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VIRGINIA WOOLF'S TO THE LIGHTHOUSE:
THE LEVEL BEYOND PERSONALITY

submitted in partial fulfillment of the requirements for the degree of Bachelor of Arts in Liberal Studies in the School for Summer and Continuing Education of Georgetown University has been read and approved.

Mentor(s)

Director, Liberal Studies Program

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VIRGINIA WOOLF'S TO THE LIGHTHOUSE:  
THE LEVEL BEYOND PERSONALITY

A Thesis  
submitted in partial fulfillment of the requirements for the degree of  
Bachelor of Arts  
in Liberal Studies

By

Amber Haque

School for Summer and Continuing Education  
Georgetown University  
Washington, D.C.  
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VIRGINIA WOOLF'S TO THE LIGHTHOUSE:
THE LEVEL BEYOND PERSONALITY

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ABSTRACT

The issue being investigated is the underlying level of
oneness/wholeness that exists beyond our own personalities or
egos. Such a level is brought to light in Virginia Woolf's
novel To The Lighthouse by the contrast of the lead
character's explicit and implicit value system.

In the first chapter we see the dichotomy between her
explicit and implicit value system. To find out why, we cast
the whole problem through an attempt to find an insight into
the meaning of life through her experience of "the third
stroke of the Lighthouse" as it appears in the novel. Here,
we are able to delineate and describe three levels of being
which accounts for the dichotomy between the value system of
world and soul, and then see that manifesting the deeper
values of the soul means crossing the boundaries of our
personal identities to justify or put right our life
experience, and consequently the world. At the same time, we
find that the basis of our being is androgyne.

In the second chapter we delve into the androgenous soul
through comparing two diverse systems of thought, that is,
Western Jungian psychology, and Eastern mysticism's Vedas to
see which one most closely resembles and implicates the lead character's own experience of her implicit and explicit value system. Here we find that mysticism's "unified" self is the one that most closely resembles the lead character's experience of her implicit value system, and at the same time gives the "redemptive" hope for the human condition. The "dual" self of Jungianism on the other hand, attaches to itself existential angst, while both through their context are able to present a new view or third viewpoint within reality's dual nature. At the same time, the absence of the third viewpoint on the level of the sensory ego-world is the reason why the lead character was experiencing conflicting values in her conscious awareness, or her external and internal views of life. Reconciliation meant shifting her being through assimilation, and assimilation implicates movement of energy or consciousness through human desire or eros.

In chapter three, we see eros as the force, breath, growth and love of life, containing within its movement both subjectivity and objectivity, the sexual drive and creativity. It is the force that underpins the third viewpoint; at its low end it is linked to the passions, at its high end it is linked to agape, which is the shift of being to the third viewpoint through the dual world. In this chapter we will see that agape is not removed from ordinary, individual consciousness and reserved for the "great ones," but by virtue
of the archetypes existing within the collective unconscious on the mythic level, pulls us all to the challenge of the hero whose suprapersonal, universal quest within his or her own being is to change what is base into gold.¹ Through Plato's "Doctrine of Diotima" in the Symposium, we will see this transmutation is not a subjective experience played entirely in one's head, but an actual objective experience related to the world, and which at the same time supersedes duality and mortality to become oneness and immortality as the basis of our spirituality.

¹ The challenge or quest of the hero is the proverbial "myth of the hero." It is an androgenous concept that in itself "demands a comprehensive sympathy which transcends and comprehends the feelings of both sexes" (Virginia Woolf, A Biography, 144 part 2). To convey the concept through the gender split of "hero" and "heroine" will inadvertently break and shift its meaning to that very thing it is wanting to transcend.
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CHAPTER ONE

THE THIRD STROKE OF THE LIGHTHOUSE: THE THREE LEVELS OF BEING

The contrast in the lead character, Mrs Ramsay's value system is seen to exist through two realms, that is the world and soul. Through the world she has no faith in God, for:

How could any Lord have made this world? she asked. With her mind she had always seized the fact that there is no reason, order, justice: but suffering, death, the poor. There was no treachery too base for the world to commit; she knew that. No happiness; she knew that (Woolf 1989, 64).

But through the soul she is remarkably free, resourceful and at peace with God, where:

... the range of experience [seems] limitless ... this sense of unlimited resources ... unfathomably deep ... [the] horizon seems limitless ... We are in the hands of the Lord (62-63).

On one level we see she has no belief or faith in God, and on another, she has all faith in God. Both levels are valid to her, but they form a dichotomy within her value system which she seems she has not reconciled when she says she is "... annoyed with herself for saying that" (63), that is, "[w]e are in the hands of the Lord." Why does there exist this dichotomy? In this chapter, we will caste this whole problem through an attempt to find an insight into the meaning of life through her experience of "the third stroke of the Lighthouse" as it appears in the novel. Here, we are able to delinate and describe three levels of being which accounts for the
dichotomy between the value system of world and soul, and then see that manifesting the deeper values of the soul means crossing the boundaries of our personal identities to justify or put right our life experience, and consequently the world.

In part XI of Virginia Woolf's To the Lighthouse, we are given a vicarious experience into another level of being that is beyond the realm of everyday existence. The realm beyond "the everyday" is Mrs Ramsay's third stroke of the Lighthouse, "... the long steady stroke, the last of the three, which was her stroke ..." (Woolf 1989, 63). The third stroke of the Lighthouse is one of the three levels of being or existence that Virginia Woolf describes in her book. However, they are not entirely separate levels independent of each other, but are elements or streams of consciousness weaved into each other through the sensory (worldly), emotional (archetypal) and pensive (spiritual) levels of being. The distinction between the pensive-spiritual from the other elements of being is found through the following:

For now she need not think about anybody. She could be herself, by herself. And that was what now she often felt the need of--to think; well not even to think. To be silent; to be alone. All the being all the doing, expansive, glittering, vocal, evaporated; and one shrunk, with a sense of solemnity, to being oneself, a wedge-shaped core of darkness, something invisible to others (62).

That which "evaporated" are the other two levels of being--the sensory that is in relation to the worldly or ego,
and the emotional to the psychic-archetypal--captured concisely in the person of Charles Tansley in Part XVII of the dinner scene. Here we find the worldly "mask" like existence of the ego in Charles Tansley's interaction with women, where "[t]hey did nothing but talk, talk, talk, eat, eat, eat" (Woolf 1989, 85), and "[w]omen can't write and women can't paint" (86). However, underlying this seeming disdain for women is his drive to be assertive, a pressure no doubt from his emotional-archetypal characteristic or quality to be masculine, that is sensed or felt by both Lily Briscoe and Mrs Ramsay:

...it behooves the woman, whatever her own occupation may be, to go to the help of the young man opposite so that he may expose and relieve the thigh bones, the ribs of his vanity, of his urgent desire to assert himself; as indeed it is their duty, she reflected, in her old maidenly fairness, to help us, suppose the Tube were to burst into flames (91).

Women's own emotional-archetypal characteristic or quality to be receptive is shared by both Lily Briscoe and Mrs Ramsay, when Mrs Ramsay impresses Lily Briscoe through the language within the "glance of her eyes" to put out the fire that she feels she's suffocating in:

I am drowning, my dear, in seas of fire. Unless you apply some balm to the anguish of this hour and say something nice to that young man there, life will run upon the rocks--indeed I hear the grating and growling at this minute. My nerves are taut as fiddle strings. Another touch and they will snap (92).
Mr Tansley's worldly mask-like ego that is given life through his underlying emotional-archetypal characteristic is diffused or "evaporated" by the underlying intuitive capacity of the women, where he is now left to be "himself," more in touch with his whole self, "relieved of his egotism" (Woolf 1989, 92), no longer holding misjudgments about the opposite sex, as Lily Briscoe herself observed as something arising from one's own basic, core being:

it was one of those misjudgments of hers that seemed to be instinctive and to arise from some need of her own rather than of other people's (84).

Thus, the emotional-archetypal level and sensory-ego level are separate, but at the same time inter-related, where the archetypal need or pressures have a tendency to form erroneously through the sensory world of the ego, or more precisely, it is the ego that misforms the energy of the archetype. However, superseding these two levels of being where the ego judges and the archetypes feel or emote is the pensive-spiritual that simply "witnesses" the whole experience:

She [Mrs Ramsay] could not understand how she had ever felt any emotion or affection for him. She had a sense of being past everything, through everything, out of everything, as she helped the soup, as if there was an eddy--there--and one could be in it, or one could be out of it, and she was out of it (83).

Thus "[a]ll the being and the doing, expansive, glittering, vocal evaporated" (63) is "the eddy," the first two levels of
being as they are to be understood as the two short successive strokes of the Lighthouse. "[T]he long steady stroke, the last of the three, which was her stroke ..." (Woolf 1989, 63) is Mrs Ramsay's. Her focus is through the pensive-spiritual level of being that is the eternal witness to the first two levels that are engaged through the day to day of everyday existence.

The pensive-spiritual level of being encompasses a range and depth that is much beyond the imagination of the first two levels of being. In part XI, page 62 of Virginia Woolf's To The Lighthouse we find, "... the range of experience [seems] limitless," there is "... this sense of unlimited resources." At the same time it is "... unfathomably deep," the "... horizon [seems] limitless." We find it is not simply an imaginary level of being detached from the human realm of experience because it gives feelings of freedom, peace and a center or platform of stability through which, most significantly, it lends a complexity to human activity, which in this case is Mrs Ramsay's knitting, ("she accomplished here something dexterous with her needles" [63]).

The pensive-spiritual is the impersonal:

Losing personality, one lost the fret, the hurry, the stir (63);
and, so the meaning of life is captured in the stirrings of this level of being, that is, the impersonal through the
personal:

and there rose to her lips always some exclamation of triumph over life when things come together in this peace, this rest, this eternity (Woolf 1989, 63);

When Mrs Ramsay in "the third stroke" spontaneously says "[w]e are in the hands of the Lord" (63), another dimension is added to the pensive-spiritual, that is, God. But, it is not her personal belief, for she is "... annoyed with herself for saying that" (63). Going back again to meet the third stroke she searches her mind again, where the act itself seems to dissolve, through a purposeful resolve, the beliefs of the personal, where once again she meets the impersonal through the oneness of all things:

trees, streams, flowers; felt they expressed one;
felt they became one; felt they knew one, in a sense were one; (63).

In her deepest reflective moment, she is like the female saint whose passion for God becomes climactic in the revelation of the moment, united at last through the conscious mind:

There rose, and she looked and looked with her needles suspended, there curled up off the floor of the mind, rose from the lake of one's being, a mist, a bride to meet her lover (64).

But, the personal again, wishing to dominate her being questions her like the devil's advocate:

How could any Lord have made this world? she asked. With her mind she had always seized the fact that there is no reason, order, justice: but suffering, death, the poor. There was no treachery too base for the world to commit; she knew that. No
happiness lasted; she knew that (Woolf 1989, 64).

And so the meaning of life is what we let triumph. Do we let the distortion of the ego's sensory world triumph in our human level of experience, as we see in the person of Charles Tansley, or do we through the act of caring and friendship in the person of Lily Briscoe transform the ego's disdain of the world by helping and assisting each other's emotional-archetypal needs? By the prompting of Mrs Ramsay and the action of Lily Briscoe did not Charles Tansley become more in touch with his core, relieving him of his disdain? Can we say that Charles Tansley will ever be, like Mrs Ramsay, in his "third stroke?" We could say he is giving "the appearance" of the sacred through preaching "brotherly love" after the war, but he (the masculine mind) misses the mark for he does not have the feminine mind's (Mrs Ramsay's) approach of detachment from the ego's mask, which distorts his sensory experience, because at the same time he preaches love, he condemns others (197). Can we say that it is the purpose of women in their intuitive best, here on Earth, notwithstanding the "Mars-Venus" differences in men and women, to put men on the path to their souls--the wedge shaped core of darkness? Perhaps that is the impetus or balance within a great man.

The dichotomy we see between world and soul thus exists between the worldly-ego and the pensive-spiritual, where the bridge to the other exists in each gender's psychic-archetypal
characteristic or quality. However, by woman's very own nature to be receptive-intuitive, in contrast to man's assertive-analytical nature, women are more strongly predisposed to the subtle pensive-spiritual, thus allowing them to be at or retrieve with ease greater depth and subsequent wisdom through the life experience, enabling or effecting a balance through the sensory level or worldly-ego as it relates to the physical or objective world; hence "... the long steady stroke, the last of the three, which was her stroke ..." (Woolf 1989, 63, italics added), presupposes that the pensive-spiritual is something that the feminine mind "owns," is "certain off," feels immensely "comfortable" with or is natural to one's very being.

The validity of the pensive-spiritual is that it relates to the soul, which gives a sense of boundlessness, resourcefulness and infiniteness through feelings of freedom, peace and stability or centeredness, as it lends a complexity to human activity. The validity of the ego-worldly is that it relates to the sensory, material or physical world, where we "see" for ourselves the injustices, the suffering, the poor. In direct contrast to the pensive-spiritual, it exists at a narrow or shallow depth with its subsequent "ignorance" through the life experience. Ignorance is in essence "ignore"ance or "ignoring" the validity or existence of the pensive-spiritual through the life experience, causing or
manifesting an imbalance through the sensory level or physical world.

However, at the same time, the psychic-archetypal is the bridge between the pensive-spiritual and ego-worldly levels of being, it must be diffused or "evaporated" by the other's emotional-archetypal quality, where women do not remain entirely "within" themselves through their receptivity-intuitiveness, and men "without" or outside of themselves through their assertiveness-analysis. Hence women become assertive from the pensive-spiritual level, and men become receptive to the pensive-spiritual level, where the ego-worldly as it relates to the sensory level or physical world, shifts to a proper alignment with the pensive-spiritual which effects a balance that justifies the world, that is, from a world that is unjust, to one that is just. How?

Since the pensive-spiritual level of being is the "impersonal," it must manifest through the personal through its own stream of consciousness or awareness, that is, "peace, rest, eternity," if one is to triumph over the life experience; "there rose to her lips always some exclamation of triumph over life when things come together in this peace, this rest, this eternity" [Woolf 1989, 63]). It is as if the very molecules of life are organized and magnetized to the idea of courage inherent in this stream of consciousness in its will or power to manifest the right. Lack of this
consciousness through the other two streams of consciousness means the life experience will express simply through the ego-worldly, where the genders transfix in their qualities, that is, where women withdraw from life, and men overly assert, and so "there is no treachery too base for the world to commit, and where no happiness lasts," *she knew that*.

In essence, the level beyond personality--the pensive-spiritual--presents the common boundary through which men and women meet; where men "withdraw" through the quality of femininity, and women "assert" through the quality of masculinity--both through the functioning of their minds that have then become neither masculine nor feminine--means they are drawing or thinking from a common and complementary level. Through this disposition or attitude of mind a wholeness and balance occurs within oneself, and simultaneously without through the objective world, indicating that the real self, that is, the self that one is "at home with" is neither fully male nor fully female but androgenous.

In the next chapter, we will delve more deeply into the androgenous soul through two diverse systems of thought, and then see which one most closely resembles and implicates the lead character's own experience of her implicit and explicit value system.
CHAPTER TWO

ANDROGENOUS SOUL: DUAL SELF OR UNIFIED SELF?

The idea of androgenous soul comes from Anthropos or Original Man that we find in myth, religion and philosophy:

... both the Persian and the Talmudic mythologies tell how God first made a two-sexed being--a male and female joined together--and then later divided that being in two. The first, original man was often represented as having extraordinary qualities, as found in the extremely widespread image of the Anthropos, or Original Man ... (Sanford 1980, 4).

In the Book of Genesis in Biblical text, we read that God is an androgenous being, and that the first human beings were created in "His image." In philosophy, we can look to Plato's Symposium, where human beings in their wholeness or bisexuality had "... such marvelous qualities and great intelligence, that they rivaled the gods who, acting out of envy and fear cut the spheres in two in order to reduce their power" (4). The division fell into feminine and masculine polarities--or beings who have been striving ever since to re-unite themselves. In this chapter we will see two foundations of this re-unification or wholeness through:

i) mysticism's Vedic approach or the "unified self," which presupposes an already existing or underlying unity within the human being, and

ii) psychology's Jungian approach or the "dual self,"
which is the necessary tension that must exist for life to move and to grow into wholeness; but this wholeness is never a complete wholeness, because "[t]he psychic images of the anima [female] and animus [male] are so rich and so unknown to us that they will always be projected (Sanford 1980, 113).

Thus, the notion of androgenous being or soul contains within it two viewpoints; the "whole self" through mysticism's Vedas,\(^1\) or the "dual self" through psychology's Jungianism. The object of this chapter will be to see the core divergence of these two viewpoints, their implications within, and for the human condition, and the new view or "third viewpoint" they produce within the world, indicating a potential resolution of the lead character's conflicting value system.

The Core Divergence

The implication in the Jungian view of the self or soul is that it is of a dual nature - masculine and feminine - where the feminine exists by the virtue of the masculine, and the masculine, the feminine, which means there can be no

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\(^1\) The mystic thought referred to here belongs to the Upanishads of the Vedas. The Vedas are a voluminous body of knowledge that was intuitively revealed to the Rishis of ancient India. Rishi is the Sanskrit word for "seer" of thought, and "Veda" itself comes from ved, which means "to know." The Upanishads belong to the end or conclusion of the Vedas (Vedanta), and can be considered the flowering or full bloom of the Vedic tradition some several centuries after its seed entry into the world civilization through a migrating group of peoples known as the Aryans.
underlying unity or unified self:

The wholeness of the self is built up from the reconciliation of these opposite psychic poles, but not from their fusion, because the tension of the opposites remains the source of life's energy and the dynamism of the self (Ulanov 1971, 63).

Further, full unification with the self is not possible because:

The effect of the self's determining, organizing activity on the ego is never fully integrated because, however much of the contents and activity of the self is made conscious, there is always an indeterminable amount of unconscious material that remains hidden (62).

Thus, to be unified in this scheme would mean on the most fundamental level of the self, the poles will cancel themselves out where there can be no libido, that is the dynamism for movement or experiential life within the psyche or self (26); on another level, the conscious level, there is no full integration of the conscious with the unconscious, but an arbitrary or limited wholeness put together by our own effort to reconcile opposites; and, further, the reconciliation never fully actualizes, because most of us in the four stages of psychological development that we see later in the next chapter, means we can never seem to get beyond the second stage (66).

For Jung, any idea of a "unified self" involves implications

Although Jung acknowledges a totality of being through energy, consciousness, the personal unconscious and the collective unconscious or the objective psyche (26), which is
the non-individual, universal and suprapersonal (Ulanov 1971, 35), any concept of a unified self for Jung exists as a paradox, where psychoses or psychic inflation occurs (62). How does this come about?

Just as the ego is the center of conscious awareness, so is the self the center of psyche—the conscious and unconscious realms as a wholeness, order and totality (62). Thus,

[the ego must take into account the self's point of view even when its intents are opposed to those of the ego. Ignoring the determining influence of the self can result in psychic disaster, where the ego is assimilated by the self (psychosis) or the self is assimilated by the ego (psychic inflation) (62).

In the former, psychoses, there is an overwhelming feeling of being crushed by a power that is not our own (30), hence losing our conscious identity and bearing or orientation within the space time experience (56), while in the latter, psychic inflation, there is a feeling of being blown up, powerful and right, "... as if fed by a power that is not our own and carried along by the urgent energy of the impulse" (30). Jung says on the collective unconscious level, this would translate into a widespread sense of futility and loss of meaning, with the compensating rise of fanatical political movements bent on persecution (47).

Thus, any idea of a unified self means an excessive flow of one pole into another that results in psychoses or psychic
inflation. What is assimilated or integrated into consciousness however, is not the archetypes themselves, but the contents and effects of the anima and animus (Ulanov 1971, 45), which explains the reason why full integration of the conscious and unconscious realms can never occur; the contents and effects of the archetype are interdependent with environmental conditioning factors of personal biography and cultural context, without which the archetype cannot come into existence:

The personal material in which the archetype is concretized is essential; it is the living stuff in which the archetype is incarnated and through which it is experienced. The archetype itself is not experienced, only its effects are experienced, for it is only a formal potential pattern of experiencing (49).

The conscious ego is thus at a loss, for it can never fully integrate or truly experience the core of its whole self, because its "beingness" is forever tied into the conditioned, relative sphere of experience, beyond which no direct or unconditioned experience is possible of the transcendent objective psyche.

_The existence of a unified self is the core and ground of one's being in mysticism_

Turning to the spirituality of the East, that is to the Vedas of ancient India, we find that the conscious ego, when turned inward to investigate the depth of itself:

... the "I" erases itself to disappear into pure Being, pure consciousness, a sea of pure
undifferentiated awareness, released from all conditioning and the limitations of time and space, to exist through the timelessness of pure unbounded profound Bliss, freedom in its Absolute essence. It is Brahman, the Unity, the irreducible ground from which all Existence arises, and the essence of everything—of the earth and sun and all creatures, of gods and human beings, of every power of life (Easwaran 1992, 23-25).

Here we find that at the most fundamental level of one's being is Brahman—pure undifferentiated awareness, unconditioned timeless bliss, that is at the same time the essence and the creative action of the manifest or created world. Vedic text says that simultaneous with this discovery is that this unitary awareness is also the ground of one's own being, the core of one's own individuality, the Self, the soul, the Atman.

The ego's growth into wholeness occurs through a particular state of consciousness where nothing remains hidden, and where total fulfillment and enlightenment occurs.

In the Atman/Brahman merger nothing remains hidden, for all "That is" is known; through human awareness, all awareness is known as it includes conscious and unconscious realms. How is this possible? Vedic text says that this unfathomless, timeless being in one's awareness is Absolute Silence, the fourth state of consciousness that is understood through the syllable Om or "AUM." This syllable is described as representing the whole universe through a transcendent dive of the mind through meditation, that goes beyond the three states of consciousness—waking, dreaming, deep sleep—to the
"transcendent fourth" or turiya, that enables the unitive state or samadhi, which is free from all space time and action, thus enabling moksha, liberation of the soul from the play of all duality, that is the pairs of opposites or contrast of the physical or relative world ("hot/cold, love/hate," "male/female," "good/evil," etc.).

Thus, with the fourth state of consciousness as it exists as the Imperishable, Eternal, beyond the world of space-time action, but at the same time through our total awareness where human and Cosmic Mind meet and abide in one another, we have the idea of transcendence and immanence, the absolute through the relative, oneness through duality, the eternal through the temporal or the unconditioned through the conditioned--through a direct access in the purpose, activity and effect of meditation. Having our being or source through the Eternal, Imperishable, through the ground of wholeness or oneness, and not conversely through the temporal, perishable or through the field of fragmentation or duality means in the fourth state of consciousness we have reintegrated our awareness with realization of the whole self, or the soul Self, the unitive state of our being that we experience as true reality and ultimate freedom which simultaneously manifests as our fulfillment:

Even as a mirror with dirt begrimed
Shines brightly once it is well cleaned
So too the embodied soul, once it has seen
Self as it really is, 
Becomes one, its goal achieved, from sorrow free.

When by means of self as it really is as with a lamp 
An integrated man sees Brahman as It really is, 
[Then will he know] the unborn, undying God, 
the Pure, 
Beyond all essences as they really are, 
[And] knowing Him, from all fetters he'll be freed (Zahner 1938, 231-2).

The "third viewpoint" in psychology is "revolution" of the ego, and that of mysticism is "evolution" of the ego

If conscious and unconscious realms are being reintegrated into an original wholeness through mysticism, in contrast to simply and solely an integration into a wholeness that is interdependent with environmental conditioning factors of personal biography and cultural context through Jungian psychology, then there is another element in reality that is being manifested. Jung may refer to this as a "third viewpoint," where there is a reconciliation of the opposing poles of the unconscious and the conscious ego by combining elements of both poles (Ulanov 1971, 60). However, in the work of psychology, as it deals with the subconscious we find the idea of the third viewpoint revolves around the conscious ego through the dual nature of reality in the sensory environment, which is effective, but limited in scope to fully integrate the whole of oneself (that is, "Self," the pre-existing wholeness), where those in the advanced form of the Vedic tradition see not the revolution but rather the evolution of the ego directly through the superconscious state
That the mind has a higher state of existence, beyond reason, a superconscious state, and that when the mind gets to that higher state, then this knowledge beyond reasoning comes...All the different steps in yoga are intended to bring us scientifically to the superconscious state or samadhi....Just as unconscious work is beneath consciousness, so there is another work which is above consciousness, and which, also, is not accompanied with feeling of egoism....There is no feeling of I, and yet the mind works, desireless, free from restlessness, objectless, bodiless. Then the Truth shines in its full effulgence, and we know ourselves--for samadhi lies potential in us all--for what we truly are, free, immortal, omnipotent, loosed from the finite, and its contrasts of good and evil altogether, and identical with the Atman or Universal Soul (Hick 1990, 180).

*The ego is necessary in both psychology and mysticism (where in mysticism the evolution of the ego brings about its own "constructive" dissolution), but psychology does not go or cannot go beyond to a new reality of eschatological underpinnings that is made apparent in mysticism.*

Being liberated from "the contrast of good and evil" means being liberated from all duality, as it includes the notion of the dual self, but it is the dual self that we find in Jung that gives the shadow, the dark aspects of the personality as present and real, and without which we are flat and two dimensional (Ulanov 1971, 34). On the other hand, taking the Vedic viewpoint, there is a hint that the shadow need not exist, for through the woman's dream (64), the placement of the third eye--the most beautiful eye with the
most elemental instinct on the end of the nose, signifying the primitive, sexual sense—is the penetrating vision into the meaning of things. The penetrating vision into the meaning of things is to know things "in themselves," which is the epistemological breakthrough of human thought. Such a disposition suggests an absence of darkness or human ignorance, which means in this enlightened state of being conscious comes to know all that is unconscious. "All that is unconscious" includes the personal and collective unconscious or the suprapersonal, non-individual, universal objective psyche, which in Jungian psychology is not taken to any new non-corporeal level within the direct experience of human beings as it is in mysticism because of psychoses or psychic inflation—psychic disasters—which we saw earlier, incurs a deconstructive dissolution of the ego or a destructive state of being, where there is an excessive flow of one pole into another.

Ego's integration with opposing poles through the mystic path means a new state of being or reality, natural like the activity of nature, and in seeming harmony and alignment with the natural realm.

Through the mystic path, the third eye placement on the end of the nose is the sexual energy harnessed and transformed

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2 See Appendix 2 for an account of the woman's dream, the Jungian interpretation, its further elaboration through the sexual drive in the essay, "The Ultimate Aim of the Sexual Drive is Celibacy," and thoughts and experience of two contemporary celibates.
into enlightenment—"the penetrating vision into the meaning of things"—which is the third element or quality within the duality of reality where the shadow disappears, which would give forth a totally new reality presently unknown, but wistfully desired by human beings (an evil free world, that is a world that is no longer overshadowed by the shadow). The activity of enlightenment thus manifests a state of being that is "loosed from the finite, and its contrasts of good and evil altogether." Here, the experience of the realm of duality no longer presents itself as limited, conflicted, confused and chaotic because the shadow or evil (ego's ignorance) has disappeared where, in reality, the woman herself in her dream presents a picture of utopia—a city that she already knows (suggesting an already existing unified self), and that she associates in her dream with a "... combination of efficiency, order, productivity, and peace, where my feelings blossomed and I did creative work" (Ulanov 1971, 64).

In the Vedic or mystic scheme of the unified self, the "I" disappears, but it has done so through the "superconscious" state, a state that at the same time encompasses and "sees" the conscious and subconscious realms of existence, where the shadow disappears into the meaning of things, the basis of enlightenment. Enlightenment means there can be no "dark." The "dark" is the shadow, that is, all that what we do not know or have not assimilated. What we do not
know or have not assimilated is ignorance. Thus, when one becomes fully enlightened one cannot be ignorant, which means to be fully enlightened is to be "full knowing" or knowledgeable. As the light rids and replaces the dark, so does "the known" rid the unknown by what is now known.

Implications within and for the human condition: the "illusory" redemptive hope of the unified self, or the "real" ongoing, never ending human struggle of the dual self?

The idea of a "unified self" in terms of Vedic text may seem far-fetched, or far removed from the world as we know it, but it is certainly appealing for it holds out a hope, spiritual in nature that is at the same time extraordinary and liberating than the idea of the "dual self" in psychology, that captures us within a world that we will never be able to quite master "... because the objective psyche is never fully encompassed by the ego, but is seemingly eternal and boundless" (Ulanov 1971, 67). Thus, in the dual self we will always be held captive to the "unseen," which gives a feeling of helplessness or existential angst within the human condition, rather than the uplifting possibility and quality of hope in the "unified self," for a better or much different experience within the whole human world. But then, with all the sensual, addictive and mesmerizing pleasures abounding, don't we love, and perhaps willingly, wallow in our "Fall?"

The lead character's experience of her core identity or the androgenous soul resembles the unified self: "trees,
streams, flowers; felt they expressed one; felt they became one; felt they knew one, in a sense were one" (Woolf 1989, 63). Her experience in Vedic text is Brahman, "the Unity, the irreducible ground from which all Existence arises, and the essence of everything—of the earth and sun all creatures, of gods and human beings, of every power of life" (Baswaran 1992, 23-25). In her "third stoke" she was one with life, with soul, with God. In essence, she had reached her core being, "the Other" or God: "There rose, and she looked and looked with her needles suspended, there curled up off the floor of the mind, rose from the lake of one's being, a mist, a bride to meet her lover" (Woolf 1989, 64).

However, it is here we can see the reason why she is experiencing conflicting values in her consciousness, even though both are valid. The pensive-spiritual has its ground through an already existing unity (soul) which—the awareness and experience of—causes her world through the psychic-archetype (emotional) to exist at conflicting poles of conscious awareness at the ego worldly level (sensory). In Jung's thought we find: "the ego must take into account the self's [soul's] point of view even when its intents are opposed to those of the ego. Ignoring the determining influence of the self can result in psychic disaster, where the ego is assimilated by the self (psychosis) or the self is assimilated by ego (psychic inflation)" (Ulanov 1971, 62). If
interestingly, we perceive the lead character Mrs Ramsay, as an extension of the author, Virginia Woolf herself, we know from her biography she, Virginia Woolf suffered from a mental problem like psychoses, where "... there was a kind of sanity about Virginia, it was certainly a quality which could be submerged by other internal forces and these, as the year[s] advanced, grew stronger" (Bell 1972, 8 part 2). Therefore, one must take into account the presence of the objective psyche through the expressive affects of the psychic-archetype-through to the ego-worldly level--or risk losing oneself, that is the ego's relational aspect to the world.

In both mysticism and Jungianism, the third viewpoint is the reconciliation of the poles offering a new insight or position within the whole of reality through to the ego-worldly level (the third point or x-factor within a bi-polar or dual reality). However, the former takes is foundation through an already existing unified self or whole--having its end in enlightenment (the Other), while the latter takes its foundation through a dual self through which the whole is created ad infinitum (through anima or animus).

At the same time the third viewpoint implies a whole new point of view or shifting of being through the bi-polar or dual world, something new is assimilated through the reconciliation of poles on the ego-worldly level. The lead character was experiencing unity, her unified self through the
values of soul, but because of her differing value on the ego-
worldly level means she was not shifting her being through
assimilation and reconciliation. Further, through the unified
self, in oneness, she is in the realm of agape, compassion or
love for all. It is the realm of the mystic or saint who has
reached a higher or expanded consciousness which indicates an
upward movement of energy or consciousness in the human; but,
in the realm of "duality," her life at the ego-worldly or
physical level is in a contracted consciousness, which has no
movement unless it is moved.

In human experience, desire or eros is the force that
moves human beings. In the next chapter we will see this
force as underpinning the third viewpoint, and having its
completion through a transformation to agape, the great
mystery of Love as it resolves the great paradox of life
itself that the lead character pointed to through her
contrasting or conflicted values of the world and soul.
CHAPTER THREE
THE THIRD VIEWPOINT: WHEN YOU MAKE THE TWO INTO ONE

In Socratic philosophy we find the concept of eros, which is the dynamic longing or desire for completion. Eros stands between ignorance and wisdom or ugliness and beauty, and is presented in the Platonian Dialogue of the Symposium as the dynamic spirit that binds together the whole of the universe, by closing the gap between the earthly and the celestial (McGreal 1992, 25). The earthly we could say, in relation to our three levels of being, is our ego-worldly dimension as it relates to the sensory or physical level of life, and the celestial is the dimension of God or soul, as it relates to us through the pensive-spiritual level of being. Eros is thus the drive toward human wholeness or completion and,

"... is a mighty power, which is at the heart of all human creativity, all love between people, even at the heart of the relationship between a human being and God. Eros warms life, gives hope to living beings, and alone makes sacrificial life possible. But when a human being wishes to claim eros as his or her own, to lay hold on the mystery of the Coniunctio (the joining together of the male and female) as his or her private possession, then eros is corrupted by greed and possessiveness, and its promise of higher consciousness is negated" (Sanford 1980, 117-8).

Eros is both the force and breath of life, growth and love of life. In one aspect it is life in union with the physical other (sexual drive), and in another aspect, it is life in
union with the non-physical other (pure creative drive). Here, it finds its completion through transformation through insight, knowledge or enlightenment, where Love reaches beyond the sphere of one's spouse or progeny to encompass all of humankind (agape), as we see in the saint, mystic or yogi. However, promise of a higher consciousness or shift of being to a new reality (the third viewpoint) within reality's duality is negated, when one tries to claim eros as his or her own. Implied within the shift is thus a certain objectivity that sees its existence and end in the third viewpoint on the level of the ego-worldly or physical world. The object of this chapter will be to clarify the notion of the third viewpoint or the third alternate element existing within the realm of duality or the field of opposites through the notion of alchemy existing in Jung's device of "active imagination." Alchemy we will see, can be linked to agape, which is the transformation of eros to the higher realm of consciousness as it exists within the realm of duality. However, agape is not removed from ordinary, individual consciousness and reserved for "the great ones," but by the virtue of the archetypes existing within the collective unconscious on the mythic level, pulls us all to the challenge of the hero, whose suprapersonal, universal quest within his or her own being is to change what is base into gold. Through Plato's "Doctrine of Diotima" in the Symposium, we will see
that this transmutation is not a subjective experience played entirely in one's head, but an actual objective experience related to the world, and which at the same time supersedes duality and mortality to become oneness and immortality as the basis of our spirituality.

_Mergence with the Archetypes presents the third viewpoint or the transcendent element within the realm of duality_

Dealing in the archetypal male and female polarities within the human psyche, Jung uses the device of "active imagination" or dialogue with "the other" to reconcile or integrate opposites. Integration of the unconscious other with the conscious ego, or of one pole with the other--negative/positive--brings forth the "third viewpoint," or the transcendent element within the boundaries or realm of duality. Dialogue with the other is interaction with an image, voice or figure of the unconscious through an alchemical process, which is an alert and participating ego, whose special attention, concentration and objective observation as a form of contemplation alters the "present" reality. The "present" reality would be the negative-positive in opposition to each other, where the mergence of them in observation in alchemy would bring the third factor into the physical realm of opposites or duality.

However, to understand the third viewpoint more clearly within the boundary of the dual world, is perhaps to say that
what is ordinarily opposed (good-bad, hot-cold, male-female, etc.), is now reconciled, and what is now reconciled is no longer in the bounds and nature of that from which it emerged.

Further, what is not taken into account in Jungian psychology, is that we may link agape to alchemy, for as we know, alchemy is the changing of a base metal into gold, and so in changing our base existence of the passions in eros, through the act of objectively observing and integrating the unconscious other, we are changing reality into a new or higher possibility within the realm of duality—a process in which we are all ultimately being called by virtue of the collective unconscious. How so?

What gives rise to the male and female archetypes in the first place is the collective unconscious, or the objective psyche which we know as non-individual, universal and suprapersonal. The objective psyche being a "non-graspable thing," can only be known by its effect. The effects come by way of dreams, symbols and myth that are universal and occur regularly. Because the objective psyche is non-individual, universal, suprapersonal we experience it as "... other than ourselves, as objective, acting upon us quite independently of our conscious volition, intentions or ideas, as if it were an autonomous authority" (Ulanov 1971, 35) but, with the proviso we can say from Jung, is not to be taken as an encapsulated personal system because it is sheer objectivity (35). Thus,
the objective psyche is not to be thought of as a figure or
figment, but nevertheless, a figure or figment as a real force
or affect we cannot dismiss (as simply a "figment of the
imagination"), as we see through the following:

To catch the flavor of this objectivity, we need
only recall dreams where we, the subjects, have
been the object of scrutiny, attack, or the
laughter of other dream figures, whether we have
wanted to be or not" (Ulanov 1971, 36).

Since the objective psyche exists prior and independently
of our own subjective ego experience, its effects nevertheless
demand that we relate to it. Mediating those effects to
conscious ego is the anima of the man and the animus of the
woman, the hidden, unconscious "other half" of ourselves which
present themselves in images of the opposite sex, thus
enabling us to communicate or dialogue with them. But the
objective psyche is itself "no" thing; therefore, through the
archetypes of the anima and animus it "... speaks, moves and
acts from a totally other frame of reference" (36), which
makes it at the same time "... as familiar and foreign to us
as one sex is to another" (36).

Thus, we find the effects or pull of the unconscious as
totally The Other on the conscious ego for a marriage or union
in the Coniunctio, give rise to the archetypes that present on
the mythic level, the challenge of the hero, whose
suprapersonal, universal quest within his or her own person is
to change what is base into gold.
The hero moves eros into the beyond

Because of the unconscious other that effects or brings about the anima of the man and the animus of the woman, all individuals have within themselves the dynamics for the mythic hero. How much effort we apply to the inner work of making what is unconscious conscious, determines whether the journey will be transformed from one of mere fantasy through projection (Antony), to the heeding of the journey through the clarity of one's mind (Dante).¹ However, this is not to say that the hero has not him or herself been involved in fantasy through the projected other with another through the realm of eros, but through this very fact is able to conquer the numinous affects of "the known," or what is familiar, comfortable and pleasureable for what is unfamiliar, uncomfortable and therefore not so pleasant or pleasureable.²

¹ See expose of projection through the example of Antony and Dante in John A. Sanford's The Invisible Partners (Mahwah, NJ: Paulist Press, 1980), 20-24, and an elaboration of the sexual drive in Appendix 2.

² In Jungian psychology, the term numinous can almost be substituted for the word "magnetic," as numinous refers to the attraction-repulsion play of the male and female archetypes (animus and anima). These archetypes are so charged with psychic energy that they grip us emotionally. Since the archetypes are what lie behind or underneath the ego level, it is at the same time the affects of the archetypes and assimilation by the ego of these energy centers that will determine how we assimilate and respond to reality. In this sense, numinosity in Jungian psychology can be seen to refer to an active state of being through to the ego level (the physical world), as well as in some cases (as on the next page) to a certain distinct and unmanifested dimension that we
The trip to this dark "unknown" by an individual who undertakes the challenge to transform what is base into gold is found in Jung's fourth stage of psychological development. These stages are seen as the progressive differentiation of the conscious ego from the unconscious in such a way that avoids the pathological realm of psychoses or psychic inflation. Through a psychological framework involving the Oedipus complex, human beings are seen stuck in infancy or early childhood where, "... they are grown up physically, but psychologically they are still children or even infants" (Ulanov 1971, 66-67). However, in this chapter, on a level that is seen within context of a spiritual journey that calls all to the ultimate union with God or "The Other," we can see through the ethic and behavior of the world, humanity is in the third stage of ego development, anticipating but at the same time perhaps rejecting the rare, and less travelled fourth stage.

The first stage that begins the later possibility for alchemy in the quest of the mythic hero is the "participation mystique," which corresponds with early infancy. Here, there is no differentiation between the ego and the unconscious, or the inner and outer world, subject and object. Instead, ego find through the dictionary (Webster's Ninth New Collegiate Dictionary): "supernatural," "mysterious," "filled with a sense of the presence of divinity," "holy," "appealing to the higher emotions or to the aesthetic sense," "spiritual."
feels magically one with its environment and with all of reality as a totality. Because ego is identified with and contained within the all encompassing objective psyche, it feels as its core an eternal, self sufficient universe. However, at the same time, with the birth of the ego, is the birth of the world of opposites or duality that we find described in creation stories.

In the second "matriarchal" stage as it corresponds with early childhood, the ego is precariously separated from the unconscious. This emergence can be seen as ego's beginning of conscious awareness and relation to the external world, where the mother now contains the "all in all" of the unconscious, as it contains within itself both feminine and masculine archetypes. However, since the infant is immersed in the mother through its whole being--mentally, emotionally, physically--this stage is seen as the end or alienation of the ego's pre-sexual source of contented wholeness found in the "participation mystique."

The third, "patriarchal" stage as it corresponds to pre-puberty can be seen as the complete separation of the ego from the unconscious, to the degree we can liken to "the Fall." Here, full separation between inner and outer, subject and object, right and wrong occurs. "The ego is now the source of action, and the sense of magical participation with the numinous dimension is lost" (Ulanov 1971, 69). In the ego's
sense of its full autonomous being through its masculine, aggressive quality, the rational "bowls" over the intuitive, where everything feminine is considered inferior or rejected. Our world is seen to be in the ego's focus, hold and power through both men and women, where the values of the masculine are endorsed at the expense of the feminine, or where one's subjective and aggressive ego identity is in play through one's psyche than the subtle, objective (egoless) intuitive. With the ego's full autonomous being however, there is a feeling of "estrangement," for being oneself through one's own ego oriented gender image or identity, the poles have polarized.

What has been happening so far in our rational world has been a preparation for the mergence back into our original core, for it is not enough simply "to be" in the feminine, objective psyche, but also "to become" through the ego's act and action. The fourth and final "integrative" stage awaits those who have heeded the symbols of the collective unconscious, that up to this point has prepared them sufficiently to know the illusion that is inherent in projection. When no more can be realized within one's "known" world, for clarity has shined the light on its limitedness and consequent emptiness or unfulfillment, it is time for the ego to return to the unconscious truth of itself, or from a world it knew and governed, to one it must now submit and be
governed if it is to once again feel, bask and act through its eternal, self sufficient universe that existed at its core at the time of its birth. Emerging triumphant is the alchemy of changing a base nature into one of gold, or of eros into agape which is seen through the following:

Mythologically, transition to this integrative phase appears as the hero rescuing the maiden from the dragon. The hero represents an ego attitude strong enough to leave the safety of patriarchal standards and risk exposure to the dangers of regression, of diffusion of the ego's hard-won clarity, and of the threat of being swallowed up by the residual state of unconsciousness (the dragon). The maiden represents the anima--the feminine values in marriageable form which can be related to by the ego but which must first be separated in the myth, by the sword of consciousness, from the unconscious in its devouring aspects. If the ego succeeds in the task of freeing the anima from the unconscious, the ego's heretofore exclusive reliance on patriarchal values is complemented and modified by the feminine (Ulanov 1971, 70).

Rescuing the maiden is the ego's desire of becoming whole. The ego attitude strong enough to leave the safety of patriarchal standards is the courage to leave the world as he or she knows it, or what is familiar and comfortable and hence pleasurable, and enter into the risk of the unknown--the strange the uncomfortable beyond the known. Hard won clarity is the capacity to separate projection and its subsequent illusion in the numinous (magnetic) play and pull of eros (Antony's downfall) through insight (Dante's new creative heights), which through the process of objectively observing in alchemy, enables the marriage of the eternal, boundless,
unconscious with the individualized ego, where in the mergence or union (the Coniunctio), both poles are distinct but not now separate or polarized. Love for "the other" is now love in The Other, where ego has returned to its pre-sexual source of a contented wholeness. Love has grown and gone beyond the world of eros, sexuality and passion to a world of an all encompassing and self sufficient compassion, radiating out from the core of one's being.

When sexuality is transmuted through alchemy, eros is not repressed but moves on to agape, where the blind pull of the passions is set free in the light or knowledge of full conscious awareness or the "superconscious." The superconscious in effect is the new consciousness above the level of the ego (the physical world), where the shadow ceases to exist, and one's true autonomous nature is now felt or brought into focus into the realm of action, no longer in control of the passions, or the play and pull of the world.

The third viewpoint is oneness manifesting a new reality within the realm of duality

Agape is compassion, love for all humankind, which when felt at its core through union "in The Other" brings forth a new reality or state of being within the duality of reality. However, such a love is not a saying, but a doing within one's being, where a contemplation exists with eros in the active, experiential realm. In Plato's Symposium, eros has the
function of moving human beings from fragmented or distorted 
values of love, to Love in its complete Whole or completion. 
In the "Doctrine of Diotima" which deals in the mysteries of 
Love, we are moving by virtue of *eros*, out of the realm of 
*eros* into a transmutation through a contemplation of beauty.

The beginning stages of the mysteries of Love deal with 
*eros* by falling in love with the beauty of one individual 
body, and then considering how beauty in one body differs from 
beauty in another body, where we find ourselves being a lover 
of not now one body, but of every lovely body. *Eros* begins to 
transmute when we now must take hold of this idea or form of 
beauty as we see it in all its differences in all lovely 
odies, and now see it in the husk of an unlovely body, so 
much so that we have begun to cherish it which has enabled us 
to break through the veneer of life to arrive in the region of 
the soul.

The transmutation has within it a freeing element when we 
contemplate further; in the inbreaking of an inner 
realization, we discover that beauty exists not to the bounds 
of the body, but also to orders and institutions of knowledge 
where, in contemplating the beauty of every kind of knowledge 
we have moved to a new level of being that has at the same 
time expanded us and freed us - expanded us in understanding, 
and freed us from the slavish and illiberal devotion to the 
individual loveliness of a single person, or a single
In a new found knowledge and liberation, there is still more to be experienced in the fullness of one's being. Here, the complete and full transmutation of eros occurs; seeing beauty's wide horizon as we contemplate the thing that makes beauty itself, a stirring begins to spark from the inner reaches of the soul that gives rise to the loftiest thought and realization as it forms itself into one single form of knowledge; the patience and the toil for the mystery of Love has finally revealed itself in an entire oneness, of an everlasting beauty that no beautiful thing can outlast. Love subsists "... of itself and by itself in an eternal oneness, while every lovely thing partakes of it in such sort that, however much the parts may wax and wane, it will be neither more nor less, but still the same inviolable whole" (Hamilton 562).

Love then, is that which all things partake of; it is the essence of beauty itself, unsullied, and unalloyed; through contemplation it is freed from mortal taint that overshadows the physical world, and begins to dawn upon the inward sight where ultimately one comes face to face with the heavenly radiant beauty that has become one's own. It is not something that one can let go of, for through the experience of discerning beauty through that which makes it visible, we have at the same time realized Truth and lived virtue, which
when perfected as it is in knowing the essence of beauty, we are also arrived in the realm of immortality, the new reality within duality's mortality.

Journey towards our negative-feminine pole through our positive-masculine, rational mind in a marriageable, relational form supersedes the world as we know it. The contemplated love liberates spirit through matter, which would create a new center of spiritual energy which mystics seem to agree on is an all encompassing knowing, but at the same time is indescribable or "super-rational"; feelings of exaltation exist beyond any of our most coveted experiences, and above all, it all feels like a belonging or home. "Oneness" being "in the One" is the immortality of being, an entirely new reality within duality's mortality, and if we turn to the one who resurrected, Jesus himself, he would agree that we must do something within our lives as a responsibility for our own personal happiness, and for that of the world in its new and renewed sense through a process that is like alchemy within the realm of duality--which we now know takes us to agape's love thy neighbor as thyself--when he says in the Gospel of St Thomas:

When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, and when you make male and female into a single one, so that the male will not be male nor the female be female, when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an
image in place of an image, then you will enter [the kingdom of God] (Bloom 1992, 35).

In oneness through her pensive-spiritual level, the lead character was in the realm of agape, compassion or the Love for all, but, without contemplating the Love she felt, saw, experienced and knew at this deeper, unified level, she could not make sense of it at the ego-worldly or fragmented level. Contemplation of her feeling or knowledge of the unity of all life would have freed her from the mortal taint that overshadows the physical world, bringing her back to the pensive-spiritual or realm of soul at the level of the ego-worldly, enabling her to bring the numinous (spiritual-holy) dimension back into play at the level of the adult world. As to "God and the human ego," where the ego is set up to analyze and assert fully through the patriarchal stage of development, in contemplation it evolves to the final integrative stage of its original home, the "participation mystique," only now through and from a much higher plane "in this peace, this rest, this eternity" (Woolf 1989, 63), where "the mortal" in writings of St Paul, has "put on immortality" (I Corinthians 15:51-53).
WORKS CITED

CHAPTER ONE


CHAPTER TWO


CHAPTER THREE


APPENDIX 1
THE DUAL SELF AND THE UNIFIED SELF
AT A GLANCE

The Third Viewpoint
Superconscious
Reflection of Wholeness
Oneness
because of
Meditation pulls
directly from
EGO
male-female

The Unified Self
(Wholeness-Oneness)

Making the two
into One

GOD

Assimilation on this level
means full awareness of
conscious and unconscious
realms

The Third Viewpoint
Wholeness
not fully
accomplished
because of
Active Imagination
pulls from

Relative World
Duality
Physicality

ego

male | female

Dual Self
(Opposing Poles)

Objective Psyche

Assimilation on this level
means psychic inflation or
psychoses

EGO
1 Deep sleep
2 Dream
3 Waking
4 Transcendental
5 Cosmic
6 God
7 Unity

1/ As per Alexander.

Layers of the Unconscious

The Shadow

Personal Unconscious
Anima
Animus

Collective Unconscious
Objective Psyche

Pole

2/ As per Ulanov.
APPENDIX 2
THE TRANSMUTATION OF THE SEXUAL DRIVE

The Woman's Dream

I go with A who in the dream is unhappily married to B to their house which is two rooms. In the second room there is a high table like an altar, yet it is also a bed. In it is their girl child. She is six years old, but big, has dark hair and a bright red dress and hair on her face. I realize she has three eyes; the third, on the end of the nose, is darkly lashed and lustrous. I realize she is abnormal and retarded. A is upset about her and embittered. A pulls down the covers and exposes the child's genitals. The child is both sexes. The child is terribly embarrassed. I feel sorry for her. I begin to befriend her and talk with her. I like her. She has great sensitivity and intelligence and is abnormal to me now in the sense of her exceptional development. She makes a few mistakes in grammar. She says she learned to talk at a special school of "phallic sound." I notice a picture on the wall. When I came in it was a fairy-tale castle, with a twilight landscape scene like Odilon Redon's work. When I look at it now, a second picture has been hung over it. It is of a city with a river running through it, with many bridges connecting the two banks of the river.¹

The Jungian Interpretation

The dreamer associated with A that she was a woman of warm feeling who was anxious about her capacity to do intellectual work. The dreamer thought B was an opposite type: he was brilliant, logical, and organized, but emotionally immature. In the dream, A and B marry; a strong feeling woman marries a strong thinking man. They produce a child that is sensitive and intelligent, both feminine and masculine, both retarded and exceptional. The child is the center of the dream. The dreamer is led to the child, who is in the middle of the room on a table-altar. The focus is the interaction between the child and the dreamer. The child's third eye is stressed as its most beautiful eye— as if a third point of view

were being hinted at, one which is a union of the other two. The dreamer associated with this eye "insight," "vision," seeing into the meaning of things; and with the placement of the eye on the end of the nose, she associated the most basic primitive sense, the sexual sense (smelling, sniffing). Here again opposites meet—the penetrating vision into the meaning of things is placed with the most elemental instinct. With phallic sound, the dreamer associated the Phaedrus of Plato, where the chariot of the soul mounts into the heavens and enjoys the music of the eternal circling of the spheres, and also a lecture she had heard some months before about the sound "Om" which is one of the essential syllables from which the gods and the universe are supposed to have come into being, according to Indian mythology.

The child is still in primitive form, however, as her age, her grotesqueness, and her mistakes in grammar show. Also, the marriage of A and B is unhappy, the union is not yet successful, though some reconciliation of opposites is occurring. The final detail about the picture emphasizes this: a magical, preconscious misty scene is replaced by the image of an actual city the dreamer knew, with which she associated a "combination of efficiency, order, productivity, and peace, where my feelings blossomed and I did creative work." The picture itself, of land and water and connecting bridges, conveys a quality of integration. This dream came a few days after the dreamer had risked acting on feelings that she had heretofore suppressed by reasoning away. However abortive, the uniting of opposites is beginning. The dream is a positive one, suggesting a more positive future for the dreamer, illustrating how the self is built up out of the reconciliation of opposites.²

The Ultimate Aim of the Sexual Drive is Celibacy

The reconciliation of opposites that affords the third viewpoint ultimately shifts or transforms the sexual drive to the celibate state, which in the experience of the mystic who has encountered or achieved full union with "the Whole" or

"the Other," is said to be more intense and ecstatic than can ever be described or demonstrated. The sexual drive essentially has two possibilities; projection or creative insight. The work of mysticism is to transform the "projected other" in (eros') illusion to "The Other" in (agape's) enlightenment. The third "mystic" eye on the end of the "primitive" nose of the child indicates that the sexual drive contains within it the states of "base passion" and "further potential," which ultimately is the Coniunctio (the joining together of the male and female) enabling full God-enlightenment. The sexual drive can also be thought of as the evolutionary drive, where ultimately in joining with "The Other" or God in celibacy is not reserved for the exclusive few, but through the opportunity it affords for the Coniunctio is built into the human life cycle. However, in our present parameters or awareness, it is a rather strange notion that the ultimate aim of the sexual drive is celibacy, for as ideas in themselves they are mutually exclusive of each other, but through Jung's idea of the anima and animus, as they are set within a larger goal of enlightenment, we see how our ultimate fulfillment brings forth the celibate state.

Jung develops his idea of the anima and animus from Anthropos or Original Man, where we find the notion of androgyny. As in Biblical and other wisdom texts, we find that within each human being there is both male and female
elements. When we are not in touch with "both selves" or conscious of "the other" within ourself, we will see it outside of ourselves, or project it on another as though it belongs to some one else. The projected self of the man is his own feminine soul or counterpart which Jung terms the anima, and the projected self of the woman is her own masculine soul or counterpart which Jung terms the animus.

These two, the anima and the animus create the beginning of the sexual drive. Everyone it seems, has the experience of falling in love rather fast and hard, without ever first having to know the person. It is perhaps that first awakening within us, whether it's through "puppy love" or "idol worship" where we seem to be fixated on a person. Through Jung, we realize that this is simply a projection of our "missed" element, the anima or animus within ourself that has called us to its attention.

However, we do know that the anima and animus carry with it not only positive aspects, but also negative aspects, where the person is not highly desirable and attractive, but frustrating and infuriating. Until the whole idea of projection resolves itself back into the one who is projecting, the sexual drive will revolve around unfulfilling or unfortunate life circumstances, as we find in Jung's concept of the numinous, where the archetypes are so charged with psychic energy that they grip us emotionally.
As a consequence, the projected image has a magnetic effect on us, where the person who carries the projection will tend to greatly attract or repel us, the dynamics of which lead to all kinds of complications in relationships. The example of Antony and Cleopatra is numinous. Unaware that he sees his own soul in Cleopatra, Antony falls head over heels for her, that does not allow him to "regroup" his energy to "see correctly." As a result, he makes a series of tragic mistakes and the unfortunate follows. Where the sexual drive exists in a cycle of tragedy and ecstasy in the numinous, it transforms and harnesses itself into the creative drive through the power of insight as we see in Dante and Beatrice.

Falling in love with a young girl only at the tender age of nine years old perhaps prevented Dante from physically carrying out a full fledged love affair, but we see at the age of eighteen when he met his young love again, he had not become fixated. Instead, he was caught by the dialogue with his own soul. It seems by keeping his thoughts pure, as indicated by the "pure white" dress of "his" lady, he was rewarded with a presence that at the same time enabled him to perceive and behold a state within himself that gave all that he would desire. Such a state left him intoxicated, which did not blur or blind the mind, but instead clarified and focussed his creative drive. For him, he was to be a poet, and what a poet he became.
In Antony's love for Cleopatra, what we see as the sexual drive through numinous, is in Dante's Beatrice, transformed to the creative drive through insight, where Love not the passions govern the soul. The passions are what give us numinous, a gripping emotional play of ecstasy and tragedy as it is associated with eros, or pure sexual energy where we find union with another. Since this physical coupling occurs within marriage, eros thus remains within the boundaries of marriage. At some point, however, even if we have settled into the experience of an integrated anima or animus within marriage, there still may be a desire for completeness because the sexual drive is essentially a creative drive, which in its essence, is the process of enlightenment, or a process of understanding, for eros, associated with the passions "blinds" the mind to complete understanding as it engages through numinous.

The dynamic that calls us to enlightenment is ultimately celibacy, for it is only through the purity of one's thoughts that is not mixed with "the other," does the creative drive carry us to the state of self completion, which is union with God. However, celibacy being a "dynamic" means that when eros transforms to agape in its fullest sense, celibacy is not a static state as we see in nunneries, but the actual energy to do the miracles of Jesus ("ye will do greater things than I"). Quantum mechanics cannot contradict such a statement, for we
live in a conscious based reality where what we perceive is our reality. Jesus perceived and lived the God within ("I and my Father are one"), hence the new dynamic of the miracles and the resurrection without, where celibacy is seen to be part and parcel of that dynamic.

Celibacy allows the full play of our androgyny. Androgenous means that we contain both male and female elements or qualities within ourselves, which we should not confuse with the hermaphrodite that contains both male and female sexual organs. Where androgyny exists with the "image of God," we can say "He" is not a gender category, but a quality of Original Mind in creation which is assertive, that is, it initiated the world (matter). Whereas the female of Original Mind in creation is receptive (soul), it receives The Word (the assertion).

Union with God is receiving The Word, a receptive disposition through the experience of life that enables us to "hear" or perceive, which is at the same time an enlightening or intellectual process that enables us to "see" in a certain or knowing way. The mystics, the saints, the yogis have achieved union with their soul which is at the same time union with God in the celibate state. The term "yogi" in fact means one who has achieved union with God. All these personages through history we have seen are not governed by their passions as it would involve them in the cycle of ecstasy and
tragedy—if not psychologically but physically—but by compassion, which takes them beyond the love of simply a spouse or one's own progeny. In essence they have love for all humankind.

Union with God or soul thus means a love that cannot, therefore need not be contained within the institution of marriage, for in union with God there is union with the whole self as the ultimate self containment or self fulfillment. The sexual drive, unable to fulfill us in itself, ultimately draws us to celibacy, where the creative drive carries us through the process of fulfillment, where physical union with another no longer holds its "attraction" as we engage with total or eternal wholeness within.

Jung says the archetypes are the unconscious aspects of ourself that are made conscious or cease projecting as we realize them. For him, they are so psychologically elusive that they escape our complete awareness, therefore they will always be projected, or at least in part. Spirituality of the East says enlightenment is self realization, that is, realization of the whole self where male and female elements are in full awareness, thus eliminating the "dark" or shadow.

However, starting out in life we are unconscious of our androgyny, or the wholeness within, which seems to doom many of us to the agonies of projection and the unfulfillment of marriage, if not early in its life time, but in its waning
years. If the sexual drive is not transformed to the creative drive, and the creative drive to the process of enlightenment that calls forth the celibate state, we will not fulfill our being. How is it possible to be celibate and still enjoy the companionship within marriage and the joys of children?

The Vedas, the ancient wisdom text of the East speaks to this very human disposition through our world in the four life stages of the human being as it is to lead us all to our enlightened state, from the sexual drive through to enlightenment or liberation from all binding influences of the world.

In the first "student" stage of a young person's life, the sexual drive is harnessed into studying and absorbing the sacred texts. In modern life, one can liken it to the "mentoring" process, where the raw, physical forces of the young person's life are "made sane," civilized or refined. As the person matures, the resultant, properly harnessed sexual drive is focussed within the institution of marriage or the second "householder" stage, where loyalty to spouse and responsibility to family is thus a "given." Later, when the children are grown and gone from married life, the couple retreat to the third "forest-dwelling" stage. It is here, in the later stage of life that the sexual desire naturally wanes through "change of life," which is nature's compassionate way of allowing us the celibate life. It is now the time and the
only opportunity within marriage to seek union with the whole self, the goal we are all inevitably called to fulfill.

Trying to re-invigorate one's marriage in one's later years with sexual antics to induce the sexual drive or passion for each other is not in nature's plan. To do so, is to remain in a virtual state of ignorance with its consequence of unfulfillment, for we have not engaged the inherent "wholeness" within.

When we learn to transform the sexual drive into the creative drive through enlightened thinking, where the focus is on our own thought process, we begin the process of self fulfillment, which corresponds to the fourth and final "renunciate" stage of life; here we have achieved complete liberation from "the other" in the world (spouse), with his or her accompanying numinous (magnetic effect) as it involves us in projection, which contains within it an inherent illusion through the incomplete integration of the anima or the animus.

Whether we are a "sexual player," mystic or ordinary individual, the experience and process of life calls us to the celibate state. Except for the time of children, the opportunity presents itself at any time during the four life stages. However, because the opportunity to integrate with the wholeness or oneness within is ever present, one can choose to bypass the whole institution of marriage altogether, and thereby need not wait for change of life or celibacy to
occur through the physical processes.

Instead, when one is sufficiently integrated with both their feminine and masculine aspects, one may not feel the need for marriage and can therefore embark on their journey within wholeness at an accelerated pace, for they are without the compounded interferences of the routine and mundane of the married/family life.

Being ignorant to the call of celibacy as human beings is to remain in a state of ignorance, that is, ignoring the inherent wholeness within that demands that we know. To know what? To know what is within, which is to be aware. When we are aware, we are enlightened, which in mysticism's experience is simply another name for unalterable, unadulterated bliss. Life is ultimately the drive toward enlightenment, which is bliss, which is the blissful state of celibacy, in union with the whole of our soul. But what about the propagation of the human race?

In celibacy, our animal drives and passions no longer "drive us," but instead the higher emotions or the aesthetic sense. Here, we do not live in the isolated (ego), selfish state conceiving blindly as it leads to disease, contraception, unwanted pregnancies and population explosion, but conceive intelligently and naturally where every thought and action is spontaneously in accord with and through the greater whole. Therefore, one in essence can be celibate and
engage the sex act at the same time—for the purpose or necessity of human race propagation—but the two we see, have their own distinct dynamics as we see through the following comments in the December 1996 issue of the New Age Journal:

**Thoughts and Experience of Two Contemporary Celibates**

Perhaps because the author is a non-celibate, your article on celibacy ("Celibate Passion," by Kathleen Norris, July/August) omits the central core of what is gained in celibacy, that is, the enormous spiritual empowerment that far exceeds anything obtained from sexuality.

People who are celibate enjoy a direct access to spiritual experience on a more constant basis than non-celibates. This is the payback for celibacy that remains unconsidered in most articles, understandably so since the bonds tied to reproduction and hormonal pressure are strong. Once these bonds are transcended, the experience of what unfolds next will never bring one back to sexual expression again, no matter how ecstatic it may have been. An effortless, true celibacy is a mark of inner grace, easily (and gratefully) perceived by all who live within its aura.

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Celibacy is the higher calling of unity. Special relationships by their very nature require separatism, depriving one of the richness of multi-relationships that in time become very special. Nothing is lost and everything gained by being friends with all.

Merry Browne  
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BIBLIOGRAPHY


