

Chapter 1 : [PDF] Nietzsche and Jung: The Whole Self in the Union of Opposites Ebook Free - Video Daily

As he watched, the last man unloaded whenas Nietzsche and Jung: The Whole Self in the Union of Opposites download epub died. I'm rubbed we're honeyed vice a fade reality, tho we'd better tough well snipe timely for a solution.

The Secret Key to Christian Spirituality Cynthia Avens In the middle of the Castle is found the bedchamber, in the center of which stands a huge four-poster bed. A candle burns at the head and the foot and at each side of the bed. On the bed lies a beautiful woman with milky white skin and long golden hair, adorned as a Queen. She is the image of a Renaissance goddess. Beside her lies a beautiful man adorned as a King; he has dark hair and black eyes which see into the spiritual world. The King and Queen unite, surrounded by the light of the four burning candles. Leaves and flowers now grow from the body of the goddess, with green vines encircling the bodies of the lovers. The warm, fragrant smells of Spring fill the chamber. When this image appeared to me during a visionary meditation I realized that I was witnessing the archetypal "sacred marriage," the central symbol of diverse spiritual traditions. The sacred marriage symbolizes the "mystical union of opposites," with the bride representing the "incarnate self" and the bridegroom representing the "disincarnate Self. The centrality of the sacred marriage motif in the mythology of most spiritual traditions throughout the world attests to its symbolic significance within the human psyche. And for this reason, its virtual absence within Christianity is glaringly apparent. For where is the universal archetype of the marriage of god and goddess to be found in a religion that emphasizes an exclusively masculine image of God, expressed as a Trinity of male Father, male Son, and ambiguously gendered Holy Spirit? Yet the sacred marriage, as an archetypal image within the psyche of all human beings, exists as a secret that is deeply hidden within Christian tradition. And the discovery of this secret provides the key that will unlock the most profound mysteries of the Christian faith. The search for this key to Christian spirituality must begin with the Gnostic Christians of the first centuries who were guardians of the "inner mysteries" of the faith. Christianity began as a "Mystery School" in which the central figure of Jesus Christ bore many resemblances to the divine figures of the Pagan Mystery Schools such as Osiris, Dionysius, and Mithras. But with the suppression of the Gnostic teachings that accompanied the development of the Church as an institution, only the "outer mysteries" of the religion are now known to most Christians. However, the "inner mysteries" of the Gnostic Christians - including the archetypal form of the sacred marriage - can be rediscovered today by those who are willing to embark on the same inward search for illuminating gnosis. This search reveals that the mystical marriage was central to the mythology of the early Christian Gnostics, who envisioned Christ and Sophia as divine consorts in the celestial realms of the Pleroma. The essential Gnostic myth describes the "Fall" of the divine Sophia into the world of matter, and the descent of Christ from the heavenly realms in order to rescue her. This is the primal purpose of Christ as savior and redeemer within the Gnostic framework. The cosmic Fall will be healed in the fullness of time as Christ and Sophia enter the bridal chamber in the Pleroma and unite in the sacred marriage. In both myths the underlying theme is the experience of separation from the Divine. But the Gnostic perspective elevates this tragic experience of life to a cosmic condition rather than viewing it simply as the result of human sin. As Timothy Freke and Peter Gandy describe this process, "The primal syzygy at the beginning of creation is the One appearing to be two. The mystical marriage at the fulfillment of creation is the two knowing themselves to be One. The Gospel of Philip provides clues to the transformation that this sacrament confers on the initiate: Like Sophia, the feminine Soul unites with the masculine Spirit of Christ in the bridal chamber. The illumination that the Gnostic receives is the realization of ones divine essence in the experience of union with God. The human being returns symbolically to the Garden of Eden in a state of wholeness, but now with the differentiated consciousness that has been gained through the experiences of human life. For the Gnostic Christians, salvation is seen as the return to this "archetypal unity" symbolized as the reunion of Adam and Eve. The fruit of the bridal chamber is described in this way: As the supreme Mystery, they both represent overcoming the illusion of duality and identification with the "false self" of earthly incarnation through Gnosis, which is the experiential knowledge of the Oneness that unites both God and Self. The sacred marriage, described as the culminating event in Gnostic mythology when Christ will

unite with Sophia to restore the fullness of the Pleroma, is also being continually enacted in the inner world of the Gnostic initiate. As the Gospel of Philip instructs the initiate that he will receive the light in the bridal chamber, it also warns: But the resurrection is experienced in the here and now by the initiate of the inner mysteries who has realized his or her essential divine nature. In a beautiful description of this mystery, Timothy Freke and Peter Gandy say, "When we experience the mystical marriage we become aware of ourselves as being. We are at rest, the still center of the turning world of appearances. For example, the Gospel of Philip states that Jesus "used to kiss her often" 10 and in the Gospel of Mary, the disciple Levi states, "Surely the Savior knows her very well. That is why he loved her more than us. Although there is no evidence in the Scriptures to support this image of her, the archetypal symbolism of this role also connects her to Sophia. For, just as Christ redeems Sophia who has fallen from the Pleroma to the earthly realm, so Jesus redeems Mary Magdalene, the "fallen woman," from her sin of prostitution. After this redemption, the Divine Feminine - in the form of Sophia and Mary Magdalene - unites with the Divine Masculine in the form of the heavenly Christ or earthly Jesus. The archetypal significance of this union for the Gnostic Christian was its representation of the "inner marriage" of the dualities of masculine and feminine within the soul. Mary Magdalene through her relationship with Jesus becomes a model for the Gnostic Christian of the human being who has overcome the dualism of Adam and Eve. But because the mythic sacred marriage derives from the archetypal structure of the human psyche, its imagery could be buried but never destroyed. Although now lost to the Christian religion which formally allowed only masculine symbols for the Divine, the image of the sacred marriage nevertheless percolated through Western culture for many centuries in the mystical practices known as Alchemy. The investigations of alchemists in the Middle Ages, which lay the foundation for the modern science of chemistry, are best known for their purported attempts to transform base metals into gold. However, this literal interpretation disguised a much deeper psychological and spiritual meaning to the alchemical quest in a time period when it was very dangerous to challenge the authority of the Church by pursuing the inner mysteries. For central to these esoteric studies was the symbol of the "alchemical marriage" or "coniunctio. Many images in alchemical texts refer to the "coniunctio" or union of Masculine and Feminine: According to David Fideler, a central symbol of the "alchemical marriage" is the six-pointed star or hexagram, for the fusion of the two triangles signifies the union of opposites. The triangle pointing upwards is an archetypal image of the Masculine; it symbolizes the god, the sun, and the ego. The triangle pointing downwards is an archetypal image of the Feminine; it symbolizes the goddess, the moon, and the unconscious. Jung made extensive studies of both Gnosticism and Alchemy because he realized that their representations of the "hieros gamos" or "coniunctionis" provided Western culture with the symbols that represent the psychological process of "individuation. Like the Gnostic initiate who experienced the inner union of Christ and Sophia in the sacrament of the bridal chamber, so the individuated human being returns to the Garden of Eden with the transformed consciousness of Self-realized wholeness. Because the image of the sacred marriage has such profound archetypal importance for the human psyche, it must be rediscovered today in those places where it has been deeply hidden within Christian tradition so that it can regain its prominence in the dominant mythology of Western culture. For the image of the union of Masculine and Feminine is the key to the inner mysteries of Christian spirituality that must be experienced once again to revitalize the faith and to transform the soul. This is an extremely daunting task that requires both individual and collective effort, for the symbol of the sacred marriage must be recovered from many different levels. On the personal level, each individual must commit himself or herself to the arduous journey toward individuation that leads to the "inner marriage. On a transcendent level, the union of Christ and Sophia must regain the central importance that it possessed in the early Christian mythos. This renewed Christian mythos that is emerging today - uniting the ancient wisdom upon which it was founded with the insights of modern psychological understanding - provides us with the challenge that is always inherent to the transformative process. If our hearts and minds are open enough to accept this challenge, then we may join the early Gnostic Christians in saying: Three Rivers Press, , p. Beacon Press, , p. HarperSanFrancisco, , p. Jesus and the Lost Goddess, p. The Theosophical Publishing House, , p.

Nietzsche and Jung demonstrates how our understanding of analytical psychology can be enriched by investigating its philosophical roots, and considers whether the whole self is a realistic possibility for each of us. This book will prove fascinating reading for students in psychology, philosophy and religion as well as practicing Jungian analysts.

That two wild beasts lurk in the forest: One is beautiful, well-formed and spirited, A great strong antlered stag; The other is a radiant white unicorn. Both lie hidden in the forest; We call the man insightful, Who can spy and catch them. Here and everywhere the Masters concisely reveal That two beasts move through the forest. Yet the forest must be understood to be one thing. First, to reach the root of all things, Matter will be called the forest, So shall we know and understand things rightly. Now it is true that he, who by Art, Knows how to tame them, Leading them out of the forest, Yet driving them close together, Would be called a Master. Such a man has found the Golden Fleece. So now he may triumph, and might govern over great Augustus. Now it is important that you know A Stag and Unicorn in the forest go. Soul and Spirit exist in Matter. The Self embodies the union of opposites on the personal and cosmic scale. In this plate, the contents of the unconscious are shown as vegetative and warm-blooded life. The stag, a real creature, is feminine and represents the Soul. The unicorn, a mythical or imaginal being, stands for Spirit. It is the masculine penetrating force. The forest is the body. The unicorn represents "one-pointedness. The crisis, symbolized in the previous picture as confrontation, will abate if the rationality of the ego does not continue to interfere too much. Primarily because they are in conflict, the opposites will draw together over a period of time. What appeared to foretell death and destruction now indicates a possibility of harmonious blending. In physics this process is called covalent bonding, where elements unite because of mutual deficiencies. The whole is greater than the sum of its parts because of a synergistic quality. This quality of "wholeness" is represented in psychology as the archetype of the Self. Your internal conflicts may be creative as well as destructive. Limited conflict, seen in terms of the whole, may be necessary for future development. Your conscious ego may not even acknowledge the autonomy of the Unconscious, and it certainly cannot determine the source or goal of ongoing psychic processes. Furthermore, if you overanalyze this process in yourself, you might inhibit the transformation. At this stage, you need to develop an ego which can not only penetrate, but also diffuse its awareness. This flexible ego can form a more harmonious relationship with subconscious processes. It does not abort the transformation in the middle of the process through wrong value judgements and interference. The totality of the psyche has its own aims, which are not necessarily those of the individual ego. Psychic activity is paradoxical in nature. It looks both forward and backwards. So, it is symbolized by polarities. The path through the opposites may be termed "The Middle Way" and is seen in examples from many cultures. For example, the Chinese concept of the Tao with its components Yin and Yang; the dictum of Greek philosopher Aristotle to "Know Thyself" springs from Apollonian religion which asserts that "The Mean is best. More recently the opposites were united in the philosophical formula of Hegel: Depth psychology has the aim of religion, coupled with the method of science. You can develop a love for psychological truth coupled with a scientific spirit of inquiry by delving into your own depths in this special way. This brings you the possibility of increased understanding and expanded awareness, a synthesis of the values of soul and spirit. Self-knowledge gives you some degree of freedom from selfish ego-centered desires and helps you develop philosophical detachment from the ups and downs of life. When your ego surrenders to the transpersonal concerns of the total Self, you learn to accept your lot in life. This allows the creative spirit within to begin its transformative work. This process is reflected in your body through the harmonization of the sympathetic and parasympathetic nervous systems. When you function at an optimal level there is a balance between the tensions produced in living and your ability to relax and rejuvenate yourself. This running commentary with your shadow is the only way to fix its character in your conscious mind, and gain insight into your depths. True, this self-examination may be painful, but to know yourself you must become aware of the contradictions between the parts of you that feel "I want" and "I ought. There are four characteristic responses to this internal conflict of opposites which may be summarized as follows: Mood swings, attitude reversals, or conversion

experiences show you are polarized, and fluctuating widely from one extreme to another. The swings may be of longer or shorter duration. When the pendulum swings, you are identified with one facet of a complementary pair. You need to find the middle ground. In psychology this oscillation phenomena is called enantiodromia. If you feel ambivalence, you are holding conflicting feelings simultaneously. Again, this is no median position. You remain in discomfort, brought to a standstill. In this stagnant condition, you feel incapable of action. Denial is another means of reacting to the opposites. It is an escapist attitude which might provide a means of coping, but not of transformation. You may regress back into identification with your social mask. True compromise is the result of a genuine resolution of the opposites. In terms of settling internal conflicts, this means both your ego and other subpersonalities make concessions in favor of the whole, or self. The price of transformation is a regeneration of the personality. You must actively remove obstacles to the inflow of superconscious energies to experience Self-realization. As your higher functions develop, the ego learns to let the higher Self work, and must endure the pressure and pain of the transformative process. Experiencing the union of opposites, you alternate between light and darkness, joy and suffering. Your attention is so engrossed with your inner process that you may find yourself impaired in your daily activities. Casual observers may think you are deteriorating and judge you harshly. They may find your spiritual ideals too impractical. This criticism hurts, but it also tends to arouse your doubts and discourages you. This test allows you to practice inner independence, and inner strength. You can not remain in a cocoon during your period of transition. In fact, when Jung went through this stage, he found that the only thing that kept him grounded was his family, professional life, and social duties. You may feel like you are leading a double life, but you must go on through your depression, exhaustion, and ennui. Another common mistake at this phase is to inhibit or forcefully repress the sexual and aggressive urges. This just intensifies the conflict, and usually comes from religious attitudes about what is "bad" or "sinful. This may be cathartic, but creates new conflicts between drives, and in your social adjustment, and personal relations. However, these oscillations may have the positive psychological value of providing you with conscious realizations about your shadow nature. You learn to see how the shadow compensates for and deflates your egotistical self-image. In fact, it is the nature of psychological complexes to suddenly switch into their opposites. This is the basis of rehabilitation. Reform implies the reforming of attitudes and thought patterns, influencing your values and priorities. The law of compensation is the basis of "rebirth" phenomena, and represents a return swing of the pendulum. The Middle Way encourages a balanced personality, rather than radical mood swings. The true compromise lies in the harmonious integration of all your drives into your total personality. In therapy, you can personify these drives as subpersonalities and bring them to a round table or conference room so they can coordinate their efforts and find their own levels. This will free up a lot of your energy that formerly went into conflict. The judge and rebel within are readily seen. Sometime, when your inner judge is holding court, unmask that judge and see who lies behind this punitive force in you. Usually it is the internal parent who administers the rules and laws. The wimp is the opposite side of the rebel. Your rebel establishes and maintains your individuality, but the wimp will comply to win love, acceptance, and approval. You may also consult your perfectionist, saboteur, warrior, wizard, and others. Each of the subpersonalities responsible for your problem behavior has a counterpart in the superconscious. You can learn how to connects these opposites together to transmute the lower drive into the higher. This process is called sublimation. According to Jung, the ideal of spiritual striving for the heights is always linked with the materialistic, earthbound passion for control. These degree changes of attitude are to be expected, rather than appear as a surprise.

The Self embodies the union of opposites on the personal and cosmic scale. It presents itself through the classic symbols of paradox, such as life/death, time/eternity, good/evil, masculine/feminine, etc.

Individuation and the Union of Opposites Jung concluded that the pathway to psychological health, which he called individuation, demands a psychological wholeness in which nothing is left out. The less-than-whole life is one of inner conflict where the ego struggles to ignore, repress, or deny a part of the psyche. A man, for instance, becomes overly macho and rejects his tender, feminine side, his anima. Jung argued that this never succeeds. The rejected elements of the psyche invade our dreams and give us nightmares. Or they possess the ego, resulting in an inflation in which a person becomes a dangerous caricature of that which he hides. Or the ego submits to projection, falsely pushing what is rejected in oneself onto others and seeing evil where it is not. Because this is painful, it is exactly what the ego runs from. However—real liberation comes not from glossing over or repressing painful states of feeling, but only from experiencing them to the full. Failing a recognition of this exacting demand, a violation of the other standpoint is practically inevitable" Carl Jung

Archetypes of the Unconscious According to Jung, archetypes - the contents of the collective unconscious - are analogous to instincts. Both are fundamental dynamic forces in the human personality which pursue their inherent goals, in the psychic or physiological organisms respectively. Jung also refers to archetypes as primordial images, "the most ancient and the most universal thought-form of humanity. They are as much feelings as thoughts" Jung, , p. Archetypes are not inherited ideas, but the propensity in the human psyche to express itself in specific forms and meaning when activated, or what Jung referred to as "potential forms" waiting to be animated and brought to consciousness. Jerry Dwelling in the upper layers of the personal unconscious and often acting in opposition to the conscious ego, is what Jung referred to as the archetype of the shadow or alter-ego. Being the repository of all that is primitive and unacceptable to the individual ego such as evil thoughts, fears, or uncivilized desires and intentions, the shadow often has an obsessive or negative emotional tone which is frequently projected onto others. There is an echo here of the Buddhist notion that external reality is primarily our own illusory creation. The shadow is always of the same gender as the subject. The shadow archetype is more a manifestation of the personal unconscious whose elements are always projected onto individuals of the same sex, and may be more accessible to conscious awareness. The collective archetypes of the unconscious are the anima in males and the animus in females. The anima and animus are only ever projected onto members of the opposite sex. The anima archetype is the feminine side of the male psyche, the animus archetype is the masculine side of the female personality Jung, , Vol. This notion of the polarity within the personality between masculine and feminine energy, and their respective projection bears a striking resemblance to the Tantric yabyum figure so often depicted in the sacred art of India and Tibet. These figures usually depict a male and female deity in ecstatic embrace which is not merely an erotic representation, but acts as a metaphor for the most profound union of opposites and the attainment of wholeness or unitive awareness. The archetypes of anima and animus are primarily unconscious, inherited composites of a "masculine" or "feminine" image based on unconscious ancestral experiences. The masculine and feminine archetypes are prone to deflation within the psyche since society seems to prefer conformity to stereotypical notions of what it is to be a man or a woman and to disparage overly feminine elements in a man and vice versa. Consequently, the projections become more pronounced and the need to reintegrate our projections back into our own conscious awareness becomes ever more pressing in our quest for wholeness. As an archetype, the concept of the self represents the potential for unity. Not to be confused with the ego, the self, according to Jung, is "an unconscious prefiguration of the ego. It is not I who create myself, but rather I happen to myself. The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors which radiate out from the self surround the ego on all sides and are therefore supraordinate to it" Jung, , Vol. The self is also a dynamic process encompassing the totality of conscious and unconscious psychic function, all actual and potential forms Jung, , Vol. The unity of the self archetype is the motivating force behind the quest for harmony and balance between opposing forces within the psyche Clarke,

Jung used the term individuation to describe the inborn desire to integrate oppositional dynamics within the personality, and this universal archetypal process is represented in various mythologies throughout the world. The unconscious elements of the psyche embodied in the archetypes of the shadow, anima and animus figures are brought to consciousness through what Jung described as active imagination, and through the interpretation of dreams. Jung, , Vol. Jung likened the process of active imagination to an alchemical operation whereby the raw material of the unconscious is refined through a constant dialogue with conscious awareness into the greater realization of the Self archetype, Vol. First a meditative state of mind is induced in the client undergoing psychoanalysis, then the contents of the mind are neutrally observed. The unconscious contents and fantasy fragments which spontaneously emerge are recorded through some method of symbolic representation, e. Jung describes psychotherapy as a process that "transcends its medical origins and ceases to be merely a method for treating the sick. It now treats the healthy or such as have a moral right to psychic health, whose sickness is at the most the suffering that torments us all" Jung, , p.

Chapter 4 : Sacred marriage combining the Divine Feminine and Divine Masculine

Individuation and the Union of Opposites Jung concluded that the pathway to psychological health, which he called individuation, demands a psychological wholeness in which nothing is left out. The less-than-whole life is one of inner conflict where the ego struggles to ignore, repress, or deny a part of the psyche.

Healing the Faustian Ego [new! Terms defined elsewhere in this document appear in italics. And of course we all need to get Horney now and then. Abaissement du niveau mental: A lowering of attention or consciousness. Often observed just before creative work or during those incubation periods when the unconscious prepares a new stage of growth. Synchronicity is one expression. Time is a concrete continuum possessing basic qualities that can manifest simultaneously in different places, as the ancient Chinese thought. Also focuses and unifies the four orienting functions of consciousness. Active imagination is the indispensable second part of any deep analysis and bases itself on the imaginal nature of the psyche. With painful feelings the modification can bring about a restriction, a withdrawal of many parts of the normal ego. Below all this works the archetype of the hostile brothers; too, the astrological characteristics of the fish contain essential components of the Christian myth: For the alchemist, the fish also symbolized the Lapis; for Jung, unconscious wholeness. Two thousand years ago, the late Roman Empire saw a roar of libido emanating from the collective unconscious, an outpouring we can no longer imagine thanks to the psychological barriers erected by centuries of Christianity. The Roman gods were dying, foreshadowing Nietzsche and our era. Christian ritual and dogma contained and channeled the animal ancestral forces splashing across Europe and symbolized by the Colosseum, thereby exalting the individual, providing a new ethic, forging a new sense of community, giving people for whom the old religions and myths no longer worked a sense of purpose, and splitting spirit and nature so each could develop independently. The enantiodromia conversion into an opposite from Christ to Antichrist falls midway between the two fishes, which was around the Renaissance. At that time Post-Reformation Christianity gave the bipolar Self expression the Incarnation of God in us but compensated for the Gothic overemphasis on spirit by further dividing spirit from instinct and matter, faith from knowledge. Enlightenment - tail of second fish - reason replaces faith. The result of all this: Jung speculated that the polarity of the God-image was behind the Reformation and the split of modern society into two armed camps. Around and because of the French Revolution: The pagan in us got much stronger. The decay of traditional symbol systems increased. The freed surplus of libido also has caused inflation because attributing things to the gods at least jibed with their nonego status and because an archetype that loses its container becomes identified with the conscious mind and activated various isms, utopian fantasies, psychic infections, and a longing for herdism and the State as opposed to the earlier traditions and heirarchical orders. Too, collective ideals compensate the rise of individuality that began with the Reformation. Meanwhile the rise of exogamous libidinal tendencies stranger-love prompted a counterreaction of endogamous relative-love libido that powers religions, sects, nations, and isms. Ultimately, however, only individuation can fuse the two tendencies and prevent the endogamous reaction from growing dangerously powerful. In it the alchemist cooks, washes, recirculates, and pulverizes the prima materia into a silvery ash ready to be reinfused with soul and spirit. In the West, mainly of Egyptian origin and Arabic elaboration, but also with Gnostic roots, especially in the idea that the world soul was trapped in matter. Beginning with the prima materia, the alchemist heated, cooked, and washed the substance until it passed through the four stages of nigredo, albedo, cinitritas, and rubedo and became the Stone. In most texts, the basic idea was to divide up the four elements mixed up in the prime matter, refine and circulate them, and rejoin them in a heiros gamos or "chymical wedding" of opposites. The alchemical process, which began in the spring and ended in the fall, was an extended act of active imagination meditatio fired by awareness and libido. Alchemy also bridged Gnosticism and psychology. Jung saw in it a historical counterpart to his psychology of the collective unconscious. Alchemy finally died out in the eighteenth century. Union with the Ground of all being. Identity or relation of the personal with the suprapersonal atman, or individual with universal tao. A perfect synthesis of conscious and unconscious Ambitendency or ambivalence: Applies particularly to all "feeling-tones" and the bipolar

nature of libido, which flows forward and backward. Also known as elaboration of the symbol. In subjective amplification, a dreamer, for example, uses active imagination to associate to a dream symbol in order to grasp it better. In objective amplification, the analyst collects themes from mythology, alchemy, religion, and other sources to illuminate, or amplify, archetypal symbols produced in dreams or fantasy. Ultimately an archetype of Eros and of life itself, this "woman within" functions as a filter, bridge, guide, and mediator between the ego and the deeper layers of the unconscious. First projected onto the mother and always mixed with the mother archetype, she usually appears after a man confronts and integrates his shadow. Unless he addresses her as an autonomous personality-fragment and gets to know her, integrating, not her, but her products, he will project her onto an outer woman and confuse the image with the external reality. When she vanishes into the unconscious, the collective contents are constellated. The anima seems immortal until she "brings forth"; then she dies. Anima images are usually singular as opposed to animus images to compensate both the male habit of seeing a mate as one woman among many and the basically male faculty of discrimination, as opposed to the basically female faculty of unifying and synthesizing. Jung felt that for the collective state to arise, the anima had to be suppressed. Eve, Helen of Troy, Mary, and Sophia. Like the anima Eros, but he personifies "spirit" and "intellect" Logos. His negative aspect gives a woman her irrational convictions and opinions. He also compensates the basic female faculty for unity. He evolves through four stages: Complexes of the collective unconscious. Images and emotions both must be present. The psychic form of preformed mechanism for the development of consciousness by ordering the chaos of perceptions into meaningful patterns. Instinctive behavior pattern grounded in the fundamental structure of living matter. Archetypes organize our perceptions, collect images, regulate, modify, motivate, and even develop conscious contents, plot the course of developments in advance, set up bridges between the ego and its instinctive and collective roots, lead the channeling and conversion of instinctual energy, and "represent the authentic element of spirit" and a "spiritual goal. Also, archetypes interpenetrate and are hard to tell apart. Archetypes manifest in myths, dreams, tribal lore, fairy tales, visions, isms, scientific advances, numbers, religions, philosophies, historical developments, and schizophrenic hallucinations. Consciousness rests upon and is organized by its archetypal forms and foundations. Dig far enough into an intense inner experience and you eventually come to the mythological, ageless themes that indicate an activated archetype. Just as an instinct is activated by a certain situation it bears an image of, so is an archetype. Also, its psychoid base puts it beyond both matter and psyche, though it has qualities of both. Although archetypes are energetic power sources, they need libido from the ego for their images to rise into consciousness. Activated archetypes compensate for the one-sidedness of the times and provide preset ways to adapt. Jung also thought archetypes were Lamarckian deposits of typical subjective reactions of repeated experiences. He also said they entered the picture with life itself. When an archetype constellates in a situation of need, it gathers associational material, which renders it visible and so capable of conscious realization. Archetypes want to return to life, to be shaped in conscious life, to pour energy outward. When their old forms wear out, the motifs cranked out by the collective unconscious always need new forms connecting them to contemporary consciousness, lest we find ourselves sundered from instinct. Art can never be reduced to psychopathology because visionary art is greater than its creator and draws on primordial images and forces. It stands on its own merits. It compensates for the one-sidedness of an era. The subject hears a word from a list and must state the first word that comes to mind. Jung often supplemented this test with the reproduction method, in which he called out the words again and asked the subject to recall his original responses: Because of it the Trinity becomes a quaternity now containing its missing dark, feminine, material, earthly, or evil component. Expresses same fundamental thought as the mysterium coniunctionis. Its step beyond traditional Christianity was for Jung proof of the autonomy of the archetypes. Conscious introversion is compensated by unconscious extraversion and vice versa. Each of us alternates between the two attitudes but feels more comfortable in one. Maria Prophetissa, a Neoplatonist alchemist of the third century who lived in Alexandria, famous in alchemy for her axiom--"One becomes two, two becomes three, and out of the third comes the one as the fourth. Jung thought the numbers add up to ten, a number of high-level unity. Transfer of psychic intensities or values from one content to another. It does so via the symbol, which offers a steeper gradient than the natural one. The transformation of instinctual energy is

done via an analogue of the object of the instinct: The first achievement of this by primitive man is magic. Compare with psychization, which transforms an instinctual or sensory datum, rather than energy, into an experience. The primordial images are the true force that shapes and channels instinct. In it the purified ash of the albedo "whitening" reunites with soul and spirit and acquires a golden color symbolic of growing consciousness. When consciousness is too one-sided, the unconscious uses its autonomy to compensate by pushing some of its contents upward in order to reestablish organismic balance. The compensation is intelligent if instinctive rather than mechanical. Complex or "feeling-toned complex": Complexes were first noticed by Aristotle, who in his *Psyche* called them part-souls, and behave like little personalities and have unconscious fantasy systems, often even after partially incorporated into awareness. A more powerful complex will either blend with one less powerful or replace it, and its constellating power corresponds to its energy value. Complexes are the contents of the personal unconscious, whereas archetypes, their foundations, are those of the collective unconscious. Complexes, found in healthy as well as troubled people, are always either the cause or the effect of a conflict.

Chapter 5 : A glossary of Jungian terms.

According to Carl Jung, rebis hermaphrodite symbolism represents the union of opposites. (CW 9i, para.) In the Archetypes of the Collective Unconscious, Carl Jung discusses hermaphrodite symbolism: "The hermaphrodite means nothing less than a union of the strongest and most striking opposites.

Ancient philosophy[edit] First suggested by Heraclitus c. Anaximander posited that every element was an opposite, or connected to an opposite water is cold, fire is hot. There was, according to Anaximander, a continual war of opposites. Anaximenes of Miletus , a student and successor of Anaximander, replaced this indefinite, boundless arche with air, a known element with neutral properties. According to Anaximenes, there was not so much a war of opposites, as a continuum of change. Heraclitus, however, did not accept the Milesian monism and replaced their underlying material arche with a single, divine law of the universe, which he called Logos. The universe of Heraclitus is in constant change, but also remaining the same. That is to say, an object moves from point A to point B, thus creating a change, but the underlying law remains the same. Thus, a unity of opposites is present in the universe as difference and sameness. This is a rather broad example though. For a more detailed example we may turn to an aphorism of Heraclitus: The road up and the road down are the same thing. Hippolytus , Refutations 9. For, at the same time, this slanted road has the opposite qualities of ascent and descent. According to Heraclitus, everything is in constant flux, and every changing object co-instantiates at least one pair of opposites though not necessarily simultaneously and every pair of opposites is co-instantiated in at least one object. Heraclitus also uses the succession of opposites as a base for change: Cold things grow hot, a hot thing cold, a moist thing withers, a parched thing is wetted. DK B As a single object persists through opposite properties, this object undergoes change. Modern philosophy[edit] Dialecticians claim that unity or identity of opposites can exist in reality or in thought. If the opposites were completely balanced, the result would be stasis , but often it is implied that one of the pairs of opposites is larger, stronger or more powerful than the other, such that over time, one of the opposed conditions prevails over the other. This is the oneness, unity, principle to the very existence of any opposite. The criteria for what is opposite is therefore something a priori. In his criticism of Immanuel Kant , the German philosopher Georg Wilhelm Friedrich Hegel who tried to systematise dialectical understandings thus wrote: The principles of the metaphysical philosophy gave rise to the belief that, when cognition lapsed into contradictions, it was a mere accidental aberration, due to some subjective mistake in argument and inference. According to Kant, however, thought has a natural tendency to issue in contradictions or antinomies , whenever it seeks to apprehend the infinite. We have in the latter part of the above paragraph referred to the philosophical importance of the antinomies of reason , and shown how the recognition of their existence helped largely to get rid of the rigid dogmatism of the metaphysics of understanding, and to direct attention to the Dialectical movement of thought. But here too Kant, as we must add, never got beyond the negative result that the thing-in-itself is unknowable, and never penetrated to the discovery of what the antinomies really and positively mean. That true and positive meaning of the antinomies is this: Consequently to know, or, in other words, to comprehend an object is equivalent to being conscious of it as a concrete unity of opposed determinations. The old metaphysics, as we have already seen, when it studied the objects of which it sought a metaphysical knowledge, went to work by applying categories abstractly and to the exclusion of their opposites. It is a neoplatonic term attributed to 15th century German polymath Nicholas of Cusa in his essay, *De Docta Ignorantia* Mircea Eliade , a 20th-century historian of religion, used the term extensively in his essays about myth and ritual , describing the *coincidentia oppositorum* as "the mythical pattern". In alchemy , *coincidentia oppositorum* is a synonym for *coniunctio*. For example, Michael Maier stresses that the union of opposites is the aim of the alchemical work. The term is also used in describing a revelation of the oneness of things previously believed to be different. Such insight into the unity of things is a kind of transcendence , and is found in various mystical traditions.

Chapter 6 : Nietzsche and Jung: The Whole Self in the Union of Opposites - Lucy Huskinson - Google Boo

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Chapter 7 : The Hermaphrodite: creative union of opposites " Self-realization

In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change; which springs from the union of opposites and, by its eternal presence, also makes that union possible.

Chapter 8 : Unity of opposites - Wikipedia

I have left the writing of this preface to the end, and it has proved very tricky to write, as I have found it surprisingly difficult to detach myself from the content of this work and regard it as a finished product.

Chapter 9 : Nietzsche and Jung by Lucy Huskinson

Opposites in the whole self --Opposites in early Nietzsche--metaphysical, aesthetic, and psychological opposites --Opposites in Nietzsche postthe denial of metaphysical opposites --The "bermensch as a union of opposites --Opposites in the Jungian model of the psyche --The self as a union of opposites --The potential influence of.