

Exploring the spiritual self in therapy theology



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Introduction

In psychotherapeutics, we deal with the experience of the physical and emotional ego but frequently overlook any significance to the Spiritual Self. While a doctor is covering with the human individual as a organic structure with flesh and blood, being informed by the physical anatomy, a psychologist thinks of human individual really much in line with the construct of a organic structure with emotional, cognitive operation. A psychotherapist confronts really frequently with the religious inquiring of the clients. Every profession is working under assorted givens about pathology and healing. In psychotherapeutics we have different concepts to explicate the pathology of a maladaptive behavior and ways of possible healing. The most celebrated, though, is the Freudian concept of conscious-subconscious-unconscious

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operation. Though Freud agrees to the overpowering influence of religious experience largely expressed through faith in the human civilisation, he considered them as mere projections.

My hypothesis is that, we need to detect Spiritual Self as a curative concept which could be placed at par with the current concepts, like that of the unconscious. The challenge, though, is to explicate how this concept can explicate pathology and healing? It was Carl G. Jung who admitted the restriction of the Freudian concept to explicate pathology and helped many in spiritualistic reading of human being. Thus the Jungian penetration secret agent in the working of the Alcoholics Anonymous motion can show us an empirical grounds for Spiritual Self, as a feasible concept in a curative context. Therefore Religious Self, a concept tested against a curative context, over clip in history, can be accepted as an expressed curative concept in psychotherapeutics. And this will hold its deductions in the growing of humanity, who so far have been subjected to the denial of the body-mind-soul experience as something legitimate.

SPIRITUAL SELF: A THERAPEUTIC CONSTRUCT

The manner one speaks of him or herself is really of import in psychotherapeutics. Self perceptual experience is a filtering cyberspace for events and experiences in one ' s life. Finding a connexion for the selfhood with the Godhead world, is non unknown to humanity. Ann B Ulanov in *The Self as Other* calls it as “ how the God within connects or relates to the human experience of God withouta^! (Ulanov 1988, 84) ” . The crude caves ever bore looks of their ego apprehension as connected to liquors and psyches. Doctrine from the clip of Aristotle and others had the psyche

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concept which was considered something religious. But somehow, we see over the long period of history, there has never been, a full acknowledgment of the Spiritual Self concept. The statement ever has been that the religious worlds are non through empirical observation testable. However one needs to be cognizant that the assorted psychological concepts like ; the unconscious, id, ego, super-ego etc. are never conformable to empirical proof. To my cognition, philosophical guess was a great instrument in the growing of psychological science in Freud. Therefore no 1 can underestimate the function of a religious world in homo, which is deriving more and more credence in the modern universe. In psychotherapeutics a peculiar experience is accessed and assessed by utilizing a specific curative premise which I shall name a curative concept. Since such a demand, a deficiency of an recognized, efficient concept will ever do the healers to disregard such experiences as missing proof and therefore mere projections. Therefore my statement is that we need to give acknowledgment to Spiritual Self as a feasible curative concept.

In psychotherapeutics, one of the utile constructs to measure header and competence is “ venue of control (Erickson 1983, 74) ” . The ultimate centre of strength and hope serves, for the individual, as the venue of control of his/her actions. Accepting Religious Self has in fact the benefit of assisting the individual to detect a permanent venue of control in life. There are basically two apprehension of the Spiritual Self ; something within the individual or something that is surpassing. The first sort situates the venue of control within the individual and the 2nd has venue of control in a surpassing kingdom. Stevi Woolworth speaks about this in the context of the 12 stairss

of AA and the Eastern spirituality, “ The venue of control that appears to be the cardinal difference between the solution of the 12 stairss of Alcoholics Anonymous and that of the Eastern-influenced declaration of heedfulness a^| (Woolworth 2009, 3) ” . These two apprehensions are capable to extended philosophical and theological guessss. However for us with an oculus of useful doctrine which aims at the well being of the individual, both the apprehensions of Spiritual Self is every bit acceptable.

An thought can go a curative concept in so far as it is able to explicate abnormal psychology and healing. Can the Spiritual Self explicate abnormal psychology? When a individual is non experiencing to acquire up early in the forenoon, instead wants to kip all twenty-four hours, we call it a strong symptom of depression. But, if we ask the individual the reply may be, that he does n’t happen a significance for his being or that he fears the twenty-four hours etc. What can truly give significance and intent in one ‘ s life? The point is, frequently that we ask inquiries which are seemingly covering with the twenty-four hours to twenty-four hours personal businesss, but truly are ultimate inquiries. Those experiences of emptiness and nonsense go good beyond the kingdom of organic structure and head to happen a solution. In this journey one may make his Spiritual Self which becomes a changeless experience and beginning of mending in one ‘ s life.

Carl G. Jung seems to me, a individual who truly made an attempt to set up the concept of Religious Self through his relentless attempts of developing the analytical psychological science. “ Among all my patients in the 2nd half of life, there has non been one whose job in the last resort was non that of happening a spiritual mentality on lifea^| and one of them has truly been

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healed who did not recover his spiritual mentality (Jung 1958, 334) ” . Jung considered the brush with numinous, as the manner to mending from the pathological maladaptive behavior. Harmonizing to J. Harley Chapman, “ The numen or the object nowadays in or to the numinous province of head is experienced as a powerful and meaning-filled other (Chapman 1940, 89) ” . Jung seems to reply the inquiries, viz. ; how to recognize the presence of the numen? How should one trade with it in its presence? The first thing is to be cognizant to what extent one is “ ... in a numinous state of affairs, surrounded on all sides by God (Jung CW 10, 467) ” . Second the healers, patients etc. have to “ set their trust in the higher power (Jung CW 10, 467) ” . Therefore we come to understand with some strong belief the experience of the numinous is cardinal to the apprehension of Jung. It is this experience that Jung subsequently suggests to Rowland Hazard, which in bend became the foundational measure in the formation of Alcoholics Anonymous.

The undermentioned words of Jung in the missive written to P. W. Martin on 28 August 1945 substantiates my statement that Jung could be considered the individual who earnestly has given thought to the possibility of sing the Spiritual Self as a curative concept. “ You are rather right ; the chief involvement of my work is non concerned with intervention of neuroticisms but instead with the attack to the numinous. But the fact is that the attack to the numinous is the existent therapy, and inasmuch as you attain to the numinous experiences you are released from the expletive of pathology. Even the really disease takes a numinous character (Adler 1984, 62) ” . Harmonizing to Jung the pathological alteration of personality takes topographic point within the individual and that an experience of transition is

besides really similar inner procedure, and in-turn able to turn to the issues of the interior nucleus of the individual. " Hence, for psychopathology, the indispensable aetiologic factor is the familial or acquired pathological makeup. The same is true of most originative intuitionsa^;similarly all spiritual conversionsa^;rest upon interior procedures climaxing in a alteration in personality (De Laszlo 1959, 145) " .

In Jung, Individuation was another manner of going aware of one ' s true ego. Individuation brings into the individual, integrity. Murray Stein states that " Jung ' s impression of individualization, which guides human psychological and religious development, is oriented by the presupposition that its purpose is wholenessa^;Jung ' s myth is the myth of integrity (Stein 1996, 18) " .

Harmonizing to Jung individualization is a procedure by which a adult male becomes " the definite alone being, he in fact, is (De Laszlo 1959, 144) " .

Our attempt here is, non to specify what is individualization, instead to understand how it explains dependence and pathology? At this point, allow ' s remember the experience of dependence and I can really good retrieve one of my clients, who is an nut, who has batch jobs with individualization. Co-dependency and dependence are merely like brother and sister. The nature of co-dependency is that, it is damaging really much to the normal psychological procedure of separation-individuation ; at the same clip experience Tells us that it is besides impacting the internal Jungian procedure of individualization. So the point is that one needs to acquire off from the false sense of ego, its atomization and make a coherency where by, he or she can associate to the inner most self, and in that sense to God. It besides helps the individual to be free of the internal irresistible impulses

likely coming from the domain of liquors. Jung speaks of the purpose of individualization in this manner, “ the purpose of individualization is nil less than to deprive the ego of the false wrappers of character on the one manus, and the implicative power of the aboriginal image on the other (De Laszlo 1959, 144) ” .

Though the procedure of individualization looks really much similar to Christian apprehension of religious growing there is a important basic difference in it. The individualization procedure, integrates every portion of the ego including the immorality while the Christian spirituality attempts to take the evilness from the individual. “ The difference is that individualization efforts to include the dark, instinctual, shadow facets of the unconscious, while religious development is normally aimed at extinguishing them (Stein 1996, 55) ” . So I guess, this is the ground for the experience of denial and guilt with respect to the inner most cravings in the Christian spirituality. However, Jungian-process acknowledges the interior cravings, and integrates them, without giving in to the archetypical immorality and thereby destroying the integrity of the individual.

It is interesting to observe that Jung was manner in front of psychological theories and apprehension of pathology, and was able to put homo ‘ s ultimate hunt for ego or psyche in the head of things. Jung write in the debut to his basic Hagiographas, “ A cernuous familiarity with the theory and pathology of neuroticism is wholly unequal, because medical theoretical account of this sort is simply information about an unwellness, but non knowledge of the psyche that is sick (De Laszlo 1959, 6) ” .

Application OF THE CONSTRUCT IN A THERAPEUTIC CONTEXT

The Freudian concepts gained popular credence in the context of depth psychology and the Jungian concepts within the analytical psychological science attack. Almost the same manner, we need to see any concept against a curative context. All these have been tested and re-tested over the old ages, with considerable sum of success. Surprisingly Religious Self besides has been experienced in the flow of history, though non in a precise methodological mode. In history, we see changeless usage of the concept of Spiritual Self, in the experience of the motion of Alcoholics Anonymous. The following would explicate the manner in which it all started, the mending deduction of Spiritual Self in the intervention of dependence and therefore the successful application of the concept.

JUNGIAN INSIGHT INTO ALCOHOLICS ANONYMOUS

In order to understand, how and what Jungian influence has survived over clip, in the history and construct of Alcoholics Anonymous, we need to first look into the historical development related to Carl G. Jung and Alcoholics Anonymous. The historical occurrences are presented in the “ Large Book ” of AA, with out the proper names of the individuals. In the Three Talks to Medical Societies by Bill Wilson, Co-Founder of AA, publication by AA, we can acquire a complete Reconstruction of the historical occurrences centered on the laminitiss of AA and Carl Jung.

A good known American concern adult male, named Rowland Hazard, had gone to Zurich, Switzerland, to run into Dr. Carl G. Jung likely in the twelvemonth 1930, as the last resort urgently desiring to halt his alcoholic

dependence. The writer, Amy Colwell Bluhm argues the polar event in relation to Rowland Hazard and Carl G. Jung, happened in the twelvemonth 1926 instead than 1930 as normally believed (Bluhm 2006, 313) . After the intervention, Rowland believed to hold gained some soberness returned to the universe merely to return to Dr. Jung in a hebdomad ' s clip. On his return, Dr. Jung meekly confessed that he had hapless success with alkies, that he was capable of making nil for Rowland. Dr. Jung pictured the state of affairs as “ helpless (Wilson 1961) ” and in reply to Rowland ' s inquiry of whether there is any hope, Carl Jung made another statement that “ on occasion, alkies have recovered through religious experience, better known as spiritual conversionsa^|. the sort of spiritual experience that reaches the into the deepnesss of adult male, that changes his whole motive (Wilson 1961) ” . Rowland returned and joined the “ oxford motion (Mullins 2010, 153) ” .

Bill Wilson, the laminitis of AA, happened to cognize about Rowland ' s gaining soberness through the ' oxford motion ' form one of his friends Ebby Thacher. It was Ebby, who by that clip a follower of the “ oxford motion ” informed and inspired Bill Wilson. He had even given Bill transcript of William James ' s Assortments of Religious Experiences (Three Talks 1980) . Bill now have a similar experience from his beloved Dr. Silkworth, who admitted his state of affairs to be incapacitated. While in the infirmary Bill in deep depression undergoes the experience of “ hot flash (Mullins 2010, 153) ” , experience which the Dr. Silkworth affirms as a spiritual experience, strong plenty to supply him soberness. In fact Bill urgently desired for such an experience. Later Bill meets with Dr. Bob Smith, who joined him in set uping

AA in 1935. After several old ages Bill Wilson acknowledged the part of Carl G. Jung in AA, in a missive written in the twelvemonth 1961 (The Three Talks 1980) . Interestingly, during these old ages, Bill Wilson tried some experiment with drugs like LSD and Niacin as capable of arousing psychic transition experience in people, strong plenty to halt dependence. But, those substances ne'er proved to be truly helpful, and were outlawed subsequently (Cheever 2004, 239-245) . The refusal of Carl Jung, to handle Rowland farther, is accepted as the first specifying minute in the history of Alcoholics Anonymous (Galanter & A ; Kaskutas 2008, 39) .

The “ Large Book ” speaks about the experience of higher power as the cardinal component of mending together with accepting the weakness of the nut. Dr. Jung ‘ s low words that the state of affairs was incapacitated one, and needs to look for transition like experience, are nucleus to the 12 stairss of AA. In the class of history this focal point was ne'er lost in AA. Though in the initial phases of the development of AA, strong spiritual religion as was seen in the “ oxford motion ” was replaced by a wide apprehension of spirituality, and the assorted ways of sing the “ transition ” as explained so by William James is portion of the AA spirituality. However the latest apprehension of the 12 stairss, where those who do n't believe in a higher power see AA as the higher power (Mullins 2010, 155) , seems to be much off from the Jungian apprehension of higher power. This base, is justified in the 3rd measure of the 12 measure plan with the add-on done to the original viz. “ Made a determination to turn our lives over to the attention of God as we understood Him (AA 1980, 59) ” .

When traveling through the history of AA and the experiences of assorted people enumerated in the "Alcoholics Anonymous" the Jungian penetration into dependence remains the cardinal piece of the administration, its manner of mending. Alcoholics Anonymous provinces the shortest signifier of the 12 stairss, viz. ; a) That we were alcoholic and could non pull off our ain lives ; 2) That likely no human power could hold relieved our alcohol addiction ; 3) That God could and would if He were sought (AA 1980, 60) . These three thoughts are really clearly articulated by Jung, in his interaction with Rowland Hazard. And it is rather absorbing to see how the 12 stairss retain those nucleus elements in their plan which aims at religious advancement non flawlessness (AA 1980, 60) . And the success of such version is surprising that today there are more and more researches being done, about the religious influence in the healing of dependence (Galanter 2006 ; Galanter & A ; Kaskutas 2008)

SPIRITUAL SELF AND ADDICTION IN JUNGIAN WAY

A hunt into the experience of dependence would uncover that the individual who is an nut, is perplexing with an ineluctable irresistible impulse to move, which are seemingly promising pleasance in the first topographic point but causes wretchedness and a complete downswing of ego regard in the 2nd stage. The experiential experience of the cause of dependence is expressed otherwise by people. Some call it a deep felt hurting ; some call it the feeling of emptiness ; a feeling of weakness and letdown etc. Deborah Huisken speaks of dependence as a medical specialty for hurting, "Addiction is basically about medicating hurting. Whatever the substance, individual, or procedure, it is about utilizing something or person to decrease the

uncomfortableness a individual feels in their lives. The greater the hurting the higher the likeliness of habit-forming behavior (Deborah 2005, 1) ”

James Hollis speaks of dependences as “ automatic anxiousness direction systems (Hollis 2009, 1) ” in the first topographic point, and secondly get bying with the “ repeatedly occupying unbidden thoughts ” (Hollis 2009, 2) . The first explains that when a individual is enduring unacceptable degree of hurt in life, he/she through connexion with “ other ” , feels a lowering of the upsetting affect. The other bases for substances, behaviors or individuals. The 2nd construct Tells us that certain component in life (substance, behavior or individual) , brings into life a baleful experiential thought from the unconscious. It in bend brings into light the concealed desire for a lasting connexion to the religious universe. Harmonizing to him this “ concealed religious desire ” , a demand to link to the transcendent was identified in a missive exchanged between Carl G. Jung and Bill Wilson, the laminitis of Alcoholics Anonymous (Hollis 2009) . Stevi Woolworth writes in the article Spiritus Contra Spiritum: A Yogic Approach to Alcoholism that “ It is as though the alcoholic quenches his religious thirst with a different sort of ‘ spirit, ‘ trying to make full the nothingness with something that could ne’er replace what is really missing-a meaningful connexion with the Divine. It is this dilema that prompted Carl Jung ‘ s expression “ Spiritus Contra Spiritum ” (Woolworth 2009) .

A proper analysis of the missive, written by Carl Jung to Bill Wilson on 30 January, 1961 would uncover the Jungian apprehension about dependence and possible ways of soberness. Jung wrote this missive in answer to Bill Wilson ‘ s missive dated 23 January 1961, which recounts how Jung ‘ s

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comment in 1931 to Rowland Hazard, that his state of affairs was hopeless unless “ he go capable of a religious or spiritual experience-in short a echt transition (Wilson 1961) ” was instrumental in his ain remedy and how he came to establish Alcoholics Anonymous in 1935.

Jung recalls the experience with Rowland and specify his dependence in a new visible radiation in the above said missive. “ His craving for intoxicant was the equivalent on a low degree of the religious thirst of our being for integrity, expressed in mediaeval linguistic communication: the brotherhood with God (Adler 1984, 198) ” .

The Jungian apprehension proposes the demand for achieving a all right tuned relationship with one ‘ s ego so as to see integrity. Jung speaks of individuality as a topographic point of “ emptiness and disaffection ” as against individualization (De Laszlo 1959, 143-144) . Deldon Anne McNeely states in her work on Jung in this manner, “ For Jung, by going aware of a relationship with the Self, each person is non abandoned to endure the experiential emptiness of individuality, but finally finds in his single psyche the presence of a whole existence and a relationship to its eternity (Anne McNeely 2011) ” . In fact the “ psychic atomization (smith 1990, 27) ” which Jung seemingly addressed through the procedure of individualization of the ego, explains good the province of an nut who desires a religious integrity. Interestingly Murray Stein quotes Jung in Practicing Wholeness that this integrity is “ a combination of I and You, and these show themselves to be portion of a surpassing integrity (Jung n. d. 454) ” . Harmonizing to Jung individualization is the manner to wholeness ; going a “ individual, homogenous being (De Laszlo 1959, 143) ” which can be the solution for <https://assignbuster.com/exploring-the-spiritual-self-in-therapy-theology/>

the nut ' s abnormal psychology, therefore an ultimate redress for dependence.

Jung in the 1961 missive, farther provinces three ways of achieving this, “ higher apprehension ” viz. , “ by an act of grace or through a personal and honest contact with friends or through a high instruction of the head beyond the confines of rationalism (Adler 1984, 198) ” . Jung besides admits that Rowland chose the 2nd option. This so explains how the Jungian penetrations are genuinely embedded in the working of Alcoholics Anonymous. I besides invariably wondered why Jung ne'er suggested the procedure of individualization for Rowland in the first topographic point.

In the undermentioned paragraph of the missive Jung unveils the evil character of dependence as a possible consequence of “ unrecognized religious demand (Adler 1984, 198) ” when it is non counteracted by spiritual penetration or protected by human community. It is good narrated by David Schoen in a construct called “ dependence Shadow Complex (Cronin 2009, 162) ” . Harmonizing to him the person frequently over place with the character, alternatively of covering efficaciously with the content of the shadow ego, and when some substance or individual are introduced the character finds solace in it, in the manner of de-stressing itself. This procedure becomes the portion of the single mind, to get by with emphasis. Meanwhile the Archetypal Shadow/Evil emerges from the corporate unconscious and over-powers the individual to the consequence of him stoping up a slave to the habit-forming behavior (Cronin 2009) .

Jung Concludes the missive reminding Bill that the Latin word for intoxicant is spirit and hence the helpful expression is: spiritus Contra spiritum (Adler, 1984, 198) , intending that it takes the spirit of God to get the better of the spirit of intoxicant. David Schoen goes on to state that by purposefully give uping to the “ Archetype Shadow/Archetype Evil ” one can achieve a relationship with the ego which in the AA considered as higher power, which in bend would assist one to over-come the “ Addiction Shadow Complex ” (Cronin 2009) .

THE SUCCESS STORY OF AA

Alcoholics Anonymous has survived about 76 old ages from the clip of its initiation in 1935. Harmonizing to the AA web site, there are estimated to be 117, 000 groups and over 2, 000, 000 members in 180 states. The family has adopted a policy of “ cooperation but non association ” with other administrations concerned with the job of alcohol addiction. It is besides interesting to observe that the administration is a to the full ego helped one and ne'er receives any pecuniary aid from any one out side AA, and maximal part of a member is limited to \$ 3, 000 a twelvemonth (AA Website 2011) .

J. Scott Tonigan, in Alcoholics Anonymous Outcomes and Benefits, makes an detailed survey of research stuffs about the success and effectivity of AA. Though it is rather is hard to understand the existent success of AA we get some deduction and confidence of the success of AA. Tonigan says that “ The survey of the effectivity of AA has a long and checkered history, with the first empirical paper on the effectivity of AA looking in 1945. ” He goes on to state, “ In malice of this intense empirical focal point on AA-related procedures and benefits, nevertheless, significant contention remains about

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the basic utility of the organisation, to help debatable drinkers. Not in difference, nevertheless, alkie's regard AA to be one of the most of import and accessible resources for intoxicant jobs (Galanter & A ; Ann Kaskutas 2008, 357) ” .

In 1951 AA received ' The Lasker Award ' from the American Public Health Association, and the commendation read as “ to Alcoholics Anonymous in acknowledgment of its alone and extremely successful attack to that antique public wellness and societal job, alcoholisma^; (AA 1980, 573) ” . I feel the strongest support for AA in the word of Dr. Foster Kennedy, a brain doctor,

This organisation, Alcoholics Anonymous, name on two of the greatest reservoirs of power know to adult male, faith and that instincta^;the “ herd inherent aptitude ” . I think our profession must take appreciate awareness of this great curative arm. If we do non make so, we shall stand convicted of emotional asepsis and of holding lost the religion that moves mountains, without which medical specialty can make little (AA 1980, 571) .

Decision

Harmonizing to scientists, the modern innovations are already embedded in the nature, merely as we learn to wing looking at birds, see the design of a immense train in a centipede etc. Almost in a similar mode, we learn lot many things from the history of humanity. The history of AA should dispute us about our denials, denial of the body-mind-soul experience in curative infinite, conveying forth their ain experience in healing, through the old ages. My attempt in this paper, was to see how concretely the construct of the Spiritual Self is reflected in the AA experience of healing and that be

considered a lesson for the modern healers. The cardinal point of AA, viz. , the higher power, remains the unchangeable experience in its history of recovery. Though the construct of higher power has much broader a spirituality in AA, it certainly stands for a world which is more than the so called individual, because one should not bury that the thought of higher power is placed against the torment of deep felt weakness in human individual. So evidently, it is not a humanistic attack to mend, instead a journey to detect the interior content of the individual either in an at hand or transcendent sphere. However the journey is beyond the body-mind sphere into the psyche degree. Interestingly the job and solution are found in the same kingdom of experience.

Jungian inspiration in the AA is good recorded, and the survey shows that the basic apprehension of pathology and healing that Jung imparted to Rowland, is really strongly adhered in AA to this twenty-four hours. Carl Jung ' s curative work was centered on the ego apprehension and find. " As a healer Jung claimed to detect the deepest ego of a patient in veiled symbolic signifier. His descriptions of the ego sound like those of an indwelling God (Bianchi 1988, 25) " . The Jungian analysis gives us hope that Spiritual Self could good be accepted as an effectual curative concept in psychotherapeutics. The self hunt in Jung is understood to be for integrity ; individualization leads one to the necessary integrating of the antonyms. The ultimate intent of individualization is in a sense the experience of ' numen ' . Therefore detecting the Spiritual Self in a individual is the manner of Jungian therapy. However, unluckily the Religious Self as a valid curative concept has not been accepted by the mainstream professionals.

In the history of psychotherapeutics, the apprehension and healing of human individual remains the intent of it. Each phase in history of psychotherapeutics has progressed by the debut of assorted self concepts. While, modern adult male hesitates to acknowledge the necessary of accepting Religious Self as a valid, effectual curative concept, there is no ground that it ca n't be. When we are non able to see an object in its entireness, our cognition about it, is partial and so we develop equipments and computations to acquire the whole image of the object. It is in fact an attempt to get the better of our sightlessness. If Religious Self is non accepted as a valid curative concept, and healers keep denying such a concept, so we are neglecting to turn to our sightlessness. Our advancement and promotion in scientific acquisition should be a logical ground for us to accept the religious domain of working in the individual, therefore the divide between the layman and non layman can be bridged, and an enlightened society can replace the present. By accepting the proposal of Spiritual Self, we are opening up limitless possibilities for mending and growing. I can woolgather a twenty-four hours when every one consciously indulges in the religious battles of the universe.