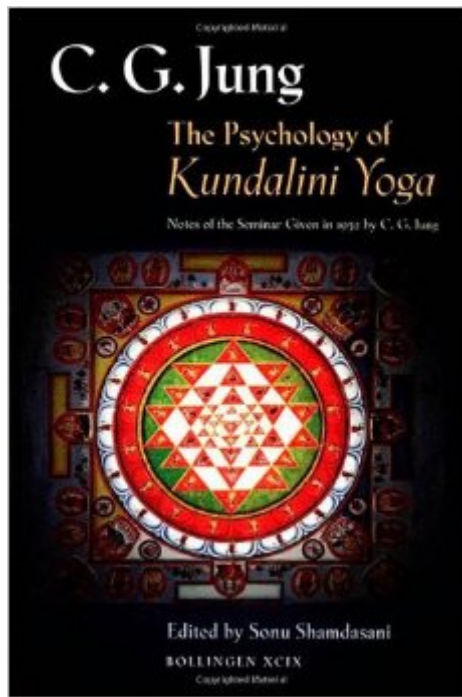


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The Psychology Of Kundalini Yoga



Synopsis

"Kundalini yoga presented Jung with a model of something that was almost completely lacking in Western psychology--an account of the development phases of higher consciousness.... Jung's insistence on the psychogenic and symbolic significance of such states is even more timely now than then. As R. D. Laing stated... 'It was Jung who broke the ground here, but few followed him.'"--From the introduction by Sonu Shamdasani Jung's seminar on Kundalini yoga, presented to the Psychological Club in Zurich in 1932, has been widely regarded as a milestone in the psychological understanding of Eastern thought and of the symbolic transformations of inner experience. Kundalini yoga presented Jung with a model for the developmental phases of higher consciousness, and he interpreted its symbols in terms of the process of individuation. With sensitivity toward a new generation's interest in alternative religions and psychological exploration, Sonu Shamdasani has brought together the lectures and discussions from this seminar. In this volume, he re-creates for today's reader the fascination with which many intellectuals of prewar Europe regarded Eastern spirituality as they discovered more and more of its resources, from yoga to tantric texts. Reconstructing this seminar through new documentation, Shamdasani explains, in his introduction, why Jung thought that the comprehension of Eastern thought was essential if Western psychology was to develop. He goes on to orient today's audience toward an appreciation of some of the questions that stirred the minds of Jung and his seminar group: What is the relation between Eastern schools of liberation and Western psychotherapy? What connection is there between esoteric religious traditions and spontaneous individual experience? What light do the symbols of Kundalini yoga shed on conditions diagnosed as psychotic? Not only were these questions important to analysts in the 1930s but, as Shamdasani stresses, they continue to have psychological relevance for readers on the threshold of the twenty-first century. This volume also offers newly translated material from Jung's German language seminars, a seminar by the indologist Wilhelm Hauer presented in conjunction with that of Jung, illustrations of the cakras, and Sir John Woodroffe's classic translation of the tantric text, the Sat-cakra Nirupana.

Book Information

Series: Jung Extracts (Book 99)

Paperback: 176 pages

Publisher: Princeton University Press (July 1, 1999)

Language: English

ISBN-10: 0691006768

ISBN-13: 978-0691006765

Product Dimensions: 0.5 x 6 x 9.2 inches

Shipping Weight: 8.8 ounces (View shipping rates and policies)

Average Customer Review: 4.3 out of 5 starsÂ Â See all reviewsÂ (26 customer reviews)

Best Sellers Rank: #57,310 in Books (See Top 100 in Books) #17 inÂ Books > Medical Books > Psychology > Movements > Jungian #19 inÂ Books > Politics & Social Sciences > Philosophy > Eastern > Indian #37 inÂ Books > Medical Books > Psychology > Movements > Psychoanalysis

Customer Reviews

The iconic C.G Jung was no doubt a psychotherapist for the ages, and when I practiced astrology professionally, I made use of his seminal insights on the shadow, the anima/animus, the collective unconscious, psychological types, and archetypes. But as evidenced by this text, Dr. Jung was clueless with regard to Kundalini â “ and he makes a complete fool of himself in the seminar from whence this book derives. First off, the title of this book is misleading, because the book focuses more on the chakras than on Kundalini, but Dr. Jung is equally ignorant regarding both subjects. Because this is just a book review and not a book, I cannot expose all of the Kundalini psycho-babble that Jung is guilty of, so Iâ™ merely point out some of his balderdash. Dr. Jung opines: âœThe anima is the Kundalini.â • This statement is beyond ridiculous. The Kundalini is the accompanying force-flow of awakened consciousness. The âœlowerâ • Kundalini is cosmic and pranic in nature, while the âœhigher Kundalini is uncreated, Divine Light-Energy, experienced as Shaktipat, and upon En-Light-enment, as Hridaya Shakti. Dr. Jung states: âœThe ego is always far down in muladhara and suddenly becomes aware of somebody up above in the fourth story, in anahata, and that is the self.â • Again, complete nonsense. The real, or root, ego, or separate-self sensation, is simply the contraction of oneâ™s consciousness generated by oneâ™s retraction from the âœasanaâ • of Divine Communion. The locus of this contraction is in the Hridayam, located two digits to the right of the center of oneâ™s chest. Dr. Jung states: âœAnd psychical facts are the reality in Visuddha [the throat chakra]. No they arenâ™t. Further, Dr. Jung informs us that âœbugs are already living in Svadhisthana [the sexual chakra].

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