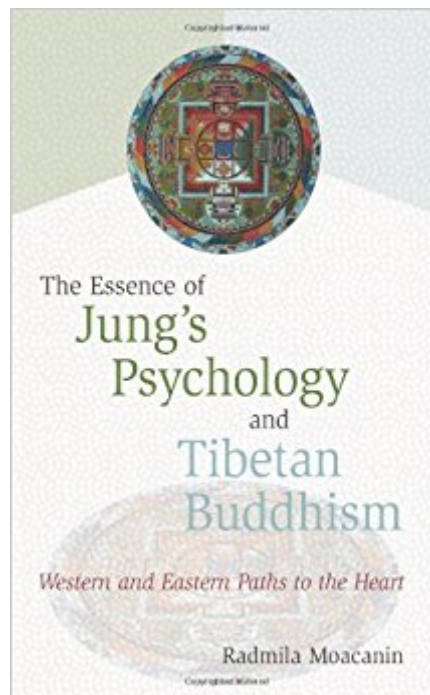




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The Essence Of Jung's Psychology And Tibetan Buddhism: Western And Eastern Paths To The Heart



Synopsis

The Essence of Jung's Psychology and Tibetan Buddhism cuts to the heart of two very different yet remarkably similar traditions. The author touches on many of their major ideas: the collective unconscious and karma, archetypes and deities, the analyst and the spiritual friend, and mandalas. Within Tibetan Buddhism she focuses on tantra and relates its emphasis on spiritual transformation, also a major concern of Jung. This expanded edition includes new material on the integration of the two traditions, and the importance of these paths of the heart in today's unsteady world.

Book Information

Paperback: 144 pages

Publisher: Wisdom Publications; 2nd edition (June 1, 2002)

Language: English

ISBN-10: 0861713400

ISBN-13: 978-0861713400

Product Dimensions: 6 x 0.5 x 9 inches

Shipping Weight: 9.9 ounces (View shipping rates and policies)

Average Customer Review: 4.9 out of 5 stars Â Â See all reviews Â (7 customer reviews)

Best Sellers Rank: #149,164 in Books (See Top 100 in Books) #49 in Â Books > Medical Books > Psychology > Movements > Jungian #70 in Â Books > Medical Books > Psychology > History #82 in Â Books > Health, Fitness & Dieting > Psychology & Counseling > History

Customer Reviews

Wisdom Publications has issued a new 2003 edition of the 1986 classic by Radmila Moacanin. In 22 pages, she provides with exquisite clarity the most concise summary available of Hinayana, Mahayana, and Vajrayana Buddhism. This compelling overview will provide both a novice and an experienced practitioner with a few insights, undoubtedly due to the depth of the author's insight. Tying the essence of Vajrayana Buddhism to Jungian psychology has always been, in my view, the best way to articulate the experience of Tibetan dietary practice to the Western mind. The Tibetan tankas used for meditative practice are not only beautiful works of art. They are powerful devices that can provide a window into an alternative reality. The encounter with a deity (or with a Jungian archetype) results in a stronger force which compels the practitioner to take another path. One no longer chooses a goal, it chooses him or her. The goal becomes the manifestation in practical reality of one's higher Self. Experienced initially as something "other," the Self embodied as the deity or archetype, shatters the conventional ego-centric view of the world and liberates the mind from

self-imposed imprisonment. The encounter with unconscious forces can be risky. Many Western teachers have recommended depth psychology and a thorough analysis as a prerequisite to the journey. At a minimum, it would help everyone to gain familiarity with unconscious contents and how to deal with them. Failing that, encountering deep feelings unexpectedly in the experience of daily life, as everyone does at one time or another, can be a disorienting experience.

When originally published in 1986, it was groundbreaking; it's still worth reading, though there are similar books now (Daniel Meckel & Robert Moore's "Self Liberation: The Jung-Buddhist Dialogue" & others on Western Psychology & Buddhism [See my draft listmania]). Here the author effectively demonstrates many similarities/parallels between Jung's works & Vajrayana, but not Mahamudra/Dzogchen (MM/Dz). She provides an introduction to each system-with interesting observations-p. 6: quoting Nancy Wilson Ross, Buddhism: A Way of Life and Thought (NY: Vintage, 1981) p. 44, "It has been said that [Hinayana] emphasizes the humanity of the Buddha; Mahayana emphasizes the Buddha nature of humanity."p. 17: "According to one author [S. B. Dasgupta, An Introduction to Tantric Buddhism, University of Calcutta, 1974, p. 54] there was no one particular person who introduced tantra into Buddhism at any particular time, but rather that it has been gradually incorporated in the course of centuries. The same author maintains that there are no fundamental differences between Hindu and Buddhist tantras [p. 145]." Others disagree, stating "it was crystallized into a definitive form by the 3rd century" CE & that there are fundamental differences especially in the definition of yab-yum.p. 21: "On the path toward freedom any passion and desire must be utilized and transformed into wisdom. This is a very basic principle of any Tantric practice. In this respect it is similar to homeopathy, working on the principle that like cures like. The very same element that causes a disease may if applied in a proper dose act as an antidote and a cure."She then compares the methodologies, archetypal symbols, similarities/differences including--Tara, Vajrayogini vs.

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