Carl Jung and his ideas on Self  Part 2

Recovering our Selves

Jung came to discover that what caused neurosis in some patients was the very fact that they had no religion or myth which to integrate the contents of the unconscious. We see that we need a verbal framework to understand our experience. Religion does their best, have provided this framework for people to understand spiritual experiences. Most religions have unfortunately been perverted with issues of social control and conditioning, but not to manipulate people to war and so on, that they have freed spiritual essence from which they began. What I mean when I say that I am spiritually inclined to religion, whether the one I was raised in or one I adopt, is not a desire for dogma, but a deep and many of us to experience the spiritual. Long ago, we could believe that although there are many different religions, spirituality is the same. It belongs to no particular tradition and is found as often in those who do not subscribe to any...
simply our need for myths and symbols to connect our spirit with. I believe there is no argument between spirituality and can be experienced by you and by me and by every person in the world. I believe it is also our deepest desire it is from here that we become truly who we are. A paradox of this state of consciousness, where we can feel connected with others, where we feel part of a whole, is the same time we feel most fully ourselves. I am also in no doubt the wars of the world and our untold inhumane treatment of other are caused not because we are "evil", but rather because we have lost touch with who we really are.

Jung's view of Ego, like Freud's, is not about some kind of inflated image of oneself as some view it, but rather as the field of consciousness, where all that is conscious in the processed and held. Jung like Freud believed in the unconsciously, what Freud called the "unconscious". However to both we all had elements of self which had been unconscious and these elements although unconscious were. The ego hence, was the personality as it was expressed the central field of consciousness coupled with how that consciousness was affected and dealt with the unconscious us.

Carl Jung believed no limits could be put on the fields of consciousness, as it was capable of infinite possibility. How reality we did set limits when we came up against the unknown. Until we know something it cannot become conscious and conscious it cannot belong to ego or be considered part of personality. The unknown can either be experienced through senses when we come up against something in the outer the unknown can come from within us, from our inner self, can be experienced immediately. The unknown that come here comes from our unconscious. Sometimes things which unconscious will break through into consciousness. Obviously will involve a need to reorganise the ego and cope with the material and will also lead to a different perception of self.

**Jung's Way of Working**

Carl Jung was a psychiatrist and yet his way of working was very removed from much of psychiatry today, which seems to be involved simply studying mental illness, diagnosing patients with this or that problem, prescribing drugs and generally taking charge and controlling patients. To my knowledge there is no demand on psychiatrists to work on themselves as Jung and indeed Freud did. Psychiatry ap have fallen ever deeper into the mire of "thinking from the head" religion before it, is now more often used as a force of control than healing. Jung was very different in his way of working. Like Carl Jung recognised the importance of the therapeutic relationship. He believed in a relationship in which the therapist as well as the patient touched and moved. If the therapist acted in a detached, superio then Jung doubted that much would be achieved. Like Buddhism he acknowledged that we have an ego and that that ego is not who really are and although he called our true nature Self and Buddhi
speaks of "no self", I believe this difference is more to do with the
as I will discuss later within Buddhism.

His Interest in Astrology

There is much disagreement as to what extent Jung was involved
Astrology. That he studied it is evident from reading his work. So
Jungian Astrologers claim that he made an astrological chart of each
he worked with, while other Jungian's, although recognising he did
study it, believe he never believed in it. The extent to which he did
in Astrology, I do not know and Jung is not here to ask. What is clear
that at times he wrote as if he did believe in it. It would also seem
that a person who had possibly the most open mind in recent history
who spent a great deal of time studying myths, legends, alchemy,
on, would dismiss our oldest system of 'self discovery'. His theories
personality types and Archetypes also have an uncanny resonance
Astrology. You will find an article on Jung and Astrology at The Z
Master and here you will find one on Jung and Dane Rudney on.
If you are interested in learning more deeply about the Jungian
Astrology then The Centre for Psychological Astrology is the place.

Articles on Dreams Part 1 An introduction to Dream Interpretatio
articles can be found through this same link.

Links -

If you would like to find out more about Jung and Buddhism you
these books helpful -

Essence of Jung’s Psychology and Tibetan Buddhism: Western an
Paths to the Heart by Radmila Moacanin.

Self and Liberation: Jung/Buddhism Dialogue (Jung & Spirituality
Daniel J. Meckel (Editor), Robert L. Moore (Editor)

Buddhism and Jungian Psychology by Spiegelman, J. Marvin.
Marion Woodman
New Home of the Woodman Archives Faculty-in-Residence at
Pacifica
www.pacifica.edu

Universal Spiritual Laws
How to Manifest Your Goals & Dreams Free Ebook - Limited Time
Only.
www.dreammanifesto.com

Secrets of Personality
Strategies to master you mind and ego.
humanscience.wikia.com

David Hawkins on Audio CD
Reach Enlightened States with this Spiritual Power Breakthrough.
www.nightingale.com/DavidHawkinsLP

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