



Study

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C. JUNG'S CREATIVITY IN THE ASPECT OF PERSONALITY SELFREALIZATION IN COMPARISON WITH THE VEDIC CONCEPT

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Abstract

Relevance. The problem of self-realization of a person at the moment is one of the cardinal problems of our time. The purpose of the study is to analyze the methodological foundations of the study of the problem of self-realization of the individual in the works of Carl Jung. A comparative analysis of his work in comparison with Indian religious and philosophical thought is carried out.

Methodology. In this study, the main methodological principle is comparative analysis. In the work, in addition to the comparative method, the methods of the unity of the historical, logical and the descent from the abstract to the concrete are used, which are important for understanding the subject of research. The research also made use of general scientific methods: analysis, synthesis, abstraction.

Results. In the opinion of the author, C. Jung's concept of the collective unconscious is difficult to understand without drawing parallels with the understanding of the concepts of Brahman and Atman in Indian philosophy, where through the connection of the individual soul (Atman) with the Absolute God (Brahman) a state of enlightenment (omniscient) is achieved.

The use of a comparative approach allows us to assert that Carl Jung's work was significantly influenced by his fascination with Eastern philosophy, especially Indian philosophy. Appropriate parallels can be drawn between Jung's teaching and Indian religious-philosophical thought concerning the self-realization of the individual, which passes into God-realization. C. Jung, considering himself a god-like being, founded the Psychology Club, which acted like an Indian religious community led by a charismatic personality, where higher knowledge was obtained through a system of yogic practice, by achieving enlightenment. Similar to the Indian religious-philosophical tradition, he shared the concept of karma and reincarnation.

Keywords: *Atman, Brahman, yoga, individual experience, Carl Jung, karma, collective unconscious, meditation, mysteries, insight, Psychology Club.*



Relevance

The problem of self-realization of a person at the moment is one of the cardinal problems of our time. The theses analyze the methodological foundations of the study of the problem of self-realization of the individual in the works of Carl Jung. A comparative analysis of his work with Indian religious-philosophical thought is carried out, because, according to the author, this will be another step in understanding the influence of Indian religiosity on Carl Jung's theory of consciousness.

Methodology

In this study, the main methodological principle is comparative analysis. In addition to the comparative method, the work uses the methods of unity of the historical, logical and the descent from the abstract to the concrete, which are important for understanding the subject of research. The research also made use of general scientific methods: analysis, synthesis, abstraction. The works of Jung, his biography, as well as a number of works by Western and domestic authors are used as a research base. Indian religious and philosophical works are also considered, primarily the Upanishads.

Results

Carl Gustav Jung is quite rightly considered an outstanding scientist - a psychiatrist and psychoanalyst. He left behind not only his own school, but also a great legacy in the form of more than twenty volumes of Collected Works. His autobiography, known as "Memories, Dreams, Reflections", abbreviated MDR, which was published after his death, also provides an interesting material about Jung the scientist. Although some researchers still believe that the appearance of this "autobiography" should be owed to C. Jung's former assistant Aniela Yaffe, who composed a significant amount of materials. (Elms, A., 1994).

In the MDR, Jung is depicted not only as an outstanding scientist, but as a man of God, which he became after undergoing a mysterious experience, thanks to which he was honored to meet God himself.

It should be noted that for many Eastern religions it is characteristic to consider the spiritual teacher as a god-like being. Already in Brahmanism, Brahmin priests considered themselves godlike. Even their statement that "there are gods to whom hymns are sung, and there are gods who sing the hymns" is even known. By the way, in the modern "International Society for Krishna Consciousness" there is a rather blasphemous idea from the point of view of Christianity that, assuming the role of devotees of Krishna, the latter can control the god Krishna himself, just as a beloved woman can control a man.

Jung himself expressed a similar opinion. As the Swiss scientist Eugen Böhler, who knew C. Jung closely since 1955, points out: "He saw his life as a mission, as a service to the function of making God conscious. He had to help God make himself conscious, and not for our good, but for the good of God himself" (Eugen Bohler interview, 1970).

Jung himself believed that he was a religious prophet endowed with extraordinary powers. Studying his biography, one can make sure that, despite the presence of many

professional masks (scientist, doctor, psychotherapist and social activist), which he was forced to embrace to be accepted by the scientific community, he consciously devoted his life to encouraging the development of a religious community centered on his personality and his teachings. Without a doubt, his creativity was influenced by his fascination with ancient mystery cults, esotericism, alchemy, and Eastern philosophy.

In his doctoral dissertation and monograph, the author of theses indicated the possibility of drawing conceptual parallels between ancient Greek philosophy as one of the sources of the Christian worldview and the religious and philosophical thought of India, pointing out that from the very beginning the Greek tribes were significantly influenced by Eastern culture, primarily religion, as one of its main elements. A significant number of ancient Greek philosophers, before gaining popularity in their homeland, spent whole years of study in the East, where they were initiated into the mysteries, which were a conglomerate of everything valuable that mankind had invented at that time in the field of religion, philosophy, theater, etc. (Matvyeyev, V.O.,2010).

Usually, philosophy is considered a phenomenon of Greek culture. And this is true, because it is connected with the formation of democratic institutions and political systems, since in Eastern countries, philosophy existed only in the context of religious philosophy, where higher knowledge was given only to initiates.

Analyzing the main provisions of the philosophical systems of the sages of the Miletus School, Heraclitus of Ephesus and Pythagoras in the aspect of comparing them with ancient Indian religious and philosophical thought, we can conclude that the main philosophical problems, as well as the conceptual and categorical apparatus used by representatives of ancient Greek philosophy, did not arise and were not developed from folk mythological creativity, but, most likely, were borrowed from the religious and philosophical systems of the East. Also, the formation of Christianity was influenced by Eastern religious and philosophical thought through the mediation of Greek philosophy. At the same time, since Christianity arose in the East and had contact with Eastern religions, this influence was also of a direct nature. The main ideas of Eastern Hellenic philosophy continued to exist in Gnosticism, the teachings of Cathars, Albigensians, Bogomils, Waldenses, Freemasons, Rosicrucians, etc. Gnostic ideas can also be found in the teachings of D. Bruno, Paracelsus, J. Böhme, F. Schelling, representatives of theosophy, anthroposophy, etc.

A feature of Eastern religiosity, mystery cults and early Christianity is a deep mystical experience that continued to occupy a prominent place in mystical movements, which should lead the adept to enlightenment or to deification through bodily-spiritual synthesis with God (the Absolute). Such a meditative practice has certain general techniques and regularities, as well as provides the experience of the individual path of the adept.

C. Jung is the founder of the Psychology Club, which was based on esoteric psychological theories that he developed due to the insights he received in his own meditations and during meetings with his spiritual master, Philemon.



Also, the activities of the Club were influenced by the ancient German traditions of sacred knightly orders, who were engaged in the search for occult knowledge, the development of healing abilities and, above all, the achievement of spiritual liberation.

Jung openly stated to many people that his followers who adhere to his system of methods would achieve the godlikeness that he had achieved. This was his calling, and many of his early followers who surrounded him in Zurich during the First World War listened to him because they believed he was a kind of charismatic prophet of a new era.

Like the Indian religious and philosophical tradition, he shared the concept of karma and reincarnation. Carl Jung believed that he was literally the reincarnation of Johann Wolfgang von Goethe. In his interviews, when answering questions about his past lives, Jung sometimes stated that he was Meister Eckhart.

Jung was convinced that he was endowed with the gift of insight. Along with Schopenhauer, von Hartmann, and many prominent figures in the field of parapsychological research, Jung shared the view that the unconscious mind may have the power of foresight.

The practice he legalized in 1916 in Zurich under the name of "active imagination" was intended to develop such proscopy through certain methods of entering a state of altered consciousness.

A similar point of view can be found in Indian religious and philosophical thought, namely, in the Upanishads. Cognition and acquisition of knowledge are divided in the Upanishads into two levels: lower and higher. It is believed that only the surrounding reality can be seen at a lower level. This knowledge cannot be true, because its content is fragmentary, incomplete. Above is the knowledge of the truth, that is, the spiritual absolute. It is the perception of existence in its integrity. It can be understood only with the help of mystical intuition, the latter, in turn, is formed to a large extent with the help of yogic exercises. It is believed that it is higher knowledge that gives power over the world.

In our opinion, K. Jung's concept of the collective unconscious is difficult to understand without drawing parallels with understanding of the concepts of Brahman and Atman in Indian philosophy.

Thus, the leading place in the Upanishads is occupied by teachings that consider the spiritual principle - Brahman, or Atman - to be the first cause and the first basis of existence. The terms Brahman and Atman are used, of course, as synonyms, although Brahman is more often used to denote god, the omnipresent spirit, and Atman is the soul. It is believed that Brahman is nirguna (qualityless), it cannot be expressed in figures of logic, but at the same time it has attributes - sat-chit-ananda (eternity - omniscience - bliss). Our soul (Atman) has the same attributes, but being under the power of the material world (maya), it cannot realize its divine nature. For this, it needs to go through the process of liberation with the help of yogic practice. Therefore, the body in Indian philosophy is called kshetra- gya (field of activity). Only then will a person realize their his eternity, gain insight and achieve bliss.

C. Jung asserted a similar idea. In an essay written in 1902 entitled "Cryptomnesia", he claimed that many works of writers, poets, artists, etc., were the final product of

unconscious processing of information received much earlier (Ung, C. G., 1902). No creative act - even in the case of genius - does not appear "out of nowhere". New combinations of memories consisting of previously experienced events or previously known facts are an inexhaustible source for creativity. However, even a true genius forgets the true origins of their work and mistakenly considers it their own work.

Conclusions

The use of a comparative approach allows us to assert that Carl Jung's work was significantly influenced by his fascination with Eastern philosophy, especially Indian philosophy. Appropriate parallels can be drawn between Jung's teaching and Indian religious-philosophical thought as for views of the self-realization of the individual, which passes into God-realization. C. Jung, considering himself a god-like being, founded the Psychology Club, which acted like an Indian religious community led by a charismatic personality, where higher knowledge was obtained through a system of yogic practice, by achieving enlightenment. Similar to the Indian religious-philosophical tradition, he shared the concept of karma and reincarnation.

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