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Aion (Collected Works of C.G. Jung) Aion: a lion cub, surrounded by a snake the Mithraic Image of the God of Time (also called Kronos or Deus Leontocephalus), which for Jung represented death/rebirth and psychological union of opposites such as light and darkness, man and woman, creation and destruction. Eon, for a long time, also meant for Jung a bi-thousandth Christian eon, which coincided with his astrological sign, Pisces, in which one fish represents Christ and the other his future is the opposite, the Antichrist. Below all this works archetype of hostile brothers; also the astrological characteristics of fish contain essential elements of the Christian myth: the cross, the moral conflict and its division into two figures, the son of a virgin, the classic tragedy of mother and son, the danger of birth and savior. For the alchemist, the fish also symbolized Lapis; for Jung, unaware of the whole thing. A story... Two thousand years ago, at the end of the Roman Empire saw the roar of libido emanating from the collective unawareness, an outpouring we can no longer imagine thanks to the psychological barriers erected by centuries of Christianity. The Roman gods died, foreshadowing Nietzsche and our era. The Christian ritual and dogma included and conveyed the animal forces of ancestors splashed across Europe and symbolized by the Colosseum, exalting the individual, providing a new ethic, creating a new sense of community, giving people for whom old religions and myths no longer worked in a sense of purpose, and sharing spirit and nature so that everyone could develop independently. The result: modern civilization, standing on the ruins of Rome. Starting with the Reformation (accompanied by an interest in antiquity inspired by the fall of the Byzantine Empire under the onslaught of Islam and the ensuing spread of Greek language and literature by Europe), which broke the authority of the Church, shreds the ritual and fragmented Christianity, religious and traditional containers for instinctively archetypal forces began to lose importance. The bridge from dogma to the inner experience of the unit broke down (Aion) The Reformation coincided with the point where the ecliptic crosses the meridian in the tail of the second fish. Enantiodromia (conversion to opposite) from Christ to the Antichrist falls halfway between the two fish that were around the Renaissance. At that time, after the Reformation, Christianity gave a bipolar expression to the self (the Incarnation of God in us), but compensated for the Gothic excessive pressure on the spirit by further dividing the spirit from instinct and matter, faith and knowledge. 1750: Enlightenment – the tail of the second fish – replaces faith. Alchemy and astrology were created by further compensation and set the stage for scientific materialism, which can now oppose and control nature by reeling in our identification with/projection on it. The result of all this is vertical development horizontal development of materialism. Jung speculated that the polarization of God's image was behind the Reformation and division of modern society into two armed camps. Compensating for this: psychology, a system of symbols potentially useful for holding back and directing instinctive archetypal forces and combining the image of God. Around and because of the French Revolution: the explosion of impersonal things piling up from enlightenment. Pagan in us has become much stronger. The disintegration of traditional symbol systems has increased. Ideally, the autonomous activity of unawareness is zero; today is higher than ever before. The unleashed excess libido also caused inflation (because attributing things to the gods at least jibed with their nonego status and because the archetype that loses its container becomes equated with the conscious mind) and activated various isms, utopian fantasies, mental infections, and longing for herds and states (as opposed to earlier traditions and hereditary orders). Collective ideals also compensate for the increase in individuality that began with the Reformation. Meanwhile, the rise of exogamic libidinal (alien-love) tendencies has prompted a counter-response to endogamic (relative love) libido that powers religions, sect, nations and books. Ultimately, however, only division can combine these two tendencies and prevent a dangerously strong endogamous response. See cross-cousin marriage. Civilization does not fall apart, it regenerates. (Civilization in Transition) Related I would like to use this review to provide something of a skeleton key with which other readers can unlock and unpack the contents of this exceptionally opaque work of depth psychology. If you're reading this, it's fair to assume that you've probably read Jung before, or are at least a bit familiar with his ideas. If you're new to Jung, I wouldn't recommend Aion as a place to start; You will be completely lost and willing to reject the man as a crackpot. Let me start with his memoir, titled Memories, it would like to use this review to provide something of a skeleton key with which other readers can unlock and unpack the contents of this exceptionally opaque work of depth psychology. 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Therefore, it should not be combined with Ego, which serves as the center of the field of consciousness and from which we draw our most urgent daily sense of who we are. Ego is surrounded by the Self; This is a submarine pressed by external pressures to it, bushel-basket-light conscious reflection of the plumber's dark ocean depths you. Beyond the field of consciousness lies the incomprehensible vastness, reservoir of mental content— archetypes: symbolic patterns of being established for centuries of man and reaching back to our animal past. This hidden world is as much a part of us as our conscious minds— perhaps even more so — exerting an invisible but all-permissive influence on us. All our psychological development consists of the process by which our Ego merges with these ancient archetypes; include them in our lives to adorn them with meaning, or, if we are not careful, possessed and destroyed by them. Every level of our psychological life, followed by ego, shadow, personal unawareness, and collective unawareness, is in the archaetype of the Self. The self therefore exists on many levels of being at the same time, from the most ingest to the deepest. It's a pity you feel for spending \$300 on a pair of jeans that have been professionally bleached and shredded on your knees, and it's a huge cognitive root system with a mustache that precedes dinosaurs. In its unconscious aspect, the origins of the Self are connected with the beginnings of life. Moreover, it can be said that the origins of the Self flow directly from the realm of history and into the realm of ontology; The phenomenology of the Self is also the phenomenology of being— existence itself. Pretty trippy, right? Each of us is at the same time finite and eternal, human and divine; like a fairly famous person from history is said to have been. For Jung, Christ is the basic symbol of the Self for Western Civilization. As heirs of Christian culture, our concepts of self-realization are based on a much deeper archaeology of Christian assumptions than we can even grapple with intellectually. Christianity is the air we breathe. But it bears emphasising that Christ is a symbol of the Self, not the other way around. The archetype precedes the Christian symbolism that is at the root; Christianity became the cultural conjecture of the West because it provided a feasible narrative configuration of the Self, related archetypes such as sissygy anima/animus, and a process of self-realization or individualization. He did not produce these archetypal structures; put them together in a way that largely avoided violence to their essential nature and allowed them to function. But it didn't work out perfectly. For Jung, the main failure Orthodoxy was its lack of proper recognition and accommodate the dark, unconscious and evil aspects of psychological life that are essential elements of the realization of the self. Some of the first Christians, especially some Gnostic sects, seemed to understand that Christ represents not only the unity of man and God, but also light and darkness, life and death, and good and evil. Using the matrix of Orthodox Christianity, Christ was both the incarnation of God and the incarnation of Satan; it contained polarization and atone these poles through his redeeming death, which we could characterize as representing dethroning and reemergence of ego by incorporating the archaetype of the Self. Like Christ, each of us contains a polarization that permeates the heart of our being—between our persona and its antipodear shadow, between the conscious and the unconscious, between Ego and Self. In a sense, everything we think is based on suppressing its opposite. The Archaetype of the Self, if it is to be realized, will insist on confronting this hidden darkness. This experience is harrowing, but the alternative is a life lived in the spirit of Greek tragedy; a life in which we are sat by the offspring of our deception under the guise of fate. According to Jung, Christianity has lost this understanding in the fight against Manicheism. The Manicheans believed that good and evil were eternal, solid cosmic poles. Understanding Christ only as the conqueror of evil, Christian orthodoxy distinguished itself from Manicheism, completely denying the reality of evil. This denial became dogmatized with the announcement of the doctrine of evil as privatio boni: privatization of good. With this understanding, evil has no own essence: rather, it is a lack, an incompleteness on the outskirts of the created order, which, like the creator himself, can only be good and forgiving. Instead of turning on evil, Christian orthodoxy rejected it and cast it into the outer darkness, where it took the form of an antichrist and the beast of Revelation in the Christian imagination. Jung emphasizes that he works in the field of psychology and does not want to err in theology, but it is clear that he believes that Gnostics, with their desire for self-knowledge, were better psychologists. The orthodox Christian denial of the polarization of opposites is the corruption of the image of God; and because the image of God is a symbol of the Self, the denial of evil in God also mutilated the human personality. Jung feared that this would have disastrous consequences for the bipolar world of the Cold War. Much of Aion is devoted to discussing the symbolism of fish in astrology, alchemy and late Jewish and early Christian writing. In astrology, the sign of fish represents the Age of Fish, characterized mainly (what else) antipode forces. It is said that Christ was born under the sign of Fish, essentially inaugurating the Fish Age. The different planetary lines observed over the centuries, in which the two opposing planets agree with each other, mark the beginnings of the various Christian movements of holiness. The Italian Renaissance brought a great enantiodromia - a union of opposites - and thus marked the eclipsing of the fish opposition era and foreshadowed the coming union of opposites in the Aquarius Era, which will supposedly begin in the third millennium. In the Hebrew scriptures, the essence of Yahweh's nemes is said to be leviathan, the great sea snake. In the later scriptures, this opposition is divided into two parts; with leviathan, the sea beast, and behemoth, the beast of the earth, representing opposing forces in the unconscious. Jung compares this symbolism to the division of two fish. Medieval alchemists spoke of a round fish, which they equated with the philosophy of lapis. It is said that this fish burns water with inner warmth, which symbolizes both the fire of hell and the divine light that shone through the saints and surrounded the burning shrub without consuming it. This round fish was to represent Christ (and thus the Self), because, like Christ, it burned with the fire of God, even when immersed in the cold water of sin. None of these intellectual currents - Christianity, astrology or alchemy - did not necessarily accept this façade of fish symbolism from others. On the contrary, they all drew from a common source; and this source was the archetype of the Self operating in them. Be sure to wear a helmet when you read this. ... More... More