

EGO AND SELF 3.
AND DESTINY - 1981

So that we could learn to understand the psyche and the functioning in ourselves, Jung divided the psyche into many facets. It was not a matter of arbitrarily naming these facets. As he worked with people he recognised certain conditions were repetitive and he tried to name them suitably in order that he, and we, could speak of them with understanding.

He saw different types and gradually formulated his theory of types which we might later have time to go into a little bit. Meantime, let us just say he put into our language such words as extraversion and introversion. But not only were there introverts and extraverts (these by the way are attitudes not types) he saw some people reacted to a situation with feeling, some with thinking, some with sensation and some with intuition.

He saw ego consciousness relied on a wider and greater reality which he named after Indian philosophy, the Self.

The Self and the Ego

In human consciousness there is a paradox of opposites. Through consciousness we recognise oneness and unity. Of course, without our consciousness there would be no world for us, or we would be in what Levy-Bruhl called a state of 'participation mystique' i.e. inseparable from our surroundings. Prior to being able to recognise unity we have to go through an act of separation into I and the other. This very act of discrimination means dualism. But two gives rise to the third thing understanding.

I believe there was an old Hebrew saying that man was born for choice and I guess it is that quality in man which separates him from the rest of the animal kingdom .

What is it then that is conscious? Is consciousness matter or is matter consciousness? Is mind an epiphenomenon of matter?

I recall a professor who used to say the brain is like a bowl of hot macaroni and the steam is like the mind.

Well, of course, any impression of things material exists in consciousness. The physicists had done away with matter, they had measured it to disappearing point.

But apparently consciousness is mind stuff. In psychology, as I've said so often, the ego is a complex of consciousness. Even though we can't measure ego consciousness, we are aware of it.

Who is aware, then, is not a psychological matter but the matter of other disciplines. Last year when I asked a question of Prof. McCusker, he replied that physicists have intuitions - so do psychologists.

For the moment let us say the ego is the carrier of consciousness. The ego consciousness is involved in choosing between this and that, between right and wrong. No matter what the frame of reference the ego is faced with choice.

We say this choosing entity is ego. Then we have to ask further - what is an ego - what is the nature of this almost indescribable something which chooses?

In its simplest form the ego can be defined as what I know of myself. We believe we know all of ourselves. We know our problems etc. But that is not the centre of the personality, even though it believes itself to be and has to believe itself to be that. This is what Jung's work has shown. The ego is not the centre of the personality and in itself it is not even a partial Personality. It could even be said that it is a relatively insignificant part of the personality. On the other hand, it is the most important aspect of ourselves in terms of its function.

Think of the work the ego does. It is the arbiter in outer situations; it is conscious of and cares for the inner drives of the personality. The ego has the capacity to look at itself and take stock of itself.

Again, the ego is only a partial aspect of the whole personality and often a distorted aspect i.e. it can be the carrier of quite wrong ideas, quite wrong or illogical convictions.

How is it that regarding the aspect of ourselves about which we think we know most, we know least.

Have you ever tried to explain to anyone what your ego is? If you look up the different attempts in text books, you run into confusion. Oh my God, no one agrees as to what the ego really is.

Jung has called the ego a complex. So now we have to ask what is a complex? A complex could be simply defined as a unit of psychic functioning. In other words, it is an emotionally charged, autonomous unit. It is composed of basically free elements. It is made of certain image material. Every complex is like this. There are conceptions or ideas, with certain emotions attached to them; also, there are behavioural tendencies attached. Everything a person encounters which touches that complex adds to it something more. It applies to all complexes and we could not exist without the complex which can be either positive or negative. Positive ones work and drive us on to do something. The negative ones hassle us.

It is rather difficult to understand all of this in relation to the ego, although one function of the ego is the ability to stand off, as it were, and look at itself. So let us speak of a wellknown complex and then return to the ego complex. The most common one is the mother complex.

In some form, everyone has a mother complex. It can be negative or positive. However, in a very strong mother complex, the person is sensitive in the area of mothering. He or she can have set ideas of how a mother should behave. The complex is not concerned with objective reality but only with the complex demand.

In the case of a negative mother complex, a person will tell you of the dreadful behaviour of their mother. Mothers can be wonderful, glorified creatures, or awful. Most text books note them as being dreadful creatures! A great deal of this comes from an individual's experience. They have emotional expectations of how a mother should be or will behave. They expect according to the patterning. There are inner drives which come up against outer reality, so the patterning is not only a condition imposed by a dreadful mother from outside. It is often the clash of character, but we can't be concerned with that here.

Dr. Whitmont says that the expectations such as we are concerned with are not general philosophical ideas or ideals. They are expectations that are reacted with serious shades and degrees of feeling. So the fact that internally or externally determined, these things can be traced to a person's individual experience with his or her actual mother or mother figures.

This is what Dr. Whitmont calls the personalised shell of the mother complex.

The next statement is very important. There are aspects of this expectation which exceed that which can be traced back to personal experience. For instance, a mother can be described as something awful, practically a witch or someone with irresistible charms or power, but when you meet that mother she is a very ordinary human being.

(Story of man who needed to kill his mother)

So what have we found? We find that every complex has mythological elements that cannot be reduced or traced back to one's personal experience. Instead they seem to channel those experiences into a certain mould. They tend to determine what aspects of the personal experience shall be particularly poignant. This then is the personal myth determined by an archetype.

It is not necessary to say more of the mother complex here though it is one of the most powerful for man and woman because it belongs to the core of being and so much is it coloured by negativity from which women through the ages have found it difficult to extricate themselves. Cultural onesidedness has hampered, for so long, their development as free and creative individuals. I can suggest, if you are interested, a book by Marion Woodman 'Addiction to Perfection'.

However, let us look once again at what a complex is.

In the case of the mother complex its personal shell i.e. that which is assigned the real mother, is determined by the Mother archetype which in everyone is a general image of behaviour patterns. That is, regardless of the individual experience that which is mythological overlays it. It is the myth which is the foundation of the expectations. You see, archetypes are fundamental patterns of human behaviour experience. We have within us, within the psyche the mythmaking potential which colours concepts.

Now we have an idea of what a complex is. All complexes whether positive or negative are emotionally charged centres which attract to them any experience which is related to their particular theme.

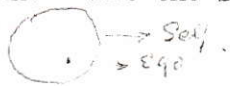
Here comes the important part of what I am trying to say. Jung says the ego is a complex made from inner drives, the effect of these on the outer world and the effect of the outer world on the ego either by supporting or being in opposition to those drives. It is all coloured not only by mother but by family, race, etc. for the ego is much more. It is the personal life shell of an archetype.

How can we understand that? The ego is as I have said, my sense of identity. It is what I know of myself. It is for me a "personalised" sense of identity.

Now, what is the archetype which personalises my ego or, if you like what Dr. Whitmont calls the "shell" which is me? This greater thing which appears personalised in me is, of course, the Self.

We really don't know what the Self is.

Illustrate.



All definitions of the Self are vague. We experience something of an encompassing wholeness; a feeling of something unique, individual. We feel something greater than the ego, directing us; we feel an urge toward being centred in a total personality. There seems an inherent transcendental

centre toward which we are drawn. It is as if this regulating centre with its greater capacity flows toward what I experience as "I".

Perhaps we could say that the unconscious or the Self confronts us with images, with feelings which seem in one way our own. Yet things emerge which perhaps we'd like to disown. Yet we cannot, for they have strangely attached themselves to us though we had not known it.

Thoughts, for instance. Jung says we don't really think, we are thought. Whitmont says, "The postulate of the Self is something which has a greater or larger identity of which we are a part and on which we are dependent; from which we receive direction." It is that which initiates and terminates our lives. It is that which has certain ideas about the direction in which our lives may or may not unfold - and it has the power and capacity to make its decisions stick.

The Self is beyond the Ego

The Self is only recognised symbolically. We have to come to terms with the value systems which emerge from the Self. We can feel inferior, fragmented, inflated because the Self is pressing toward Self awareness and the Self cannot fit into the ego. But the ego can expand toward awareness of the Self.

This growth is a sacred undertaking, a religious journey for it involves the shadow and the animus and anima. This development is something that cannot be spoken about. It is an experience beyond expression. Yet it has an influence on one's surroundings.

You see one can go along with collective values and live a so-called correct life but it produces no personal ethic. One's real ethic comes from being tested and tried by life. Development toward the Self is synonymous with a new attitude, a deeper realisation of the meaning of one's existence in the universe. This realisation is felt in one's surroundings and has an effect on one's surroundings.

There comes a time when as Jung said, "The centre of the personality no longer coincides with the ego, but with a point midway between the conscious and unconscious." Collected Works VII page 219. This is called the Self.

"For him, the Self was a psychological construct that served to express the unknowable essence that could not be grasped or defined as it transcended human powers of comprehension. It could just as well be called the 'God within' us (ibid 236). Since the individuated ego senses itself as the object of an unknown and superordinate subject."

The Self is a way which enables the ego to understand the experience of this higher power. Jung could not prove the Self but he could prove that the ego does in fact experience the Self. Jung does not equate the Self with God but he says, "I am an empiricist and as such I can demonstrate empirically the existence of a totality superordinate to consciousness." (ibid 238). The name by which this totality is known was another matter.

This is why Jungian Psychology stresses Self awareness. First ego awareness, then the surrender of ego to the Self.

You will notice from what I've put on the board that a circle represents the Self. If one wants to illustrate, the circle without beginning or end seems the most appropriate. In doing this it is like giving form to the formless. A map shows us where to go, but it is not the country through which we pass.

The idea of Self was taken from Indian philosophy, so let us look a little more at what we can conceive of the Self - of the Reality underlying creation.

Dr. James Jeans, a physicist said, "When we view ourselves in space and time, our consciousnesses are obviously the separate individuals of a particle-picture, but when we pass beyond space and time, they may form ingredients of a single continuous stream of life. As with light and electricity, so may it be with life. The phenomena may be individuals carrying on separate existences in space and time, while in the deeper reality beyond space and time we may all be members of one body."

Of this One body or single Reality beyond space and time Erwin Chroedinger stated that "it is essentially eternal and unchangeable and numerically One in all men - in all sensitive beings. Inconceivable as it might seem to ordinary reason, you and all other conscious beings, are all in all. Hence this life you are living is not merely a piece of the entire existence, but is in a certain sense whole." Those are the words of physicists, not psychologists nor mystics. Look back now at that pictorial expression. You will see the Self is Reality in which we seem a separate identity.

Jung says the ego and the Self are One.

Chinese Concept - Number and Time, Marie von Franz.

Page 279 - The Chinese concept of life after death, as described by Richard Wilhelm, seems to me to throw interesting light on this problem. The Chinese distinguish between a bodily and a psychic aspect of man, which both disperse at death into an animated universal substance. But a psychic element survives as a third factor capable of consciousness; it consists of a tendency to consciousness, so to speak, which must, however, be concentrated during the course of one's life-time so as to survive death. During one's lifetime this tendency to consciousness must construct a subtle body round itself,

a body of a spiritual kind which now in death supports it when it has to detach itself from the physical body which was previously its helper, because it can no longer reside there. To begin with, this psychic something is very delicate and only in the greatest sages does it possess the inherent stability to endure after death.

For the remainder of mankind the possibility of preserving one's conscious identity rests on the concerted efforts the living must make to remember them.

By building up the spiritual body through meditation exercises, the Chinese attempted in this life to disengage the energies attached to one's ordinary body and thus to endow the seminal power, the entelechy - or, translated into our modern terms, the self - with a new body. This process involves a retrograde movement of life energy (as we also saw indicated in the "heavenly orders"). In this way a field of force forms around one's psychic core, a force to which Richard Wilhelm attributes a definite rhythm, or calls it a "small world-system." This ego with its subtle body is no longer bound to the physical body. It forms a kind of universal ego into which the previously dominant ego has been transposed. After this spiritual body has been built up, an individual lives simultaneously on this side of life and in the Beyond.

"This beyond is, however, neither temporally nor spatially divided from this side; rather it is Tao, the Meaning which uniformly permeates all existence and becoming." The psychic kernel of the soul, which has become conscious, and its surrounding field of energy thus also seem in some way able to retain an individual identity after death within the psychophysical unus mundus.

Speaking psychologically, this would mean that the Self, as a psychophysical monad or ultimate nucleus of the personality, does not merely engender the ego consciousness emanating from it at birth and during the growth of the individual's personality. At death it also draws the ego back into itself and contracts, just as the sap in a tree produces budding leaves in the spring and then sinks back into the trunk in the autumn, while the leaves produced by it are cast off and wither away.

If one observes bubbles floating on a liquid it can often be noticed that a larger and a smaller one become reciprocally drawn to each other. The smaller, as if simultaneously attracted and repelled, circles around the larger one. Then it suddenly rushes toward the larger one and unites with it into one. In the same way the ego complex at the center of our consciousness seems to revolve in a half-attracted, half-timorous and fearful state around the Self's greater inner center. The moment of death forms the decisive shock, and the longed-for coniunctio experience of both worlds, as the ego plunges into the inner monad and unites with it. When an individual consciously participates in the individuation process, and thereby prepares himself for this moment by exerting himself to experience it as consciously as he can, he will succeed in experiencing the ego's transposition into the Self knowingly. But when he remains, as it were, hemmed in by floating psychic contents which are autonomous and unintegrated, consciousness becomes deflected and slips into a state of unconsciousness, which the ancient texts symbolized as being imprisoned by underworld demons. Then after death the deceased must set out on the long journey to the Self before he can attain peace and eternal life.

Page 270 - "According to certain ideas of the alchemists, the individuated human being who has become unified must join himself to this mercurial spirit, "not with the world of multiplicity ... but with a potential world, the eternal foundation of all empirical existence, just as the Self is the foundation and origin of the individual personality, past, present, and future."

Jung, Mysterium Coniunctionis refers to Alchemist Dorn

Page 534 - "The One and Simple is what Dorn called the unus mundus. This "one world" was the res simplex. For him the third and highest degree of conjunction was the union of the whole man with the unus mundus. By this he meant, as we have seen, the potential world of the first day of creation, when nothing was yet "in actu," i.e., divided into two and many, but was still one. The creation of unity by a magical procedure meant the possibility of effecting a union with the world - not with the world of multiplicity as we see it but with a potential world, the eternal Ground of all empirical being, just as the self is the ground and origin of the individual personality past, present, and future. On the basis of a self known by meditation and produced by alchemical means, Dorn "hoped and expected" to be united with the unus mundus".

Page 535 - "The thought Dorn expresses by the third degree of conjunction is universal: it is the relation or identity of the personal with the suprapersonal atman, and of the individual tao with the universal tao. To the Westerner this view appears not at all realistic and all too mystic; above all he cannot see why a self should become a reality when it enters into relationship with the world of the first day of creation. He has no knowledge of any world other than the empirical one. Strictly speaking, his puzzlement does not begin here; it began already with the production of the caelum, the inner unity. Such thoughts are unpopular and distressingly nebulous. He does

not know where they belong or on what they could be based. They might be true or again they might not - in short, his experience stops here and with it as a rule his understanding, and, unfortunately, only too often his willingness to learn more. I would therefore counsel the critical reader to put aside his prejudices and for once try to experience on himself the effects of the process I have described, or else to suspend judgment and admit that he understands nothing. For thirty years I have studied these psychic processes under all possible conditions and have assured myself that the alchemists as well as the great philosophies of the East are referring to just such experiences, and that it is chiefly our ignorance of the psyche if these experiences appear "mystic."

"We should at all events be able to understand that the visualization of the self is a "window" into eternity, which gave the medieval man, like the Oriental, an opportunity to escape from the stifling grip of a one-sided view of the world or to hold out against it."

Let us look at the words of Ken Wilbur - Page 89.

"When we think of the realm of the infinite we usually understand it as somehow standing above or apart from the finite realm, and this immediately deprives the infinite of its absolute nature, for the infinite, being all-inclusive, has no opposite and stands apart from nothing, being metaphorically without any boundaries whatsoever." "The finite is not the opposite of the infinite but only so to speak an excerpt from it." Thus the spaceless infinite in its entirety, is present at every single point of space.

Jung does not equate the Self with God for he could not explain or describe God. Indeed to do so would again be to limit Him, conceptualise Him.

Jung once said, Collected Works XI page 469, that "If God was ineffectual in man's life he may as well not exist." A God that is only Absolute and removed from human experience is purely conceptual. "But," he explained, "if God is something experienced in the soul, I must concern myself with him." Only God's living closeness to man, to himself was of concern to Jung. Jung was concerned deeply with man's soul. Man must have a meaning and the problem of meaninglessness is the problem of modern man. The Pueblo Indian has meaning when his rituals keep the sun rising and setting. And his rituals might be more important to the rising and setting to the sun than we know!

Jung and Trancendental Reality:

Jung was certain of a transcendent reality. Though he often referred to this as the "God-image" in man, an imprint or archetype as it were, he never attempted any explanation of the Imprinter Himself. He found the God he experienced was beyond the human possibility of description. He said, "It is uncommonly difficult for our consciousness to construct intellectual models which would give a graphic description of the reality we have perceived." *Mysterium* page 551. Jung was right. The God, the Absolute, the Primal Intelligence can be perceived intellectually through science, psychology and religion. God's reality is known in the heart. It is the flip as it were from head to heart that gives the knowledge of irrefutable Truth.

We can, however, see that work on ego consciousness, self-knowledge and growth do indeed expand the ego to its annihilation in the Self. Hence ego and Self are One, the Self being the archetype of the ego.

The French physicist Olivier Costa de Beauregard expresses it thus, "We are but little luminosities, psychisms swimming in the great psyche."

Jung once said that though we might, ego-wise, feel we are kings in our own castles, we find it a strange sort of kingship when faced with the demands of the Self. There we are up against powers which have intentionality which are probably different from the wishes of the ego. Hence the biblical saying "That which I would not that I do, and that which I would, I do not." Our egos as they develop function in accord with cultural familiar bias, but unless an ego just remains unconscious, living as it were in a swarm of other unconscious egos, there are other developmental stages through which it must pass. From that naive childlike stage the ego has to find its own personal and conscious system of values. The next stage is the discovery of the value system which springs from the Self, to more as it were in harmony with the demands of the Self and true consciousness and conscience.

This development is not a given thing. It is an individual task. It is often achieved with pain and tears as ego values have to be denied and the responsibility of consciousness grows heavier. Here we find our individual ethic. We have been split from ourselves in order to discover our true Selves.

We feel the pain and joy of this growth because the ego is partial and the potentials of the Self never fits into the ego. A child learns so much in its early years as the Self is pushing the ego. It is often the people in whom the Self is pushing forward who feel they are misfits. They are being pushed as it were from behind. They are often aware they have something they can't yet live. Such conflicts in a young person are not pathological. These are not neurotic or difficult children. They are those through whom the Self is urgently awaiting expression.

Story of Chinese boy.

The Self is not merely an intellectual concept but is a living reality. Here we have an indispensable place in the process of being. Meeting life's experiences is not a mere intellectual concept. It is a fact. When we find the meaning of life for us we discover the numinosity of the Self.

When we come to destiny that is inherent in the Self/ego Oneness, we come to a more difficult concept for it includes time.

First of all, what is time? We can't feel time, see time, hear time, touch time, yet we experience Time. It is as someone said a non-spatial, transpatial, ordering. We think we are aware of 'now' this moment in time, but it is gone as soon as we think it. Time, Dr. Whitmont said is pure consciousness without conditioning content. 'Now' is a flash fraction in Time's spectrum of change.

Between the timeless spaceless Self and the apparent time clocked existence, there is a remarkable unity - apparent chaptering.

The Self, seen from the limited perspective of our known universe, is incomprehensible. Hence we use a symbol for the Self at the same time knowing it not that symbol per se or better that the symbol merely points to that which is beyond direct knowledge. Our sense of reality has to do with spaces, with thingness, with things in space. We think spatially. We know now through sub-atomic physics that this is an illusion, an illusion of the sense world. But so used are we to thinking spatially i.e. chairs, tables, people, things etc. that we find it hard to think of the basic units of matter as immaterial. We even use words that speak of internal psychic things spatially, e.g. I grasp that idea; I understand what you say.

Without getting involved in physics, of which I know too little, let me mention, because this is an important underlay of what I'm going to say later, that two things go on in the universe: a) entropy,

involution and b) negentropy, evolution. It is between these two we perhaps come upon the intrinsic dynamic of time.

The unfolding dynamic of Time is change and destiny.

Now I'm going to quote heavily from a lecture given by Dr. Whitmont, for he touches on so much that is important to us here.

He had been speaking of the several aspects of Aristotolian causality i.e. material, efficient formal and final:

Material - the object itself.

Efficient - the working of the object.

Formal - part of a form or pattern.

Final - the goal.

Causation has become identified with the efficient. The formal and final are what we term Synchronicity.

Formal and final causation said Dr. Whitmont, manifest the quantum poles of time activity, the intentionalities, I might say, of the cosmic Self. They are as near Prime Cause as we can ever hope to reach with our minds.

As the Self constellates an ego in space and time actuality, so formal and final causation call forth and include material and efficient cause as their dialectic opposites and so does time, as destiny, call forth the free will of the ego, as its dialectic opposite. Now we have arrived at time as destiny.

Time is activity striving from potentiality towards actuality, akin to the Quantum poles of Physics, as Creator and Destroyer generates and dissolves forms and life. In as much as it includes negentropy or evolution it also includes for the lack of a better word, what we may call intentionality (to separate from personal intention pertaining to the ego). Namely, intentionality is negentropy e.g. final cause, a goal directed transpersonal

Note: Quantum quantity and finite steps.

Poles measurements.

will which plays with, creates and discards forms and formal causation in a seemingly random and irrational way, similar to the play of forms in our dreams which also strike us as irrational. But as in dreams we can discover goal directed intentionality.

The patterns of time encountered in life events, nature, dreams, I Ching, planetary movements, patterns of formal and final causations may be linked to patterns of the manifesting Self. Individual and Cosmic Self dialectic interplay within our conscious frame of reference, with ego, ego intents and ego rationality.⁴ Now when an individual ego encounters Self, it encounters prime cause and destiny, because cause is that from which grows effect and destiny, is Self ordained pattern of intentionality from which flows ego. The Self is prior to, yet interacts with ego intentions.

Now, ego or the sense of 'I' is awareness of oneself as a separate body in space and in the expression of a will, a sense of ego is not only an aim but also 'I want' and 'I can', e.g. I can effect objects in space. This space oriented awareness and 'I can' and 'I will' encounters the patterns of the Self as it manifests through the time dimension. In other words, when ego intent encounters Self intentionality the ego tends to react as to an interfering otherness. Even though the interfering happens to be the law of one's own being it is denied and resisted. It is rationalised as compulsion or restriction of external circumstances or accident or deadlock. Ego rationality is loath to admit that its freedom to choose and act is pre-determined and limited by Self evolutionary and formal and final causation of time, no less than by the involution entropy material and effective causation in space.

So now we begin to see we are, as it were, under two laws. The predestined timeless and spaceless all-inclusive reality of the Self and the time/space condition of the world around us or our own egos or as consciousness gripped in a time bound condition, which appears to have its unfolding in gradual steps since we are, as egos, unable to see the 'Whole' at once.

We see around us stages. Those trees in their absolute reality are there as a whole but in their material manifestation we see steps: seed, the gradual growth of the leaves, the flowering. We see the stages of its fulfilling its archetypal reality.

" Therefore, our first task is to learn to orient ourselves in space to learn the law of cause and effect in ordinary terms (Newtonian). Namely, that we can act and are responsible for the effects of our own actions, that objects react back to us. But having acquired that self-reliance and responsibility, we then need to discover the larger pattern in which our awareness and our being is contained. We need to discover the pre-personal intents, to which our personal intents are meant to give expression. E.g. final and formal causation through time, our destiny or Karma."

Now the word Karma has a number of meanings. It means doing, it means conduct and result. It implies cause, pattern and action as a dynamic unity, namely the prime causation of the Self manifesting through time evolution and space. It actualises the potential nature of our being in the sequential flow of time's creation and destruction by virtue of what happens to us and through us, when and why it happens in the here and now. This Wholeness of our being we can never grasp adequately at a single point of time but needs to be perceived as the changes evolve - chaptering. It means we can only see our total destiny at the point of leaving of time unless we have a genuine prophetic sense.

Whatever happens in our lives then has to be seen as our individual manifestation of 'That are Thou', which implies equally 'That thou art not'. Just as the butterfly goes through stages to fulfil its butterflyness and the oak its oakness, so in terms of our individually given nature, we live and encounter what we are. Our nature then is our destiny and Karma and destiny are time manifestations of the quiddity of the Selfness.

The concept of Karma as fatalistic determinism or as punishment for past misdeeds - and fatalism which justifies inertia - is based on a total misapprehension of psycho-dynamics and it is based on a projection of a

mythology e.g. the late mediaeval Judean Christian mythologem - 'already decadent at the time) of a storm-maker and judge, sitting somewhere out there waiting to get at us, when we don't abide by his arbitrary laws and rules.

"Destiny and Karma are of a different order in a mechanistic way. We can confuse our given lifetask with guilt and punishment for what we are and for our meritable shortcomings and mistakes. But the fact is that mistakes are the unavoidable stepping stones for learning and developing. Instead of beating our breasts for past errors it is more productive to accept responsibility for learning from them.

Whatever task I set for myself or is set for me and left unfinished today, would be tomorrow's challenge, or unfinished nuisance. This is the law of destiny; of Karma.

There are different ways to grasp the evolution of the Self. In the expansion and differentiation of consciousness, through Self awareness and the 'I', 'thou' awareness in space and time.

Differentiation of consciousness in both the extraversion of relationship encounters and in the introversion of Self confrontation seem to be the universal human, indeed, even the cosmic goals to which all destiny strives. Therefore it is not to be wondered that consciousness and conscious acceptance is also the one universal factor that can and does modify the ways we meet our destinies, which means the way our destiny meets us.

Acceptance and awareness which is not fatalistic passivity but acceptance as of a road map, a blue print for individual creative activity, can modify adverse Karma, adverse circumstances. And in turn unhappiness and frustration are states of the personality; parts of one's givenness; ways in which, as a personality, one meets life and oneself. These qualities are

not the result of outer circumstances. Rather the state of readiness, happiness or unhappiness constellate outer circumstances, they fit in with expectations.

We notice in analysis that facing and accepting, outer life changes - even factors beyond our control. As the I Ching coins fall in accordance with the state of the questioner so the random events of our life fall in accordance with the state of the questioner.

An unsatisfactory Karma is a call for consciousness to modify itself. The inevitable conflicts of existence between good and bad are a necessity. Indeed in the very sufferings of existence are the grinding stones by which the ego, or destiny is brought about by consciousness developing conflict.

Consciousness is not to be confused with self-reflection, with thinking about oneself or reading about archetypes. Consciousness is a state of bearing witness to our character structure as a person and how this structure is at variance with our ideals, as well as with the emerging blue-print of the Self. It must include an experiential awareness of our effects and instinctual drives whether we approve of them or not; An approach to life and living that accepts the experience. It puts us to tests in real life and relationships, in following one's calling, whatever that happens to be, in order to gain more consciousness. New energies and qualities that want to come into being through the evolution in time, often are felt as instinctual or spiritual drives or affect components that are at variance with our moral and ethical principle.

These principles are conditioned by our past, individually and collectively, by the bias always of yesterday's experience.

We repress the energies as we feel guilty about them or act them out in defiance if repression does not succeed, but guilt and repression occur in either case. Repression and guilt deprive one of knowing the

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We notice in analysis that facing and accepting, outer life changes - even factors beyond our control. As the I Ching coins fall in accordance with the state of the questioner so the random events of our life fall in accordance with the state of the questioner.

An unsatisfactory Karma is a call for consciousness to modify itself. The inevitable conflicts of existence between good and bad are a necessity. Indeed in the very sufferings of existence are the grinding stones by which the ego, or destiny is brought about by consciousness developing conflict.

Consciousness is not to be confused with self-reflection, with thinking about oneself or reading about archetypes. Consciousness is a state of bearing witness to our character structure as a person and how this structure is at variance with our ideals, as well as with the emerging blue-print of the Self. It must include an experiential awareness of our effects and instinctual drives whether we approve of them or not; An approach to life and living that accepts the experience. It puts us to tests in real life and relationships, in following one's calling, whatever that happens to be, in order to gain more consciousness. New energies and qualities that want to come into being through the evolution in time, often are felt as instinctual or spiritual drives or affect components that are at variance with our moral and ethical principle.

These principles are conditioned by our past, individually and collectively, by the bias always of yesterday's experience.

We repress the energies as we feel guilty about them or act them out in defiance if repression does not succeed, but guilt and repression occur in either case. Repression and guilt deprive one of knowing the

thing one should know. That is, how to utilise these energies for which I cannot assign a suitable place. I must allow the urge a relatively safe place for experiment somehow, somewhere. The repression acting out circle can only be broken by conscious risk-taking, cautions and deliberate enactment, if I am to avoid being dragged into the unconscious acting out, which becomes boringly repetitious.

One must risk being a fool or a knave, like learning to ice skate which includes falling on one's nose. Wherever desire and fascination in unison with guilt and fear call, there the voice of destiny is to be heard and it requires action. Only by discovering one's own way of expressing that which wishes to live, a way that is in tune with the highest demands of conscience, frequently still to be discovered, an enactment and not an acting out can occur.

Can blind necessity be channeled into free will at the price of conflict and tension? (Magnum Opus).

Self experience and the meeting of one's destiny can never occur without a sense of insufficiency and of guilt. This guilt and insufficiency problem we are all destined to meet twice in our lives. First in the form of the collective conscience - Freud's Superego and the individual conscience, namely in the case of the Self. Both are in conflict with the ego. They are like two guarded portals through which we must pass to find and fulfil our destinies. In lives past, the voice of God spoke only through the collective conscience, and whenever a powerful personality was pinned against collective morality, a tragedy was likely to ensue and through these tragedies people had to find their destinies.

Our time shows a turning point, but not for the better, if anything for the harder, being in addition to this problem, we are getting a second one today for this method has been discovered to be insufficient.

The voice of the Self and the voice of destiny is then heard a second time and now it challenges the first adaptation which was gained with so much difficulty. A person who, in childhood, is conditioned by parents, school and environmental structures, our cultural conscience, constellates on guilt feelings in traditional terms. We are guilty because we are not a good child - inevitable, no one can avoid it. When we have more or less succeeded in becoming that good child by resolving the adaptation to external reality needs, usually in adolescence, we now discover we had to force ourselves into a mould, which is usually somehow and somewhere at variance with our deepest, innate nature and values. The conflict of our destiny now confronts us unavoidably from within. I put this as destiny because this is something that is intrinsic and inevitable.

So the ego, this conscious 'I'ness, is being pushed by the Self and inherent destiny.

We see also why Jung says we are not Kings for this ego is being lived and the more we know that and allow for the direction of the Self in the process of evolution, so much more are we profiting in our personal lives and contributing to the whole system of negentropy.