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The undiscovered self cg jung

Carl Gustav Jung (1875-1961) was born in Switzerland. He was a well-known psychiatrist and psychiatrist. His thoughts and studies gave the core to analytical psychology: A school of psychology that highly values the personal journey of each person and their personality. [1] Published in 1957, *Undiscovered* is a series of essays written by Carl Jung in which he expresses his dissatisfaction and concern with mass movements, dictatorships, and the sudden insignificance of the individual. Throughout the book, Jung fully exemplifies and compares personal life, emphasizes the importance of self-knowledge, and to explain the repercussions that mass movements have on the mind of the individual. It is not a characteristic of the universal and regular person, but unique. [2] Jung begins by explaining how rationality, reason and critical reflections are not uncommon, but most of the time they are inconclusive and inconsistent. Most of the time people feel extremely comfortable in large groups where fundamentalism exists and where someone feels and is all responding. People become numbers in a figure. Jung gives an example with the drug. Doctors rely on statistics to make new discoveries. They seek people's similarities to get answers and conclusions. They substitute theoretical beliefs that preform the knowledge of men in general. Jung argues that reality is full of irregularities. There is every exception to the rule which makes absolute reality. He points out that in view of a person's fullness, one has to get rid of all data and theoretical beliefs. The public organization in the society has two major powers: church and state. In the second chapter, Jung makes different comparisons between the two that there are similarities between the two when it comes to controlling the public. Both inspire fear and terrorize people in seeking obedience. He gives a clear example in which he says that socialist dictatorships can replace God, become religions and, therefore, slavery of the state becomes a form of worship. Large-scale thinking blinds people and is unable to have personal conversations in which different views can be exchanged and personal knowledge can be gained. He then goes on to express his deep concern with religious bigotry. He believes it's almost impossible for a mental infection to kill. He says that faith is no substitute for internal experience, and that fundamentalists do not see or understand it. Because of this infection, he believes men are afraid, enslaved, and are in danger. Man is a puzzle for himself. [3] In the next chapters, Jung begins to explain how men can present knowledge of their surroundings, but their mind is a mystery. He describes the man as a unique phenomenon that can't happen for something else. Physically, men have legs, hands, and other animals can be compared, but the psyche is different in each one. It is unique. Consciousness lies in the psyche and reality lies in consciousness. He explains how thoughts arise in mind and does not change until the external factors change. If an idea remains the same in the outside world, there is no need to change it. Jung uses Dharma as an example to convince the conscious mind. Because religious experiences and relationships to God are spiritual, they really only exist in mind. They cannot be treated with five senses. Therefore, there is no certainty on what is believed. It all comes from the unconscious, which Jung believes is the only route to the religious experience. With it he faints and begins to enter into the subject of his power. To gain enlightenment, a person needs to feel worth knowing himself. It is important to be interested and committed to knowing about the unconscious, which Jung describes as the foundation of consciousness. Jung points out that fainting is extremely important in religious experiences, but most people doubt. He believes that by reducing psychology, people are making mistakes in trying to understand men. He believes self-knowledge is beginning to begin to answer questions, and encourages the reader to realize that men feel good to themselves because they only know their consciousness. But the foundations lie for everything that is known to men in the unconscious. During the last chapter, Jung explains the importance of enlightenment. If men knew themselves, the decisions they make would be better for their psyche because they would know exactly what it needed. He expresses his concern for the person and how lacking self-knowledge, and neglect for the unconscious will lead men in the wrong way. He believes that those who present enlightenment should infect others without propagating or imposing their beliefs. Mass movements already try to immerse people in new and exciting ideologies, but it is important for people to infect others with a thirst for self-knowledge in case of better decision-making. Jung is deeply concerned with the person because ultimately the world depends on him and the decisions he makes with a clear sense of his and his psyche. The undiscovered self takes the reader through a journey in which it is impossible not to think of one's psyche. It is a beautiful work of art in which it is clear what damage the mass movements do to human species. Every day people set out to find similarities between humans around the world, and try to pin them together. It has become a fashion, but it is not necessary to forget that everyone is a person. There is no such thing as two equal human beings. Jung emphasizes in the damage that dictatorship and communism caused the individual, and how as human beings, we must try to understand our consciousness, and its foundation. His work is beautifully written, eye-opening, and full of passion. *Undiscovered* self-knowledge will lead the reader to a state of introspection and self-reflection.

Carl Jung (1875-1961). 8 2015, obtained from 2] Page 5 Ignored by Carl G. Jung himself [3] Page 31 The self overlooked by Carl Jung These two essays, which have been written late in the life of Jung, reflect the shattered experience of World War II and its reactions to the dawn of society. In his most influential works, *The Unseen Self* is a plea to his generation — and those to come — to continue the personal work of self-discovery and not leave the need for psychological reflection for the easy ephemerality of mass culture. Only personal awareness of both the conscious and unconscious aspects of the human psyche, Jung tells us, will allow the great work of human culture to continue and flourish. Jung's reflections on self-knowledge and the pursuit of the unconscious take in the second essay, interpreting symbols and dreams, fulfilled shortly before his death in 1961. Describing dreams as infused from the unconscious, Jung explains how symbols that occur in dreams compensate for repressed emotions and intuition. This essay brings together Jung's fully developed thoughts on the analysis of dreams and the healing of the rift between consciousness and the unconscious, ideas that are central to your system of psychology. This paperback edition of Jung's classic work includes a new foreword from Philemon professor Sonu Shamdasani of Jung History at University College London. Jung's apology of his approach, and protecting the person, sometimes seems dated as he uses the Old West vs. Communists division to illustrate his point. But the content is so important, at least important to me as I try to take hold of my personality, that I find this little book to be important. Here are some passages that I like from the book: If I want to understand an individual human being, I should put aside all the scientific knowledge of the average man and relinquish all the principles of his attitude Jung's apology, and protect the person, seems dated at the time as he uses the Old West vs. Communists division to describe his point. But the content is so important, at least important to me as I try to take hold of my personality, that I find this little book to be important. Here are some excerpts that I like from If I want to understand an individual human being, I must put aside all the scientific knowledge of the average man and abandon all the principles in view of adopting an entirely new and prejudiced attitude. I can only approach the act of understanding with a free and open mind, while the knowledge of man, or insight into the human character, presupposes all kinds of knowledge about mankind in general. PG-18 If the psychologist is a doctor who happens not only to classify his patient scientifically but also to understand him as a human being, he is threatened with two diametrically opposed and mutually exclusive attitudes of knowledge with conflicts of duties, on the one hand, and understanding, on the other. This conflict cannot be resolved either, but only by thinking two kinds of a kind: do not lose sight of the other while doing one job. PG 19 Person's mental state nowadays advertising, publicity and other more or less well-meaning advice and suggestions that for once in your life the patient may be offered a relationship that doesn't repeat nauseating 'you should', 'You should' and is at risk from similar statements of impotence. No less against his repercussions in a person's psyche against the attack from the outside sees the doctor oblige himself to play the role of lawyer for defence. The fear that the chaotic trend will be left loose like this is a possibility that is greatly exaggerated, seeing that clear security measures exist within and without. Above all, most men should be reckoned with natural cowardice, morality, good taste and - last but not least - not to mention the penal code. It fears nothing compared with the enormous effort it usually costs to help people the first stirring of personality in consciousness, let alone put them into effect. And where these personal

impulses have also broken through inconsiderate and unreliable, the doctor must protect them from their clumsy props of the patient for inquisition, ruthlessness and cynicism. PG-66's Freud was expressing his conviction that the unconscious still harbored many things that could lend themselves to 'occult' interpretations, as is indeed the case. These 'archaic relics,' or typical forms are based on instincts and giving them expression, a numinous quality that sometimes creates fear. They are inseparable, because they represent the ultimate foundation of the psyche. They cannot be understood intellectually, and when someone has destroyed an expression of them, they reappear in a changed form. It is this fear of unconscious psyche that not only hinders self-knowledge but is the gravest obstacle to a comprehensive understanding of psychology and knowledge. PG-61 Subjugation (technically in transfer and transplantation) Isolation from the environment, is a social frontier which neither party wants to, but which always sets in when understanding prevails and is now balanced with knowledge. As the understanding is deep, it goes beyond knowledge. An ideal understanding would ultimately result in each party going with thoughtless other experience - a state of inconsiderate inaction and a lack of social responsibility. Understanding made for such length is impossible in any case, as it would require the virtual identity of two different individuals. Sooner or later the relationship reaches a point where one partner feels he is being forced to sacrifice his personality so that it can be assimilated by another. This inevitable result breaks understanding, precipitated the integral preservation of the personality of both partners to understand. It is therefore advisable to take understanding only to the point where the balance between understanding and knowledge has been reached, because understanding at all costs is detrimental to both partners. PP 63-64 by that time should have achieved sufficient certainty of patient decisions to enable him to act on his insights and decisions and not merely want to copy the Convention - even if he agrees with collective opinion. As long as he stands firmly on his feet, the so-called objective values benefit him nothing, because they then only serve as an alternative to the character and therefore help suppress his personality. Naturally, society has the indisputable right to defend itself against peasant individualism, but, in as far as society itself is made up of de-deparized individuals, it is at the mercy of completely cruel individualists. It bands together in groups and organizations as much as it's like - it's just this banding together and is becoming extinct as a result of the personal personality that makes it bending so easily for a dictator. A million zero joined together, unfortunately, is not a linking. Ultimately everything depends on the quality of the individual, but the deadly short-sighted habit of our age is only to think in terms of large numbers and mass organisations. PG 67 and Jesus and Paul are not prototypes who, relying on their inner experience, have gone their own personal way, rejecting public opinion? PG 69Sama public's suffocating power is paraded in front of our eyes in one form or another every day in newspapers and the insignificance of the person is rubbed into it so well that he loses all hope of listening to himself. The outer ideals of the Liberte, égalité, fraternity do not help him at all, as he can only direct this appeal to his executioner, public spokesmen. PG 72 you can take the gods of a man away, but only to give it to others in return. This The state at large cannot avoid being deified, and wherever such crudeites have not yet been put up by force, obsessive factors arise in their place, charged with monstrous energy — for example, money, work, political influence, and so forth. When any natural human function is lost, i.e., conscious and deliberate expression is denied, a general disturbance results. Therefore, it is quite natural that modern man with the triumph of the goddess of reason should be founded in a normal neurotic, a dissociation of personality corresponding to the sharing of the world today from the Iron Curtain. Pg-77's instincts, however, are highly conservative and extreme antiquity as regards both their mobility and their form. Their form, when the mind is represented, appears as an image that visually and solidly expresses the nature of spontaneous impulse, like a picture. ... Instinct is anything but a blind and uncertain impulse, because it attuned and proves to be adapted to a certain external position. This latter situation gives it its distinctive and irreversible form. Just as instinct is original and hereditary, its form is also centuries old, that is to say, typical. It's even older and more conservative as body. PG-81 has the same importance for human psychology as the fact that our conscious activity lies in instinct and derives from its dynamism as well as the basic characteristics of its thought forms for all other members of the animal state. Human knowledge inevitably occurs in the constant adaptation of fundamental patterns of ideas that were given us a preference. These require some modifications, because, in their original form, they are adapted to an archaic mode of life, but not to the demands of a particularly differentiated environment. If the flow of spontaneous mobility in our lives is to be maintained, as is absolutely essential for our survival, it is imperative that we turn these typical forms into ideas that are sufficient to the challenge of the present. Pg. 82Manologist has come to see that nothing is received by telling, persuading, admonishing, giving good advice. He should also get acquainted with the details and have an authentic knowledge of his patient's mental list. He therefore relates to the personality of the victim and looks his way into all the nooks and crannies of his mind, to a degree that far exceeds a teacher's ability or even of a directional de sanity. His scientific objectivity, which does not include anything, enables him to see his patient not only as a human being but as a subman who is bound to his body like an animal. The evolution of science has directed its interest beyond the limits of consciou's personality to the world of unconscious sexuality and power drive (or) dominance instinct Conforming to the twin moral concepts of St. Augustine: Conspicentia and Superbia. The conflict between these two fundamental instincts (species and the preservation of self-preservation) is the source of many conflicts. They are therefore the main objective of the ethical decision, which aims to prevent these spontaneous confrontations as far as possible. PP 89-90 As I explained above, there are two main aspects of instinct: on the one hand, mobility, drive or drift, and on the other hand, specific meaning and intention. It is quite possible that all man's mental actions have a spontaneous foundation as is clearly the case with animals. PG-90 nothing has a more divisive and alienating effect on society than this moral complacency and lack of responsibility, and nothing promotes more rapprochement than mutual withdrawal of understanding and projections. It requires necessary corrective self-criticism, for one cannot just tell the other person to withdraw them. He doesn't recognize them what they are, more than any one does it himself. We can only identify our prejudices and illusions if, with the extensive psychological knowledge of ourselves and others, we are prepared to doubt the absolute right of our beliefs and to compare them carefully and honestly with objective facts. The recognition of pp 114-115 shadows, on the other hand, leads to the modesty we need in order to acknowledge imperfection. And it just needs this conscious recognition and the idea that wherever a human relationship is to be established. A human relationship is not based on discrimination and perfection, as these only emphasize differences or call the exact opposite; This, rather based on imperfection, which is weak, helpless and needs support - is the very ground and the purpose of dependency. There is no need of the right second, but there is weakness, for it wants support and does not face his partner with anything that might force him into an inferior position and even humiliate him. This insult can only very easily occur where idealism also plays a major role. PP 116-117 has found access to anyone who has insight into their action, and thus sedate, spontaneously practises an impact on their environment. Deepening and broadening their consciousness creates the kind of influence that the primitive 'mind' is called. It has an unintentional effect on unconscious reputation, and its effect only lasts until it is disturbed by consciousness. PG-121 I am neither motivated by excessive optimism nor in love with high ideals, but only concerned with the fate of individual human beings - that limitless entity on which the world depends, and in which, if we read the meaning of the Christian message rightly, even God wants his goal. PG 125

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