

## 7-10-2016 Readings: Introduction to The Integrated Personality

### From A Psychological Science Perspective:

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Jose, Jobin, *Characteristics and Importance of Integrated Personality*.

Integrated personality is one in whom various aspects of personality are working in a harmonious and effective manner. The integration of personality is the integration of all psychological-physical traits of personality.

#### CHARACTERISTICS OF INTEGRATED PERSONALITY

In an Integrated personality, mind and emotions, desire and determination, and all mental activities work in an organized way. There are no conflicts in an integrated personality. In such a person, ambitions and aspirations are in accordance with his/her mental capacities and his/her objectives are realistically attuned to the required physical energy.

An integrated personality is flexible, strong, and organized as well as balanced. Such a person has realistic assessment of himself, his/her strength and weakness; has a stable concept involving a higher level of self-esteem; has fewer feelings of inadequacy and fewer evidence of compensatory behavior; and accepts him/herself, leading to being accepted by others.

Integrated personality implies harmony between five important aspects of personality: Harmony between one's abilities and capacities. Harmony among one's interests. Harmony between one's abilities and interests. Harmony between one's self concept and social constraints. Harmony between one's life goal and social codes of conduct.

#### IMPORTANCE OF INTEGRATED PERSONALITY

Fostering of the development of a wholesome, integrated personality is the aim of educational endeavors. The integration of personality is necessary in order to effect adjustment with the environment. Adjustment will be natural and easy if integration is strong. If the integration is less than essential then the problems of adjustment with environment rise. In the absence of integration, the personality is unbalanced with no proper blending of psycho-physical traits. Such a person can neither be skilled in behavior nor gain success in life's tasks.

### From a Jungian Psycho-Spiritual Perspective: Carl Gustav Jung's Individuation process

**Individuation** is the process of integrating the conscious with the unconscious, for the purpose of self-actualization.

**Individuation is the goal of our psychological development.** Individuation is a philosophical, spiritual and mystical experience (Jung, 1989b, p. 294). It is the goal of our psychological development and in metaphysical terms amounts to God's incarnation (Jung, 1989b, p. 157). Individuation is the central concept and purpose of Jung's Analytical Psychology (Jung, 1989a, p. 209).

**Differentiation:** The first step to Individuation is Differentiation. It is to distinguish and separate each part, or psychological function of the psyche in order to consciously access and understand them.

**The three parts of the psyche:** According to Jung, the psyche is divided into three major parts:

- The ego. This is the conscious mind.
- The personal unconscious. This includes forgotten or suppressed memories from our own personal lives.
- The collective unconscious. Shared by all people, it is the collective memory of human thought and experience, from ancient to modern times. This includes the basic human instincts and the archetypes.

**Integration of the psyche:** Individuation is the transformational process of integrating the conscious with the personal and collective unconscious (Jung, 1962, p. 301). Integrating the conscious with the personal unconscious involves the following:

- Finding the suppressed memories and **curing the psychological traumas**. This is the process commonly known as psychoanalysis.

- Realizing the thoughts that create the feelings.
- Acquiring general knowledge.
- Developing will-power.

Integrating the conscious with the collective unconscious, is realizing and harmonizing the archetypes.

**Effect of Individuation on people:** The Individuation process brings up the true personality of a person, it makes him an Individual. Individuation generally has a profound **healing effect** on the person. (Jung, 1962, p. 433).

People become harmonious, calm, mature and responsible. They feel and act like parents to the rest of humanity. They protect and promote the ideals of life, freedom and justice. They have amassed knowledge and have a deep understanding about human nature and the universe. Therefore it is relatively easy for them to psychologically analyze and even cure other people.

#### References

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- Jung, C. G. (1989a). Memories, Dreams, Reflections (Rev. ed., C. Winston & R. Winston, Trans.) (A. Jaffe, Ed.). New York: Random House, Inc.
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#### **From an Esoteric Psychology or Spiritual Science Perspective:**

*Dictionary of Spiritual Thought:* **Integrated Personality** – One who is ready for a deeper awareness of his or her subtler nature and the inner worlds; the physical, emotional, and mental bodies are coordinated and ready for soul contact.

*Esoteric Psychology II:* The personality is a triple combination of forces, impressing and absolutely controlling the fourth aspect of personality, which is the dense physical body. The three personality types of energy are the etheric body, which is a vehicle of vital energy, the astral body, which is the vehicle of the feeling energy or sentient force, and the mental body, which is the vehicle of the intelligent energy of will, that is destined to be the dominant creative aspect. . . . These forces constitute the “lower man”. (p.8)

The progress of humanity is from one *realized* integration to another; man’s basic integrity is in the realm of the consciousness. This is a statement of importance: [The development of this consciousness] – speaking loosely and generally – is that

1. Humanity achieved the integration of the vital or etheric body with the physical body in the Lemurian age.
  2. Humanity added the astral nature in the Atlantian age. Psychic man came into being, alive and at the same time sensitive and responsive to his environment, in a wider and more specialized sense.
  3. Today, (in the Aryan age) humanity is occupied with the task of adding the aspect of the mind and is rapidly adding reason, mental perception, and other qualities of the mind and thought life.
  4. Advanced humanity is fusing these three divine aspects into one whole, which we call the personality. These humans are capable of acting, feeling and thinking simultaneously, making these functions one activity.
- Personality synthesis comes under the direction of the indwelling entity, the soul. This integration constitutes alignment of personality and soul. When a disciple has achieved this, he/she passes through a process of reorientation and change of direction, which reveals to the greater Whole of humanity and he/she begins to serve humanity consciously, through the medium of an integrated personality. (pp. 350-1)

*Esoteric Healing:* The life of the personality falls into the following stages:

- 1) Its slow and gradual construction over a long period of time. For many cycles of incarnations, a man is not a [conscious] personality. He/she is just a member of the mass [tribe, herd].

2) The conscious identification of the soul with the personality during this stage is non-existent. The aspect of the soul that is concealed within the sheaths is for a long, long period dominated by the life of those sheaths, only making its presence felt through which is called “the voice of conscience”. However, as time goes on, the active life of the person is gradually enhanced and coordinated by the energy that streams from the intelligent perceptive nature of the soul on its own plane. This produces eventually the integration of the three lower sheaths into one functioning whole. The person is then a personality.

3) The personality life of the now coordinated individual persists for a large number of lives, and falls into three phases: A) The phase of a dominant aggressive personality life, basically conditioned by its ray type, selfish in nature and very individualistic. B) A transitional phase wherein a conflict rages between personality and soul. The soul begins to seek liberation and the conflict between the soul ray and the personality ray starts between these two focused aspects of energy. C) The control of the soul is the final phase, leading to the complete identification of the personality with the soul; the two are now one. (pp. 506-7)

***The Sevenfold Journey – Reclaiming Mind, Body & Spirit Through the Chakras*** by Anodea Judith & Selene Vega. (The following reading is a summary of Introduction and Conclusion chapters.)

Introduction: The Chakra System is an ancient metaphysical system that diagrams the interrelationships between various aspects of our multi-dimensional universe. As part of this universe, we too are multi-dimensional. We have bodies, emotions, thoughts, ideas, actions. The Chakra System addresses that complexity in a simple and systematic way. We can “work on ourselves” in a way that is practical and direct.

Chakras refer to spinning vortices of energy created within us by the interpenetration of consciousness and the physical body. Through this combination, chakras become *centers of activity for the reception, assimilation and transmission of life energies*. We can think of them as spheres of energy radiating from the central nerve ganglia of the spinal column.

There are seven major chakras [according to this chakra system] within each of us, arranged vertically from the base of the spine to the top of the head. Numerous correspondences have been attributed to the chakras. Psychologically, the chakras correspond to major areas of our lives. In addition to the major chakras there are smaller chakras mainly in the hands and feet and the joints of the body that are extension of the major chakras. The hands are connected to 3<sup>rd</sup>, 4<sup>th</sup>, and 5<sup>th</sup> chakras and the feet to the 1<sup>st</sup> chakra.

Our major energy currents flow up and down the body. That which is received from the top will flow downward to the base, and that which enters from the bottom will flow upwards toward the crown. The downward current is called the *Path of Manifestation*; through condensation of ethereal forms [thought-forms], we take something abstract and bring it into the concrete. The current that moves upward from the base chakra is called the *Path of Liberation*; that which bound to form is gradually freed from the form to encompass greater scope and abstraction. Both of these currents need to be equally developed for a person to be fully functional in today’s world.

Two other currents are created from the combination of the first two. These are the currents of *Reception* and *Expression*. These occur through the chakras as they interact with the outside world. Open and closed chakras create the overall sense of self that we present to the rest of the world. What is blocked off can neither receive nor express.

Chakras can be energetically *excessive* or *deficient*, terms used in Chinese acupuncture [and Reiki] to describe the behavior of meridians. A deficient chakra can be considered a chakra that is closed, having very little energy running through it. The body shapes itself around the fullness or emptiness of a chakra. When a chakra is deficient the body is locked in a *restrictive* pattern, habitually blocking out incoming stimulation. The kind and quality of activity associated with that chakra is also blocked in one’s life. An excessive chakra is also blocked but for a different reason. It is too cluttered to be fully functional. Energetically, the excessive chakra is not able to let go and is also fixed in a restrictive pattern.

The excessive chakra restricts internal energy from being expressed, whereas the deficient chakra restricts external energy from coming in. When internal energy is not released, that chakra becomes a dominating in the

system as a whole. It is possible from a chakra to be excessive in some aspects and deficient in others – out of balance with itself.

If a chakra is deficient or excessive, it creates a blockage in the central stream of energy through the body. The downward current cannot make it all the way to manifestation, nor can the upward current make it all the way to liberation. Where the blockages occur explains a lot about us.

Generally speaking, programming from childhood experiences and cultural values causes our chakras to be blocked. Current conditions such as noise pollution, unpleasant surroundings, lying, unrequited love, pain or stress, etc. affects the healthy functioning of our chakras.

Development of the skills and concepts related to each chakra occurs progressively throughout life. Each chakra receives and organizes information at all times. However, there are developmental stages in which we focus attention primarily on learning certain tasks.

1<sup>st</sup> chakra – second trimester to nine months – prenatal development and earliest childhood when focus is on survival and physical comfort.

2<sup>nd</sup> chakra – six to twenty-four months – stage of experiencing other, of sensations, of emotions, to locomote, explore world through senses.

3<sup>rd</sup> chakra – eighteen months to three years – attempted autonomy and development of will.

4<sup>th</sup> chakra – three to six years – relationship in family and in larger world

5<sup>th</sup> chakra – six to ten years – creative expression, self-expression

6<sup>th</sup> chakra – seven to twelve years – learning through communication and exploration, forms internal picture of world and his/her place in it.

7<sup>th</sup> chakra – twelve and up – pursuit of knowledge – the learning, training, thinking and gathering of information; varieties of spiritual exploration

Conclusion: Integration: The final and most important aspect of chakra work is integration. None of the chakras function by themselves. As wheels spinning at the core of our being, the chakras are intermeshing gears, working together to run the machinery of our lives. An imbalance in any particular chakra will affect other chakras, or may be caused by them. All of the chakras need to be open and functioning in balance with the others to be a fully thriving human being. Any one chakra is not more important than another.

We examine the system as a whole to assess our overall energy patterns. If we are stronger in the upper chakras and weaker in the lower ones, then we are a top-down energy system. A bottom-up energy system is just the opposite. Body types are often, though not always, indicative of the energy systems inside. There is also a kind of mind/body split that exhibits a sense of being open on either end, but closed in the middle. In working on chakra development, balancing, and integration, it is important to develop in areas in which we are weak.

We will explore many practices that support the flow, balance and integration of the chakra system. Be creative about how you integrate. There is no one right and only way.

Next week: Body Practices (Chakras 1-2-3) with a focus on the 2<sup>nd</sup> Chakra.