a transcendent intelligence, along with its dynamic and purposive agency, involved in a new creation that always comes with destruction. This is especially evident with a constellation of the archetype of the Apocalypse itself. When implicated individuals are not conscious of their essential relationship with the activated archetype and its meaning, it happens unconsciously in the outside world.

Events of September 11

With this background, I now turn to the horrendous events of September 11, although as I stated in the beginning, I will examine them as if they comprise a collective archetypal dream. The world has experienced a century of apocalyptic events of unsurpassed destruction and suffering, and the events that took place on September 11 pale in comparison. Yet, the remarkable nature of the images and events of that day are particularly powerful and precise expressions of the archetype of the Apocalypse. So much so that it is not difficult to see a self-organised supreme intelligence at work and a meaningful act of God, a now transformed and conscious God, that is to say. I know this sounds like an incredible statement to make, and that people end up in the local mental institution for delusional “ideas of reference” when they entertain such thoughts, but I will now try to substantiate my case.

First of all, I will briefly describe what happened (James Deacon, 2001, pp. 11-23). Four American commercial airplanes were hijacked by 19 fundamentalist Islamic terrorists for destructive purposes. At 8:45 am An American Airlines airplane crashed into the North Tower of the World Trade Center [WTC] and, twenty minutes later, at 9:05 am, a second airplane, this time from United Airlines, flew into the South Tower. The second crash was witnessed on television by millions of viewers as it happened, and was recorded on video and camera for many millions of viewers and readers worldwide to witness over and over again.

Thanks to the enormous heat engendered because of the airplanes' burning fuel, the towers each dissolved and crumbled to the ground. Meanwhile people witnessed, on live television as it was happening and later on video, several victims jump out of the towers, obviously terror-stricken. Debris and a whitish ash from the destruction covered the ground and individuals around the World Trade Center [WTC], and people were seen frantically running from the disaster in panic. This area became known as Ground Zero [Exhibit]. Many people were capable of making their way out of the two towers in safety but, according to the latest count, some 2952 people were killed, including everybody on board the two airliners.

Shortly thereafter, at 9:39 am, a second American Airlines airplane crashed into the Headquarters of the Defence Department at the Pentagon. Although there

were no videos or photographs taken during the event, there was communication between some people on board and their loved ones. Some 189 people were killed as a result of the tragedy at the Pentagon. At 10:10 am, a fourth airplane, this time from United Airlines, and possibly destined for Camp David or the White House, crashed to the ground in a farmer's field in Pennsylvania. Again there was cell phone communication between loved ones, including one heroic individual who told his wife that he and a couple of other men were going to try and wrest control back from the terrorists.

September 11 as a Collective Dream

That's the story. Now I will study these events and images as if they were a collective archetypal dream. The question is, how can they be understood symbolically and is there any meaning to these events? Although this is not the first time real-life dramatic events have been captured on camera and TV images as they were happening, the fact that there is a collective witness to all these events, especially powerful concerning the destruction of the towers, is reminiscent of a dream. There is, as it were, a collective witness consciousness or all-seeing eye that, as consciousness is intrinsically involved, portends a potential psychosocial transformation.

The possibility of relating numinous experiences from the unconscious to consciousness, whether via dreams or such collective events, is the sine qua non for transformation. Two rules for understanding one's relationship to the

unconscious to keep in mind is that the Self first approaches consciousness in a destructive way and that, second, the unconscious turns the same face to consciousness as the ego turns towards the unconscious. Discernment, especially through feeling, but also thinking can help make such experiences meaningful and provide a direction for change. Indeed, the greater the degree of consciousness of individuals and national leaders or the collective ego, the easier it will be to realise the creative side of the archetype of the Apocalypse.

Four always symbolises the Self and wholeness of being. Thus, it seems to me to be particularly relevant that in the September 11 tragedy, the terrorists used four airplanes to attack, or potentially attack, American symbols of power. However destructive the events, symbolically, they represent a message from the Self.

In one of India's most sacred books, *The Bhagavad Gita*, God, as immanent Self, is both creator and destroyer (as reported in A. Huxley, 1966). Thus, in answer to the question of who He is, and in affirmation of His destructive side, He states:

I come as Time, the Waster of the peoples,
Ready for the hour that ripens to their ruin. (p. 199).

In the language of the Old Testament Jew, then, using the Islamic fundamentalist terrorists as His instruments, God brought down his wrath on Americans and people of the Western world in order to punish them for straying from His Will, for not heeding His new directives or, at least, to compel people to pay attention to His Will and new directives.

Psychologically, this clearly indicates that there is a need to assimilate the meaning behind the attacks and to adjust one's attitude to life in order to live more in accordance with the requirements of the Self and the new God-image. Although whole in itself, one can say that the destructive aspect of the Self involves the evil or shadow side of God or the Self, dissociated from a more complete manifestation that includes not only destruction but also new creation. Indeed, a New World is implied in the destruction, as I will now demonstrate.

The Archetype of Wholeness: The Four Airplanes
and the Four Horsemen of the Apocalypse

It seems to me relevant to amplify the image of the four attacking airplanes with the image of the four horsemen found in the Book of Revelation, the Judeo-Christian prophetic book of the Apocalypse (E. F. Edinger, 1999). The first horse is described as white with a rider wearing a victor's crown, holding a bow [and arrow]. This image reminds one of the apocalyptic Christ of Revelation or the last Avatar of the Hindu line of 10 Avatars, Kalki, who is, likewise, depicted riding a white horse, and who brings in an age of truth. Likewise the Vedic fire-God, *Agni*, representing Divine Will in action incarnates as a white horse. The astrological sign of Sagittarius, representing knowledge and meaning also fits this image. A second horse was red, with a rider who was given a large sword and who was told to instigate people to kill each other. A cutting sword brings potential discernment through the conflict of opposites. A third horse is black, with a rider bearing a pair of scales. The scales remind one of a scene in the

Egyptian hall of judgement, where souls are depicted as being weighed against a feather on a balance to determine their degree of purity or impurity. The fourth horse is pale and sickly looking, with death as its rider and with Hades following close behind. Death, in other words, takes people to the underworld.

Overall, then, the symbolism suggests that the attack of the four Horsemen brings killing and death, along with discernment, and judgement of the way people lead their lives, as well as understanding, meaning and ultimate victory and renewal. The imagery suggests that this is what is now possible regarding the events of September 11. I am personally struck by the parallel between the imagery of the four airplanes and the four horsemen and their horses. One of the airplanes even acted like the pale and sickly horse in that it did not attain its goal but crashed into the ground, as if to say the earth, within which is the home of Hades, was its real target.

It is certainly not a question of assigning moral guilt, however, to any of the people who perished in this tragedy; it would be more appropriate to see them as sacrificial victims for the sake of the whole. With some reservation, one can even agree with the former president of the United States, Bill Clinton's (2001, p. A 25), that "these people represent the very best of the world so many of us have been trying to create, " one of greater freedom, responsibility, diversity and a greater sense of community. The caveat is that it is still within the parameters defined by the present social and economic order, which is too narrow a scope,

and that the individuals involved were more than likely not conscious of the role they are playing in the spiritual sense of the word.

Although instruments, albeit unconscious, of the Self or God, the terrorists themselves were misguided young men seized by the martyr archetype. By saying this, I am not mitigating the fact that an act of evil was perpetuated, and that bin Laden's terrorist organisation of el-Qaeda is an instrument of hostile forces. Furthermore, from a causal point of view, they are responsible agents applying their will for destructive aims. What I am saying is that, like the Old Testament God, the Self can use evil acts for the sake of individuals and societies assimilating new values to consciousness and wholeness. The difference today is the apparently more conscious and differentiated nature of a transformed God-image and a supreme self-aware and self-organised intelligence at work in the world today.

As I have argued above, the archetype of the Apocalypse involves destruction for the sake of renewal and the incarnation of a new God-image that, in our times, involves unity and the reconciliation of all opposites, including good and evil. The two towers can be taken to represent American economic power, while the Pentagon represents political power and the wing that was destroyed, in particular, military power. In relationship to the archetype of the Apocalypse, the two towers can be seen to symbolize a way of life based on consumerism and greed. Indeed, the people who worked on the top floors of the two towers have

been described as being “real players,” involved in some of the bigger deal making regarding international financial investments. In fact, contemporary consumer society is driven by the motivation of desires, euphemistically called needs. What were considered deadly sins of the Middle Ages have become virtues of the modern world to be motivated and stimulated for the sake of commercial profit. In this light New York, the economic capital of the United States and the West, would be a modern day Babylon, with a desire-soul fed on greed, power and lust, reminiscent of the Whore of Babylon as depicted in Revelation.

The Archetype of the Wicked City

In the Book of Revelation, Babylon was depicted as the prototype of the wicked city and consequently destroyed by Yahweh in his wrath (E. F. Edinger, 1999). Graphic pictures depicting this event show towers being toppled and people falling out of them just like the heart-rending scenes in New York (ibid, p. 141). One can see a similar image in the Tarot card of the major arcana number XVI, known as The Tower of Destruction (S. Nichols, 1980, Pp. xxxv, 282). It is generally considered to be an image of the Tower of Babel, where Babel refers to Babylon. It can be taken to symbolize idol worship or, better said, human ambition and aspiration for a god other than the God of Truth. In the present modern and post-modern world it can easily be identified as the god of lust, power and money. The symbol of the airplane attacks on the two towers and their dissolution perfectly fits the archetype of the Apocalypse in its destructive

aspect, along with the possibility of gaining meaning from these events (Exhibit). Indeed, collective witnessing and feeling engagement makes real the possibility of gaining meaning from the tragic events along with a transformation of values.

The Two Towers and the Archetype of the Tower of Babel

The fact that there are two towers suggests opposites, presumably related to the opposites that need discernment, a point I will go into later when I discuss some remarkable insights on the meaning of these events from Patrizia Norelli-Bachelet. Another significant symbolism is the whitish coloured ash that was largely contained in a circumscribed area around the World Trade Center, a result of the heat and fire that destroyed the two buildings. In alchemy, white ash is the result of the operation of *calcinatio*, which involves a “fiery spiritualization process” involving the ego being submitted to a sacrificial ordeal for the sake of the Self (E. F. Edinger, 1999, p. 181). The two towers can be taken to symbolize a collective American and Western ego that is undergoing such a sacrifice. It is more than just an economic ego, though, as the whole American and Western way in the contemporary world is primarily materialistic and ruled by economic powers. It involves all of aspects of life today, life that is looking for a new organising principle. The protests taking place against economic globalization at World Trade Organisations meetings, for instance, are indicative of this concern.

The unforgettable images of people fleeing in terror from the calamity can be taken symbolically to be the reaction of the collective ego to the demanded

sacrifice. The white ash also symbolizes a pre-formed state of Divine perfection and potential renewal which, according to von Franz (as reported in J. Raff, 2000, p. 204), is “[a] most precious thing and a great mystery”, and writes Raff, “refers to the objective substrate of the Self ” out of which will be formed the resurrected body (ibid, p. 204). It is psychologically equivalent to the 0, the pregnant fullness of being. Referring to the sight after the catastrophe as ground zero is therefore very fitting, and suggests that, however unconscious, there is potential for a fundamental renewal of life, directed from the Self.

As I indicated above the third airplane’s attack on the Pentagon can be understood as a symbolic attack on the political power of United States and what the country stands for in the Western world. Political power today in the United States and the West is organised around economic self-interest. Still, in Democratic countries, it is the place where the voice of the people, however muffled today, can still potentially be heard. The office of the president is impersonal and potentially open to renewal and to bringing a counter-position to strictly economic interests. But, more specifically, the third airplane smashed into the Headquarters of the Department of National Defence, the military wing of the Pentagon, and symbolically the military is ruled by the god Mars.

The Fourth Airplane, the Number4, Mars and the Hidden God

In astrological symbolism, Mars rules both Scorpio, the planet of Death and Aries the planet of pioneering new life. In alchemical symbolism there is a famous

formula, known as the axiom of Maria involving a qualitative consideration of the numbers 1,2,3,4. The 3 and the 4 are related as indicated in the statement that “3 gives birth to the 1 as the 4th (Jung, 1977, p.23).” Psychologically, the number 3 is related to ego-hood that, in Jung’s understanding of the ego, ultimately refers to individual witness and feeling consciousness involved in an unfolding process over space and time. The symbolism therefore suggests that the god Mars and the male aggressive instinct, the primordial male creative assertion of being, has been attacked. In as much as George W. Bush has confidently responded to the situation with force, one could say that he has responded appropriately. Indeed, I recently watched a TV report, where the commentator observed that in a speech by Bush, where he declared that “we have found our mission, we know our path,” he felt the subtext was “I have found my mission, I know my path.”

As a matter of fact, a lot of people are surprised and impressed by his decisive leadership during this crisis, as if to say that he really has risen to the occasion and found his mission. Having noted that, I have to say that I am also always struck by a sense of hollowness in George W. Bush and his colleagues’ demeanour and war bravado, suggesting that, in the long run, this “new war” involves much more than they currently realise. Bush (as reported in Jonathan Manthorpe, 2002) pronouncement during the recent state-of-the-nation address, for instance, that North Korea, Iran and Iraq represent an Axis of Evil is appallingly one-sided and inflated. Although there may be legitimate reason to

exercise military force against Saddam Hussein and Iraq, at the moment the American shadow seems too invested in destroying all external evil as it defines it, without looking at the beam in its own eye. Since the end of the cold war with the Soviet Union, the Canadian shadow, meanwhile, involves a poorly defined position regarding international military commitments and national defence. The result is that Canada is vulnerable and can too easily be cajoled into submitting to the American viewpoint without offering a valid counter-position, which benefits everyone concerned.

The fourth airplane crashed into the earth in a farmer's field in Pennsylvania as if the earth itself had been attacked. In alchemical symbolism, the 4th is referred to as the offspring of the chthonic or earthy Mary and is known as the "son of the philosopher." He is, as Jung (1974) says, a kind of redeemed Lucifer figure, a spiritually transformed instinctual man of the earth. In the Puranic mythology of Hindu India it is Skanda who carries martial energy, also known as Guha, the hidden god. As Kartikeya, he is depicted riding a peacock, a symbol of victory (P. Norelli-Bachelet, 1976, frontispiece). Mars is god of death, but also new life.

In this regard, between the ages of 3 and 4, Jung (1965, pp. 11, 12) had a remarkable dream that clearly marked his whole life. In it, he found himself in a meadow and came across and entered a dark rectangular stone-lined hole. At the bottom was a sumptuous green curtain covering a doorway that the young Jung pulled aside. In front of him was a rectangular room about 30 feet long,

with a red carpet leading to a rich golden throne of a King. On the throne was a red cushion, seated upon which was a twelve [12] to fifteen [15] foot high and one [1] to one and a half [1.5] foot thick phallus. It consisted of skin and naked flesh and had a round head with a single eye on top, above which was a bright aura, which “gazed motionlessly upward (ibid, p. 12).” Jung was paralysed with fear in the dream and heard the sound of his mother, still in the dream, warning him “that is the man-eater (ibid p. 12).” He awoke in terror, presumably because a man-eater demands a considerable sacrifice of ego.

Here, Jung had a dream of the hidden underground god that is connected to the mystery of the earth and instinctual ground of being. What is important is that the upward gaze of the eye with the bright aura points both to consciousness at the level of matter and relationship to a superior Will. It is this phenomenon that allows for the concrete realisation of the Self in life.

The fourth horse in Revelation is pale and the rider is Death, with Hades, also known as Pluto, close behind. In Astrology, Pluto is considered to be the higher octave and exaltation of Mars and to be not only the Lord of the Underworld but also the possessor of great wealth. In fact he is an aspect of Dionysus, the god of eternal life. When the God Mars and exalted Mars energy is once again related to consciousness and the Self of wholeness, in other words, the true aggressive male energy and assertion of being can be used creatively for bringing in a New World. Psychologically, the 4 brings the process and potential

of the 3 into full concrete realisation. The images of September 11 suggest that that this is now the potential, indeed, the demand for our times.

The One Just Person

In the Judeo-Christian tradition there is the concept that one just person can redeem the whole community (E. F. Edinger, 2000). Psychologically, in the context of this paper, this means that should one person attain a superior degree of wholeness that includes the Cosmic Self, this can have a ripple effect on other individuals and, given that the individual Self is the Self of all, it can affect society as a whole. I personally believe that Jung himself is such a one just person. I am also of the opinion that Sri Aurobindo and the Mother from India took the process of incarnating the new consciousness even further than Jung did, as remarkable as that may seem to those unfamiliar with their work.

The reader may remember that at the outset of this paper I equated Jung's conception of the unus mundus with Sri Aurobindo's Supermind. Sri Aurobindo (as recorded in P. Norelli-Bachelet, 1985, p. 1) once wrote that now the "Supermind is organised for Earth use," indicating that he had a remarkably conscious relationship with this reality. He apparently believes that, thanks to his and the Mother's yoga, a supreme intelligence is at work in a controlled fashion, affecting events on the earth in a way that has never before been possible. He also wrote the following relevant aphorism: "Europe prides herself on her practical and scientific organisation and efficiency. I am waiting till her

organisation is perfect; then a child shall destroy her (Sri Aurobindo, as recorded in *La Mère*, 1979, p. 177).” Some time after his departure, the Mother (*ibid*) commented that this aphorism had great power, implied that it is also prophetic, and that the child of the New World would destroy the past. In other words, when the West has attained a high degree of perfection in its science and materialistic ways that, one could say is now the case, the child of the new creation will destroy her organizing principle in order for a New World to be born.

Edinger (1999, p. 172) believes the world to be “at the threshold of a time of trouble of immense proportions.” He sees evidence of the workings of the Apocalypse in his own psyche, in the psyche of his clients, in the widespread breakdown of social structures, in the nature of contemporary international relations, and in cults and individuals possessed by the archetype of the Apocalypse, such as in Jonestown and Timothy McVeigh, the Oklahoma Bomber etc. He is also of the opinion that the extent of the impending catastrophe depends on the number of sufficiently individuated people. Edinger, however, is not aware of the work of Sri Aurobindo and the Mother and, specifically, he isn’t aware of the existence of a self-organised reality like the Supermind that is directly active in the world and world affairs. Jung, for instance, never goes so far as to declare that the *unus mundus* was organised for earth use. In fact, there is now, according to Patrizia Norelli-Bachelet (2001a, b), potential to avoid a major catastrophe thanks to this very phenomenon. She also gives

considerable evidence for the birth of a New World (P. Norelli-Bachelet, 2001, c, d) in her understanding of the symbolic significance of the September 11 tragedy.

Before I go into Norelli-Bachelet's observations I would first like to discuss the nature of the natural number according to qualitative considerations and Jung. I will then briefly discuss the Mother's experience with numbers and the implications. Jung came to the conclusion that, in the qualitative aspect of the natural number, there is the realisation of essential unity of spirit and matter, of unity and multiplicity. Like ancient Chinese and Indian thinking to this day, Jung emphasises the feeling-toned qualitative aspects of number and its relationship to the order found in synchronistic events, as opposed to the quantitative aspect of statistical probability. The Mother's experience involves her manipulating and arranging numbers on another plane of being, what she refers to as the "'creative zone' of the [subtle] physical," suggesting she is directly involved in the incarnation of the New World (The Mother, as quoted in P. Norelli-Bachelet, 1985, p.7).

The natural number, Jung believes, "may be the most primitive element of order in the human mind --- [and] "we define number psychologically as an archetype of order which has become conscious (Jung, as recorded in M.L. von Franz, 1974, p.45)." He came to the conclusion that the archetype of the natural number is "the key to the mystery" of the unus mundus, the unity of spirit and psyche and acts of creation in time (Jung, as quoted in M. L. von Franz, 1979,

p.9). Marie-Louise von Franz (1979) took up the task of explaining Jung's inspiration and demonstrated the relationship of number to time. The order implied in the qualitative aspects of the natural number and its relationship to time and synchronicity forms the bases of such mantic devices as the I Ching and the Tarot. The alchemical axiom of Maria and Patrizia Norelli-Bachelet's formula for the New Cosmology, each of which I refer to in the next section, are also based on the qualitative aspect of numbers.

The idea of a Supermind or unus mundus is not new, being explicit in alchemy and the basis of many mantic systems. One can also find it in Christian theological speculation, for example by John Scotus Erigena and others (H. P. Sullivan, 1973, n.30). In patristic literature, it is referred to as Sapientia Dei, and the archetypus mundus, "the sum of archetypal images in the mind of God M. L. von Franz, 1966, p. 156)." The early Fathers understand Her to be "Christ, the pre-existent Logos and 'self-knowing primordial causes,' exemplars, ideas and prototypes in the mind of God"---'out of whose likeness this sensible world was made' (ibid, p. 155)." Outside of the reference to Christ, this is similar to Sri Aurobindo's description of the Supermind and implicit in Jung's unus mundus.

There is the important difference, however, that the concept of the Sapientia Dei is based on metaphysical speculation, whereas both the unus mundus and the Supermind are based on empirical evidence (M. L. von Franz, 1966, p. xiii). According to Sri Aurobindo (1970, p.110) the Vedic rishis actually glimpsed the

“vast Truth consciousness” of the Supermind, going beyond mere speculation, but they did not bring it “down into the consciousness of the earth and fix it there.” He even believes that, based on some of the Vedic hymns, some of them ascended to the supramental plane itself. He always insists, however, that to bring the supramental down and to fix it in the earth consciousness is, in fact “the aim of our yoga (ibid),” and that it has never been accomplished before. In this regard he writes: “The supramental change is a thing decreed and inevitable in the evolution of the earth consciousness; for its upward ascent is not ended and mind is not its last summit (Sri Aurobindo, as quoted in P. Norelli- Bachelet, 1985, cover).” For Sri Aurobindo, there is an evolution of consciousness, and just as the mind incarnated on earth at a particular point in time, now it is the Supermind that is in the process of incarnating.

In this regard, Patrizia Norelli-Bachelet (1985, Pp. 1-16) documents some important dates in Sri Aurobindo and the Mother’s endeavour to incarnate the Supermind in the earth’s consciousness. The Mother declared 29 February, 1956 to be The Supramental Manifestation Day saying that she heard the words “the time has come,” indicating that “the manifestation of the Supermind was now a concrete fact of the evolutionary mechanism (P. Norelli- Bachelet, 1985, p. 2)”. On Jan 1, 1969, the Mother (as quoted in P. Norelli-Bachelet, 1985, Pp. 4, 5) announced the “arrival of the Superman Consciousness.” The Mother (ibid, p. 4-10) also related an extraordinary experience she had on the creative zone of the [subtle] physical regarding her arranging numbers in two columns as if in a

puzzle. There were golden numbers, she says, concerned with action and blue ones involved in filling in holes. She insists these numbers are living phenomena involving two principles of the manifestation, one of conception and the other of realisation, that determine the future over time and space. She observes: “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 (The Mother, as quoted in P. Norelli- Bachelet, 1985, p. 7).” What is extraordinary about this experience is that, here, the Mother reveals herself as being the Supramental Shakti or Sapientia Dei involved in the act of creating the New World. Norelli- Bachelet also claims that her role regarding the New World is to release the power of realisation and form a bridge between the subtle physical plane and the physical world itself.

Death of the Old and Birth of the New

I will now turn to the remarkable insights of Patrizia Norelli-Bachelet, who grounds her understanding of the events of September 11 on the basic premise that the Supermind is now organized for earth use. Although I realise the possibilities indicated here might seem to some people too extreme and esoteric, I develop them here because of what I take to be their inherent truth and logic. Indeed, I am presenting her ideas for the sake of their intrinsic worth and the potential challenge they pose, and recommend an open mind.

Death of the Old World

To begin with, she draws on the wisdom of one of Hindu India's most important scriptures, the *Bhagavad Gita* for guidance (P. Norelli-Bachelet 2000a). The *Gita* involves a war that took place in ancient India, the battle of *Kurukshetra*. Although the battle actually took place in the physical world, it also serves as a symbol for the battle of life and overcoming the detrimental shadow in one's nature. The God *Krishna* exhorts his disciple *Arjuna* to fulfill his *dharma* or duty as a warrior and to not shrink from battle. He counsels him to "slay, because they are already slain" and that he is, accordingly, fulfilling his duty as an instrument of the play of destiny (ibid, p. 2). In fact, the real choice one has today is to be conscious or unconscious instruments of the forces at play.

Norelli-Bachelet observes that, given the supramental reality today of unity fulfilled in diversity, "the field is one," and an important law of, what she refers to as, the new way dictates that "the negative and positive serve the purposes of the One (ibid, p. 3)." From her point of view, positive means being a conscious instrument and negative means being an unconscious instrument in the fulfillment of one's life. But, either way, one is still fulfilling one's destiny, some few in knowledge and truth, others in ignorance.

She also observes that the field of life today is overtaken by "Ignorance and Falsehood," and that the times are perilous because of the irrational vital forces at play, on both sides of the conflict I might add, that do not heed the laws of

mental reason (ibid, p. 4). Yet, the growing interdependent nature of the world today means there is a "One Earth" and "no nation with a separate destiny (ibid, p. 5)." The choice before humankind today is, therefore, whether the New World will come into being through destruction or dissolution, the latter being a higher form of the former. Given the fact that the Twin-Towers vaporised rather than being blown apart symbolically suggests, she believes, that dissolution is what lies ahead.

Norelli Bachelet (2000c) is a cosmologist with an extraordinarily long-term view on life. We are, according to her reckoning, living in the ninth Manifestation, where each Manifestation consists of 77, 760 years, consisting of three [3] yugas or aeons of 25, 920 years. Although, in her opinion, there is no single nation as leader today, she sees India as the centre of the earth and soul of the world and the home of the Sanatam Dharma or eternal truth. The ubiquitous worship there of the Gods and Goddess keeps what remains of this traditional wisdom alive. Nonetheless, although there continues to be fragments connecting current knowledge to past wisdom, they are nonetheless, she believes, insufficient.

The fullness of the Sanatam Dharma was lost some 6,000 years ago during the age of Taurus in the eighth Manifestation, the time of Krishna. The knowledge that was lost concerns the "Divine Measure [of time]." Knowing that today the Avatar of the ninth Manifestation is Lord Śiva as "Mahakal, ---the Time-Spirit [and] great controller," both Creator and Destroyer is, Norelli-Bachelet (2001b,

Pp. 3, 5), believes, essential to survive the passage into a New World. For, now, after a long Cosmic Sleep, the Child of the New World has taken birth.

What is collapsing, as symbolized in the vaporisation of the Twin-Towers, is the binary creation and dualistic thinking, involving our religions, codes of conduct, attitudes and values, laws, conflicts and wars. In fact, Norelli-Bachelet (ibid) contends that, thanks to her own yoga, a centring and new alignment took place in 1983-1984 that signalled the collapse of the old world and birth of the new, with a realignment of forces and a new organising principle. This new way is based on a unitary core, with a Divine purpose fulfilling itself in the polarity of life. She also points to the evidence of a “controlling power” at work in the world today that indicates that it will be “a cosmos and not chaos (ibid, p.4).” Finally, in keeping with the symbolic nature of events it is the “New World,” particularly the United States, which is leading the way.

Birth of the New World

Transformation of the destructive aspect of Mars needs to take place for the birth of the New World. Norelli-Bachelet contends that the ninth sign of the zodiac, Sagittarius, can help understand the requirements of the 9th Manifestation, while observing that the main epics of the 7th, 8th, and now the 9th Manifestation are all zodiacal in structure (2000c). These epics are respectively the Ramayana, the Mahabharata, and Savitri, the last named authored by Sri Aurobindo. An important quality of Sagittarius, she observes is “extension of boundaries,” which

ultimately refers to the need to open up to new levels of consciousness (P. Norelli-Bachelet, 2001c, p.2).

The sign in opposition to Sagittarius is Gemini, which refers to the mind and its dualistic mode of operation. The hieroglyph for Gemini is I I and, like the Twin-Towers, indicates a vertical movement circling around a void. The symbol for Sagittarius is the centaur, or man-horse, whose movement is not vertical but horizontal, although there is a north/south division between the man, representing the mind, and the horse, symbolizing the vital libido. In terms of the symbolism of September 11, the collapse of the Twin-Towers represents the breakdown of the dualistic and mental way of organising the world, devoid of a true synthesising centre. Interestingly enough, there is a north tower and a south tower, and the disintegration of these two towers indicates, according to Norelli-Bachelet (*ibid*) that the mental way of dealing with the North/South economic dualism of wealthy countries and poor countries, those of the North and those of the South, has collapsed. This North/South disequilibrium suggests that the man or mind and the horse or vital libido of Sagittarius is split and out of alignment and that this needs to be rectified. In fact, the dilemma facing humankind today goes well beyond that of a struggle between America and Islamic terrorists and involves, according to Norelli-Bachelet (*ibid*), the need for alignment with the soul of the earth.

It is the transmutation of Mars energy that initiates this process. In Astrology, Mars rules both Aries and Scorpio. As ruler of Aries, a fire sign and the first sign in the zodiac, Mars leads the way. He is related to the fire God of the Vedas, Agni, who leads the Gods and warriors of truth to their goal of immortality. But again, there is another sign ruled by Mars, Scorpio that acts in opposition to this process. The eighth sign Scorpio, writes Norelli-Bachelet (ibid), is a water sign and puts the stamp of mortality in our cells. Not only is it related to death but also to the sex drive, indicating that the transmutation of Mars involves its transformation. Likewise, according to the Rig Veda, the eighth son of the Goddess *Aditi*, from whose womb sprang the human race, is *Martanda*. He is depicted as the black sun, with a name that, in Sanskrit, means “dead egg” (ibid, p.3). The task of humankind, writes Norelli-Bachelet (ibid), is to evolve beyond the syndrome of death, and this requires a transformation of the Mars energy. In fact she is convinced that, with the September 11 tragedy and the aftermath, we are now living through “the final and decisive transformation of that Mars energy,” a point I will develop further below (ibid, p. 4).

Since the time of *Krishna* and the Cosmic Sleep, from the point of view of time and destiny, all spiritual paths have been escapist. This has corresponded to the repression of the pagan worldview and of the Divine immanent in nature as well as the abolition of the Goddess from her natural prominence. It was during this period that organised “world” religions developed including, Judaism, Christianity and Islam, all from the Middle East. In all three cases, there has been an affinity

for conflict and war, all in the name of God, suggesting a clogging up and perversion of the flow of instinctual energy. Mars, of course, is the God of war and, in Astrology, represents energy. It is therefore fitting that the world's main energy source of oil today comes from that part of the world.

As spirituality departed from being concerned with the world, and organised religions became prominent, the mental principle through ethical laws, aesthetic principles, and the laws of reason, took over in guiding the human race. The result is dualism and linear thinking when, what is required today, in accordance with the demands of the new Time-Spirit, is global thinking and being. "The only way" to fulfill these demands, observes Norelli-Bachelet, is "centring and realignment" that subtly transforms all aspects of life eventually "producing a spherical consciousness and being (ibid, p. 6)." This is the New Way, which is fully operative in the world today and accessible to those who are open to it.

A singularly important event transpired in 1956, when the Mother incarnated the Supermind or Truth-Conscious Gnosis, establishing a principle higher than the mind in the earth atmosphere. This was a major turning point in the organization of life on earth and now, with a spherical perspective rather than linear, one can experience and see that "all serve the purposes of the central One (Ibid, p. 7)." Everything, observes Norelli-Bachelet, is now "contained in the One Field, where harmony and integration are the key words (ibid, p. 7)." For one thing, this means that the wars of the past, the First and Second World Wars, which belong

to the old creation and the “new war” today function with a different organising principle.

Formula for the New Cosmology, Four Levels of War and Contraction

Norelli-Bachelet (ibid) then applies what she believes to be the formula for the New Cosmology to explain her position. The formula is 9/6/3/0-1. Based on the holistic and qualitative value of numbers, it is a variation of the alchemical formula 1,2,3,4, known as the axiom of Maria. The essential difference between the two formulas is that the new one not only integrates time in a way the old formula does not but there is, in addition to a contraction process common to both formulas, a process of expansion in the new formula.

The First World War, she attributes to the number 9, the Transcendent Principle and Sri Aurobindo, while regarding it as a war of release and closure of the Age of Pisces. It was, she contends, the first-level war involving “a four level transformation of Mars (ibid, p. 8).” The Second World War, the second-level war, she attributes to the number 6, which corresponds to the Cosmic Principle and the Mother (ibid). Given the linear organisation of the world at that time, still in the old creation, and the involvement of the Cosmic Principle, good and evil were clearly discernable. These two wars were both global, involving an unprecedented amount of destruction. This was because we were entering the Age of Aquarius with its ideal of universal brotherhood and the opposite, universal enmity, was therefore constellated (ibid, p. 2).” Not only was the

residue from the past dispensed with by the yoga of Sri Aurobindo and the Mother during this period, but foundations for a New World were also laid.

In 1971, a process was initiated that would lead to a new centring and alignment, while “compressing everything into the One Field,” which includes the physical dimension of being and, writes Norelli-Bachelet, the formula for the New Cosmology was revealed to her (ibid, p. 10). In the year 1983, she made a further breakthrough in her own yoga that was reflected in the Persian Gulf War, which she sees as the third-level war in the transformation of Mars energy. She attributes that war to the number 3 and the individual Divine and divine Daughter, with which she personally identifies as an integral member of the avataric line.

The present conflict is the fourth-level war and related to the 0-1 level in the descending scale represented by the 9/6/3/0-1 formula of the New Cosmology. Both the 3 and 0-1 levels refer directly to the new creation although, whereas the third's war was directly concerned with energy per se, the 0-1 level, observes Norelli- Bachelet (ibid, p. 10), involves the physical world itself. It also involves the birth of the One, metaphysically the divine Son, out of the “compact fullness of the Zero (ibid, p. 11).” His attribute is integration and his field of operation is horizontal expansion. Just as the first two level wars concerned allies with a common enemy, Germany, the third and fourth level wars are also concerned with the same enemy. From the point of view of the New Cosmology it makes sense that George W. Bush is the president of United States in order to complete

the task begun by his father, George Bush Sr., during the Persian Gulf War. The horizontal expansion direction of the 1 now operative in the world, Norelli-Bachelet (ibid, p. 11) contends, is the reason why Bush Jr. can take more advantage of integrated coalition forces than his father could.

Thanks to the centring process of 1983, she believes that although the present circumstances are perilous, it is unlikely that there will be a major world catastrophe. The reason is that there has been a new axial alignment and the emergence of a cosmos, where all, “both negative and positive, must [now] serve the purposes of the One (Norelli-Bachelet, 2001d, p. 1).” The new spherical creation grounded on the Supermind is based on the principle of unity fulfilled in diversity and centred on the One. The previous creation and the three main religions of the 8th Manifestation were based on what Sri Aurobindo refers to as the Overmind. The overmental creation is linear with fragmented and separative roots, as a study of the Book of Genesis reveals, a point I will develop below.

Thus, the three religions that originated in the Middle East have each developed along very separate lines with different truths. This is the case, despite claims by Christians of bringing a new covenant to the Jews, and then the Islamic claim of continuing the tradition of both Christians and Jews with the final word from Allah coming through the prophet Mohammad. This suggests that reconciliation between these religions is extremely difficult if not impossible and that diplomacy

is the only way to solve the conflicted entanglements between Israel and Palestine in the Middle East and Afghanistan.

Given the theme of transformation of Mars energy, the attack on the Pentagon, particularly the wing housing the Ministry of National Defence is relevant. Indeed, it is “an important symbol,” writes Norelli-Bachelet, of America’s military power, “the ‘mind of Mars,’ as it were (ibid, p. 4).” The Pentagon itself, consisting of five sides, is symbolically related to the planet Jupiter the fifth planet in our solar system. Mars is the fourth planet. Between them is the Asteroid Belt, which consists of a great number of planetary fragments. In the New Cosmology, according to Norelli-Bachelet (ibid), the Asteroid Belt is the “home” of the fourth principle, 0-1, which has affinity to both Jupiter and Mars, which is to say to war or assertion of being and expansion.

She also notes that just as the physical earth needs the occasional eruption through volcanoes and earthquakes to maintain its equilibrium, given the evolutionary pressure for transformation, the vital or life sheath also needs occasional release of tension to avoid a major catastrophe (ibid). In the last several years, this has found expression through collective grieving. Without going into Norelli-Bachelet’s reasoning here, she notes that the first case involves the tragic death of Diana, Princess of Wales, who represented the 3, the Daughter principle, the earth and the soul in evolution. The second case involves John F. Kennedy Jr., who died tragically in an airplane accident. He

represented, according to her way of seeing, the fourth principle. In both cases there was an unusual amount of grief expressed in a kind of secular ritualism. Grief for Diana was worldwide, whereas for J F K Jr. , it was mainly restricted to the United States, particularly around New York City. They are both implicated in the contracting process that led to the firm establishment of a centre completed in 1998, after which horizontal expansion takes over with demands on the collective psyche.

This contracting process of descent has taken place over time, until the fourth stage, when the 0 or physical centre was attained. This relates to the September 11 tragedy and the intense wave of grief that was expressed worldwide. Norelli-Bachelet (ibid, p.7) contends that those who died there took part in a “great Sacrifice,” which has actually prevented a major conflagration involving nuclear weapons. This is significant in that when the 0-1 or fourth level predominates, nuclear power in its destructive form also becomes a prominent factor.

But, writes Norelli-Bachelet, the dissolution of the Twin-Towers resulted in Ground Zero, which is a favourable “distinct image of containment ibid, p. 7) (Exhibit).” Moreover, she observes, unseasonal “blessed rains” came to wash away the toxic waste. At the 0-1 level there is either creation or destruction in the physical plane itself. But, out of the 0, the pregnant fullness there is birth of the 1 and horizontal expansion. In this regard, a relevant myth concerns Triptolemus, whose name means “of the three wars.” His task was to spread the message

from Demeter and Persephone, instructing the people on the cultivation of grain and civilisation (ibid, p. 8). He was a royal son with Mars-like energy, symbolically related to the fourth level and the 0-1. His connection to three wars relates his myth directly to the present circumstances, given that, until September 11, the contraction process also involved three wars. With the birth of a New World, there is creative potential for horizontal expansion of the new way and the realisation of a more global organising principle.

The Cosmic Sleep and the eventual overmental creation of the separative religious mind affected India in two principle ways. The first and most essential way is through the loss of the Divine Measure concerning time. Secondly, on the basis of the two-nation theory, it eventually led to the separation of India into two separate countries, eventually three, India, Pakistan and Bangala Desh. But, as the soul of the earth, sacred India, which includes all three countries, must fulfill its role as “the centre that holds (ibid, p. 9).” Moreover, now that the transformation of Mars energy has reached the fourth level, the final process involves integration and the field of play is the physical world, particularly in that part of the globe.

In other words, writes Norelli-Bachelet (ibid), it indicates the need to resolve some form of potential play-out involving nuclear power, which has been drawn to this part of the world. In as much as both India and Pakistan have nuclear weapons now the situation is perilous, and it becomes imperative that there is an

effective transformation of Mars energy on the physical plane there. In this regard, she believes that, cosmologically, sacred India and the United States are destined to work together for the good of the world. In actual fact, at the time of writing this essay, it became obvious how dangerous is the potential conflict between Pakistan and India. Indeed, the United States did act as an effective intermediary between these two countries with the task of preventing a war between them.

On the surface, the conflict involves what the Western media reports as the contested area of Kashmir, which is predominantly Muslim, two thirds that belong to India and one-third that belongs to Pakistan. In actual fact, all of Kashmir belongs to India but, after independence in 1947, Pakistan invaded and took over one-third of the region. More deeply, enmity between these two countries dates back to the Middle Ages when Islamic forces conquered India and converted many Hindus to Islam either through threat to their lives or by the persuasion of power. In more recent history, mutual hatred developed with the bloody partition of 1947 when, motivated by the desire for a Muslim state, East and West Pakistan [now Bangala Desh] separated from India. In fact, Pakistan and Bangala Desh are Muslim countries while India is mainly Hindu, although with a large Muslim minority and relatively small Christian minority.

There is also an accelerating growth of Hindu nationalism today in India that wants to rectify the relationship between the Hindus and its minorities, especially

Muslims, based on its interpretation of history and the deeper truth of India. Although seemingly justified, it adds fuel to the distrust between the Hindu majority and its Muslim minority---as well as between India and Pakistan. Hatred between these two nations, therefore, runs deep although they are essentially the same people, two qualitatively different aspects of one national soul.

The United States' main contribution to establishing the New World, observes Norelli-Bachelet (ibid), is material and economic strength while India's is destined to be the stable centre. In terms of the transformation of negative Mars energy, it is interesting to note that, although it was later changed to Enduring Freedom, the first name given to the American military operation to Afghanistan was Noble Eagle. The appropriateness of this choice is reflected in the fact that, astrologically, the transmutation of the sign Scorpio involves the scorpion being transformed into an eagle. The relevance of the name Enduring Freedom is that, along with unity, freedom is an important ingredient of the New World order.

The Tragedy of November 12

Two months and one day after the September 11 disaster, an airplane dropped out of the sky over the suburb of Queens New York, crashing into and destroying four homes and causing other ancillary damage. The American airlines Flight 587 crash killed some 260 passengers and crew as well as five people on the ground (A. Kent, p. 22). In the minds of many people this tragedy is connected to the collapse of the Twin-Towers although there is apparently no causal

relationship, no terrorism involved. Synchronistically and acausally there may well be a connection although, admittedly, it is not as quite as compelling as the series of events around September 11 itself. Although one can read into the two events an apparent symbolic precision and a supremely self-organised and self-aware intelligence at work, like I do here, the latter tragedy may simply be an accident in the normal course of life. I develop my argument in any case for the relevance of the ideas contained in the discussion itself and because, intuitively, there does, in my mind, seem to be a synchronistic connection.

The Airbus A-300's black box and other investigations reveal that the fault lay in a structural weakness of the airplane's vertical tail, possibly exacerbated by a turbulent wake caused by an airplane preceding it and flying in the same air corridor. As it turns out, the U. S. Federal Aviation Authority [FAA] had prepared a memo to distribute the following day warning all Airbus A-300 about a possible structural weakness of the vertical tail (P. Cheney, 2001)! It is, as if to say, that one-day separated those who died in the accident from safe flying conditions. What was missing, symbolically, in other words, is connectedness to unity. The tail would also be symbolically connected to the number 4 and the earth, without which there is no guiding stability. In as much as it is positioned vertically, it also indicates the symbolical connection to the One, that is to say a supreme Will that, in this case was faulty. In fact, the tail had an emblem of the American eagle imprinted on it as if to suggest that there first needs to be a transmutation of Scorpio-Mars energy for the eagle with a new vision of life. In other words, there

is now a need to integrate horizontal movement and connection over space and time, as symbolized by the flight of the aircraft, with the demands of a superior Will.

The connection to the earth and the number 4 or the fourth level of transformation is emphasised in that four homes were destroyed in the crash itself. In the spatially oriented axiom of Maria the 3 gives birth to the 1 that is the 4. At this level there is, in other words, a direct connection to the 1 and unity of being, which has been symbolically destroyed, presumably because of a lack of harmony there. In the time oriented formula of the New Cosmology 9/6/3/0-1 the fourth level, 0-1, also involves horizontal expansion. In this regard, the interconnectedness of community or Eros is relevant, as if to suggest a movement from the 0 to the 1. The name of the community where the airplane crashed is Queens, which is also symbolically appropriate; in alchemy, for instance, the Queen symbolizes ruling feeling and Eros values. It is, as if to say, the accident took place in the Queen's community, where, symbolically, Eros and feeling values of community are out of line today.

In this regard, there are about one million people from the Dominican Republic living and working in New York. As with many people from the third world living in the United States many of these people keep a heart-felt connection to their country of birth, sending money home. For the Dominicans, they are referred to as "the absent community," an appellation that seems particularly relevant to our

discussion, since some 120 Dominicans were killed on the American Airlines Flight 587 (P. Delves Broughton, 2001). Being an absent community suggests that people are forced to live away from their natural home because of economic and material poverty, and that Eros and feeling values of community are disrupted accordingly. The Dominican Republic is a poverty-stricken southern country and, in the context of this discussion, can be taken to represent the poverty pole inherent in the dualistic disparity in material wealth between the North and the South, which needs to be rectified in the new unitary world order. This fact also symbolically connects the crash to the vaporisation of the North and South Towers. Again, as with those who perished on September 11, in the light of this discussion these people, too, appear to have participated in the “great Sacrifice” for the sake of the whole.

The Three Religions with Roots in the Middle East:

The Initial Dualistic Rupture

In order to comprehend the underlying reason for the animosity between Islamic countries and the West, it is worthwhile to examine fundamental religious differences. To begin with, the Jews believe they are the chosen people with a special covenant with God and Christians believe they have superseded the Jews with a new covenant, effectively making them the chosen ones. Finally, Moslems believe they have superseded both Christians and Jews and that Mohammad is the last and the greatest of the prophets and Islam the truest monotheism. They believe that the Jews have rejected the word of the Prophet

Mohammad and that the Christians have made the mistake of divinising Christ, creating a triple-headed Godhead in the trinity and a quasi-divine being in Mary. For them Christ is a Prophet but not the divine Son of God. Jews too cannot accept the divinity of Christ.

The essential difference between these religions can be studied by examining each of their main symbols which, in Judaism, is the Torah, the Ark of the Covenant and the Star of David; in Christianity, it is the Cross or Christ on the Cross and, in Islam, it is or seems to be the five-pointed star and the crescent moon due to its ubiquitous nature on flags of Islamic countries. The covenant between the Jews and their God is written in the Torah, emphasising the written word and the mind, especially the ethical mind, while the Star of David represents the interrelationship between God and the Jewish people. The Cross and Christ on the cross, is essentially a spatial symbol representing the human soul incarnated in horizontal space, subjected to its laws in surrender to God (H. Smith, 1985). It is also a libido symbol related to the sun and emphasising the transformation of energy (C. G. Jung, 1972). In Western Christianity, inasmuch as the cross is not equilateral, and the horizontal bar is placed relatively high on the vertical bar, it is off-centre suggesting emphasis on mental development to the detriment of the heart and the earthy instincts. The fact that Christ is usually depicted as dead and not as the resurrected Christ is also a morbid reminder that Christianity's main symbol involves death and not the joy of life.

The crescent moon, meanwhile, represents the Feminine principle in its natural lunar rhythm and, according to pre-Islamic tradition, the five-pointed star would symbolise the planet Venus, here in relationship to the natural rhythms of life. In fact this symbol actually pre-dates Islam by more than two thousand years and undoubtedly relates to a Goddess cult (About Guide, 2001). During Mohammad's time he simply used a solidly coloured flag as identification, and later generations continued this practice with green, black or white flags. The crescent moon and star only became a symbol for the Moslem world during the time it was ruled by the Ottoman Empire and originated with them. From a symbolic point of view, the actual choice of symbols and their significance are important and not whether or not they literally represent Islam or not.

Emphasis in the Judaism is on the relationship of an entire people and God and their trials and tribulations in this regard. Originally, this relationship was also organically connected to life in an unfolding relationship over time. Hence there is a tradition consisting of the voice of a line of prophets that warned and counselled the people in their way of living. Emphasis in Christianity is on the individual and individual transformation, which, in practice, generally took the form of concern over morality and morals. Islam, meanwhile, is concerned with faithfully living according to the five pillars of Islam, where no aspect of life is outside of the jurisdiction of God. The five pillars include prayer, fasting from dawn to dusk during the entire month of Ramadam, pilgrimage, and profession of faith with the words, "There is no God but Allah, and Mohammad is His Prophet

(Eliade, 1988, p. 79).” *Jihad*, in the true sense of the word, means participating in such observances in defence of one’s faith.

In one of the two Judeo-Christian creation myths humankind was created out of dust and the breath of God, or from the Word, with a decided emphasis on the masculine Godhead, and complete subjugation of the earlier Goddess tradition. In contrast, in the main creation myth of Islam, God created humankind out of a blood clot implying some connection to the primal Feminine (ibid). This in itself helps explain and justify the ubiquitous use of the star and crescent Moon symbolism in Islam. Indeed, the most important pillar of faith according to the *Qur’an*, Islam’s sacred text, is prayer, suggesting emphasis on feminine values of introverted feeling and Eros. The word *islam* itself means submission to God, certainly a feminine value.

During the time of Mohammad the religion of the people of central Arabia, where he came from, was a decadent Semitic polytheism. The *Ka’aba* at Mecca, which the Prophet later claimed as Islam’s most sacred centre was, in pre-Islamic times, the sacred home of a God and three Goddesses (ibid). The Lord of the *Ka’aba*, whose name was *Allah*, which means God, was at that time far less important than the popular three Goddesses. They were *Allat*, the feminine form of *Allah*, *Manat*, meaning “Destiny” and *Al’Uzza*, meaning “the Powerful (ibid, p. 64).” At first the prophet Mohammad regarded them as sublime Goddesses but later changed his mind and declared they were but empty names, presumably

because it appeared to confuse his monotheistic theology. Indeed, in 630 C E, he and his men occupied the Ka'aba, destroyed the pagan images and denied pagan devotees any privileges. Although Islam retained a connection to the primal lunar Feminine, important aspects of the feminine principle were rejected. They have to do with feminine strength, in Hinduism represented by the Goddess Durga, and the divinity inherent in unfolding time or destiny, life in process. This is undoubtedly the source of Islam's uncertain relationship with images and the evolution of life in the contemporary world.

According to Barbara Walker (1983), originally there were three Goddesses presiding over Arabia and no God. They were Al-Lat, the feminine form of Allah, Q're, the virgin, and Al-Uzza, the Powerful One. The three together were called Manat, meaning the Threefold Moon. The word Qur'an, it is interesting to note, is etymologically based on the name of the virgin Goddess, Q're also known as Kore. Members of Mohammad's tribe, which guarded her shrine, the Ka'aba, particularly revered her. It later became Islam's most sacred shrine. The tribe was known as the *Kuraish* or *Koreshites*, meaning the children of Kore or Q're. According to their tradition, scriptures were taken from a celestial prototype that existed with the "Mother of the Book," the Goddess Q're, resembling Hindu India's Goddess of Knowledge, Saraswati. In this light, according to Walker, the Islamic sacred book the Qur'an, also known as the Koran, is "an enlarged, revised version of the ancient Word of the Goddess Kore (ibid, p. 513)."

This supports my contention that a lunar feminine quality of introverted Eros and feeling remains in Islamic culture. One only needs to read a few passages of the *Qur'an* and compare that with either the Old or New Testaments to sense the difference in feeling tone. Compare, for instance *Surah* 4:20:135 of the *Qur'an* with Luke 13:23, 24 of the New Testament to feel the difference. *Surah* 4:20:135 reads as follows:

“O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourself, or your parents, or your kin, and whether it be [against rich or poor: for Allah can best protect both. Follow not the lusts [of your hearts], lest ye swerve, and if ye distort [justice] or decline to do justice, verily Allah is acquainted with all that ye do.”

A somewhat similar message, although with a different feeling tone, found in Luke 14: 26-27, reads as follows:

“If any man comes to me without hating his father, mother, wife, children, brothers, sisters, yes, and his own life too, he cannot be my disciple. Anyone who does not carry his cross and come after me cannot be my disciple.”

The message is similar, the feeling tone very different.

In the Old Testament, one generally reads a third person historical account of events and prophecies or else supplications to Yahweh as in the Psalms. The New Testament continues the tradition of recording events and, in this case, the words of Christ, only some of which can seem to be directed to the audience or reader personally. The general feeling is that of mental abstraction and distancing. In the *Qur'an*, on the other hand, the feeling is typically that the reader is being addressed, admonished and counselled directly on how to live. Mohammad engages his audience directly through the vital or life area itself, and

perhaps the Self behind the heart, but not the intellect. In fact, he himself was illiterate and undoubtedly more directly connected to Eros with feeling and intuition than the intellect.

Yet there is a masculine emphasis in Mohammad's monotheistic message and a departure from the Goddess tradition. Despite everything, then, Islam is patriarchal as are both Judaism and Christianity. Like them, one could say, the feminine principle was put in service to the Will of a masculine God. Within this context, however, according to the *Qur'an*, women in Islam are considered to be equal or almost equal in all respects to men. In fact, in comparison, women in both Judaism and Christianity were given considerably less respect and were regarded as being less than equal to men (S. Mohammad, 2001). This difference in treatment is reflected in the creation myth of Adam and Eve. In the Judeo-Christian tradition, blame falls on Eve as a temptress who, first ate and then seduced Adam to eat of the fruit of the tree of good and evil. In the Islamic interpretation of the same myth, both Adam and Eve are held equally accountable. In the contemporary West, the greater equality attributed to women in Islam in comparison to Judeo-Christianity may not seem to reflect reality. But changes to the status of women in the West have taken place thanks to reason, principles of democracy and women's movements, and not the basic tenants of either Christianity or Judaism.

Moslems revere the Qur'an as a direct revelation from God through the Prophet Mohammad that took place over a period of 23 years (J. Campbell, 1974). It eventually became evident that there were contingencies of life that were not covered by the commands and prohibitions of the Prophet so that, in Moslem law, other sources of reference were established in addition to the Qur'an. They include the "statements" or hadith, anecdotes from the life of the Prophet, which eventually acquired "almost canonical authority (ibid, p.434)." But this was not enough and eventually a third source was added where decisions were based on "analogy" or qiyās, the application of principles behind past decisions to present day problems. Although in practice this allowed for a great deal of outside influence from other traditions under the claim of having emanated through the Prophet, the system itself was "held to be immutable and ---to be as divinely inspired as the sources from which it was drawn (ibid, p. 134)."

From sometime around 900 CE to this day the Sharī'a, or the "'highway' of Divine command and guidance," comprising these three elements has remained virtually unchanged (ibid Pp. 434,435). This Sharī' is considered to be an infallible expression of the consensus of the community or ijmā', as interpreted by a clerical class known as the Ulama, the "learned" or the "Doctors (ibid, p. 436)." Later Ulamas were limited to commenting on and explaining past treaties on decisions and new ways of interpreting of the Qur'an and hadith were virtually forbidden.

Although the *Qur'an* appears to accept woman and the feminine on equal terms with men, Islam's essentially patriarchal nature is exposed in these developments, which more than explain the difficulty Islam has in adapting to influences from the contemporary world, and the Fundamentalist's desire to return to the values and ways of the Middle Ages. Indeed, that was the time when Islamic society was, relatively speaking, at its zenith, politically, economically and scientifically (Leonard Stern, p. D 8). The word promulgated by Mohammad and later the clerics, has been imposed upon the people from above so that, in the words of Joseph Campbell, "the garment of Islam – and now likewise of the People – is of a transcendental order untouched by the realities of time," and by the hopes, aspirations, and outside influences of those upon whose shoulders the garment descends (ibid, p.438).

In contrast to the world of Islam, the Judeo-Christian West became increasingly involved in life in space and time, and gradually lost any real connection with either high ethical values or belief in the prophetic voice of Judaism, or in the Divinity of Christ. One could say that there has been acceptance of the anima or feminine principle as unfolding ever-changing life, without, however, recognising any Divinity there at all. Indeed there has been little success in attempts to uplift life with Christian spiritual values. Nor, latterly, do people attempt to apply either high reason or a true ethic to life, as ethics in our time have become pragmatic and relativistic and reason has been usurped by scientific and commercial values. Finally, the idea of a Divinity in nature and in the natural cycles of life

has, since the beginning of Judaism, been repressed, although not totally. Although some of the feminine entered Judaism through Ruth and Esther, and Christianity through Mary, including her Assumption and divinisation as dogmatized by a Papal Bull in 1950, in the contemporary Western world their influences are not very apparent.

As I indicated earlier, in Islam, there seems to remain a connection to the primal feminine lunar nature that still affects everyday life. One can see that in several ways, for instance, in expressions of exquisite beauty of the Surahs of the Qur'an, in the elegance of the Arabic script, in the architecture of the Mosques, in the ecstatic poetry of Islamic poets and mystics, and in the *Qaw wali*, the exultant songs of praise to Allah and Mohammad. The mystics I refer to here, who influenced the finer expressions of Islamic architecture, poetry and songs of praise are Sufis, which, it should be noted, pre-date Islam, although they adapted to it.

The direct proclamations of Mohammad in the Qur'an compared to the third person historical recordings and witnessing of the Bible also speaks of a more personal and feminine connectedness. Emphasis on prayer, submission, faith and group consensus also indicate cultivated Eros and feeling values. Indeed, even wearing a veil reflects feminine values of modesty, chastity and piety. One can also see it in the Moslem people's reverence for both parents, but especially for mothers. Surah 4:1, for instance, reads: "reverence for Allah, through whom

ye demand your mutual [rights], and [reverence] for the wombs [that bore you]--.” Relationship with the primal feminine is also evident in the Shí ite tradition of the worship of *Fatimah*, the daughter of Mohammad, a point I will develop later.

Nonetheless, it needs to be acknowledged that requiring women to wear the veil points to considerable unconscious projections onto ordinary women by men that would preferably be withdrawn. They are consequently forced to carry an enormous burden that amounts to carrying the divinity of the primal Feminine. Although many Moslems have been attracted to Western democratic values, in the more fundamentalist regimes, women are forced to stay at home, denied an education or otherwise allowed the freedom to develop in a normal way and to fulfill themselves in life. In this regard, being forced to wear the burqa in public, although reflective of introverted Eros and feeling values, also contributes to the repression of life. Life, it seems, for many Muslim women has not been permitted to evolve in its fullness. Everybody is affected, men as well, as the joy of life in general has been largely suppressed.

The Original Discord and the Rise of Terrorism

Each of the three religions that took birth in the Middle East has felt justified to conduct war in the name of God in a scale heretofore unprecedented in recorded history. Yahweh, the God of the ancient Jews, was a jealous and vengeful God who did not hesitate to motivate his people to “annihilate the nations”---and to “dispossess them”---to “live in their towns and their houses” and to “kill all the

male children,"--- "to kill all the women who have slept with a man" and to "spare the lives only of the young girls who have not slept with a man, and take them for yourselves." (Deuteronomy 19:1, 2) (Numbers 31:17-19). In the case of Islam, Mohammad, the Prophet himself, established his religion with the help of the sword of Allah both as a brigand and as a kind of warlord beginning around 627 C E (Eliade, 1988). Islam later spread in all directions in the belief that "war is --- indispensable in order to convert the entire world to monotheism" (ibid, p.79). Meanwhile, by 324 C E, the Roman emperor Constantine's sword of power established Christianity as the principle religion of ancient Rome and initiated centuries of hateful anti-Semitism (T. Cahill, 2001). Despite pretensions to be the religion of Love, during the late Middle Ages, European Christians felt compelled to engage in a series of Crusades to wrest the Holy Land back from the infidel, who happened to be Moslems and Jews. Not only did the Pope sanction these wars but Christian participants were also granted absolution of all sins and guaranteed a place in heaven (M.Bagent & R.Leigh, 1998).

There seems to be, in other words, an aggressive war-like spirit at the core of each of these three religions that breeds anger and enmity. It is undoubtedly related to rejection of the fullness of the Goddess, the development of patriarchy and the individuation of the Middle Eastern and Western psyches. Individuation requires separation of the opposites and in these parts of the world particularly in the West it took a radical form for which there was a price to be paid. In this regard it is indicative to compare the Old Testament version of the Isaac-Ishmael

story and that of the Qur'an. In the former version Abraham, the Father of Israel, gave birth to Ishmael, through the Egyptian maidservant Hagar. His name means "may God hear" in reference to Hagar's supplications to God for a son (Genesis 16). His wife Sarah, who had hitherto been barren, later gives birth to Isaac, whose name means "he who brings laughter," in reference to the joy she felt in having a son in her old age (Genesis 21). Isaac was designated to be the successor to Abraham and Father of Israel and grew up to be a bowman. In fact, after wrestling with the angel, his name was changed to Israel, which means "shelter made of branches," because he had held his own against the Angel (Genesis 32: 28-30). In other words, he had developed enough ego strength to defend himself against the powers of the archetypal unconscious. Symbolically the archer, with bow and arrow, indicates directed knowledge, suggesting Isaac/Israel, as leader of Israel, provided knowledge and leadership as well as strength of character.

In the Old Testament version of the story, on the birth of Jacob, Ishmael along with his mother, Hagar, an Egyptian, were rejected and sent away to the desert with the promise that he will have many descendents. But he was also regarded as "a wild ass of a man" who "set himself to defy his brothers," that is to say he was regarded as being of a contentious disposition destined to create enmity and strife (Genesis 16:12, 25:18). In one Islamic account, Ishmael is the favoured son of Abraham, his designated successor and father of a great nation. In another tradition, Abraham took Ishmael and his mother and left them in a

waterless desert area at the Ka'aba with a skin of water and dates (I. Kathir, 2001). Eventually there were no dates or water left and Ishmael went thirsty. After his mother went looking for water, Ishmael kicked the ground and there was a miraculous fountain of water. Later he became involved in the reconstruction of the Ka'aba, which had originally been set there by Adam and that had been destroyed by the flood, while providing a cornerstone with information from the Angel Gabriel. According to this tradition, Ishmael and his mother eventually settled in nearby Mecca and his direct descendents became the Kuraish people who provided protection for the holy site. Mohammad himself was born amongst the Kuraish and eventually took possession of the Ka'aba and drove away the pagan worshippers of the Goddess cult mentioned above (Eliade, 1988).

From a psychological perspective, one can see here the Jewish nation following its righteous path involved rejection of the pagan psyche that became, for them, an unconscious contentious and aggressive shadow that was projected onto the neighbouring tribes. From Islam's point of view the rejected son of Abraham became the Father of Islam. As the rejected son, Ishmael and his mother were exiled and sent to the wilderness, which symbolically means that they suffered from guilt, rejection and alienation from both God and people with values they esteemed.

The child Ishmael demonstrated miraculous powers in that he brought forth a fount of water from the dry earth, which symbolically means that he was able to

overcome a sense of alienation and guilt, and find creative renewal through spiritual and healing waters. The fact that he provided the cornerstone containing sacred knowledge for the Ka'aba and reconstructed the Ka'aba that had been lost in the flood means that he laid the spiritual foundations for renewal of a faith that had been lost to consciousness. The new faith that took birth with Mohammad's revelations finds its origins with the first man, the Prophet, Adam, who had first constructed the Ka'aba. From Islam's point of view, the rejected son found the inner resources of a divine child that brought healing from a sense of alienation, allowing him to later establish the spiritual foundations of Islam, a religion with a different perspective and values than Judaism. In fact, given that the Ka'aba is a black rock and was the home of the Goddess, it is as if Ishmael, like Mohammad after him, turned to the feminine yin to find the source of spiritual renewal and the foundations of faith.

There is another story that points to a similar dissociation of the shadow in the Jewish psyche, involving the twins Jacob and Esau (E. F. Edinger, 1986). According to legend the twins embodied good and evil and, even before birth, whereas Esau always wanted his mother, Rebecca, to enter the pagan temple, Jacob always wanted her to enter the House of Yahweh. Esau came out first and later became a hairy red-haired man and a hunter. He was, in other words, a more natural and instinctive man who lived closer to the pagan earth than did Jacob, who was more self-reflective and preferred to stay in the tent with his mother. Eventually, on his mother's prompting and conniving, Jacob stole the

birthright and his father's blessings, accorded to the oldest son, from his twin brother Esau.

As Edinger puts it "a crime stands at the very beginning of Israel's history," that one can find reflected in the story of *Amalek* and his descendents (ibid, p.36). *Amalek* was the grandson of Esau who eventually embodied the vengeful resentment of the mistreated Esau. This is an archetypal and collective phenomenon and not personal as, in Malachi 1:3, it is Yahweh himself who says "yet I showed my love for Jacob and my hatred for Esau." Indeed, as early as Exodus 17:16, Yahweh informs Moses that "Yahweh is at war with *Amalek* from age to age!" According to Edinger (2000, p.140) "The theme that runs through the Old Testament---is the eternal enmity, first between "Israel" [Jacob's later name] and Esau, followed by the eternal enmity between Israel and the *Amalekites*" the descendents of *Amalek*. As a result Yahweh, representing the ruling consciousness of Israel, produced a dissociative split between a loved one and a hated one, between good and evil. The people of Israel then identified with "the chosen one" of Yahweh, Jacob/Israel, and repressed the hated Esau and all he stood for. But, according to Edinger (ibid, p. 143),

"the Jacob-identified ego is in perpetual danger of falling victim to the projected, vengeful Esau. This is the terrible psychological danger of the Jews and the Christians after them. ---the Christians tried to steal Israel's inheritance and claimed to be the spiritual Israel. That is their claim, and by making that claim they take on the same problem, it is exactly the same thing. They identify with Jacob, and then they set up to be victims of whoever is carrying the Esau projection."

Esau continues to exist in the unconscious and lives through projection.

The Islamic people from the Middle East suffered one more act of rejection that should not be forgotten. In line with Jewish practice, Mohammad originally chose Jerusalem as focus-direction for prayers and adapted some other Jewish rituals. He also tried to convert Jews to his vision as Prophet but was met with a hostile response and rejection (Eliade, 1988). He eventually responded by reorienting prayers toward the Ka'aba, while asserting that it had been built by Abraham and Ishmael. From the point of view of both Christians and Jews, then, there is the problem of ego identification with "the chosen one," along with a repressed and projected vengeful shadow. From one point of view, the people of Islam, especially from the Middle East, carry the burden of the vengeful shadow projection from both Judaism and Christianity. From another point of view, they have responded by creatively and aggressively affirming their own destiny. In some ways they, too, identify with the "chosen one," especially with regard to pagan cultures such as Hindu India, where they converted millions to their faith by the power of the sword.

In this light, the fact that the main parties in the dissension in the Middle East today include Israel, the United States and Islamic countries is relevant. According to esoteric tradition, the Founding Fathers of the United States believed their new country to be the Promised Land and the New Israel (M. Prophet & E. Clare Prophet, 1985). It is very evident to any outside observer, especially now with the war rhetoric of Bush and his colleagues, how much the United States identifies itself with being "the chosen one." So, of course, does

Israel. Specifically, in terms of the terrorist attacks, bin Laden and *Jihad*, it is also obvious how much anger is based on the resentment and revenge of a people who feel their truth is rejected and not heard. It is as if bin Laden is a contemporary embodiment of *Amalek* and his supporting cast of angry Islamic Arabs, the *Amalakites*, which wage war from age to age on “the chosen ones.”

Today it is essential not to identify with either of the two archetypes, “the chosen one” or the repressed resentful shadow, either good or evil. There are “*Amalekites*,” for instance, hovering in the shadows of the American and Western psyche, and they are actively protesting at World Trade Organisation meetings and elsewhere. The United States and the Western world would be well advised to take their message to heart and to take back projections from their Islamic fellow world citizens. In keeping with the symbolic nature of events John Walker, the young American caught fighting for the Taliban and described by his parents as a very sensitive and religious person, can be taken as a representative of this shadow. This might be a good place to start American and Western self-reflection.

Resentment against the West: The American and Western Shadow

One major source of resentment against the West, particularly the United States, for the Islamic people of the Middle East, is related to the ongoing, seemingly insolvable dispute, between Palestine and Israel. The Islamic people believe, with some justification, that the United States essentially supports Israel against

Palestinian interests. It may also be true that Palestine and the Islamic world would rather that a Jewish state did not exist at all, especially in their midst. There is also the fact that the West, particularly the United States, has oil interests that have a major impact in determining foreign and military policy in the Middle East, often at the expense of truth and the region's stability. These difficult issues need to be responsibly addressed diplomatically.

The other major area of dispute is related to what is perceived to be the onslaught of American culture and its threat to intrinsic values of Islam. This, in part, may include envy on the part of poor Islamic people. But more to the point, as I indicated above, Islamic culture endorses values that are based on introverted Eros and feeling and devalues unfolding life over time. Western and American values, in particular, are extraverted and based on scientific and commercial interests. The moral relativism of Western science today has opened up disturbing possibilities, for instance cloning, which challenge intrinsic values of people everywhere, but particularly those with conscious introverted Eros and feeling values like Moslems. Contemporary Capitalism, with its sophisticated marketing and advertising practices, draws heavily on the manipulative laws of consumerism for enhanced revenues and profits. Satellite dishes and Internet throughout the world allow remote areas to pick up American and Western programmes and popular culture. In fact, the images involved in advertising and marketing American products and services are an integral part of

this American culture. So are American and Western movies and television productions.

In the words of Benjamin Barber (1996, p.60): “selling American products means selling America, its putative prosperity, its ubiquitous imagery and software, and thus its very soul.” I would suggest it really isn’t the American soul itself but the American desire-soul that is being impressed upon other people and cultures. Consumer goods today are sold based on satisfying what is euphemistically referred to as “needs.” In actual fact, marketing and advertising is not so much concerned about satisfying needs but manipulating desires and appetites by the sophisticated use of sound and image. If this is not an expression of the American soul, it is an expression of the desire-soul, which has the effect of inflating both the collective and individual ego. The same holds true for much of American popular culture today. To impose foreign images and sounds on people is to cut to the core of their culture. Indeed, the sensitive person everywhere, even amongst Americans, feels under attack by the barbaric onslaught of much of American popular culture today.

For people from Islamic cultures, where Islam is a way of life that permeates all aspects of culture and civil life, who haven’t adopted American ways, there is a double-edged effect. There is the onslaught of American popular culture that inundates their introverted feeling and Eros values. This is unfortunate and

needs to be a matter of concern. There is, on a more positive note, a challenge to allow life to creatively unfold over time, something that Islam tends to repress.

The Need for Democratic Civil Society

Contemporary consumer capitalism does not foster freedom, that is to say true democracy, despite conventional Western beliefs and right wing capitalistic rhetoric. It fosters, rather, a manipulative attitude based on the power principle. People feel this in their hearts and react with various degrees of helplessness and aggressiveness, including Jihad, in the contemporary Western sense of the word. As a reactive response, that too is not Democratic and in cases like the oppressive regime of a Taliban dominated Afghanistan, definitely not so.

The answer, according to Barber (1996), is to establish a civil society, which truly involves and represents the people. He points out that this must involve such bodies as educational institutions, television and other media, community level organisations and so on. The problem today in the West is that such institutions have all been co-opted by commercial values and, in some cases large commercial enterprises actually dominate policy-making. Culture, for example, on a political and national level, in both Canada and the United States, is considered to be an exportable growth industry! Directors of major universities today in both countries earn more money sitting as a Director on the Board of large corporations than they earn from their University.

According to Barber (2001) there is a need for a commitment to global democracy based on the assumption of civil societies and what he calls distributive justice. This involves, he writes:

A readjudication of North-South responsibilities, a redefinition of the global capital to include global justice and comity, a repositioning of global institutions as they follow markets from the domestic to the international sector, a new recognition of the place and requirements of faith in an aggressively secular market society (ibid, p. xiv).

Barber recommends, that is to say, genuine concern for values and ways of other people and nations, coupled with ethically responsible deployment of the international flow of global capital. That the United States is blind to the nature of distributive justice, however, can be gleaned from the metaphoric nature of Attorney-General John Ashcroft's order that a curtain be placed to shield a female statue, the Spirit of Justice, and its male companion, the Majesty of Justice. The nature and meaning of true justice, it seems, is now veiled.

There is increasing pressure for a "laissez-faire" approach to international commerce that demands freedom from interference by national, state [provincial] or local governments. The rationale is the ideology of the market place, but consumerism, as Barber argues, is not in itself democratic. At the moment, however, the overwhelming muscle of large international companies—"the rule of private power over public good" prevails (ibid, p. xvii). The other side of the coin is Jihad based on a defensive disintegrative tribalism. Indeed, according to Barber (2001, p. xii), the main issue is not Islam but a disintegrating tribalism versus a consumer-driven "aggressive economic and cultural globalism."

There is also the military and its values that, although necessary for self-protection and the protection of others, can bias values away from a true democracy. Compared to any other nation American military power is so superior today that there is a real danger that it is used for dubious reasons, that is to say for the assertion of American power and self-interest, and not truth. As I put the finishing touches on this paper, for example, Bush has declared that the United States is now opting out of its long-term commitment to the international Anti-Ballistic Missile [ABM] treaty that it had signed with the Soviet Union some twenty-nine years ago (M. Petrou, 2001, p. A3). The alleged purpose is to protect the United States against rogue states such as North Korea and Iraq, with their weapons of mass destruction, and terrorists. Although there may be some justification for this concern, there is also the risk of encouraging countermeasures from other countries, making the world as a whole a less secure place.

Democracy and Capitalism are not synonymous and the United States and the West need to responsibly deal with these licentious and power driven shadows of freedom in their own back yard. The true voice of the people, especially in this global interrelated world, needs to be heard and accounted for, including voices of dissension. It is also essential to understand how other people and nations are affected by these shadow phenomena.

Given the immediate concern with Islam it seems relevant to examine how a truly Democratic civil society can be established in the world of Islam, especially in the Middle East, particularly Afghanistan. Modern Turkey that since Attaturk has turned its face toward the West may seem to present an example of what to do (C. Nuttall-Smith, 2001). In fact, in as much as the Moslem Shari'a does not provide a practical code of law there as it does in other Moslem countries, where Islam is a way of life that permeates all aspects of society in a kind of Theocracy, the example of Turkey may not provide a workable alternative. A Democratic civil society may well be the answer for Afghanistan and other Islamic countries today but it is, ideally, constructed as much as possible within the parameters of an enlightened Islamic worldview, along with consideration of tribal concerns. As I alluded to above, the United States and the West no longer really live in a civil Democratic society themselves. Responsibly facing up to this fact and making efforts to redress the situation rather than attempting to export their brand of democracy would be an advisable course of action.

The passwords for the future are, along with [distributive] justice, unity and freedom. There is a need, especially on the part of the West, especially Northern countries, to fully realise that we now live in a global interconnected world and that one region of the world has no right to exploit any other part of the globe, especially the south, economically or otherwise. We need to realise our essential oneness. Freedom not only means that women are free to live a full life in the world but that diversity and intrinsic values other than those of the West are also

allowed to fulfill themselves and flourish. From a symbolic point of view, freedom for Afghani women can be taken to mean not only freedom for life in that part of the world to unfold fully over space and time, but also freedom for intrinsic values of the primal or lunar feminine to be, values which have been largely lost to the Western world, especially Northern countries. Needless to say, the terrible oppression of Afghani and other Muslim women today by the Taliban and other extremist regimes causes great suffering to women and damages their natural primal femininity as well as their more dynamic nature.

Rejection of the Feminine

All three traditions, Judaism, Christianity, and Islam have rejected the fullness of the Feminine. In the literature of the Old Testament it is evident that history and a forward movement in time are meaningful as is an ethical responsibility to fulfill God's Will in time. Although it is there in the *Kaballah*, the vertical dimension of spiritual transformation is undervalued in mainline Judaism. One can see this in the contemporary synagogue with its essentially horizontal structure. Although some elements of the Feminine did return to the ancient Jews through Esther and Ruth, the spiritually transformative Feminine remained largely repressed. These reflections notwithstanding, the possibility for reconciliation of these three related religions rests in the fact that in both Christianity and Islam, Mary is an important reality whereas, in all three traditions Sophia or Fatimah and Mary as Sophia, God's wisdom, ultimately the mind of God, is an essential ingredient of each tradition, even if not fully acknowledged in all divisions of each religion (The

Economist, 2003). The Feminine not only creates life but works through the dynamic law of Eros or inter-relatedness, for which reason, with her mutual acknowledgement, relationships can be transformed.

Meanwhile, in Christianity, with the cross, which is essentially a spatial symbol, emphasis is on the transformation of libido, and time is devalued or subordinated to the spatial accent. Outside of Christian Mysticism with its emphasis on spiritual transformation, this is no doubt the reason for the Christian stress on morality and moralism, which is a devaluation of the true ethical spirit, and tends to cause stagnation in the expression of life over time. In fact, according to Owen Bartfield (1988), the Old Testament spirit was completely lost to Christianity with the Reformation. The integration of Mary and her near-divinity into Catholic Christianity has conceptually brought in the maternal aspect of the Feminine dimension of being; although not so evident are the active and chthonic Feminine, the divinity of nature, and her transformational potential in time. With Protestantism the maternal aspect was repressed and the active Athena aspect of the Feminine became more dominant, although not the chthonic.

The possibility of the transformation of libido over time did enter the West in earnest with the Copernican revolution and its belief in the self-sufficient reality of the material world. Science, technology and progress over time became the battle cry of the secular West. In a spatial sense what was lost was any vertical connection to spiritual truths and the possibility of spiritual transformation. In

terms of time, the ethical dimension became repressed as well. Hence, there is the modern or post- modern world we live in today where both spiritual values and ethical values have been relativised and rendered virtually ineffective.

Although the West, especially the United States, is now riveted to the materialistic equation of space and time, there is no relationship to a spiritual reality, either vertically to a transcendent spiritual reality or horizontally to a divinity in nature. This plays itself out today in what seems to be incessant change, but no transformation, and a never-ending onslaught of illusory images that stimulate desire but not true life contained in the soul. According to traditional alchemical and mystical literature, as well as Jung, true imagination incorporates the opposites and is contained in the Self, whereas fantasy is basically unconscious and an illusory appeal to the appetites. The West, in other words, which prides itself in its relationship to space and time, is, in terms of a deeper truth, spinning an illusory web of seductive fantasy. Acknowledging this, one can appreciate some of the resistance and resentment of the Islamic world towards contemporary Western cultural values.

Islam, too, has rejected major aspects of the Goddess; in particular it seems to be in relation to the creative unfolding of life over time. This is reflected in the fact that when Mohammad destroyed the idols at the Ka'aba, tradition has it that a Goddess in the form of a black woman fled shrieking in terror (J. Campbell, 1974). If Islam is closer to values of the primal lunar Feminine, in other words

introverted Eros and feeling values, it has repressed life in its fullness unfolding over time. Here the extraverted West, with its democratic values and sense of freedom, presents a challenge in the best sense of the word. Moderate Moslems, it seems, can appreciate the need for democratic values and for life in process, including full participation of women in political and other institutions. The West, on its side, needs to respect intrinsic Moslem values and, for itself, to profit from assimilating more lunar qualities of introverted Eros and feeling.

Untransformed Mars Energy

Regimes like the Taliban and terrorists like bin Laden and the *el-Qaeda* not only terrorise the United States and the West but also severely oppress their own people, especially women, who are basically incarcerated. One Afghani woman referred to bin Laden as an insect that bites (M. Blanchfield). The scorpion, with its poisonous and stinging tail that not only harms others but can also be turned against oneself for purposes of self-destruction, is an appropriate image in these circumstances. Not only has bin Laden organised acts of terror against the United States but he has also invited his own destruction. As the reader may remember from the insights of Norelli-Bachelet indicated above, the transformation of the energy of Mars, essential today, involves a transformation of Scorpio. Indeed, the clandestine nature of bin Laden's operations, his elusiveness, the fact that he is usually depicted in cave-like settings and that he is suspected to be hiding out in a cave all add up to the fact that what is involved here is the need for transformation of the hidden God and Mars energy.

From the point of view of radical Islam the image of untransformed Mars energy is represented by the terrorism of bin Laden and el-Qaeda and other terrorist organisations based on hatred and resentment. In its most terrifying aspect it includes nuclear weapons and explosions and biological warfare. The use of nuclear explosions, in particular, fit the image of a potential disaster in agreement with the nature of what is at stake, the need for the transformation of Mars and the energy hidden in the core of matter. From the point of view of the United States and the West, the image of untransformed Mars energy is a highly regimented and powerful military motivated by the self-interest and might of the country it serves, with little or no true compassion for others. The United States with its powerful military capacity, to a great extent, fits this image.

Shakespeare's *Titus Andronicus* and Untransformed Mars Energy

The plays of William Shakespeare still echo throughout the vital corridors of life, and therefore provide significant psychological insight on the nature of the contemporary world. For a graphic depiction of the effect of untransformed Mars energy on life, Shakespeare's (2000) earliest tragedy, often denigrated as the work of the not yet mature playwright, *Titus Andronicus*, is unsurpassed. A recent production, creatively directed by July Traynor, starring Anthony Hopkins as *Titus*, a noble Roman general and Jessica Lange, the Queen of the Goths, demonstrates its relevance to contemporary life. *Titus* is characterized as holding the virtues honoured by the Romans, energetic manliness, industriousness, firmness, tenaciousness of purpose, discipline, civic

responsibility, family values and the ability to decline an earned right, i.e. to be Emperor. He declined nomination as Emperor, despite being favoured by the people. If the contemporary critic sees him as having a cruel streak, it is because he is unsentimentally serving the god of his Rome and the values he believes in.

Essentially the play depicts the effect of a decadent Roman Emperor, Saturnine, inviting to his court barbaric influences represented by the Queen of the Goths, her two sons and her paramour, a black Moor, Aaron. Saturnine takes the lascivious *Tamora* as Queen, and rejects Titus' soulful daughter, *Livinia*, although she, in fact, prefers his brother, *Bassanius*. With unerring genius, Shakespeare depicts the archetype of the two brothers, like Jacob and Esau; one is good, *Bassanius*, the other effete and decadent with a penchant for evil, Saturnine. The difference here is that unlike in the Genesis story, in this play, the evil brother initially prevails: there is, that is to say, there is a return of the repressed. The Moor is depicted as conniving, resentful and evil for been rejected for his skin colour. The Queen, *Tamora*, is portrayed as sensuous, revengeful for the sacrificial slaying of her eldest son and of evil intent. Her two other sons, *Demetrius* and *Chiron* are shown to be licentious, irresponsible and lacking any conscience, motivated only by selfish desires.

Under guidance by the devilish Moor and under the Gothic queen *Tamora's* watchful eyes, her two barbaric sons rape and then cut off the hands and tongue

of Titus' lovely daughter, *Livinia*. Titus eventually wreaks revenge, killing the two sons and *Tamora*, after which he, himself, is slain by Saturnine. Saturnine is then in turn killed. *Titus'* son *Titius* has meanwhile returned from exile to eventually become Emperor, after having the Moor, now seen as the devil incarnate, buried in the earth to be starved to death, without either food or water.

The play can symbolically be understood to be about the difficulty of a civilised yet rigid and war-like people, represented by the Romans, in assimilating the more archaic energies of a tribal, chthonic people, represented by the Goths. The first significant casualty is the dismemberment of the daughter *Livinia* by the barbaric sons of *Tamora*. In other words *Livinia*, who can be taken to symbolize the soul of Rome and unfolding new life, is rendered ineffective and mute by the up rush of barbaric energy. The name of one of the sons who ravished her was *Chiron*, the name of a centaur, half man, half horse and god of healing. The suggestion is that assimilation of his energy brings healing, and not just disintegration. After dismemberment through an experience of the Self, which is first experienced negatively, there is potential reintegration at a higher level. That does not happen in the play. The barbarian *Tamora* is depicted as evil and eventually killed, as her energy is behind the onslaught of the barbaric energy that is not assimilated. The Moor also becomes the devil and is buried in the earth without either water or food. In other words, his qualities and robust naturalness are repressed and are no longer given either healing water or food for substantial being.

It is not difficult to see here a symbolic enactment of the conflict between radical Islam and the West, especially the United States. The United States, like ancient Rome, can be seen to be under the tutelage of the Gods, Jupiter and Mars. The common symbol of both ancient Rome and the United States, the eagle, represents Jupiter, both far-seeing and rapacious, and the wolf, the founding symbol of Rome, the aggressive energy of Mars. Jupiter brings democracy and orderly government and Mars, assertion of being and aggression. In terms of the Goddess, in ancient Rome, it was *Minerva* [*Athena*] while, in the United States, it is her recent Incarnation as Liberty. The United States today, like ancient *Rome*, is decadent, suffering from an upsurge of barbaric energy, which has rendered its true soul and unfolding life mute and ineffective. There is both the rule of law and a rigid and imposed order, prejudiced by a materialistic, scientific and commercial bias. There is also a compensatory up rush of barbaric energy the country has difficulty integrating, because of its incapacity to come to terms with the true nature of individual freedom and responsibility that goes with it.

Bin Laden is a modern day Moor, rejected and resentful, buried in a cave of the earth as the devil incarnate. He is a scorpion connected to death, symbolically without substantial food or healing water of life. In the Vedas of India, *Martanda*, the dead egg is also known as the black or hidden sun (V. M. Reddy, 1996). He is, in other words, the sun of truth that lies hidden in the earth, the God who “brings immortality to mortals (ibid, p.238).” The transformation of Mars and the

hidden God therefore involves redemption of the energy that is symbolically depicted here and perverted by the buried or repressed and rejected Moor.

In Julie Traynor's creative rendition of *Titus Andronicus*, assimilation and transformation of this barbaric energy seems possible today as she has young *Lucius*, the son of the new Emperor, *Lucius*, gently carry the black offspring of the Barbarian *Tamora* and the devil *Aaron* off towards the rising sun and a new dawn. Transformation of Mars energy means its humanization, and that earthly human will is actively directed towards reflecting a higher Will, while being subordinated to it, at least within each individual's and society's understanding and capacity. This is the demand of our time.

Traditions of Reconciliation

In the Islamic *Shi'ite* and *Ismaili* tradition there is a legend of the Hidden *Iman*, recognised as the true leader of a line of Prophets stemming from the womb of Mohammad's daughter *Fatimah* (Eliade, 1988). In this light, *Fatimah* is venerated as near divinity and her body regarded as sacred, the reason for which it is veiled. The Hidden *Iman* is reported to have disappeared sometime between 873 and 880 CE. His followers are expectantly awaiting his resurrection at the end of time as the *Mahdī*, "the one who is guided by God (ibid, p.121)." His re-appearance is expected to inaugurate a new Islamic world order of justice and prosperity. As a sign of his epiphany, *Fatimah* will also appear unveiled,

signifying the acknowledgement of Heaven on Earth and a reconciliation of opposites as in the Judeo-Christian tradition (M. Woodman, 1993).

This suggests that, with the birth of the New World, the projection of *Fatimah* on ordinary Islamic woman can be withdrawn along with the burden of wearing the veil and all that it signifies. It also implies that *Islamic* women should now be able to live an individual life of fulfillment, hitherto in large measure repressed. From the point of view of people from the West, especially northern countries, it suggests that they can now potentially begin to become conscious of and assimilate introverted feeling and Eros values, hitherto largely unconscious. It is precisely this that will help the people of the United States to rein in their desire soul and to give expression to the soul of the true individual.

Despite these considerations, it makes sense that the real central axis of the New World lies between the United States and Hindu India, as Norelli-Bachelet contends, and not the Middle East and *Islam*. United States brings material wealth and military might as well as qualities of the true individual transfixed to the laws of space and time, although without any recognition of divinity there. Meanwhile India has an ancient spiritual tradition that includes a pantheon of pagan Gods and Goddesses and living values involving the divinity of the natural world, although the true measure of time has been lost. Birth of the New World involves the need to embrace the truths of both ends of this axis. In particular, it needs to relate to values long held in India, especially concerning the Goddess

along with a pagan worldview, as well as values involving the material world, the true individual and unfolding life.

The New World: the Collective and the Individual

The Collective

From the point of view of the collective psyche, the ideals of freedom and world unity can be assimilated within the limits of people's good will and capacity to understand. The argument presented here, however, is that with the birth of the New World there is a potential to realise these values in a way that has never before been possible. The collective psyche is now prepared to bring such ideals into realisation and enlightened leadership can help this process to materialise. The on going conflict against international terrorism, its negative affect on the economy and security requirements, with the apparent curtailment of normal civil liberties may seem to put to question the potential indicated here. In fact, the uncertainty may last a long time and there are real and serious dangers involved, including a nuclear war between India and Pakistan. An American conflict with so called rogue States such as Iraq, Iran and North Korea also poses serious risks and dangers.

The view I am taking is long term and the sooner our leaders recognise what is really at stake, the better. Indeed, the real war being fought today concerns making the necessary realignments in the way people live and in the relationships between peoples and nations, between Christians, Jews and

Moslems, and especially involving the North and the South, the wealthy and the poor. In this regard, there already seems to be voices of consent amongst members of the G-8 and leaders of economically wealthy nations. Indeed, the former president of the United States, Bill Clinton (2001, p A 25), is actively involved in persuading public opinion on the need to recognise the importance of our “common humanity” and the interdependent nature of the world, and “to spread the benefits” accordingly. What he doesn’t mention, however, is that this involves material sacrifice on the part of wealthy countries. Especially given the disconcerting reality of ecological issues it is difficult to see any other possibility. There is a need, too, for increasing Eros connectedness to the local community in which one lives.

Finally, there is also a need for the serious examination of collective shadows and, as much as possible, integrating the values of internal voices of dissent. The channels for internal examination, at least initially, can be through existing civil bodies such as educational institutions, media of all kinds, religious leaders and intelligent private opinions and so on. Eventually a special commission may be formed to study the situation in depth in order to make practical recommendations. In this regard, The Truth and Reconciliation Commission established in South Africa to reconcile the bitter antagonism between the blacks and the whites may provide a model to build on. The channels for the external examination of relationships between nations and peoples are diplomatic and inter-governmental, various international agencies, including the United Nations

as well as other Non Governmental Organisations. Again the model of The Truth and Reconciliation Commission may be appropriate. In dealing with the Islamic world, rituals of [sulh] settlement and musalaha [reconciliation] need to be incorporated into the process.

From the point of view of both the collective with its national, religious and ethnic egos and the individual there is a need today for humility. Collectively, the birth of the New World points to working on the basis of a true unitary one-world, freedom and distributive justice. This means that leaders of countries learn to accept their own collective shadow and the truth of the repressed and rejected voices within their own collective psyches. In the United States and the West this includes voices of opposition to the Establishment including support for ecological movements and opposition to a narrowly defined one-world economic order as represented by World Trade Organisation [WTO] protesters (Exhibit). In the Middle East this refers to voices for democracy and for individual freedom of expression for women as well as men. In as much as these potentials are realized, the worst of all possible disasters will be avoided and a New World order will truly begin to be realized.

The Individual

From the point of view of the individual and individuation, especially those consciously involved in the individuation process, the ego is being presented with a challenge that involves a major psychological and spiritual transformation.

According to Norelli-Bachelet (2001), we live in a time, like never before, that favours a full transformation of being which includes the active will. It potentially involves a life harmoniously organised around the soul, and what Sri Aurobindo (1970) refers to as the psychic being, the Self behind the heart, along with a full integration of nature including physical nature. This is the goal. There is, however, a process involved to get there, a process that involves an ongoing series of ego sacrifices to the Self. Every conscious process of individuation, in other words, involves a mini personal Apocalypse.

Some Post September 11 Dreams and Their Significance

To give the reader an idea of what is involved in the process I will discuss several dreams of people in and around the city I live in, Victoria B C, Canada, that took place after the September 11 tragedy, and which involve imagery that either directly or indirectly relates to it. One doesn't have to live in New York or the United States to be affected. Using a Jungian formula, I amplify the dreams with material from religion, spirituality, mythology and so on. The dreams are condensed, sometimes combined and modified, without losing their message, for the sake of space and in order to protect the dreamer. I use them because I believe they are archetypal and contain a message from the unconscious for other people than the dreamers themselves.

The first dream is from a middle-aged woman who has some spiritual interests and a Lutheran upbringing. Here is the dream, which she had about 2-3 weeks after September 11:

I am walking beside a narrow river that empties into the sea. I see black billowing smoke along the horizon, which is beginning to fill the air. The sea, which is on fire, is turning blood red. I turn away from the sea toward a school where all is in confusion, and the secretary is frantically gesticulating and answering the telephone.

I run back to the river and see a lovely old woman with long flowing white hair, gently treading water. A baby donkey emerges from the water and comes to stand by me. Rather than staying, I make the choice of moving on. I then notice and enter a small chapel with a steeple, permeated with a yellow light. It is full of people praying because, I think, they believe the end times are near. I don't stay but escape out the back door with my loved ones.

This is a dream of a contemporary individual with imagery that seems to belong to the Old Testament. Given its vivid archetypal nature it has relevance for both the collective and the individual who had the dream. The river emptying into the sea suggests that the river of life has come to a crucial point where energy now is ideally spent more on probing the deeper layers of what Jung refers to as the collective unconscious, represented by the sea, rather than the natural flow of life itself. The dream seems to be initiating the second half of life with its more spiritual concerns and demands for conscious individuation. In as much as the dream refers to the end times it is based on the archetype of the Apocalypse. The word apocalypse means "uncovering of what has been hidden" as if to say that it refers to becoming conscious of what has hitherto been unconscious regarding the Divine Will (E. F. Edinger, 1999, Pp. 2,3). In fact there, is a double

aspect to this archetype involving, [1] destruction or dissolution of present ways of living, and [2] establishing a positive relationship to the Self and the incarnation of a new God-image and New World.

The blood red sea indicates strong primitive affect and the sea of fire, Divine wrath. In this regard Jung (as recorded in E. F. Edinger, 2000, p.143) once writes: "God has a terrible double aspect: a sea of grace [the way he feels toward Jacob] is met by a seething lake of fire, [the way he feels toward Esau]." Regarding the black smoke, in Chronicles II: 5, there is reference to Yahweh filling Solomon's temple with a cloud, which eventually involves a warning to the people to leave sinful ways of living and to follow His Will. The blackness of the smoke or cloud indicates that the experience is first accompanied with darkness and depression. These amplifications suggest that the ego is being confronted with the archetype of the Apocalypse which entails a judgement on the way life is currently being lived, along with dissolution of present values and beliefs to potentially establish a new way in the world, centred on the Self.

The general confusion at the school indicates that not only the ego but current ways and values of self-education are inadequate to the task. The people praying in a small chapel suggest a certain humility and prayerful attitude, presumably to gain spiritual protection and consciousness of what is transpiring. As there is a group of people praying, the attitude expressed is too collective and not individualized enough. In the final analysis what is required is a more

individuated connection between the conscious ego and the unconscious, and answers that pertain to one's own unique life. The yellow light indicates consciousness, possibly a revealing light of the kind that lights up the darkness within, but more likely the light of the conscious mind. Escaping out the back door indicates an unwillingness to meet the demands of the unconscious for dissolution of present values and attitudes to life and renewal.

The dream does present the dreamer with a possibility for coming to terms with the coming confrontation with the Self. It is, in fact, inevitable given the archetypal nature of the dream, although, at the moment, it may seem to the dreamer to be far away from consciousness. The way she eventually deals with it does make a difference, as conscious individuation leads to wholeness and increased consciousness and unconscious individuation leads to hardening, perhaps through resentment, burning anger or depression or, in the worst of cases, personality dissolution.

The potential for dealing positively requires a relationship with the lovely old woman treading water in the river and connecting to the instincts represented by the donkey. The old woman is presumably a wise old woman whose relaxed attitude is demonstrated by the fact she has long flowing hair and that she does not appear to be confused or panicking, but is simply treading water. The baby donkey reminds one of Christ triumphantly riding into Jerusalem on a donkey or a colt of a donkey, where the donkey, a beast of burden, represents humility

(Matthew 21:1-11). In the Old Testament story of Balaam's ass, the donkey saw God's [Yahweh's] malak, or angel of obstruction and wouldn't proceed despite being probed and whipped to do so by Balaam on three different occasions (J. Sanford, 1996). This prevented an accident and saved Balaam's life, which Balaam later acknowledged.

Symbolically this means that humble and healthy instincts can recognise destructive forces before the conscious ego does. When life attitudes and values take one away from the demands of the Self and one's inner truth, one may experience "Divine wrath" that comes in the form of obstructions in life and the experience of destructive forces and emotions. Attending to such bodily instincts and feelings can keep one not only humble but allow one to stay in tune with the Self, which is necessary to meet the demands for renewal.

Collective values today encourage inflation and anything but humility. As compensation for this hubris, a middle-aged woman dreamt that the correct attitude to take in front of an advancing low-lying cloud involves kneeling down. There was light behind the cloud suggesting that behind the "cloud of unknowing" there is the light of consciousness. Likewise, a middle-aged man was instructed to lie prostrate at a safe distance in front of a nuclear blast that destroyed the centre of the city. The Self, in other words, is destroying old and central ways of being in the world in order to build a new consciousness-life. Again the

appropriate attitude is humbleness in front of the power of the Self, which has a destructive side as well as a constructive and creative potential.

The sacrifice ultimately demanded by the Self today goes well beyond the ego and includes basic Western values and ways of perceiving the world. In a dream of a middle-aged woman who had been actively involved in the individuation process for a number of years, a hurricane blew up and tore away many of the pages in her Art History book. She believes that she was left with pages from the front of the book concerning art from the times when the Goddess was prominent. The Hurricane represents the destructive aspect of the Self, and the dream suggests that there is a need to go back to pre-patriarchal Feminine values of Eros and community and to construct life anew from there. Although humility is required, much more is demanded of the ego in process of individuation.

In an early Gnostic-like tract of Jung's entitled, The Seven Sermons to the Dead, Jung (as recorded in S. Hoeller, 1994, p. 58) writes: "The star is man's God and goal./ It is his guiding divinity;---./ ---./ To this One man ought to pray./ Such a prayer increase the light of the star." The star symbolises one's individual soul or Self, and increasing its light brings differentiation and individuation. The same woman dreamt she was at Queen Elizabeth's place for breakfast. She sees a newspaper with headlines about bin Laden lying on a coffee table. She later dreamt of a single star and rainbow that connected earth to heaven in a twilight

sky and woke up knowing that was the answer to bin Laden. The Queen represents ruling Eros values, which is to say relatedness and community. Bin Laden represents a resentful animus full of burning hatred that kills unfolding life while repressing true Feminine values of Eros.

The answer to this kind of animosity lies in relatedness to the star within or one's soul and what Sri Aurobindo and the Mother refer to as the psychic being. This is the centre of the incarnated being and potentially connects and integrates all aspects of the psyche from the physical to the spiritual in a conscious harmony. For the Old Testament Jew the rainbow represents a covenant between the Jewish people and Yahweh. In the context of the dream, it symbolizes a relationship between the dreamer's soul and psychic being, and the Transcendent Self and higher Will. The psychic being knows through feeling, suggesting that Eros based feeling evaluation of life circumstances as well as aspiring to follow a higher Will are what defeats a bin Laden type animus.

The task for women today is to be true to their primal lunar Femininity as well as the aspect of the Feminine that unfolds creatively over time. In this regard, one professional woman dreamt that she was in Afghanistan in a dark labyrinth-like area of small alleys and streets. She saw a large sign with the word CLAM printed on it. Next she finds herself in Istanbul, Turkey. According to the dream, Afghanistan is the place to find the primal feminine as symbolized by the clam, a shellfish related to the mythic birth of the Goddess Aphrodite, fertility and the

moon. Turkey is an Islamic culture with a modern Western secular persona. It is also a country with a long history, which includes Christianity and remnants of pre-Christian pagan cults, including Mithraism and the worship of Diana and Aphrodite. For a Western woman, it represents a place where all aspects of the Feminine exist together, at least in potential.

Another woman involved in the individuation process for some time dreamt that she and two of her students were visiting a popular American female news anchor at the T.V. station. A Taliban terrorist enters, lays down a silver bar and declares that he is going to blow everybody up. The woman rushes out of the building concerned about the safety her two students. To her surprise she finds that she has the silver bar in her hand and can switch it off in order to avoid the explosion. In this case the woman's connection to the lunar Feminine, as symbolized by the silver bar, allow her to avoid destruction, as if to say that she gets the message, at least when she is outside, in a more extraverted mode.

The T. V. news anchor represents both communication to the public about ongoing events and a contemporary professional woman. She would, in other words, be a successful modern woman communicating on how life unfolds over time. What is missing is the primal lunar Feminine that, unless integrated, will destroy everything through its dark animus. Psychologically, this can manifest itself in hysterical or angry outbursts and resentment that kills unfolding life while at the same time repressing primal feminine values. Although the dream does

not come to a final reconciliation, it points to the need to integrate the dark Taliban animus and lunar qualities with a creatively unfolding life. The two students represent this new potential.

A middle-aged Jewish man dreamt that he had captured bin Laden and the two of them were sitting side by side in a cave. Bin Laden referred to the man as an infidel. Another man wanted the dreamer to kill bin Laden, but he refused. For Muslims, an infidel is a non-believer, whether originally Christian, Jew or Muslim. Here bin Laden is depicted as not entirely negative. He is, in fact, reminding this man that he has let his faith lapse, as he has done in real life. According to the man, he also represents an arrogant shadow destructive of Feminine values. In the dreamer's case, he is conscious of the fact that he too often doesn't treat his wife very well. According to the dream, however, the man is now in a position to control this shadow figure. As he doesn't kill bin Laden, there is also the potential for the energy represented by bin Laden to be transformed perhaps, in part at least, by the dreamer consciously re-discovering his natural religious values.

A 29-year old man dreamt that a World Trade centre building was attacked and toppled, and the head of a T. V. music channel that targeted his age group and younger people was killed. The president of the T.V. channel represents the consciousness and organising principle of the way music or the feeling life of the young man's generation is expressed. In fact there is a lot of anger there that

does come out in this kind of music. Presumably this kind of popular culture that has played such a central role in his life will gradually seem peripheral or irrelevant. The dream suggests a sacrifice of this feeling mode and a potential re-organization of aggressive energy, presumably to ultimately be more in harmony with the Self and self-assertion of being.

From the masculine point of view, it is the primal male that connects the man to Eros values. In this regard, a man in his late thirties dreamt that there are four Afghanis whom he feels he has to defend against with a knife. There is a chocolate cake there and the Afghanis may want it. Four Afghani men symbolises wholeness at a primal masculine level. Given all the wars in Afghanistan in recent history one could assume they have Mars-like qualities. The dreamer experiences them as negative and something to defend against, as is often the case when new qualities are being attracted for integration. All they seem to want is a piece of chocolate cake. As a food, chocolate is both considered to be taboo and desirable. In other words, it represents desire and, in alchemical terms, *coagulatio*, which means the potential consolidation of desire into consciousness. Psychologically, then, the dream points to the potential of having the primal assertive male participate in expressing and going for one's desires.

For individuals consciously on the path of individuation more personal sacrifice is demanded than is collectively the case and the process potentially goes much

further and takes a different turn. Unity in this case means that potentially all aspects of the psyche are harmoniously integrated around the Self. To arrive at this potential involves considerable transformation of being, of both Eros or relatedness and Logos or discernment and meaning. Freedom, in this case, ultimately means one's integral nature being bound to the Self and following a higher Will. It involves transformed Mars energy being directed toward living a life dedicated to truth in the context of the circumstances of one's own life. \

In this regard, an older man dreamt that a young man with blonde hair, riding a white horse, is in the humble wooden house he finds himself in, and rides through the living room. He subsequently dreamt of two white horses outside galloping on the lawn in front of him. One horse had two necks and two heads, one in front of the other, both pointed in the direction the horse was moving. The second horse stopped, faced the dreamer, and spoke three or four sentences to him in intelligent and coherent English. In Vedic symbolism the white horse is a form of the fire-God, *Agni*, or purified will in action and directly related to Mars like energy. Thus, "*Agni*," we read "is born a white steed of being at the head of our forces (Sri Aurobindo, 1971, p.490)." The speaking horse emphasises consciousness of the divine Will in action and its inherent intelligence. The horse with two heads indicates the underlying unity of opposites at a dynamic and instinctive level. The fair-haired man young riding the white horse can be amplified by reference to the man-child of Revelation (P. Norelli-Bachelet, 1976). He represents the *Puer Aeternus* archetype and creative renewal in harmony

with Divine Will. The more people, sincerely involved in this path, the more readily will the collective process unfold as ordained.

Recapitulation and Conclusion

I began this essay by showing how the September 11 terrorist attack on the World Trade Centre and the Pentagon can be understood as an archetypal collective dream. I later included the airplane crash that took place in Queen's New York on November 12 as synchronistically related to the same archetypal manifestation. The archetype in question is the Archetype of the Apocalypse, which involves the unveiling of the Will of God. There is, according to Jung, the incarnation of a new God-Image today that is a complexio-oppositorum, integrating all opposites including good and evil, creation and destruction. The September 11 and November 12 tragedies involve the constellation of the destructive side of this archetype with the promise of a new creation.

There is historical precedence to understanding destructive and apparently evil experiences as coming from God, for instance, in the West, amongst the Jews of the Old Testament. What is remarkable in the present circumstances, however, is that the symbolism involved is so precise archetypally that it points to the organisational power of a self-aware supreme intelligence. Indeed, thanks to the yoga of Sri Aurobindo and the Mother the Supermind, or mind of truth, which involves both unity and multiplicity, is now organised for use in the world. A descent and process of contraction has also taken place involving the two world

wars, the Gulf war and now this war against terrorism. This involves the formation of a bridge between the subtle physical and gross physical worlds, and then the integrating work of the fourth principle. With this present war we have reached “ground 0” and are now moving into the horizontal direction, which potentially involves the world community related in unity and freedom. In fact, the New World involves recognition of a unitary reality and the dualistic thinking that bifurcates the world into ‘them and us’ belongs to the old way. In particular, this means that there is a need to reconcile differences between the North and the South, the wealthy and the poor.

At this point, for the New World to come into being there is the necessity for the transformation of Mars energy, which is to say, aggressive energy needs to be put in service of the Self, where the Self represents diversity contained in unity. Although the times are perilous, with real potential for a nuclear or biological disaster, the archetypal intent is the realisation of a New World. Indeed, Norelli-Bachelet’s reading of the symbolism involved, particularly in the vaporisation of the Twin-Towers, suggests a major catastrophe is unlikely.

In practical terms the question is what is involved at this time to construct a New World? There are two aspects regarding the aftermath of the September 11 attack, one having implications for the collective, the other having implications for the individual, especially those in the process of consciously individuating. From the collective point of view, national leaders are well advised to work on the basis

of a unitary world with unity and freedom, along with distributive justice, as the key. There are considerable practical difficulties that involve cultural differences that have to be accounted for. I include here the influence of American popular culture and the defensive resistance to it. In this regard, Western, Islamic and other countries need to see their collective shadows and integrate internal voices of dissent. A practical obstacle is the problem of Palestine and Israel. Another, deeper problem, involves the relationship between the three religions that originate in the Middle East. Despite their commonality there is a wide rift between them. There are, however, in each religion, traditions that point toward reconciliation. In the New World that has been born it would be helpful to bear in mind that reconciliation is possible, indeed the archetypal intent.

Finally, the growth of the New World goes beyond the dynamics between the United States and its allies, and the Middle East. The adjustment required today involves a re-alignment in relationship to the soul of the earth. Collectively, it includes the whole world but especially the relationship between the North and the South, the wealthy and the poor. From the point of view of individuals consciously individuating, the demands of the Self require considerable sacrifice of ego. In the final analysis, it involves the realisation of the Self in life, that is to say a transformed nature surrendered to a higher Will. It involves transformed Mars energy assertively directed toward bringing in a New World in one's own personal sea of circumstances.

Essential to assimilate today, both individually and in the final analysis collectively, are values represented by India, especially spiritual values, which recognise the pagan world of Gods and Goddesses and the divinisation of nature, along with those of the true individual and commitment to the material world of space and time, best represented by the United States. India and the United states together form the main axis around which the New World is being formed. India's developing economic strength and its status as a newly emerging superpower are indications of this potentiality on a collective basis (David MacDuff, 2001). The gradual opening to spiritual values in the United States and the West is an indication of this potentiality for the individual.

Exhibit



Attack on
W T C



Ground 0



W T O
Protesters

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