

INTEGRAL PSYCHOLOGY:  
SRI AUROBINDO, THE MOTHER  
AND JUNG

Running Head: Integral Psychology

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### ABSTRACT

In this essay I argue that psychology must follow the lead of the new physics and new biology in adapting a quantum and relativity-based conceptual approach in order to sustain its relevance for the future. Although C. G. Jung realized this in his approach to psychology many years ago, mainline psychology has not followed suit and continues to follow a Newtonian and Cartesian formula. I also show how the yoga of Sri Aurobindo and the Mother, and Jung's psychology of individuation are compatible. Given this compatibility, I argue that the development of a new and integral psychology could profitably be based on the ground that has already been laid by Jung and his school of psychology. In addition to having access to Sri Aurobindo and the Mother on the science of living, their disciples are well positioned to understand in a fundamental way this approach to the practice of psychology.

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Introduction

Last year the British Columbia Psychological Association annual conference hosted a series of intrinsically interesting talks and other events, where the viewpoints and values expressed actually point towards the future. Outside of the music, which I enjoyed immensely, I particularly liked the talks given by the two keynote speakers and the direction that is potentially being opened up for psychology. Together, these two speakers proposed that, conceptually, the future of psychology lies in the direction of a more integral and quantum theoretical approach than is presently the case.

A Quantum and Relativity-Based Perspective on Psychology

In 1956 Robert Oppenheimer, the American physicist who directed the Manhattan Project, the organisation charged with developing the first atomic bomb in the United States, addressed the American Psychological Association [APA]. First, by way of filling in some background, I would like to give the reader a sense of the man's breadth of understanding and self-reflective nature. On witnessing the first atomic explosion at Alamogordo on July 16, 1945, his initial response was reference to a description of the Self in the *Bhagavad Gita* (pp.27, 28) as having the brilliance of "a thousand suns (11: 12)." He later reflected on the following lines, where the Lord describes himself as: "I am death, shatterer of worlds, annihilating all things (11: 32)." Oppenheimer was an

unusually thoughtful man and he seems to have had some inclination of the fact that the power that was being unleashed as undifferentiated energy was related to the God of the Gita, in both its light and dark aspects. Indeed, as will become more evident later on, the psychological and spiritual task of transformation today has to do with consciously differentiating and then reconciling the extreme opposites contained in the Self into a unity.

At this point in my essay, however, what is most relevant is that during his presentation to the APA he observed that in the development of quantum and relativity theory, physics had gone beyond Newtonian and Cartesian thinking and that psychology [and other sciences] needs to follow suit. His actual words were: "I would like to say something about what physics has to give back to common sense that seems to have been lost from it because, it seems to me that psychology, by modeling itself after [a causal, that is to say deterministic] physics which is not there anymore, which has [become] quite outdated [is terribly misdirected] (Oppenheimer, 1956)." Bruce Lipton's (2000) presentation on The Biology of Belief indicated how quantum thinking has entered biology with important repercussions for psychology. In fact, like Oppenheimer and Lipton, the psychologist C.G Jung believed that the laws of psychology are essentially the same as those of the new physics (F. David Peat, 1988). Mainline psychology has not followed this lead.

From a psychological point of view, what relativity theory means is that, phenomenologically, life is subjective and that individuals essentially experience the world subjectively and not according to so-called objective experiments based on the Cartesian law of cause and effect. The relative nature of experiential reality not only has repercussions in terms of moral values but also in terms of the nature of relationships, including the therapist-client relationship and the inter-subjective field between them. Although, from a Jungian perspective, moral values are recognised as being subjective, in the final analysis, collective values are replaced not with inferior values and a degenerate life, but by superior and more individuated values. Likewise, the inter-subjective field between client and therapist is ultimately based on the interplay between the incarnated aspect of the Self or psychic being of both client and therapist. An in-depth relativity-based psychology takes all this into consideration as a fundamental reality.

Meanwhile quantum mechanics has concluded that, in addition to a subjectively experienced universe, there is only a probability that, at the sub-atomic level, any given particle will exist at any given moment in time. In addition, physicists have discovered that new particles are created at every moment in time. From this point of view, the essential law of life is acausal, which comes with new creative possibilities, while the law of cause and effect [probability] emanates from that essential reality. In other words, the law of cause and effect is secondary to a more fundamental law, one based on the existence of an acausal and creative

source.

According to Lipton, biology is now also coming under the influence of quantum thinking. This, of course, is particularly significant for psychology because, according to mainline thinking, human behaviour is a product of the nature-nurture polarity, where human nature is most profoundly represented by the genes and the cells, while nurture is an environmental phenomenon. In the past 20-30 years, with all the research on genes and pharmaceuticals the balance has tipped in favour of nature and biochemistry. According to Lipton, and I agree wholeheartedly, from a quantum or truly holistic point of view, this is misguided. First of all, his research has proven that the environment can actually be more important than genes in determining behaviour, a fact that he argued with experimental facts and logic. Secondly, he contends that a spiritual factor can directly affect the cells, bringing in a third [quantum] factor that is neither nurture nor nature. Like Oppenheimer, Lipton believes that psychology, too, must be guided by quantum laws.

The implications of this truth for psychology are, of course, immense. As we all know mainline psychology did not follow Oppenheimer's advice but continued on with a scientific approach according to a Newtonian and Cartesian formula. A quantum psychology is essentially acausal with cause and effect offshoots. It involves the world directly although, rather than being treated as an essentially

external phenomenon, life is considered to originate from a creative source, what Jung referred to as the Self.

In this regard, at the same time that Niels Bohr was developing his theory of complementarity in physics regarding the complex interconnectedness of the physical universe, Jung was formulating his theory of a general acausal orderdness to life and synchronicity, that is to say experiential meaningful coincidences, describing the same phenomenon from a psychological perspective. The repercussion of this line of thinking is that quantum psychology does not concern itself with the manipulation of causal factors or making interventions like cognitive-behavioural psychology does but emphasizes relationship with a creative spiritual centre which, however, includes all aspects of life, at times experienced synchronistically.

All mainline approaches to psychology, including Freudian analysis, are based on causal laws and deliberate intervention of the therapist. One can say they are based on the belief in a cognitive determinism. The use of psychotropic medication, also an outside intervention on the psyche, is based on belief in biochemical determinism. Only Jungian psychology is based on the acausal healing and transformative powers of the Self.

Heisenberg's indeterminacy principle that posits a free will in the atom is also

mirrored in Jung's understanding of the psyche where each individual is understood to be an essentially unique being, with life organized around the Self, and where no chemical, or cognitive or behavioural formula, however broad and flexible or adaptive, ultimately applies. The therapist, rather, is enjoined to follow the lead of the analysand's [client's] psyche while acting as a kind of midwife, aiding life to unfold according to each person's unique destiny.

In formulating his concept of the nature of the Self, Jung drew upon the knowledge of India's sacred philosophy of the Upanishads (von Franz, 1993a). The Self, in his definition, is not simply a transcendent phenomenon but embraces all nature. This means that the Self can and does have a direct transformative effect on one's nature, that is to say personality. It is noteworthy that the Self, in this understanding, is different from the Self as understood in many spiritual disciplines and, for that matter, in Ken Wilber's understanding of psychology, where it is primarily a transcendent phenomenon. It also has a different meaning from what psychology normally refers to as the self, which means something like sense of identity and integrity.

The conference included some marvellous gospel music, which is suggestive of an important ingredient that often goes missing in the concerns of mainline psychology, that is eros and feeling values. The present emphasis is rather on the ability to discern statistical differences, whereas eros refers to relatedness

and the inter-relatedness of all life. It is a fundamental psychological principle that is often referred to as the feminine. Feeling refers to a rational evaluative factor that, psychologically, is a function of consciousness of equal value to the thinking function.

The cognitive-behavioural approach to psychology puts its principle emphasis on thinking and external facts, which is to say extraverted thinking and sensation. In addition to the feeling function, then, what is usually undervalued, at least in the West, is intuition and introversion. A quantum and relativity-based psychology not only values the creative source, the Self, which includes eros as well as a discriminating factor, but each of the four functions of consciousness, thinking, feeling, sensation and intuition are considered to be of equal value as are the two attitudes, extraversion and introversion.

Inasmuch as mainline psychology is attempting to integrate right brain phenomena into its essentially left brained orientation, for example through meditative practices, art and sand play therapy, and concern for feminine values, it is breaking down barriers to a more quantum and relativity-based approach. If nothing else these initiatives are indicative of this important paradigm shift towards which psychology must move in order to be of continued relevance in the future. The conference I attended last year, BCPA Conference 2000, was a landmark event. Now, some 46 years later, is time enough to finally take the

advice of Robert Oppenheimer and continue in the direction that has presently been initiated, for a psychology that truly honours wholeness.

### Sri Aurobindo, the Mother and Jung, and the New Psychology

Disciples of Sri Aurobindo and the Mother and students of integral psychology are naturally predisposed to relate to the ideas propagated by the new physics and Jung's understanding of psychology. Indeed, the Mother herself is documented as having undergone a profound supramental transformation, including at the cellular level (Satprem, 1982). Their disciples are all well aware of the fact that, at least conceptually if not in their own yoga, a spiritual force can have a transformative effect on different levels of one's nature, including the physical and cellular.

### The Supermind/*Unus Mundus*: The Creative Source

The Supermind, as the creative source of life, is the link between unity and multiplicity, spirit and matter. It is the source of all new creation and works in a fundamentally acausal fashion. Jung himself conceptualized what he referred to as the *unus mundus* or one world that, like the Supermind, assumes unity and multiplicity while bridging the gulf between spirit and matter. The *unus mundus* is fundamental to a deeper understanding of Jungian psychology and is related to synchronicity or meaningful coincidences and "acts of creation in time (Jung, 1975a, p. 517)."

In this regard, the Mother (as reported in Satprem, 1982) had the most far-reaching and extraordinary realisation of this truth in her experiences that reconciled life and death into a unity at the physical level. She is recorded as having said that life [what we generally call "life," ...the life of the body] and death are the same thing, they are simultaneous ... (p.173)." Elsewhere she apparently said: "overlife is life and death together... Why even call it 'overlife' (p.179)!" With the Mother, the most extreme opposites of life and death were experienced as partaking of the same reality, thanks to her realisations of the new supramental creation at the cellular level.

In relationship to the interpenetration of inner and outer worlds, Jung (1965), along with a companion, both had a remarkable experience while visiting the tomb of Galla Placidia in Ravenna, Italy after they had proceeded into "the Bapistry of the Orthodox (p. 284)." Not only did a wonderful "mild blue light fill the room" but they both saw "four great mosaic frescoes of incredible beauty (ibid)." As it turned out, Jung and his friend later discovered that the frescoes did not exist in the gross physical world at all! There is here, then, a rather dramatic experience of a direct interpenetration between both the inner and outer worlds, with the full realisation that they make up different aspects of one and the same reality. In his autobiography, Jung went into some detail on the images they saw and then explained the vision as "a momentary new creation" related to "his

thoughts about archetypal initiation (p. 286n.)." He also wrote that since this experience, "I know with certainty that something interior can seem to be exterior, and that something exterior can appear to be interior (p. 287)."

I will now give a more prosaic example of synchronicity and the essential unity of both inner and outer worlds, of the kind that is more common and easier to personally comprehend. A man had the following dream:

*"I have a personal totem pole, about ten feet tall, which I place in a retail space. On the top is a carving of a head with a small curved horn protruding from the right side of the forehead. I then light the horn with a match, after which the whole head glows like a hot coal. Next, I am sitting beside a North American Indian woman who is speaking to me in a language I don't understand. Then, a strong looking native Indian man stands up and says, in a quietly authoritative voice, "no more fires." In response, the woman good-naturedly says, "boo." The man then says, "no, not boo, no more fires." I ask the store manager for a glass of water to put out the fire. To my surprise, I then have a glass of milk which I throw on the glowing head to douse the fire."*

A few days later the dreamer attended a conference on life coaching. The theme was transforming psychologists into personal life coaches, a relatively new phenomenon in North America and an extraverted way of guiding people to live more vitally fulfilled lives, something like personal trainers help people to become more physically fit. At one point during the conference, when one person suggested that a particular individual in a case study was not coachable, much of the audience let out a good humoured "boo." The man's friend, with whom he

came to the conference and who was sitting across from him, said "boo" in exactly the same way as the native woman in the dream.

At that moment he understood that the meaning of his dream was that he would not get involved in this new venture of life coaching, which would amount to lighting a new fire in the extraverted world, represented by the retail space. The phallic shaped totem pole symbolises his non-ego personal totem or emblem that potentially connects him meaningfully to the collective Self. The Indian woman seems to represent an attitude that has some collective value, the truth of which the man may find a way of assimilating. The native man, however, appears to represent a higher, more individuated, authority with a solid connection to the spiritual earth and a superior Will. Finally, the man's putting out the fire with milk suggests that he does so with Eros or love. From the point of view of this discussion, what is most significant is the creative unity and direct interplay between the inner and outer worlds, which particularly relates to the vital or life plane, albeit contained in the physical dimension of reality.

Integral psychology needs to be based on the assumption of the reality of a Supermind/*unus mundus* and the unity of both inner and outer worlds at all levels of being. Psychological and spiritual transformation of life, to be authentic, must be based on a creative reality that embraces both spiritual unity and life in all its fullness. Approaches to psychology that do not conceptually embrace this truth

are ultimately untenable, even if the practitioners themselves are open to spiritual and/or psychic being influences. There is, in other words, a need for a solid theoretical base that is consistent with the aims and goals of a genuinely integral approach to psychology.

#### Microcosm-Macrocosm/Conversion: Metamorphosis

At a universal level there is also a similarity between Jung's metapsychology and the yoga of Sri Aurobindo and the Mother. The latter referred to the Gods as typical, non-evolutionary beings that exist on all planes of being (Sri Aurobindo, 1970, p.385-7). There is, in other words, a hierarchy with the "great Gods existing "as separate personalities" on the overmind plane, being "unified as aspects of the Divine" in the supermind (p.385). These great Gods are, says the Mother (1967), "the 'formateurs,' all those creative powers to whom men have bowed down since the beginning of history (p. 167)." They are a manifestation of the Adya Shakti, the Transcendent Mother, and make up the macrocosm or "universe at large" which can be experienced as the microcosm, "the universe in oneself (p.386)." They are, wrote Sri Aurobindo, "Powers and Personalities of the Dynamic Divine (p.385)" and are either formless or expressed in various forms. The form, he noted, is not determinative which means it is relative and can vary in expression (p. 389). On the vital plane it expresses "the force or feeling" of the God, while on the mental plane it expresses "the idea [and] "mental significance (ibid)." Sri Aurobindo also observed that as typical beings

they "cannot be transformed (p.387)" as they have a fixed nature but that "their ideas and outlook on things (ibid)" could undergo conversion to conform to the supramental or Divine Will and Truth. The yoga of Sri Aurobindo and the Mother directly involves the conversion of the Gods, even of the Asura, the shadow side of the vital mind plane (p.395), which is hostile to Truth, and for the latter, if not their conversion then their absorption back into the source.

On his part Jung (1975b, p.137) posited the existence of what he referred to as the collective unconscious, the contents of which are essentially the archetypes which, from the point of view of the individual, can be defined as "typical modes of apprehension" and blueprints for action. Emphasising their dynamic aspect as well as their fixed or "uniform and regularly recurring modes of action (1975b, p.135)," Jung suggested "they are," in fact, "patterns of instinctual behaviour (1975f, p.44)," where the instincts are "typical modes of action (1975b, p.135)." Like the Gods, archetypes can be represented in various images, but archetypes-as-such, according to Jung (1975c, p.213), are irrepresentable and a [formless] formal faculty. They also exist at all levels of being and are, according to Jung, psychoid by which he means they embrace both spirit and matter while ultimately resting on factors transcendent to both. They are however reconciled in the unus mundus which, wrote Jung (1965), is "above all gods (p.279)." Not only are archetypes expressed as Ideas but their "feeling-value [is] extremely important both theoretically and therapeutically (Jung, 1975c, p.209)." As with

Sri Aurobindo, they constitute the objective psyche, "as wide as the world and open to all the world (Jung, 1975g, p.22)" with the archetypes, observed Jung (1975a, p. 495), tending to exist in the unconscious in a hierarchical fashion.

The collective unconscious, according to Jung (1975a, p.494), is "the microcosm, which contains 'the images of all creation'" and the mother of all consciousness (Jung, 1975e, p.281)." As with Sri Aurobindo, for Jung the microcosm is an individualised relationship to the macrocosm through the archetypal powers or "psychic factors as gods (Jung, 1975g, p.23)." Thus, he wrote that archetypes are not related to our "personal reasoning" but they "are the great decisive forces, they bring about real events... the archetypal images decid[ing] the fate of man (Jung, 1976, p.163)." In other words, they determine the evolving time spirit, the course of history and the nature of collective psychology, of which our personal psychology is a "thin skin (ibid)." Jung (1970, p. 304) also recognised the phenomenon of conversion of the archetypes when he wrote that "We are living in....-the right moment-for a 'metamorphosis of the gods,' of the fundamental principals and symbols" in order to harmonise with the demands of a higher Will.

The impartial reader would have to agree that there is an essential similarity between Jung's understanding of the archetype and Sri Aurobindo's typical being. They are, in each case, of a relatively fixed nature although potentially converted

or metamorphosed according to the demands of a higher Will. In fact, both Sri Aurobindo and Jung attested to the fact that, in recent times, there is a major process of conversion of the Gods or archetypes that is to say of universal nature taking place, a radical transformation of consciousness.

Both typical beings and archetypes constitute the macrocosm and can be related to individually by way of the microcosm. They are, in either case, essentially formless yet take on form, although indeterminately, and express ideas and force with feeling tone. The Supreme Mother gives birth to the Gods for Sri Aurobindo while, for Jung, the collective unconscious is the mother of all consciousness. Both the Gods and the archetypes have formative power that gives shape to history. Finally, in either case, there is a hierarchy that finds reconciliation in the supermind/*unus mundus*, the creative source of life, which contains both unity and the world of multiplicity. The difference between Sri Aurobindo's observations and those of Jung seems to be due to the fact that the latter wrote out of a Western cultural context generally from the point of view of individual psychology, while the former wrote essentially from within an Indian tradition and from a more transcendent and universal position.

#### The Divine Life vs. Detachment from Life: Wilber's Challenge

The final goal of the individuation process, as articulated by Jung, is the realisation of a divine life, an idea that is compatible with the goal of integral

yoga, if not as far-reaching. In this light, by accusing Jung of getting stuck at the level of the Great Mother and collective mythology and not being interested in the nondual mystical and transpersonal realm, Wilber, with his Buddhist leanings, shows how irrelevant his psychology really is to students of a true integral psychology. His actual words are: "Jung's major mistake, in my opinion, was to confuse collective and transpersonal (Wilber, 1993, p.181)." Wilber's only interest in the Great Mother is to make "that mythic form... conscious and thus differentiate from it," in other words, in his quest for the transpersonal realm of nonduality, to detach from life (ibid). In fact the realm of the Mother, as I have shown, is that of the Gods or archetypes that is to say the manifestation, and directly concerned with the possibility of a psychic and spiritual, even supramental transformation of life. Despite his claims for developing an integral psychology, Wilber has, in fact, repudiated the fullness of the Divine Mother and the creation.

Jung (1965) did not confuse the collective and transpersonal at all; he was rather interested in the divinisation of life and he regarded a personal relationship to the mythic realm to be "the revelation of a divine life in man (p.340)." Like Sri Aurobindo and the Mother, he was not interested in escaping the world but in realising the Divine in life here on earth. His concern became the experience of "God as a *complexio oppositorum*," a paradoxical union of opposites, where "Truth and delusion, good and evil, are equally possible (p.341)." The Mother (as

reported in Satprem, 1981) compellingly spoke of her own profound experience of this reality at the cellular level when she said: "And it is so subtle: if you do this, [tilting her hand slightly to the right], it's perfectly harmonious; if you do that, [tilting her hand to the left], everything is absurd, meaningless, laborious and painful. All this [tilt to the right] is truth and all that [to the left] is falsehood-and it's the same thing (p.95)!" Again, I am not trying to equate Jung's understanding with that of the Mother; I am only trying to show the essential compatibility.

The Mother was able to find a reconciling third position beyond the common human experience of "life" and "death" to find "another way of being" (as reported in Satprem 1982, p.184). The Mother, of course, had attained an extraordinary degree of consciousness. However, the need to find a reconciling third position beyond the opposites is, in fact, essential for psychological and spiritual health at all levels of being. According to Jung (as reported in von Franz, 1993b) and from the point of view of the individual, "the myth of the incarnation of God can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality (p.195)." Again there is a fundamental agreement. Becoming more conscious is the only way to help the new world, as envisioned by the Mother, come into manifestation.

Becoming more conscious in life is essential as all limitations in life are the result of ignorance and a relative one-sidedness in consciousness. To begin with,

there is always a need for greater discernment of the opposites, without which consciousness remains restricted. In practice, there is then a need to consciously endure the conflictual opposites of life at any given time, to attain what Jung (1975d) referred to as the transcendent function, a reconciling third position. A relatively weak consciousness, which is not up to the mark, tends to fall over on one side or the other, whereas a more extensive consciousness is capable of withstanding a greater tension and finding a reconciling position.

By way of example, a middle-aged man was struggling about whether or not he should take on a job teaching courses in marketing and advertising at a local college. He needed the money but had serious reservations on ethical grounds since he felt that marketing and advertising as they are taught and practised today are manipulative and perpetrate falsehood. By consciously enduring the conflict, which is essential for the reconciliation of opposites, he finally had a dream that indicated that he would gain knowledge of the culture he lived in by teaching these courses. In fact he did take the job and that is what transpired.

The third position in this case is that, from the point of view of the Self, the value of doing that job was the gain in knowledge and consciousness about an aspect of the vital or realm of life itself. All life is a mixture of good and evil and knowing what is right or wrong is no longer so evident. What is required is consciously suffering conflict and the tension of opposites along with referral to a

transcendent reality. In this way, wrote Jung (as reported in von Franz, 1993b, p.196), "consciousness accentuates the good more than overshadowing evil."

### Integral Psychology and Individual Transformation

Perhaps the main concern for the practice of an integral psychology is related to what Sri Aurobindo and the Mother referred to as the psychic being and the psychic transformation. At a personal and individual level, accessing the psychic being for the transformation of nature is essential to the practice of integral yoga (Dalal, 1997). The psychic being is the incarnated portion of the individual atman and the integrative centre of being located behind the heart. It sees and knows through feeling. The psychic transformation is acausal and directly related to the influence of the individual's soul and psychic being on different aspects of one's nature. "The soul," noted the Mother (as reported in Dalal, 1997, p.8), "is the divine spark...the divine in man" whereas the psychic being is "the conscious sheath of the soul around which it is formed."

With Jung, the Self can be defined as embracing all nature and the direct source of any transformation of nature and what he refers to as the individuation process. He, too, put considerable emphasis on the need for eros-related feeling evaluation. In fact, Indra Sen (1986), a disciple of Sri Aurobindo and the Mother, regarded Jung's centre of personality and the psychic being as similar with identical functions, quoting Jung as writing: "the centre of personality acts like a

magnet upon the disparate materials and processes of the unconscious, and like a crystal grating, catches them one by one (Ibid, p. 219).” In describing the centre of personality, Jung often referred to a compelling visionary image of a ‘world clock’ that came to the noble prize winning physicist, Wolfgang Pauli (John P. Dourley, 1992). The ‘world clock’ was constituted by vertical and horizontal spheres with a common center, where each sphere was a clock with a moving hand. The vertical hand provided the energy for the horizontal clock, suggesting relationship to a transcendental power that initiates movement. The center, pulsating with divine energy, then relates the individual not only to a vertical movement of aspiration and ascension, but also, horizontally, to the external world, both movements of which are the function of the psychic being. In confirmation of this observation, according to Jung, “its innermost meaning would simply be the union of the soul with God (ibid, p. 52).”

#### The Fourfold Structure of the Self and the Transformation of Nature

Finally, Jung's typology, with its four functions and two attitudes, finds a direct parallel in Sri Aurobindo's soul-force and the fourfold personality, which he describes in The Synthesis of Yoga (Sri Aurobindo, 1971). In fact, the two systems complement each other very nicely, with Jung's emphasis being on psychological qualities of being and Sri Aurobindo's being on typical dynamic ways of expressing these qualities. In either case, the way of transformation of consciousness involves a mutation of nature that is related to one's natural

inclinations and the need to integrate the parts that are inferior and less differentiated. In the language of Sri Aurobindo this refers to one's soul-force, be it Brahman, Kshatria, Vaishya or Sudra and, for example, for the Brahman soul-type there is a need to assimilate qualities of the Sudra in addition to the other two soul qualities. Very briefly, the Brahman is the priest, original thinker and scholar, the Kshatria the leader and administrator, the Vaishya the trader, entrepreneur and businessperson while the Sudra is the servant.

In the language of Jung, this refers to one's psychological type, whether it be intuitive, thinking, feeling, or sensation and attitude, extraversion or introversion, where wholeness requires the integration of the inferior function[s] of consciousness and attitude (Sharp, 1987). Introverted intuitive types, for instance, eventually need to become more conscious of their extraverted sensation function as well as thinking and feeling. In a nutshell, sensation registers what is, thinking tells you what is following the rules of mental logic, feeling evaluates it with its own logic, and intuition sees possibilities now in seed. Extraverted energy is directed towards objects, events and people, while introversion abstracts energy away from the world and is directed inwardly. There is an enormous difference between introverted types and extraverted, even when the conscious functions of consciousness are similar. For example, the introverted intuitive sees over long periods of time with qualities often attributed to the prophet, while the extraverted intuitive type sees possibilities

unfolding over the next five to ten years and is perhaps an entrepreneur.

Meanwhile in her book, On Education, the Mother (1966), described what she calls individualisation by way of education of the different parts of the being or the four austerities and four liberations involving a psychic and spiritual transformation of life. The four austerities include the tapasya of knowledge, the tapasya of power, the tapasya of beauty and the tapasya of love which eventually leads to liberation of the mental, the vital, the physical and the integral natures respectively. The progressive unfolding of the psyche, based on the underlying fourfold structure of the Self, is an empirical fact acknowledged by both Sri Aurobindo (V. Madhusudan Reddy, 1994) and Jung (von Franz, 1993c). The fourfold Self is both the source of consciousness and the impetus for its dynamic realisation in life. The path to wholeness involves overcoming one-sidedness and ignorance through a development in consciousness of the inferior sides of one's nature.

#### Foundation for Integral Psychology

I am drawing parallels between the work of Jung and the yoga of Sri Aurobindo and the Mother and not suggesting that Jung's attainment was at the remarkable level of the latter two individuals, although Jung was a cultural genius and spiritual giant in his own right. I am drawing parallels for the sake of determining a foundation for an integral psychology. I have quoted from Sri Aurobindo and

Jung extensively, not only so the reader can experience the power of their word, but in order to strengthen my argument. There is no point in re-inventing the wheel but one is better advised to rather build on the work that has already been done. What I am trying to show here is that Jungian psychology can provide a conceptual base that harmonises well with the philosophy of integral yoga. Of course, it goes without saying that insights of Sri Aurobindo and the Mother, especially the Mother's in regard to the science of living, are of immense value to the practice of any psychology.

For one to practice psychology in a Jungian way, it is essential for the therapist to be involved in yoga of personal transformation, what Jung referred to as the individuation process. This typically involves some psychic and even spiritual transformation. From the point of view of disciples of Sri Aurobindo and the Mother whatever work one does, including work as a therapist, can be an exercise in karma yoga and an offering to the Divine. Therapists can aspire to be instruments of the Mother.

What Jungian psychology can contribute here is that, by way of initiation through the therapist-client relationship, many clients on their own account can also find access to healing through relationship with the integrative Self, that is to say the psychic being. Evidence for this can be revealed in dreams and other fantasy as well as in the healing and transformative effect upon their lives. Whether or not

any given client takes the process further and consciously embarks on a far-reaching process of personal transformation is an individual question of destiny and Grace.

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The new psychology must be based on a foundation that goes beyond the Cartesian and Newtonian formula and embraces a truly holistic model based on quantum and relativity thinking. Amongst contemporary schools of psychology only the psychology of C. G. Jung is based on these assumptions. The integral yoga of Sri Aurobindo and the Mother, along with the implications for life, is the supreme example of this new paradigm. Their disciples are therefore well placed to understand the new integral psychology. Jungian psychology can contribute an example of a proven application of such an approach to the practice of psychology, at least as a base upon which to build. Likewise, the Mother's observations on the science of living are always of enormous value for therapy.

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