

## Appendix: The Influence of C.G. Jung on Abhishiktānanda

C.G. Jung was a major influence on Abhishiktānanda. Most of Abhishiktānanda's references to Jung are scattered throughout his writings. He also wrote an article on archetypes. When these references are taken as a whole they provide one possible synthesis of Abhishiktānanda's of non-monistic *advaita*. This idea of non-monistic *advaita* is also illuminating for several problems in Jung's work, especially since Jung's ideas are themselves influenced by Hinduism. I have also shown how some of Jung's ideas may have derived from Ramaṇa Maharshi, of whom Jung was aware.

### A. Abhishiktānanda's Discovery of Jung

Abhishiktānanda was introduced to Jung's ideas after he arrived in India. His first reference to Jung is in 1954.<sup>1</sup> The following year, at the library of the Jesuit Seminary at Shembaganur, Abhishiktānanda read more of Jung's writings. After his discovery of Jung, Abhishiktānanda wrote Fr. Lemarié that the whole problem of religious renewal of the western monk and of access to Christ of the oriental world must be rethought in the light of Jung's theories of the archetypes and the *libido*-analogues.<sup>2</sup>

Abhishiktānanda also wrote to Monchanin about Jung. Monchanin replied that he knew little of Jung and more of Freud. In his reply, Monchanin says that both Jung and Freud are "far from Christianity". He also says that he "has reservations" and "is on the defensive" with respect to the ideas of the collective unconscious and archetypes. Monchanin makes the negative comment that he sees some connection between tantrism and the drawings of psychopaths. He says that Jung's ideas of "hiérophanies"<sup>3</sup> and archetypes level the Christian originality and place

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<sup>1</sup> *Diary*, p. 96 (26.7.54).

<sup>2</sup> See *Abbé Monchanin: Lettres au Père Le Saux*, ed. Françoise Jacquin (Paris: Cerf, 1995), p. 187 (28.3.55). As we shall see, Jung compares *Brahman* to *libido*; in this way, he gives a very dynamic view of *Brahman*, possibly due to Jung's knowledge of *kundalini*. Freud had used the term *libido* to refer to the sexual drive behind human activity. Jung uses the term as meaning psychic energy in general.

<sup>3</sup> M. Eliade introduced the term 'hiérophanies'. They are physical manifestations or revelations of the sacred in our human experience. They are often in the form of symbols, myths, and rituals. Any phenomenal entity is a potential hierophany and can give access to non-historical time: what Eliade calls *illud tempus*. See Mircea Eliade: *The*

it alongside *gnosis*.<sup>4</sup> But if Monchanin was suspicious of Jung's idea of archetypes, Abhishiktānanda embraced the idea.

In July 1955, Abhishiktānanda met D.K. Mehta, who also told him about Jungian archetypes. Abhishiktānanda compares Mehta's type of meditation to psychoanalysis:

It is a matter of integrating into consciousness the whole world of the "memory". In order at the same time to bring it to the consciousness of this trans-liminal and through the development of consciousness, beyond this trans-liminal. And this involves a transformation of consciousness itself. For better and for worse, since this "trans-gression" [passing-over] of the immediate world of our experience leads us at the same time into the subconscious and the supra-conscious. The kingdom of darkness and the kingdom of light, symbolized by the fact that sleep, with its special rhythm of breathing and calming, can be realized, or rather obtain its fullness, equally well in the state of unconsciousness and the state of supra-consciousness. At that point the potentialities of one's psychological make-up are released. They are at once both powers and their contents, which are moreover as inseparable from one another as are, for example, matter and energy in the constitution of matter. From this viewpoint there is "only" energy, only powers, powers able to produce and develop the object of their own activity. In the last analysis we are in C.G. Jung's world of archetypes. Metapsychic powers are then necessarily attained, together with potential effects on the body and on matter.<sup>5</sup>

There are many ideas in this passage. He says that meditation integrates the subconscious (the trans-liminal, the kingdom of darkness) into consciousness. By becoming conscious of it, we pass to the state of supra-consciousness (the kingdom of light). This releases the powers of the archetypes, and gives the meditator metapsychic powers. This state of supra-consciousness is compared to sleep, but it is also said to be an increase in consciousness.

It seems to me that Abhishiktānanda is describing the state of the *jīvanmukti* who returns, or passes through the experience of the unconscious, which is identified with darkness, as in the

*Sacred and the profane: the nature of religion* (Harper and Row, 1961). Eliade is associated with Jung in that they both attended meetings of the Eranos Group. Both Monchanin and Abhishiktānanda were familiar with some of Eliade's work. *Jules Monchanin: Mystique de l'Inde, mystère chrétien*, ed. Suzanne Siauve (Paris: Fayard, 1974) p. 139.

<sup>4</sup> See *Abbé Monchanin: Lettres au Père Le Saux*, ed. Françoise Jacquin (Paris: Cerf, 1995), p. 187 (17.3.55). It is unclear why Monchanin was reticent to discuss Jung with Abhishiktānanda. Monchanin had read Jung as a student. And from his writings, it is clear that he had followed some of the debates. He refers to P. White's book, *God and the Unconscious*, 1957. He was also familiar with the Eranos Yearbooks. See *Jules Monchanin: Mystique de l'Inde, Mystère Chrétien*, ed. Suzanne Siauve (Paris: Fayard, 1974), p. 138.

<sup>5</sup> *Diary*, p. 107 (28.7.55).

dark night of the soul. The *jīvanmukti* is in the state of “waking sleep.” He or she also has “metapsychic powers”, or *siddhis*. I will come back to this idea of the *jīvanmukti* and the increase in consciousness.

In a *Diary* entry of August 1955 Abhishiktānanda compares his previous experience at Arunāchala with psychoanalysis; he says that the experience there was “a sudden integration of new zones of the subconscious.” He compares psychoanalysis to the yogic penetration to the depths:

In any case, whether through psychoanalysis under the guidance of a specialist or through the slow psychoanalysis of life, through yogic penetration to the depth of the soul or through circumstances which more abruptly disclose to each of us depths previously unknown, it happens that we make contact with regions of our being, deeper and more essential than those in which what people call faith has taken root. Then the world of mythical and conceptual symbols is left behind.<sup>6</sup>

This “leaving behind of mythical and conceptual symbols” is the loss of our superimpositions. Abhishiktānanda also specifically links this disclosure of the depths to the leaving behind of mythical and conceptual symbols. It may include the apparent loss of our faith, but the loss is really a liberation and an advance towards personal integrity. The loss of one’s faith after psychoanalysis is not really a loss of faith, but rather the “disappearance of a monstrous excrescence in one’s consciousness.” For the person who loses faith, religion had been the expression of a “monstrous complex.”

In 1956, Abhishiktānanda says that the yogic descent to the depth of oneself is the return to sources of oneself that are more primordial than those in which a person was conceived within his mother’s womb.<sup>7</sup> By “primordial sources” he is referring to the archetypes (he mentions the archetypes in the same *Diary* entry). This is confirmed by what he writes that same year in *Secret* about his visit to Ramaṇa six years before. He describes the first time he heard the chanting at Ramaṇa’s ashram. He says that the chants “issue from the archetypal sources of

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<sup>6</sup> *Diary*, p. 120 (30.8.55). Abhishiktānanda makes a similar comment in 1959 in *Lettres d’un sannyāsī chrétien à Joseph Lemarié*, p. 222 (3.6.59): “Le Soi, l’être se révélant *dreadful* (redoubtable) par-delà le *dark* des archétypes en attendant l’apparition toute de paix et de resplendissement du matin.”

<sup>7</sup> *Diary*, p. 186 (30.11.56).

being”, and that they “irresistibly draw those who chant them or hear them into the same most secret sources of being.”<sup>8</sup> He also describes the next afternoon when he saw Ramaṇa:

The fever, my sleepiness, a condition that was half dreaming, seemed to release in me zones of para-consciousness in which all that I saw or heard aroused overwhelmingly powerful echoes. [...] Unknown harmonies awoke in my heart.<sup>9</sup>

These descriptions are retrospective; Abhishiktānanda is interpreting his experience with Ramaṇa in terms of Jung, whose works he had not read at the time he visited Ramaṇa. He is giving a Jungian interpretation to what was an overwhelming experience for him.

In the book *Secret* Abhishiktānanda also refers to his return from Ramaṇa’s ashram to Shantivanam. He says that his dreams included attempts to incorporate his experience into his previous mental structures without shattering them.<sup>10</sup> This reference to dreams also seems to be new. In any event, he continues to interpret dreams. In 1958, he refers to a “very clear Jungian dream” that Harold Rose had.<sup>11</sup> Abhishiktānanda says that the dream has its own truth. The truth of the dream is in the psychic “drive” that is its basis:

I call it drive, but the word matters little. There is an existential psychic ‘happening’, the rising up to the level of consciousness of a deep drive. As the restraints of the waking state no longer exist, from this original drive a vast scenario is projected, opens out, etc. A person lives this existential psychic event internally—with joy and sorrow, calm and anxiety, etc. as the case may be. The truth of the dream is this inner event that the dream expresses.<sup>12</sup>

His use of the phrase “deep drive” seems to correspond to Jung’s idea of *libido*. Abhishiktānanda speaks of his dreams just after his heart attack. He clearly sees these dreams as giving a message to him. The message he got from his dreams was that it was not necessary to continue to push himself to more and more arduous tasks in order to reach enlightenment.<sup>13</sup>

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<sup>8</sup> *Secret*, p. 7. This book was drafted as early as 1956. That is more than six years after the visits to Ramaṇa, and after Abhishiktānanda had read Jung and been exposed to Mehta’s ideas.

<sup>9</sup> *Ibid.* p. 9.

<sup>10</sup> *Ibid.*

<sup>11</sup> *Lettres d’un sannyāsī chrétien à Joseph Lemarié*, p. 212 (12.7.58). Rose was the friend who introduced him to Gnānānanda.

<sup>12</sup> *Diary*, pp. 367,368 (2.2.73).

<sup>13</sup> *Diary*, p. 386 (11.9.73).

Abhishiktānanda's comparison between psychoanalysis and Vedānta continued to be important to him all his life. In 1970 he writes that both psychoanalysis and Vedānta aim at the freeing of the psyche from the knots of the heart that prevent the free flight of the psyche.<sup>14</sup> A few days later he again compares Jungian psychoanalysis and Vedānta: "Vedantin experience just as much drains people and is just as dangerous as drugs or psycho-analysis."<sup>15</sup> In *Further Shore*, based on the last articles he wrote, he says that the mystery that is expressed by religions, the mystery we bear within ourselves, is the same mystery which modern psychology is beginning to glimpse beyond our observable nature.<sup>16</sup> This is the mystery of the Self. We need to now look at Jung's view of the Self.

## ***B. Jung and Hinduism***

### 1. The Idea of the Self

Abhishiktānanda's comparison of psychoanalysis and the mystery of the Self is borne out by Jung's own thought. Jung's first use of the term "Self" appears in *Psychological Types*, and he acknowledges his indebtedness to Eastern ideas:

I have chosen the term "self" to designate the totality of man, the sum total of his conscious and unconscious contents. I have chosen this term in accordance with Eastern philosophy, which for centuries has occupied itself with the problems that arise when even the gods cease to incarnate. The philosophy of the Upanishads corresponds to a psychology that long ago recognized the relativity of the gods. This is not to be confused with a stupid error like atheism.<sup>17</sup>

Jung refers extensively to *Brahman* and to the idea of uniting of opposites. He says that *Brahman* is the union and dissolution of all opposites, and at the same time stands outside them as an irrational factor.<sup>18</sup> Jung sees *Brahman* in dynamic terms. He says that *Brahman* coincides

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<sup>14</sup> *Diary*, p. 321 (22.10.70).

<sup>15</sup> *Letters*, p. 318 (MC, 26.10.73). He also compares psychoanalysts with gurus. "Guru (ou Psychothérapeute)" 9.7.71 MS, 1-3 D/1971 (unpublished). The guru/psychologist is the one who has attained his Self. Only the awakened one can awaken someone else.

<sup>16</sup> "Approach to the Upanishads", *Further Shore*, p. 65.

<sup>17</sup> C.G. Jung: "Psychology and Religion: The History and Psychology of a Natural Symbol", *Collected Works*, Vol. 11, p. 82, para. 140.

<sup>18</sup> C.G. Jung: *Psychological Types* (Princeton, 1971), p. 198, para. 330.

with a dynamic or creative principle that he calls *libido*.<sup>19</sup> Jung says that what he calls the unconscious is “an exact replica of the Indian concept of super or supreme consciousness.”<sup>20</sup> Jung says that Indian philosophy is the interpretation given to the precise condition of the non-ego. Jung’s picture of *Brahman* as coinciding with a dynamic or creative principle fits with Abhishiktānanda’s view of *Brahman*. As discussed, this view may be in the early Upanishads, and in later *tantra*, but it is not the usual interpretation of Advaita Vedānta.

Jung says that the goal of our psychic development is the Self. We often confuse the Self with our ego. But Self is always something other than ego.<sup>21</sup> Therefore Jung’s idea of psychic development means going beyond a limited ego.

For Jung the Self is not just an image in our psyche, but a being with reality of its own. Jung sees the aim of human development as bringing about an approach to and connection between the specific nature of the non-ego and the conscious ego. The process of achieving this goal is the process that Jung calls ‘individuation’. Individuation is becoming that which is not the ego. Jung speaks of the necessity to get beyond our intellect and to break through to a “knowledge of the knower”, the Self. He says that this passion to know the Self is indistinguishable from the driving force of religion.

Jung refers to these experiences of the non-ego as mystical.<sup>22</sup> He says that in Zen, the experience of *satori* is interpreted as the breakthrough into a non-ego-like Self.<sup>23</sup> Jung refers to the experience of mystics like Eckhart and John of Ruysbroeck, and their openness to other, non-ego influences. Jung also refers to this experience as a kind of perception. He says that in the mystical experience, another subject appears in place of the ego. One sees differently. It is not a

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<sup>19</sup> C.G. Jung: *Psychological Types* (Princeton, 1971), p. 201, para. 336. At p. 118, para 188 Jung says that *Brahman-ātman* is a primordial image of the unconscious.

<sup>20</sup> CG. Jung: Letter to Subrahmanya Iyer (in English), Jan 9, 1939, *C.G. Jung Letters*, ed. Gerhard Adler (Princeton, 1973), vol. 1, p. 255.

<sup>21</sup> Foreword to “Introduction to Zen Buddhism”, *Psychology and the East*, (Princeton, 1978), p. 142, para. 885. As Wilber says, any “self” of which we are conscious is absolutely, unequivocally and most definitely not our Self. *The Marriage of Sense and Soul* (New York: Broadway Books, 1999), p. 327.

<sup>22</sup> *The Psychology of Kundalini Yoga: Notes of the Seminar Given in 1932 by C.G. Jung* (Princeton: Bollingen, 1996), p. 28.

<sup>23</sup> Foreword to “Introduction to Zen Buddhism”, *Psychology and the East* (Princeton, 1978), p. 143, para. 887.

matter of seeing something else.<sup>24</sup> It is a letting go of oneself, an emptying of ideas and images.<sup>25</sup> Jung says that a vision of light is common to many mystics; this vision has to do with

...an acute state of consciousness, as intense as it is abstract, a 'detached' consciousness, which as Hildegard implies, brings into awareness areas of psychic happenings ordinarily covered in darkness. The fact that the general bodily sensations disappear during the experience suggests that their specific energy has been withdrawn and has apparently gone towards heightening the clarity of consciousness.<sup>26</sup>

The energy saved goes to the unconscious, and increases the readiness of the unconscious to break through into consciousness.<sup>27</sup>

Abhishiktānanda also speaks of enlightenment as *satori*, and in terms of going beyond our ego. In a *Diary* entry from 1972 Abhishiktānanda compares Jung's idea of the Self with the Self of the Upanishads:

The 'self' of Jung and the Upanishadic 'self': Jung's self is at the empirical level—at the very moment when the 'self'—the Purusha, the *ātman*—springs up in the *psychê*. This 'self' is manifested in the three well-known states [dream, sleep and the unconscious]. The third is that of the subconscious (both personal and collective), but when the 'Self' is attained in oneself, 'as in a glimpse'—and *turiya* [the "fourth," the transcendental state] The 'self' is revealed, for example, in confrontation with the 'shadow', etc., in the bubbling up of the spring that relativizes all projection, that of oneself in the first place, and leaves us gasping with the question, who am I? [*ko'ham*].<sup>28</sup>

Abhishiktānanda therefore relates Jung's self to the third state of consciousness (deep dreamless sleep). For Abhishiktānanda, this is the level where the archetypes, including the Self, are manifested, and this is where Abhishiktānanda locates the collective unconscious. He says that enlightenment occurs at the fourth level, *turīya*, beyond all manifestation in the empirical level. Attaining this fourth state means moving beyond the level of the archetypes. I will come back to this point.

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<sup>24</sup> *Ibid.* p. 146, para. 891.

<sup>25</sup> *Ibid.* p. 147, para. 893.

<sup>26</sup> "Commentary on *The Secret of the Golden Flower*", *Psychology and the East* (Princeton, 1978), pp. 29, 30, para. 43.

<sup>27</sup> Foreword to "Introduction to Zen Buddhism", *Psychology and the East*, (Princeton, 1978), p. 151, para. 898.

<sup>28</sup> *Diary*, pp. 360, 361 (30.10.72).

## 2. Jung and Ramaṇa

Jung was aware of Ramaṇa and of Ramaṇa's teachings. One of the sources for this knowledge was Paul Brunton. Brunton is the writer who is most responsible for introducing Ramaṇa Maharshi to the Western World. He met Ramaṇa in 1931, and published a book about his meeting in 1934.<sup>29</sup> In 1937 Jung met Brunton along with V. Subrahmanya Iyer, who represented India at the International Congress of Philosophy at the Sorbonne. Jung invited both of them to his residence at Küsnacht, where they discussed problems of Indian philosophy.<sup>30</sup> The following year Jung made an expedition to India. He again met with Iyer, who was then the *guru* to the Maharajah of Mysore, and they had "searching talks."<sup>31</sup> During this time, Brunton was also with Iyer. On both of these occasions, it seems most probable that Brunton and Iyer would have discussed Ramaṇa.

It is also interesting that Jung had an opportunity to visit Ramaṇa Maharshi during this expedition to India in 1938. He chose not to try to meet Ramaṇa. Jung did meet a disciple of Ramaṇa, the Dutch sociologist Dr. Gualthernus H. Mees, with whom he later corresponded.

Jung was also made aware of Ramaṇa through the Indologist Heinrich Zimmer. Jung met Zimmer in the 1930's when Zimmer was Professor of Sanskrit at Heidelberg. Zimmer attended some of the meetings at Eranos. Most importantly, Zimmer translated some writings of Ramaṇa into German.<sup>32</sup> Jung's failure to meet Ramaṇa greatly disappointed Zimmer.<sup>33</sup>

Zimmer's book on *Ramaṇa* was published in 1954, but it is not clear how much earlier Zimmer had begun work or discussed Ramaṇa with Jung. Jung wrote an introduction to

<sup>29</sup> Paul Brunton: *A Search in Secret India* (London: Rider & Co., 1934).

<sup>30</sup> Letter from C.G. Jung to V. Subrahmanya Iyer, Sept 16, 1937 (in English *C.G. Jung Letters*, ed. Gerhard Adler (Princeton, 1973), vol. 1, p. 236, ft. 2).

<sup>31</sup> *Memories, Dreams, Reflections*, ed. Aniela Jaffé (New York: Vintage, 1989 first published 1961), pp.256, 274.

<sup>32</sup> Heinrich Zimmer: *Der Weg Zum Selbst: Lehre und Leben des indischen heiligen Shri Ramana Maharshi aus Tiruvannamalei* (Zurich: Rascher, 1954).

<sup>33</sup> Clarke speculates why Jung did not see Ramaṇa: "It may be that Jung, in order to maintain his stance of independence, felt it necessary to avoid a man who, by repute, may well have been able to penetrate his defences, for just as he had since his boyhood refused to bend his knee to the Christian way of faith, so with regard to Eastern spirituality his attitude remained one of guarded objectivity. He could not, as he expressed it, "accept from others what I could not attain on my own, or make any borrowings from the East, but must shape my life out of myself." J.J. Clarke, *C.G. Jung on the East* (London: Routledge, 1995), p. 8 [citation from *Memories, Dreams, Reflections*, p. 275].

Zimmer's book. The introduction makes it clear that Jung had read the translated ideas of Ramaṇa. He says, "Shri Ramaṇa's thoughts are beautiful to read."<sup>34</sup> He was also aware of how Ramaṇa's sympathetic views on his disciples' activity in the world differed from that of another sage, Ramakrishna.<sup>35</sup> Jung also writes of Ramaṇa's equation of the self and God, which he says Westerners would find shocking.<sup>36</sup> Joseph Campbell said that Jung had misunderstood Ramaṇa and that it was not the Personal Self (*jīva*) that was identical with God, but rather the Imperishable Self (*ātman*).<sup>37</sup> But Campbell's remarks still make use of the idea of "identity." I believe that Abhishiktānanda's idea of non-monistic *advaita* gives a better solution to the issue.

### 3. Possible influence of Ramaṇa on Jung

As I have discussed, Ramaṇa's chief teaching was to find the Self; that Self is different from our ego. Ramaṇa centered all his spiritual guidance and teaching on the simple question "Who am I?" The searcher was encouraged to ask, "who is the actor behind the acting, the thinking behind the thought, the one who wills behind the act of willing?" If the searcher finds out who he or she really is, the spiritual experience will inevitably follow. Ramaṇa called this the 'inquiry into the *ātman*', that is to say, the quest and pursuit of the Self within the self, beyond all its external manifestations.

Many of Jung's statements about the Self are similar to Ramaṇa's statements. Here are some of these statements:

(1) An Indian guru can explain everything and you can imitate everything. But do you know *who* is applying the yoga? In other words, do you know who you are and how you are constituted?<sup>38</sup> [Published in 1936]

(2) But since modern research has acquainted us with the fact that individual consciousness is based on and surrounded by an indefinitely extended unconscious psyche, we must needs revise our somewhat old-fashioned prejudice

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<sup>34</sup> "Holy Men of India", *Psychology and the East*, (Princeton, 1978), p. 179, para. 955.

<sup>35</sup> *Ibid.* p. 182, para. 958.

<sup>36</sup> *Ibid.* p. 182, para. 959.

<sup>37</sup> Joseph Campbell: Review of *Der Weg Zum Selbst* in *Review of Religion* 11, no. 3 (March, 1947), 290-293. Jung was certainly familiar with the idea of *ātman*. In fact, Jung contrasts ego and *ātman* in the Introduction that Campbell reviewed (p. 180, para. 956).

<sup>38</sup> C.G. Jung: "Yoga and the West" (1936), *Psychology and the East*, (Princeton, 1978), p. 82, para. 869.

that man is nothing but his consciousness. This naïve assumption must be confronted at once with the critical question: *Whose* consciousness?<sup>39</sup> [From 1937]

(3) A rare philosophic passion is needed to compel the attempt to get beyond intellect and break through to a “knowledge of the knower.” Such a passion is practically indistinguishable from the driving force of religion; consequently this whole problem belongs to the religious transformation process, which is incommensurable with intellect.<sup>40</sup> [From 1939]

(4) ...find him who seeks<sup>41</sup> [from 1939]

(5) Self-recollection is a gathering together of the self. It is in this sense that we have to understand the instructions which Monoimos gives to Theophrastus:

Seek him [God] from out thyself, and learn who it is that taketh possession of everything in thee, saying: *my god, my spirit [nous], my understanding, my soul, my body...*<sup>42</sup>

(6) We are so hemmed in by things which jostle and oppress that we never get a chance in the midst of all these ‘given’ things, to wonder by whom they are ‘given’.<sup>43</sup>

Jung does not acknowledge the influence of Ramaṇa Maharshi, but the parallels are striking. Jung could have known about Ramaṇa Maharshi at the time he made these statements about the Self. If he did not know, then the parallel with Ramaṇa’s ideas is still remarkable, and provides a good basis for using Jung to interpret Ramaṇa’s experience.

Jung himself explicitly compares the path of liberation of Ramaṇa to what is achieved in Western mysticism:

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God. It is evident that Shri Ramaṇa has either really been more or less absorbed by the self, or has at least struggled earnestly all his life to extinguish his ego in it.<sup>44</sup>

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<sup>39</sup> C.G. Jung: “Psychology and religion: the History and Psychology of a Natural Symbol”: (1937), *Collected Works* (Princeton, 1969), vol. 11, p. 82, para. 140.

<sup>40</sup> C.G. Jung: Foreword to “Introduction to Zen Buddhism”, *Psychology and the East*, (Princeton, 1978), p. 147, para. 892.

<sup>41</sup> *Ibid.* p. 155, para. 905.

<sup>42</sup> C.G. Jung, “Transformation Symbolism in the Mass” (1940), *Collected Works*, Vol. 11, p. 264, para. 399.

<sup>43</sup> C.G. Jung: “On the Tibetan Book of the Great Liberation”, *Collected Works*, Vol. 11, p. 513, para. 841. From Hippolytus: *Elenchos*, VIII, 15.

<sup>44</sup> C.G. Jung: “The Holy Men of India”, *Psychology and the East* (Princeton, 1978), p. 181, para. 958.

#### 4. Jung's evaluation of Ramaṇa's religious experience

Jung says a claim to have had a religious experience cannot be disputed:

You can only say that you have never had such an experience, whereupon your opponent will reply: "Sorry, I have." And there your discussion will come to an end. No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning and beauty, and that has given a new splendour to the world and to mankind. He has *pistis* and peace. Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid, and that such *pistis* is mere illusion? Is there, as a matter of fact, any better truth about the ultimate things than the one that helps you to live?<sup>45</sup>

And yet even within this statement, Jung gives criteria by which to evaluate an experience. Is the experience a source of life, meaning and beauty? Is the experience one that has helped that person to live? Has it resulted in a transformation of the person who had the experience? These are pragmatic criteria that are similar to those by William James.

Jung disagreed with what he saw as the message of Ramaṇa. He wrote to one of Ramaṇa's disciples:

I consider a man's life lived for 65 years in perfect balance as most unfortunate. I'm glad that I haven't chosen to live such a miracle. It is so utterly inhuman that I can't see for the life of me any fun in it. It is surely very wonderful but think of being wonderful year in year out! Moreover I think it is generally much more advisable not to identify with the self. I quite appreciate the fact that such a model is of high paedagogical value to India.<sup>46</sup>

Jung becomes quite sarcastic in this letter. He refers to Ramaṇa's enlightenment experience as a child:

I wonder wherein his self-realization consists and what he actually did do. We know this running away business from parents etc. with our saints, too! But some of them have done something tangible—if it was only a crusade or something like a book or the *Canto di Sole*. I had a chance, when I was in Madras, to see the Maharshi, but by that time I was so imbued with the overwhelming Indian atmosphere of irrelevant wisdom and with the obvious Maya of this world that I didn't care any more if there had been twelve Maharshis on top of each other. I was profoundly overawed and the black pagoda of Bhuvaneshvara took all the air

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<sup>45</sup> C.G. Jung: "Psychology and Religion: West and East", *Collected Works*, Vol. 11, p. 104, par. 167.

<sup>46</sup> Letter from C.G. Jung to Gualthernus H. Mees, in English, Sept. 15, 1947, *C.G. Jung Letters*, ed. Gerhard Adler (Princeton, 1973), p. 477. Jung had met Mees in India.

out of me. India is marvelous, unique, and I wish I could stand once more on Cape Cormorin and know once more that this world is an incurable illusion. This is a very helpful and salutary insight, when you must not live daily in this damn machinery and these undeniable realities which behave exactly as if they were real.

It is interesting to compare this evaluation of Ramaṇa with that of Ken Wilber. Wilber writes that although Ramaṇa's Self-realization was unsurpassed, he is not an exemplary representative of an integral view. In other words, he did not live a life integrated in all of Wilber's four quadrants.<sup>47</sup>

### *C. Jung's understanding of Concepts*

Abhishiktānanda emphasized the importance of experience over concepts. As we have seen, Abhishiktānanda speaks of our pre-conceptual knowledge in terms of 'intuition'. Jung also refers to intuition. He says that our intuitive knowledge in the psyche precedes our conscious theorizing about that experience. This intuitive knowledge is more complete than consciousness.<sup>48</sup> Intuition is not made, it comes to us. We "have a hunch", we "catch it". In contrast to this intuitive knowledge, our conscious knowledge is fragmentary and splits up the knowledge into simple units.<sup>49</sup> Consciousness cannot produce more than a partial and partisan truth; it is not capable of psychic wholeness.<sup>50</sup> Jung says that the word "concept" comes from the Latin *concupiere*, "to take something by grasping it thoroughly."<sup>51</sup> When our consciousness gets so one-sided it gets out of touch with the primordial images and a breakdown ensues.<sup>52</sup> Jung

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<sup>47</sup> Ken Wilber: *One Taste* (Boston: Shambhala, 1999), p. 201. For Wilber's quadrants, the x-axis is Interior/Exterior and the y-axis is Individual/Collective. All quadrants can be lived on many levels such as physical, emotional, mental, soul and spirit. See *The Marriage of Sense and Soul* (New York: Random House, 1998), p. 64.

<sup>48</sup> C.G. Jung, "Psychology and religion: Dogma and Natural Symbols", *Collected Works*, Vol. 11, p. 41, para. 69.

<sup>49</sup> C.G. Jung: "Foreword to "Introduction to Zen Buddhism", *Psychology and the East*, (Princeton, 1978), p. 152, para. 900.

<sup>50</sup> *Ibid.* p. 156.

<sup>51</sup> C.G. Jung: "What India Can Teach Us", first published in 1939 and reproduced in J.J. Clarke, *C.G. Jung on the East* (London: Routledge, 1995), pp. 57-60. Jung's idea of the "grasping" nature of concepts is very similar to Heidegger.

<sup>52</sup> "Commentary on The Secret of the Golden Flower", *Psychology and the East* (Princeton, 1978), p. 15, para. 15.

contrasts this one-sided consciousness with the intuitive, the unexpected, all-embracing, completely illuminating answer.<sup>53</sup>

For Abhishiktānanda, our theological concepts can never capture what God is; our theology must be based on experience:

Only a theology founded on the experience of the Self will be capable of breaking the barriers which close off the religious systems which are founded on myth and concepts.<sup>54</sup>

Jung also distinguishes between religious experiences and creeds. He says that every creed or belief is based upon a previous religious experience:

Creeds are codified and dogmatized forms of original religious experiences. The contents of the experience have become sanctified and are usually congealed in a rigid, often elaborate, structure of ideas.<sup>55</sup>

The idea of the experience “congealing” in a rigid structure is similar to Abhishiktānanda’s idea of experience “sclerosing” into concepts. I have discussed how Abhishiktānanda believed that the doctrine of the Trinity had not been understood. This is why he wrote *Amour et Sagesse* for his mother. C.G. Jung relates his profound disappointment as a boy when his father, who was a pastor, was unable to explain the doctrine of the Trinity to him.<sup>56</sup> Jung later reinterpreted the doctrine for himself, and even called for a “quaternity” in God. Abhishiktānanda says that there is a quaternity in Eckhart’s thought.<sup>57</sup>

Jung says that the psychologist disregards the claim of each creed to be the unique and eternal truth, but rather is “concerned with the original religious experience quite apart from what the creeds have made of it.”<sup>58</sup> The creed protects the adherent from the potentially terrifying and disruptive forces that are unleashed in the original religious experience. Abhishiktānanda makes

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<sup>53</sup> “Foreword to Introduction to Zen Buddhism”, *Psychology and the East* (Princeton, 1978), p. 552.

<sup>54</sup> “Archétypes religieux, expérience du soi et théologie chrétienne” *Intériorité*, p. 184. (My translation).

<sup>55</sup> C.G. Jung: “Psychology and Religion: The Autonomy of the Unconscious”, *Collected Works*, Vol. 11, p. 9, par. 10.

<sup>56</sup> C.G. Jung: *Memories, Dreams, Reflections*, ed. Aniela Jaffé (New York: Vintage, 1989), p. 53.

<sup>57</sup> “Theologoumenon Upasana: méditation sur la Trinité”, *Intériorité*, (1970), p. 227.

<sup>58</sup> C.G. Jung: “Psychology and Religion,” *Collected Works*, vol. 11, p. 9, para. 10.

a similar statement. He says that doctrines were developed in order to shield people from the force of the immediate experience.<sup>59</sup>

It is not only our creeds that seek to protect us against the forces in the original experience. Jung says that our concepts in general can be used for the same purpose when we use those concepts in a reductivist way. Reductivism is the explanation of complex phenomena in terms of what is believed to be simpler, underlying processes. For example, reductivism claims that religion is “nothing but” something else, thus, religious phenomena are reduced to that something else. Jung was opposed to psychology’s attempts to reduce experiences to what is known:

...if he [the psychotherapist] is a slave to his quasi-biological credo he will always try to reduce what he has glimpsed to the banal and the known, to a rationalistic denominator which satisfies only those who are content with illusions.<sup>60</sup>

Jung says that one reason that scientists are tempted to reduce everything to known concepts is their fear of the unknown. They are afraid to open the door of the unconscious, so they say that our religious experiences of the unconscious are “nothing but” something else.<sup>61</sup>

#### ***D. Jung and Symbols***

Jung emphasizes the symbolic nature of religious language. Symbols exceed the comprehension of the conscious mind; they speak from the archetypes in the unconscious. A religious experience strives for expression, and, because it transcends understanding, it can only be expressed symbolically.<sup>62</sup>

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<sup>59</sup> In “Dans Le Centre Le Plus Profond”, *Guhāntara* (unpublished).

<sup>60</sup> C.G. Jung, Foreword to “Introduction to Zen Buddhism” (1939) *Psychology and the East*, (Princeton, 1978), p. 155, para. 905. Jung was sensitive to the charge of psychologism in his own work. His response was: “I think the accusation of ‘psychologism’ can be leveled only at an intellect that denies the genuine nature of the autonomous complex and seeks to explain it rationalistically as the consequence of known causes, i.e. as something secondary and unreal.” “Commentary on The Secret of the Golden Flower”, *Psychology and the East* (Princeton, 1978), p. 27, para. 75.

<sup>61</sup> C.G. Jung: *The Psychology of Kundalini Yoga* (Princeton, 1996), p. 33. This terrifying experience of the emotions is one stage in the awakening of Kundalini. Jung relates it to the third *cakra*, the center of the emotions. In the fourth *cakra*, there is a withdrawal from the more emotional function.

<sup>62</sup> Hacker says that Shankara also used myths. “Shankara avoids epistemology and prefers, where he feels he has to theorize, an almost mythological cosmology. He perhaps believes that myths are an easier way to mystical

The word “symbol” from the Greek *symballein*, to gather things together. Jacobi comments on this:

...for even its etymological significance, *symballein*, “to throw together,” postulates a manifold disparate content. As a uniter of opposites the symbol is a totality which can never be addressed only to one faculty in a man—his reason or intellect, for example—but always concerns our wholeness, touches and produces a resonance in all four of our functions at once.<sup>63</sup>

For Jung, the transcendent function of the psyche is therefore to synthesize pairs of opposites in a symbol.<sup>64</sup> There is a sense of wholeness that is anticipated by the psyche in the form of spontaneous or autonomous symbols of unity and totality. For Jung, the Self is a psychic image of the wholeness of the person.<sup>65</sup> The mandala is a symbol that signifies this wholeness of the Self.<sup>66</sup> These spontaneous symbols of the self, or of wholeness, cannot in practice be distinguished from a God-image.<sup>67</sup>

Jung thought that Freud’s use of the term “symbol” had nothing to do with the symbol. He says that Freud should have said “symptom” or “metaphor” instead.<sup>68</sup> Jung saw Freud’s assessment of psychic phenomena as being mechanistic.<sup>69</sup> The mechanistic-causal viewpoint regards a psychic event or a symbol as the product of previous events. A symbol interpreted in this causal way is merely a sign, with a fixed meaning.<sup>70</sup>

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*anubhava* than logical demonstrations.” Paul Hacker: *Philology and Confrontation*, ed. Wilhelm Halbfass (State University of New York, 1995), p. 77.

<sup>63</sup> Jolande Jacobi: *Complex/Archetype/Symbol in the Psychology of C.G. Jung* (Princeton, 1959), p. 88. The four functions are thought, feeling, sensation and intuition.

<sup>64</sup> *Ibid.*, p. 99.

<sup>65</sup> Letter to Gebhard Frei (13.1.48), *C.G. Jung Letters*, vol. 1, p. 487.

<sup>66</sup> *Memories, Dreams, Reflections*, ed. Aniela Jaffé (New York: Pantheon Books, 1961), p. 335.

<sup>67</sup> C.G. Jung: *Aion*, (Princeton, 1978, first published 1959), p. 40, para. 73.

<sup>68</sup> Letter to Kurt Plachte (10.1.29). *C.G. Jung Letters*, ed. Gerhard Adler, (Princeton, 1973), Vol. 1, p. 62.

<sup>69</sup> Freud’s reductionism was one reason he could not continue to collaborate with him. See Letter from C.G. Jung to Smith Ely Jelliffe (24.2.36), *C.G. Jung Letters* p. 211.

<sup>70</sup> This is how he saw Freud’s use of symbol.

But even symbols can lose their effectiveness over time. Jung says that a symbol that is petrified but is continued to be used when the situation changes becomes an idol. It then merely makes us unconscious and provides no explanation and enlightenment.<sup>71</sup> Jung says,

A symbol really lives only when it is the best and highest expression for something divined but not yet known to the observer. It then compels his unconscious participation and has a life-giving and life-enhancing effect.<sup>72</sup>

Abhishiktānanda's ideas on symbol are very similar. Abhishiktānanda interprets in a Jungian sense the statement by Aurobindo's that the myths and rites recorded in the Vedas are above all symbols.<sup>73</sup> He says that Christian beliefs must be interpreted in terms of symbol (which does not mean that they are not true). Even the uniqueness of Christ is part of the Christian symbol.<sup>74</sup> As symbol, it must not be confined to sign. He says that when the attention of the believer is focused solely on the sign, it loses its diaphanous quality and becomes a screen, and leads to idolatry, which is the cult of the image for the sake of the image itself, the idea for the sake of the idea itself.<sup>75</sup> In other words, the sign must point beyond itself to the experience. To see the sign only as sign, and not as symbol pointing beyond itself, is idolatry.

The importance of Jung's idea of symbol for Abhishiktānanda is emphasized in one of the very last letters he wrote, where he also makes explicit reference to Jung:

When the diksha [initiation of his disciple Chaduc] took place, I realized so much that it was so much more than a simple sign. We might say, a "symbol" in the language of Jung, in religious terms a 'mystery'.<sup>76</sup>

As we have seen, one of the symbols that Abhishiktānanda uses to describe his *advaitic* experience in the symbol of the Grail (he refers to it as an archetype).<sup>77</sup> It is fascinating that

<sup>71</sup> See Jung's Letter to Kurt Plachte, (10.1.29). *C.G. Jung Letters*, ed. Gerhard Adler (Princeton, 1973), vol. 1, pp. 59-62. Jung says, "For me a symbol is the sensuously perceptible *expression of an inner experience*. A religious experience strives for expression and can be expressed only "symbolically" because it transcends understanding."

<sup>72</sup> "Psychological Types", *Collected Works*, Vol. 6, p. 476, para. 819.

<sup>73</sup> *Saccidānanda*, p. 55.

<sup>74</sup> *Diary*, p. 314 (3.7.70).

<sup>75</sup> "Archetypes religieux, expérience du soi et théologie chrétienne" (1970) *Intériorité*, p. 189.

<sup>76</sup> *Letters*, p. 313 (JS, 20.9.73).

<sup>77</sup> *Diary*<sub>2</sub> (11.9.73), p. 386.

when Jung was in India, he also had a very significant dream of the Grail.<sup>78</sup> Jung called the myth of the Grail a “primordial European dream” (“ureuropaischer Traum”). Jung, too, saw the Grail as a symbol of finding the self.<sup>79</sup> Jung would have written more about the Grail, but left it to his wife Emma to write about it.<sup>80</sup>

## ***E. Archetypes***

### 1. Jung’s explanation of archetypes

Jung says that archetypes are the origin of symbols and of certain ideas that exist almost everywhere and at all times.<sup>81</sup> Jung believed that similar archetypes could be found in different cultures that have not influenced each other.<sup>82</sup> The source of the archetypes is the “collective consciousness.”<sup>83</sup>

Some archetypes enumerated by Jung are the Shadow, the Anima and Animus, and the Self. The individual does not make these archetypes—archetypes just happen to him or her. They even force themselves on one’s individual consciousness. Our psyche is not just something individual to us and within our control. The psyche in fact is something that controls us

Jung believed that the Self is a central, unifying archetype—an archetype around which all other archetypes are grouped and by which they are ordered. Symbols of the Self cannot be distinguished empirically from a God-image. Both the image of the Self and the image of God

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<sup>78</sup> C.G. Jung: *Memories, Dreams, Reflections*, ed. Aniela Jaffé (New York: Vintage, 1989, first published 1961), pp. 280-283. Stories of the Grail had been important to him since the age of 15 (see p. 165).

<sup>79</sup> Ean Begg suggests that for C.G. Jung, the Grail was no less than the *principium individuationis*, that in us which strives to realize itself and become conscious. “The Grail”, *Gnosis* (Spring, 1999), vol. 51.

<sup>80</sup> Emma Jung and Marie-Louise von Franz: *The Grail Legend* (Boston: Sigo Press, 1986, originally published in 1960 as *Die Graalslegend in psychologischer Sicht*. Jung says that he did not wish to intrude on his wife’s work. Otherwise he would have written more extensively on the Grail. *Memories, Dreams, Reflections*, ed. Aniela Jaffé (New York: Vintage, 1989), p. 215.

<sup>81</sup> C.G. Jung: “Psychology and Religion”, *Collected Works*, Vol. 11, par. 5, p. 7.

<sup>82</sup> Krüger refers to archetypes as “homoversals”. These are universal patterns of thought that arise because of our similar human natures across various cultures. *Along Edges*, p. 280.

<sup>83</sup> Krüger sees a Buddhist parallel to the collective unconscious: “Jung’s theorem of the collective unconscious was anticipated by the Buddhist Yogacara school with its concept of the *ālaya-vijñāna*—(‘storehouse consciousness’), which accounts for the fact that all people of all times perceive things in largely similar ways.” *Along Edges*, p. 285.

express a level of wholeness and unity that transcends consciousness.<sup>84</sup> Although archetypes of the Self emerge in our consciousness in the process of individuation, the Self itself precedes our consciousness. Jung says that whether we call the principle of existence 'God', 'matter', 'energy', or anything else we like, we have created nothing: we have simply changed a symbol. He says that the materialist is a metaphysician *malgré lui*.<sup>85</sup>

## 2. Abhishiktānanda's reliance on the idea of archetypes

Abhishiktānanda frequently uses Jung's idea of archetypes. From 1957 to 1971, the subsidiary notes of Abhishiktānanda's *Diary* are grouped by themes. The first theme is that of archetypes, and particularly that of the archetype of the God-Man.<sup>86</sup> He compares this archetype to what he regards as the Hindu equivalent: the archetype *theos-anthropos* [God-man] is *hari-hara-Purusha* [God as union of Vishnu and Shiva-Human Beings].<sup>87</sup>

Abhishiktānanda wrote an entire article on the subject of archetypes.<sup>88</sup> He says that archetypes are at the origin of human consciousness. They are “fundamental drives of being.”<sup>89</sup> He says that the surge of the energy of nature towards Self manifests itself in archetypes such as the sacred and the numinous. These religious archetypes (e.g. Light, Holiness) subsequently find expression in myths, then in concepts, ethical laws and ritual formulas.<sup>90</sup> In Abhishiktānanda's opinion, the archetype is therefore pre-conceptual. It is therefore much closer to the primary zones of consciousness than our concepts.<sup>91</sup> Archetypes are the first *expression* of our primary

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<sup>84</sup> From Jung's lecture “Indische Parallelen” (7.10.31), cited in Introduction to *The Psychology of Kundalini Yoga: Notes of the Seminar Given in 1932 by C.G. Jung* (Princeton: Bollingen, 1996), p. xiii.

<sup>85</sup> C.G. Jung: “On the Tibetan Book of the Great Liberation”, *Collected Works*, Vol. 11, p. 477, paras. 762 and 763.

<sup>86</sup> Odette Baumer-Despeigne: “The Spiritual Way of Henri Le Saux Swami Abhishiktānanda”, *Bulletin of Monastic Interreligious Dialogue*, 1993, vol. 48, Oct., p. 21.

<sup>87</sup> *Diary*, p. 323 (24.11.70).

<sup>88</sup> “Archétypes religieux, expérience du soi et théologie chrétienne”, *Intériorité*, p. 177, (22.7.70, Gyansu).

<sup>89</sup> A likely source of this idea of drives (*pulsions*) of being is Rudolf Otto's *Mysticism East and West*, p. 14: “We maintain that in mysticism there are indeed strong primal impulses working in the human soul which as such are completely unaffected by differences of climate, of geographical position or race.”

<sup>90</sup> *Ibid.* pp. 177, 178.

<sup>91</sup> *Diary*, p. 289 (23.11.66).

intuitive consciousness. This expression of our intuition is necessary to attain the level of psychological consciousness. But the expression limits the intuition and its force.<sup>92</sup>

Abhishiktānanda says that archetypes are psychic realities. They are real, not so much real outside the 'mind' as at the source of the '*mind*'.<sup>93</sup> Archetypes are mirrors, points of condensation of mystery. Initially they are spontaneous expressions of mystery; they become organized in concepts.

Abhishiktānanda agrees that there is a God archetype. The Father in Himself is ineffable and does not have a name.<sup>94</sup> Even the name "Father" is a symbol. Christ himself is also an archetype. This Christ archetype shows a "triple tension." There is a tension between (1) *ātman* and *Brahman*, (2) the *Purusha* I am conscious of phenomenally and the *Purusha* at the other shore of the heart, which I am in reality and (3) between the individual that I am and the totality.

### 3. Going beyond the archetype

Abhishiktānanda says that we must go beyond symbols to the archetypes:

In these days evolution is tending towards an awakening at the level of the archetypes themselves. But who is capable of an awakening beyond symbols?"<sup>95</sup>

As discussed, Abhishiktānanda says that the archetype is the first expression of the experience. Therefore in going beyond the symbol to the archetype, one gets closer to the experience. But Abhishiktānanda also says that one must go beyond the archetypes themselves to reach the mystery that is expressed in the archetype. Abhishiktānanda believes that that all the archetypes of consciousness and the cosmos must be transcended.<sup>96</sup>

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<sup>92</sup> "Archétypes religieux, expérience du soi et théologie chrétienne", *Intériorité*, p. 183.

<sup>93</sup> *Diary*, p. 154 (29.7.56).

<sup>94</sup> Archétypes religieux, expérience du soi et théologie chrétienne", (1970), *Intériorité*, p. 188. In "Théologoumenon Upasana (méditation) sur la Trinité", *Intériorité*, p. 233, he says that the Father is a limit that can never be thought directly.

<sup>95</sup> *Diary*, p. 373 (17.2.72).

<sup>96</sup> *Diary*, p. 123 (5.9.55). Wilber also says that true mysticism is beyond even the archetypes or *vāsanās*. It is a *nirvikalpa* experience, not *savikalpa*. Ken Wilber: *The Marriage of Sense and Soul*, p. 271.

What does this mean, to go beyond the archetypes? Jung discussed this in his interview with the Zen Buddhist Hisamatsu.<sup>97</sup> Hisamatsu wanted Jung to affirm that the Self beyond ego can be known. Jung replied that perhaps only half of the Self can be known; the rest remains unconscious. This did not satisfy Hisamatsu, who pressed Jung to agree that our suffering can be discarded all at one stroke. Jung's response was that we can reduce suffering, but that we need some suffering to make life interesting. Hisamatsu asked again whether we can be awakened to the Original Self who is not bound, and our self be released from the collective unconscious and the bondage deriving from it. Jung then says that we can be freed from the collective unconscious:

Through liberation, man must be brought to a point where he is free from the compulsion to chase after a myriad of things or from being controlled by the collective unconscious. Both are fundamentally the same: *Nirvāna!*<sup>98</sup>

What does Jung mean by “free” from the unconscious? One interpretation is that we are free from being bound to a particular archetype when we bring it into consciousness. We are then no longer being controlled by that part of the unconscious. On this view, the freedom relates to what is conscious. The ego is free from what it has consciously assimilated from the unconscious.<sup>99</sup>

In the same interview with Hisamatsu, Jung uses Hindu terminology to describe the Self:

My “Self” corresponds to *Ātman* or *Puruṣa*. The personal *Ātman* corresponds to the Self. The individual *Ātman* is, at the same time, a super-individual *Ātman* man. In other words, my ‘self’ is at the same time “Self itself” [non-individual Self]. According to my terminology, “Self” is the counterpart who works against “ego.” What you [Hisamatsu] call “self” is for me “ego.” And what I call “Self” is the whole, and *Ātman*.<sup>100</sup>

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<sup>97</sup>Reproduced in *Self and Liberation: The Jung/Buddhism Dialogue*, ed. Daniel J. Meckel and Robert L. Moore (New York: Paulist Press, 1992), pp. 101-118.

<sup>98</sup> *Ibid.*, p. 111.

<sup>99</sup> See Peter Homans: *Jung in Context: Modernity and the Making of a Psychology* (University of Chicago, 1979).

<sup>100</sup> *Self and Liberation: the Jung/Buddhism Dialogue*, ed. Daniel J. Meckel and Robert L. Moore (New York: Paulist Press, 1992), p. 112. Thus, Jung would not agree with Abhishiktānanda's assessment that the Self corresponds to the third state of consciousness, deep sleep.

Hisamatsu left the dialogue not quite sure what to make of Jung's answers. He was gratified by the response that we can be freed from the unconscious. But he seemed to want an affirmation of a True Self beyond even Jung's Self.<sup>101</sup>

#### 4. Necessity but relativity of Archetypes

Abhishiktānanda says that our theology must be based on the experience of the self, and not on the religious archetypes.<sup>102</sup> The religious archetypes are incapable of giving to us the totality the mystery of humans, of the universe and of God. The experience of the self is prior to its expressions in archetypes, and it is something more essential and original. Abhishiktānanda speaks of the necessity of "going beyond" the archetypes. In my view, he believes that this is done in the *advaitic* experience, and specifically in the *kevala*. But in the return of the *sahaja* experience, archetypes are still necessary, although relativized:

What is required of man now, in this precise moment of his cultural and religious evolution, is to go beyond the archetypes at the basis itself of his consciousness—the passage to the other shore of the heart" as the Upanishads say—and to rediscover the original force of his being in his own origin, before any kind of manifestation that tends to be delivered and expressed mentally in myths and concepts.

This is not to say that man would be capable of living, i.e., of thinking and acting, without the aid of the myths and archetypes. It suffices to reflect on the problem of language, and on the almost alienating conditioning that operates in individuals and human groups. Nevertheless, man having become of age, as one likes to say in our time, must recognize in the archetype as in its mythico-conceptual expression their indispensability and their relativity.<sup>103</sup>

It is not so much doing away with all archetypes but of recognizing their indispensability and their relativity. Abhishiktānanda says that we must stop our normal practice of contesting one archetype by another. Instead we must recognize that they complement each other even when they confront each other. In relativizing not only the expressions of the archetypes, but also the archetypes themselves, Abhishiktānanda seems to differ from Jung's own ideas. Jung distinguishes between the archetypes as forms, and their changing contents.

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<sup>101</sup> Some Buddhists would see Hisamatsu's comments as assuming a hypostatization of the Self.

<sup>102</sup> "Archétypes religieux, expérience du soi et théologie chrétienne"(1970), *Intériorité*, p. 184.

<sup>103</sup> "Archétypes religieux, expérience du soi et théologie chrétienne", (1970) *Intériorité*, p. 182. My translation.

Archetypes are relativized by becoming aware of them in the first place, that is, by becoming more conscious. Because archetypes are pre-conscious, getting in touch with the archetypes and with the collective unconscious can in some ways be compared to obtaining an unconstructed awareness of reality. He says that Jung was right that only a few people are strong enough to be confronted directly with the archetypes.<sup>104</sup> We fear our essential mystery; “the archetype is too brilliant to be seen face to face.”<sup>105</sup>

Like the *sahaja* state, archetypes also give a sense of oneness. Jung says that archetypes give rise to archaic thought-forms imbued with 'ancestral' or 'historic' feeling, and, beyond these feelings, the sense of indefiniteness, timelessness, and oneness. Abhishiktānanda says that people discover their unity [*ekatvam*] through archetypal symbols.<sup>106</sup> Abhishiktānanda says that these archetypes liberate psychical energy that is extraordinarily powerful. But this energy is within a limited “circle of radiance”. These circles are vague in an age when people live in myths. But the energy becomes “dangerously precise” in an age of *logos*, which insists on defining concepts. Archetypes eventually crystallize into rituals and ethical rules. The mission of the prophets, the rishis, of Buddha, of the Sufis, and of Jesus was to show that these archetypes do not reveal the mystery of man, the universe and God. In other words, their mission was to relativize these archetypes. The Buddha expressed in drastically negative terms his dazzling (*éblouissante*) intuition of the inaccessibility of the mystery of being. The Sufis liberated Islam from literalism. This was also the mission of Jesus; law is in service of humanity and not humanity in service of law.

One reason that Abhishiktānanda gives for the necessity of going beyond the archetypes is that they are marked by our conditioning:

As has been shown so clearly by psycho-analysis and modern structuralism, every concept, however abstract, as well as the value-judgment that accompanies it, is inevitably marked by strong underlying mental attitudes—our archetypes, our modes of speech, in short, all our hereditary and environmental

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<sup>104</sup> “Archétypes religieux, expérience du soi et théologie chrétienne,” (1970) *Intériorité* p. 178. See also *Diary*, p. 185 (30.11.56).

<sup>105</sup> Odette Baumer-Despeigne: “The Spiritual Way of Henri Le Saux Swami Abhishiktānanda”, *Bulletin of Monastic Interreligious Dialogue*, 1993, vol. 48, Oct., p. 21.

<sup>106</sup> *Diary*, p. 372 (17.2.73).

conditioning—without which no one can in fact progress humanly or spiritually.<sup>107</sup>

This statement that the archetypes are conditioned is different from Jung's view. In Jung's psychology, the archetypes are form without content. They are constellated in an individual's life and receive content in symbolic form according to that person's cultural situation. Thus, the symbols or expressions of the archetype are culturally conditioned, but the archetypes are not.

Abhishiktānanda expresses this idea of cultural conditioning in a manner closer to Jung when he discusses the Christ archetype. He says that the mystery of Jesus must not be identified with any particular sociological *expressions* of the religious archetypes. Humanists are often attracted to Jesus but are discouraged by the difficulty of disengaging his mystery from the sociological interpretation given by the Churches.<sup>108</sup> The archetypal reality is also more important than its expression in history. Christ is less real in his temporal history than in the essential mystery of my being.<sup>109</sup> “I only am when I have reached myself in my archetype, the Risen One, the Anointed One, the Christ.”<sup>110</sup>

Abhishiktānanda says that sometimes symbols are no longer adequate. Over time, a community relies on what it regards as authoritative records and pronouncements of its religious beliefs, but it no longer knows the experience that lies at the source of these symbols. If there is no present experience, these doctrines lose their meaning. The formulations are “second-hand.”<sup>111</sup> In that case, new symbols are needed that are less remote from the invisible archetypes and more meaningful to modern hearts.<sup>112</sup> For example, the God archetype no longer functions well in our time:

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<sup>107</sup> Preface, *Guru*, p. ix.

<sup>108</sup> “Archétypes religieux, expérience du soi et théologie chrétienne”, *Intériorité*, p. 180.

<sup>109</sup> *Diary*, p. 287 (26.10.66).

<sup>110</sup> *Diary*, p. 223 (8.11.59).

<sup>111</sup> *Diary*, p. 345 (24.4.72). Cf. *Tripura Rahasya* 18: 89,90 re “second-hand” experience.

<sup>112</sup> *Diary*, p. 373 (17.2.73).

The archetype *theos* "functions" less and less well, at our end of the Neolithic era, as a way of expressing, focussing, grounding, etc., the "religious sense" of modern people.<sup>113</sup>

In his view, modern atheism is opposed just to the archetype *theos*, and not to the mystery that is expressed by *theos*. Humanism also contests the expression of these religious archetypes. Humanism's error is its failure to recognize its own continuing mythology. Even the atheist has his or her own myths and humanist archetypes despite their scientific and rationalist masks.

Abhishiktānanda says that religious archetypes like *theos* emerge in response to differing societal impulses. A thorough liberation from these dogmatic and canonical formulations takes place once the believer has the intuition of "pure faith", or of the pure consciousness of himself or herself:

Every theology, like every institution (canon law) depends on a system of thought and a social system, that is, on conceptual and sociological formulations (no-emes and socio-emes), on archetypal drives whose emergence is strictly conditioned by the constantly shifting impetus of human groups as they are situated in time and space.<sup>114</sup>

Like Jung, Abhishiktānanda encouraged a person to stay with his or her own religion, and not to try to jump into another. One should try to re-interpret the symbols to get back in touch with the experience and make the symbols live again. He says that we must try to reduce the sclerosis of the religious archetypes, to combat their conceptual and sociological sedimentation, to find the interior source at the place where it arises.<sup>115</sup>

Recognizing the relativity of archetypes as well as their necessity means that some archetypes will remain. Abhishiktānanda says that some archetypes are more fundamental than others. The most fundamental archetype is the Self, the *Aham*, the *Purusha*, *ātman*, *Brahman*, the I.<sup>116</sup> It is more fundamental than the religious or humanistic archetypes.<sup>117</sup> The self is an

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<sup>113</sup> *Diary*, p. 323 (24.11.70). If the opposition is to *theos* and not the mystery it expresses, we may question whether he means the God archetype or the cultural expression of that archetype.

<sup>114</sup> *Diary*, p. 333 (11.12.71). Here it is the emergence of the archetypes themselves that is culturally conditioned.

<sup>115</sup> "Archétypes religieux, expérience du soi et théologie chrétienne," (1970) *Intériorité*, p. 179.

<sup>116</sup> "Appel à l'intériorité", *Intériorité*, p. 170. It is unclear whether fundamental archetypes can be relativized.

<sup>117</sup> "Archétypes religieux, expérience du soi et théologie chrétienne" (1970) *Intériorité*, p. 190. Wilber says that the archetype of the Self is the only transpersonal archetype. *Sex, Ecology, Spirituality* (Boston: Shambhala, 1995), p. 594.

experience of totality.<sup>118</sup> It is expressed by various symbols, myths and concepts. The various spiritual paths (*mārga*) purify these expressions of the self. The path of action (*karm yoga*) does this by the idea of disinterested action that liberates the self from the limitation of the ego. In *bhakti*, the affective path, we project the self in the gods [*devāta*], transforming the self by the sacrificial fire or the fire of love. And in the path of *jñāna*, we purify the intellect in the *upāsana* [dogmas], meditation and silence and in the *guru*.

### 5. The relativity and necessity of concepts

Just as some fundamental archetypes remain, so also not every name and form, *nāmarūpa* can be avoided. The enlightened person still lives in the world, and some form must still remain, in order to perceive things. In our bodies we experience nonduality in these names and forms themselves. Abhishiktānanda writes to Chaduc:

In the dazzling light of the vision of Being, you have perhaps been over-strict in rejecting all the *nāmarūpas*. And yet, in the *śarīram* that we bear, it is in the experience of these *nāmarūpas* itself that we discover the *advaita* and the *kaivalyam* of the Absolute. If we set them in opposition, we have lost our way.<sup>119</sup>

It is important to recognize as *nāmarūpa* all that we previously considered to be the most sacred, and all that we considered to be the very Truth contained in ‘words’. By recognizing these words as *nāmarūpa*, they are relativized. But later we have to also recognize that words are necessary. We have to be able to recognize the value of the *nāmarūpa*, not less than we did ‘before’. But we have discovered another level of truth—the blinding sun of high noon.”<sup>120</sup> In this relativizing, we see new meanings where we did not see them before:

...coming back to the N.T. Scriptures after an immersion in the Upanishads, you discover new depths in Paul and John. But what a disconcerting difference in language! You cannot attempt to make comparisons at the surface level. You have to go beyond the words to the still unformulated archetypes.<sup>121</sup>

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<sup>118</sup> Preface, *Guru*, p. xii. This was also Jung’s view. M. Abe criticizes this view of totality as a hypostatization of the Self. M. Abe: “The self in Jung and Zen” in DJ Meckel & RL Moore, *Self and liberation: The Jung/Buddhism dialogue* (New York: Paulist Press, 1992), pp. 128-140.

<sup>119</sup> *Letters*, p. 294 (MC, 12.4.73).

<sup>120</sup> *Letters*, pp. 284-285 (MC, 26.1.73).

<sup>121</sup> *Letters*, p. 278 (OB 21.11.72).

It is therefore impossible to suppress *nāmarūpa*. Abhishiktānanda says that truth does not consist in suppressing *nāmarūpa* but in living them, while piercing through them. That is the greatness of the Upanishads.<sup>122</sup>

The archetypes must be integrated into life. Abhishiktānanda calls this "swallowing the experience".

[Humans] experience their archetypes and their levels of consciousness under sacramental symbols that are cosmic, historic and social. They are sacramental in the sense that in them a person arrives at the integration of his own being, he literally "swallows" them because they express what he can only feel very confusedly in himself; in some sense he discovers himself as himself through contact with them.<sup>123</sup>

Swallowing the archetype is to integrate it into life. We can compare Abhishiktānanda's idea of "swallowing" the experience with the story that Jung relates of meeting a disciple of Ramakrishna in India. The man was a primary school teacher. Jung says that he had absorbed the wisdom of his master but had at the same time surpassed him because he had "eaten" the world. He had not sought to escape *māyā* by living in the cosmic Self but was living out the experience in the world. Jung saw him as an example of how wisdom, holiness *and* humanity can dwell together in harmony. What impressed Jung was the man's integration.<sup>124</sup>

Abhishiktānanda says that our intuition must be 'conceived' or absorbed if it is to penetrate in full force all the levels of being.<sup>125</sup> Conceptual formulations can help in awakening archetypes in our intuition:

Religious truths and formulations do not reach the mind of the listener as if it were simply blank a *tabula rasa*. They meet in his mind something which is already there, even if only latent. They aim at awakening the mind, at helping it to bring into view intuitions which so far may have remained at the archetypal level.<sup>126</sup>

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<sup>122</sup> *Letters*, p. 273 (MC, 26.6.72).

<sup>123</sup> *Diary*, p. 122 (5.9.55).

<sup>124</sup> "The Holy Men of India", *Psychology and the East*, (Princeton, 1978). Jung writes that the man was a disciple of Ramaṇa. In a later letter, Jung acknowledges that he was in error, and that the man was a disciple of Ramakrishna. See Jung's letter to Gualtherus H. Mees (15.9.47). *C.G. Jung Letters*, Vol. 1, p. 478.

<sup>125</sup> "The Upanishads, an Introduction", *Further Shore*, p. 97.

<sup>126</sup> Abhishiktānanda: "The Depth-Dimension of Religious Dialogue", *Vidyajyoti* (1981) Vol. 45 No. 5, p. 204. Thus, even the dualism of concepts can serve a purpose.

He says that religious truths point to what is already there. The call of Being pierces one to the heart, and there releases the most secret archetypes which are waiting for you in the depths of your psyche.<sup>127</sup> When we reach the Self, the archetypes are set free and release themselves through symbols.<sup>128</sup>

In all these passages, Abhishiktānanda seems to be saying that "going beyond the archetypes" really means relativizing them, seeking the more fundamental archetypes, going to the basic experience, and becoming conscious of that which was previously unconscious. It is an integration of these archetypes, including the shadow, or 'dark side'.<sup>129</sup> Abhishiktānanda asks whether Paul was incapable of definitive experience of Ramana. Paul was obliged to live in contact with fundamental archetype under forms unable to transcend the transference onto an "other" of his experience of "be-ing". Because of this projection onto an other, Paul was thus also unable to transcend his experience of mortality and sin. Abhishiktānanda says Paul was unable to integrate his 'dark side'.

All these ways of describing "going beyond archetypes" are in accord with Jung's method of individuation. They refer to our becoming more conscious of what was unconscious. Abhishiktānanda writes "The more conscious a being is, the more Christ is in it." He says that Jesus was the man in whom consciousness reached its ultimate depth.<sup>130</sup> In fact, greater consciousness is the goal of the whole universe:

The goal of the universe is the consciousness of being, the final unveiling of the intuition that constitutes the human being.<sup>131</sup>

This goal of greater consciousness is quite different from seeking cessation of consciousness. As he said of Mehta's view of meditation, there is a passing both to the subconscious and the supra-conscious.<sup>132</sup>

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<sup>127</sup> *Secret*, p. 121.

<sup>128</sup> *Diary*, p. 233 (12.6.60).

<sup>129</sup> *Diary*, 225, Nov/59

<sup>130</sup> *Diary*, p. 103 (6.7.55).

<sup>131</sup> *Diary*, p. 286 (22.10.66).

<sup>132</sup> *Diary*, p. 107 (28.7.55).

## *F. Superconsciousness and Identification with Brahman*

### 1. Jung and Kundalini yoga

To better understand Jung's ideas of self and consciousness, it is helpful to look at his seminar on Kundalini yoga.<sup>133</sup> Jung used Kundalini yoga as a model of the development of higher consciousness. He gives a psychological understanding of yoga and the *cakras*. The *cakras* are symbolic depictions of our inner experience and the individuation process. Kundalini is the development of the non-ego life. The non-ego is the suprapersonal. We awaken Kundalini to begin the development of the suprapersonal within the individual, and "in order to make clear to the individual spark of consciousness the light of the gods."

The first *cakra*, *mūlādhāra*, symbolizes the situation of modern European consciousness. This is a condition where humans seem to be the only power, and the gods, or the impersonal non-ego powers, are inefficient, or sleeping; this is the world of *māyā*.

Individuation begins with the fourth *cakra*, *anāhata*. We become aware of psychical realities, and of the fact that our substance is not only our personal self, but the substance of others, too. But our awareness of these realities is in terms of other people and other objects. We project our selves into those others; our "shadow" side is projected in them, and we do not acknowledge it is our own.

In the fifth *cakra*, *viśuddha*, we admit that psychical facts have nothing to do with objects around us. They have a reality of their own.

Jung says that based on the symbolism in Kundalini, we can construct something about the sixth *cakra*. In this center, the ego disappears completely:

The God that has been dormant in *mūlādhāra* is here fully awake, the only reality; and therefore this center has been called the condition in which one unites with *Śiva*. One could say it was the center of the *unio mystica* with the power of God, meaning that absolute reality where one is nothing but psychic reality, yet

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<sup>133</sup> C.G. Jung: *The Psychology of Kundalini Yoga: Notes of the Seminar Given in 1932 by C.G. Jung*, ed. Sonu Shamdasani (Princeton, 1996). Jung himself practiced some yoga exercises for a time.

confronted with the psychic reality that one is not. And that is God. God is the eternal psychical object. God is simply a word for the non-ego.<sup>134</sup>

This sixth *cakra* is a state of complete consciousness, not only self-consciousness but an exceedingly extended consciousness which includes everything—energy itself—a consciousness which knows not only "That is Thou" but more than that—every tree, every stone, every breath of air, every rat's tail—all that is yourself; there is nothing that is not yourself.<sup>135</sup>

But Jung says that the seventh *cakra* (the *sahasrāra*) is

...merely a philosophical concept...there is no experience because it is one, it is without a second. It is dormant, it is not, and therefore it is *nirvāṇa*. This is an entirely philosophical concept, a mere logical conclusion from the premises before.

Jung therefore denies that a transcendental self would be conscious. We could not even know that we are experiencing it.<sup>136</sup>

## 2. Superconsciousness and *nirvikalpa samādhi*

Jung discusses the Hindu idea of liberation. He says that he cannot not imagine a consciousness without a subject. In 1938 Jung wrote in a letter:

It is certainly desirable to liberate oneself from the operation of opposites but one can only do it to a certain extent, because no sooner do you get out of the conflict than you get out of life altogether. So that liberation can be only a very partial one. It can be the construction of a consciousness just beyond the opposites. Your head may be liberated, your feet remain entangled. Complete liberation means death. What I call 'consciousness' would coincide with what you call 'mind.' [...]

If you eradicate the ego completely, there is nobody left that would consciously experience. Too much ego always leads to a state of conflict, therefore it ought to be abolished. But it is the same thing as with the pairs of opposites: if you abolish the ego altogether, then you create unconsciousness. One assumes however that there is a consciousness without ego, a sort of consciousness of the atman. I'm

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<sup>134</sup> *Ibid.* p. 57.

<sup>135</sup> This sounds like the description of *sahaja* consciousness.

<sup>136</sup> Cf. W. Pauli: "In place of the objectless pan-consciousness of the Orient, Western psychology has set up the concept of the unconscious." "Die philosophische Bedeutung der Idee der Komplementarität", *Experientia*, VL, Basel 1950, p. 72ff, cited by C.A. Meier: *Consciousness*, (Sigo Press, 1989), pp. 9-10.

afraid this supreme consciousness is at least not one we could possess. Inasmuch as it exists, we do not exist.<sup>137</sup>

This is really the same issue that we have discussed for Abhishiktānanda. It is the issue between *nirvikalpa samādhi* and the liberation in the body of the *jīvanmukti*. How can we say that there is a consciousness without a subject when the *jīvanmukti* is alive and participating in the world? Abhishiktānanda says that one may die in the *nirvikalpa* (or *kevala*) experience. Thus, Jung's statement is true. Complete liberation means death. Even those Hindu traditions that believe in the possibility of *jīvanmukti* speak of liberation in death as higher. But the issue really is, does the one who returns to life, the *jīvanmukti*, still have some ego awareness, or some awareness as a subject?

In 1938, Jung wrote about this problem to W.Y. Evans-Wentz, the scholar of Tibetan studies. Jung agreed that there are states of intensified consciousness that deserve the name "super-consciousness." But he said he was unable to imagine a condition where there would not be something unconscious left over. He refers to Paul's experience recorded in Acts 26:13. Even in his *ekstasis*, Paul assures us that an "I" has seen the experience:

Now if his [Paul's] ego had been completely dissolved and abolished, he never could have said "I have seen," he might have said "God has seen", or rather he would not have been able to tell us even about the fact that something had been seen at all. So no matter how far an *ekstasis* goes or how far consciousness can be extended, there is still the continuity of the apperceiving ego which is essential to all forms of consciousness.<sup>138</sup>

Jung therefore says that it is absolutely impossible to know what one would experience when the "I" which could experience does not exist any more. Therefore he considered it is impossible to experience *śūnyatā*. He says that there can be no consciousness without a conscious ego. There must be something left over that attains to the realization. Life always must be tackled anew.<sup>139</sup>

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<sup>137</sup> Letter to V. Subrahmanya Iyer Aug 29, 1938 in English, *C.G. Jung Letters*, ed. Gerhard Adler (Princeton, 1973), Vol. 1, p.247.

<sup>138</sup> Letter to W.Y. Evans-Wentz Feb. 9, 1939, in English, *C.G. Jung Letters*, ed. Gerhard Adler (Princeton, 1973), Vol. 1, p. 261.

<sup>139</sup> C.G. Jung: *Collected Works* vol. 8, p. 72, para 142.

In *Scacidānanda*, Abhishiktānanda also says that the process of realization continues, and that we begin again.

The Lord's chosen one then advances from depth to depth, to inner centre after inner centre, in the mystery of Being, in the mystery of his being himself, for in this unfathomable abyss there is no last level. Gregory of Nyssa refers to this drawing of the soul ever onwards as '*epektasis*', and says that it will continue without end through an eternity of ages...<sup>140</sup>

In my view, the problem of whether there can be consciousness without a subject is really the same problem that we have seen between Pure Consciousness and the consciousness of the *jīvanmukta* who returns to the world. Whether or not we can attain a state beyond the archetypes or the *vāsānas*, we must return to this world (unless we die in the experience). If we return, then we are back in the world of distinctions and particulars. The mystical experience achieved by Kundalini is transient. We cannot always live in meditation. There is still some ego left. The ego may be changed by our encounter with the unconscious. We may, for example, feel more related to the world. It is an individuated ego, one that is connected with the Self. We have integrated our ego with the unconscious. And just as there is a continuing ego, so some unconscious still exists. Even Ramaṇa says that the *sahaja* consciousness has some *vāsānas*.

Does Abhishiktānanda agree that some ego remains in the *sahaja* consciousness? In some places, Abhishiktānanda speaks of a "trans-egoism."<sup>141</sup> In *Guhāja*, Abhishiktānanda says that egoism is proper in this world, provided that it does not separate itself off:

Egoism is at the center of the work of man; it is the intimate motor of all his activity. Egoism is not an ignoble thing except to the extent it limits itself, closes itself and separates itself; in realizing himself man realizes the world, and it is in placing his mark on the universe, achieving his place in the creative work that part which God did not wish to accomplish without him...<sup>142</sup>

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<sup>140</sup> *Saccidānanda*, p. 175. As we have seen, Panikkar praises this idea of *epektasis*.

<sup>141</sup> *Diary*, p. 241(1961). He says that there is a trans-egoism, trans-*ahamkāra*, which has passed into the divine *aham*.

<sup>142</sup> *Guhāja*, p. 110.

In *Guhāja* he also says that for the Christian it is not an illusion to believe oneself distinct from the world and from God, but it is an illusion to think myself distinct in the way we usually imagine it.<sup>143</sup>

### ***G. Teleology***

#### 1. Jung's idea of teleology

I have discussed Abhishiktānanda view of a teleology in the evolution from the Unmanifested and involution returning to it. It is clear that Jung also has this kind of teleology. As discussed, he says that the Self is both the source and goal of our psychic development. Like Abhishiktānanda, Jung refers to the Pleroma from which we came and to which we return.<sup>144</sup> He sees the aim of human development as bringing about an approach to and connection between the specific nature of the non-ego and the conscious ego. Jung says that the Self is the cause of what is evolved. It “prefigures” that which evolves out of it:

The self, like the unconscious, is an *a priori* existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself, rather I happen to myself.<sup>145</sup>

But if the Self is the “cause” of what is evolved, such causation must be seen as being both a material and a final cause.<sup>146</sup> Psychic phenomena must be looked at from "a twofold point of view, namely that of causality and that of finality."<sup>147</sup> Although there may be a causally connected series of events, their meaning is only intelligible in terms of end-products, or final effects (a teleology). When looked at from this final point of view, the symbol is seen as an expression of a purpose to be fulfilled. The symbol represents a definite but not yet recognizable

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<sup>143</sup> *Guhāja*, p. 117.

<sup>144</sup> See also : *The Psychology of Kundalini Yoga: Notes of the Seminar Given in 1932 by C.G. Jung*, ed. Sonu Shamdasani, (Princeton, 1996), pp. 28, 29.

<sup>145</sup> C.G. Jung, “Transformation Symbolism in the Mass” (1940), *Collected Works*, Vol. 11, p. 259, para. 391.

<sup>146</sup> As discussed, Jung saw Freud’s assessment of psychic phenomena as being mechanistic. Such a mechanistic-causal viewpoint regards a psychic event or a symbol as the product of previous events. Freud therefore denies a final cause. A symbol interpreted in this causal way is merely a sign, with a fixed meaning. This reductionism was one reason Jung could not continue to collaborate with him. See Letter from C.G. Jung to Smith Ely Jelliffe, Feb 24, 1936, *C.G. Jung Letters*, Vol. 1, p. 211.

<sup>147</sup> C.G. Jung: “Collected Aspects of Dream Psychology”, *Collected Works*, Vol. 8, p. 241, par. 456.

goal.<sup>148</sup> The goal of our psychic development is the Self, and the process of achieving this goal the process of "individuation." Jung proposed three ways in which this goal is made known to us: enantiodromia, synchronicity, and the directing psyche.

a) Enantiodromia: opposition and compensation

Jung says that the unconscious compensates for the one-sidedness of our thought. Our unconscious has, fundamentally, a tendency towards wholeness. There is a balance of energy or *libido* that is maintained between the conscious and the unconscious. The conscious viewpoint results in a one-sided exaggeration, and will result in an opposing reaction from the unconscious. Whatever is manifested by the unconscious psyche in this way is usually in opposition to the contents of our consciousness. As the opposite position is taken into account and integrated by our consciousness, a third position arises. This is called the "transcendent function of consciousness." This compensatory process is aimed at our obtaining the conscious realization of the self. This process of compensation includes the idea of the shadow, and as I have shown, Abhishiktānanda makes use of this idea.

b) Synchronicity

Jung says that external events that happen to us are also compensatory, but we must be open to interpreting them in this way. Synchronicity is the "meaningful paralleling" of inner and outer events. It is an acausal orderedness that transcends space and time. The principle of synchronicity, or meaningful coincidence, shows that meaning exists not only in the human psyche, but also in the external world.<sup>149</sup> For example, someone may dream of a friend who has not been seen or heard from for a long time. The next day the friend comes for a visit. These "chance" events in our external world are also a way of directing us to achieve wholeness. Jung saw this understanding of synchronicity as the "key which unlocks the door to the Eastern apperception of totality that we find so mysterious."<sup>150</sup>

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<sup>148</sup> C.G. Jung: "Mysterium coniunctionis", *Collected Works*, vol. 14, p. 468, para. 667.

<sup>149</sup> C.G. Jung: "Synchronicity: an Acausal Connecting principle", *Collected Works*, vol. 8, p. 482, par. 915.

<sup>150</sup> C.G. Jung, "Foreword to Lily Abegg: Ostasien denkt anders", *Psychology and the East*, (Princeton, 1978), p. 188, para. 1485.

Abhishiktānanda saw external events in his life as having a meaning beyond coincidence; he applied Jung's idea of synchronicity even if he did not use the term. For example, when a thief broke into his house, he saw this as an example of compensatory activity:

I was too comfortably "settled" in the little house of Vadalur Ammal. That is why the "Self" took the form of a thief to unsettle me and invite me to this more complete stripping.<sup>151</sup>

He says that his trip to Bombay was only a means of causing him to meet D.K. Mehta.<sup>152</sup> He also sees significance in a passage he finds when randomly opening the *Bhagavad Gītā*. "I have just opened the *Gītā*, and without looking for it found Arjuna's anguish on the point of fighting against his own people."<sup>153</sup> Towards the end of his life, he was struck by his sister praying for help for him at the very time that he had a heart attack.<sup>154</sup> This may also be seen as a synchronistic event in his life.

### c) The directing psyche

Jung sometimes speaks of the directing psyche as an impersonal force. He says that there is "An innate urge of life is to produce an individual as complete as possible. So the *entelechia*, the urge of realization, naturally pushes man to be himself."<sup>155</sup> One's *entelechia* is the germ of life of what one is. It is important to realize our self, because otherwise the purpose of the world has been missed. "Then you must simply be thrown back into the melting pot and be born again."<sup>156</sup>

Sometimes Jung uses personal language to refer to this directing psyche. He says that the Hindu idea of the *purusha* is a symbol of this directing force. He speaks of the *purusha* as "a being in which you are contained, which is greater and more important than you but which has

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<sup>151</sup> See *Diary*, p. 77 (27.11.53).

<sup>152</sup> *Diary*, p. 113 (2.8.55).

<sup>153</sup> *Diary*, p. 204 (13.4.57).

<sup>154</sup> *Letters*, p. 318 (MT, 22.10.73).

<sup>155</sup> C.G. Jung, *The Psychology of Kundalini Yoga: Notes of the Seminar Given in 1932 by C.G. Jung*, ed. Sonu Shamdasani (Princeton, 1996), p. 4.

<sup>156</sup> I believe that this is as close as Jung gets to referring to reincarnation. See also *Memories, Dreams, Reflections*, pp. 317-318.

an entirely psychical existence."<sup>157</sup> He says that the urge to be complete is the anima, the Kundalini, a spark, incentive, something that pushes us on to enlightenment. It is something superior to our own will.<sup>158</sup> Our ego does not choose our goal; it is chosen for us.

The self, like the unconscious, is an *a priori* existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself, rather I happen to myself.<sup>159</sup>

To speak of the unconscious as choosing our goals for us is of course to use personal language. Jung says that the Hindu *purusha* [or primal Person] is a symbol that expresses these impersonal forces that are other than ourselves:

If you function in your self you are not yourself--that is what you feel. You have to do it as if you were a stranger; you will buy as if you did not buy, you will sell as if you did not sell. Or, as St. Paul expresses it, "But it is not I that lives, it is Christ that liveth in me," meaning that his life had become an objective life, not his own life but the life of a greater one, the *purusha*.<sup>160</sup>

Abhishiktānanda also speaks of the Self as coordinating events that unfold in history:

Once all those whom he wants for the work are 'ready', then all of a sudden the scattered bits of the design will come together as by magic. The Self is strongest!<sup>161</sup>

## ***H. Transcendence***

What is meant by "transcendence" for Jung? Insofar as Jung posits a self who is beyond the ego, and a consciousness that is beyond individual consciousness, he is positing a form of the transcendent.<sup>162</sup> The self is more comprehensive than the ego; it includes the experience of the ego, and therefore transcends it. It is at least epistemologically transcendent in that this self

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<sup>157</sup> C.G. Jung, *The Psychology of Kundalini Yoga: Notes of the Seminar Given in 1932 by C.G. Jung*, ed. Sonu Shamdasani (Princeton, 1996), p. 46.

<sup>158</sup> *Ibid.* p. 21.

<sup>159</sup> C.G. Jung, "Transformation Symbolism in the Mass" (1940), *Collected Works*, Vol. 11, para. 391, p. 259.

<sup>160</sup> C.G. Jung, *The Psychology of Kundalini Yoga: Notes of the Seminar Given in 1932 by C.G. Jung*, ed. Sonu Shamdasani (Princeton, 1996), p. 40.

<sup>161</sup> *Letters*, p. 156 (MG, 3.11.63).

<sup>162</sup> "The psyche is a world in which our ego is contained." "Commentary on The Secret of the Golden Flower", *Psychology and the East*, (Princeton, 1978), p. 53.

beyond the ego is also something that is beyond our concepts. For Jung, it corresponds to Kant's *ding an sich* which also cannot be conceptualized.<sup>163</sup>

Does Jung also believe that the Self is in some sense ontologically transcendent? Chapman points out that there are three different theories of religious experience in Jung's work: the empirical, the phenomenological, and the metaphysical.<sup>164</sup> In many places, Jung refers to his work as empirical. It is clear that he wanted his work to be regarded as "scientific":

Although I have often been called a philosopher, I am an empiricist and adhere as such to the phenomenological standpoint. I trust that it does not conflict with the principles of scientific empiricism if one occasionally makes certain reflections which go beyond a mere accumulation and classification of experience. As a matter of fact I believe that experience is not even possible without reflection, because "experience" is a process of assimilation without which there could be no understanding.<sup>165</sup>

In his later writings, Jung becomes more open to admitting the religious and mystical character of his work. Brunton relates that Jung told him that he himself had mystical experiences, but that he had to keep them to himself in order to preserve his scientific reputation.<sup>166</sup> And in a letter Jung writes:

I don't want to addle anybody's brains with my subjective conjectures. Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don't know whether I have even approximately understood them myself), "dangerous" because 99% of humanity would declare I was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people's way to a living and wondrous mystery, "taboo" because they are an *aduto* [holy precinct] protected by *deisidaimonia* [fear of the gods] as faithfully described by Goethe...<sup>167</sup>

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<sup>163</sup> Jung says "Every statement about the transcendental is to be avoided because it is only a laughable presumption on the part of a human mind unconscious of its limitations." ["Commentary on the Secret of the Golden Flower", *Psychology and the East* (Princeton, 1978), p. 56] Just as Kant's categories provided an a priori cognition in our conscious experience, the archetypes are the patterns of behaviour for the unconscious. But here, as Chapman points out, Jung does not follow Kant. The archetypes, which are in the unconscious, produce effects. That is something Kant could not say of anything in the noumenal world.

<sup>164</sup> J. Harley Chapman: *Jung's Three Theories of Religious Experience* (Lewiston: Edwin Mellen Press, 1988).

<sup>165</sup> "Psychology and Religion: "The Autonomy of the Unconscious", *Collected Works*, Vol. 11, p. 5.

<sup>166</sup> *The Notebooks of Paul Brunton* (Burdett, NY: Larson, 1984), vol. 8: *Reflections on my Life and Writings*, p. 214.

<sup>167</sup> Letter from C.G. Jung to Bernard Baur-Celio Jan 30, 1934, *C.G. Jung Letters*, Vol. 1, pp. 140, 141.

### *I. Tentative Conclusions*

I have shown what I believe to be similarities between some of the ideas of Jung and Abhishiktānanda. These include the importance of experience over concepts and creeds, the importance of symbol, and especially the importance of archetypes and the unconscious. The distinction between *nirvikalpa (kevala)* and *sahaja samādhi* is helpful in resolving the problem that Jung raises about whether one can ever be conscious of attaining to superconsciousness. Both Abhishiktānanda and Jung agree that one either dies at that time, or returns to the world of concepts, archetypes and symbols. Some thinking and even some ego remain at this time. But there has been an integration with what was non-conceptual, and an increase in consciousness. This seems similar to Abhishiktānanda's comment that the *advaitic* experience results in a new consciousness, a new level of consciousness in which all ideas are seen as if for the first time.<sup>168</sup>

Jung's idea of the unconscious is also helpful in resolving the problem of the usefulness of meditation. Ramaṇa did not believe that a state of trance was necessary to reach the *sahaja* state. But meditation in the sense of reaching the unconscious and becoming confronted with the archetypes, even going beyond them, is valuable. What needs to be elaborated more is the effect that this has upon one's return to the world. I believe that Jung's idea of integration is helpful here to show what integration is required in the *sahaja* state.

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<sup>168</sup> Diary, p. 326 (20.5.71).

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<sup>169</sup> This list of works by Abhishiktānanda is based on the extensive Bibliography provided by J.D.M. Stuart in *Letters*. Some articles by Abhishiktānanda were published under pseudonyms; others were published posthumously.

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