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A COMPARATIVE STUDY OF SELF-KNOWLEDGE AND SELF-AWARENESS FROM THE PERSPECTIVES OF SULTAN BAHU AND JUNG

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ABSTRACT

The subject of self-realization has a special place in human sciences, especially mysticism and psychology. The common and customary interpretation of "self-knowledge" in mysticism is "self-knowledge" and the introduction of it in analytical psychology is "self-awareness". Despite the apparent difference between these two terms, we can examine these two concepts from a practical perspective. In this competition, Sultan Bahu has been selected to represent Irfan Islami and Jung has been selected to represent Analytical Psychology. Bahu uses concepts such as self-cultivation, remembrance and reflection for the purpose of self-identification, and Jung has explored self-awareness through research into the unconscious, disintegration of vision and meditation. As a result of comparing the views and stating the differences and similarities, concrete solutions are available or suitable for human understanding. For example, self-recognition is precisely unknown on the possibility of self-identification through inner awareness; Also, meditation, self-purification and attention to the body are common and accessible solutions. By providing accessible solutions in this search, we can get closer to unity. Finally, it can be said that Sunnah Irfani Bahu is close to contemporary psychological perspectives in terms of self-knowledge. This article is written based on library studies and applied methods.

Keywords: *Self-knowledge, mysticism, Sultan Bahu, self-awareness, Jung, individuation.*

INTRODUCTION

Self-knowledge is one of the most important goals of a person throughout his life; because it is one of the best ways to achieve happiness and peace. For this reason, questions such as: Who am I? How can I know myself? have always occupied the minds of people, especially thinkers and intellectuals, and human sciences and knowledge have always been the place where these questions are raised and discussed. Among the sciences that deal with the soul and mental powers of man, mysticism and psychology can be mentioned as prominent examples. Although the issue of self-knowledge has been raised in these two sciences in different ways, comparing the views of mystics and psychologists on this issue can inform us of the obvious and hidden angles of this issue. Naturally, in this position, we cannot address the opinions of all mystics and psychologists. Therefore, in the present article, we have limited our attention to Sultan Bahu among mystics and Jung among psychologists. Here, we formulate the problem of self-knowledge from Bahu's perspective in the form of the cliché "self-knowledge" and from Jung's perspective in the form of the term "self-consciousness." Despite the time gap between these two thinkers, it seems that comparing their views

can yield significant achievements regarding the issue of self-knowledge.

Literature Review

In some studies, the subject of self-knowledge and self-awareness has been addressed from various aspects.

Poursaraj, Razieh. (2014). Comparison of self-knowledge from the perspective of two Muslim mystics in the letters of Baba Afzal Kashani and Socrates, University of Sciences and Research

Mirzaei, Akram. "2017" The relationship between cohesive self-knowledge and differentiation with marital satisfaction among married women referring to the West Tehran Cultural Center, Rud Ahan Azad University.

In the aforementioned studies, a field study of self-knowledge and self-awareness and a comparison of two mystical perspectives have been conducted. However, in the present study, these two topics have been examined from the mystical perspective of Sultan Bahu and the psychological perspective of Jung. In terms of the comparative nature of these two perspectives, the present study is of special importance, which we have not seen in previous works.

Methodology

Without a doubt, today, with modern research facilities such as software and virtual libraries with advanced search capabilities, analyzing Sultan Bahu's Persian books and treatises is more possible than ever before. So that if all this material had been made available to the previous editors, many of them would have been capable of undertaking such a serious and difficult task. The method of collecting material in this article is based on library sources and findings, and the research-analytical method has been used in its writing.

Discussion and Conclusion

According to Sultan Bahu's view of the unity of existence, the divine spirit, as an eternal and eternal essence, is present in all beings in the universe, especially in humans, and in this respect, the knowledge of the self in its deepest aspects guides to the knowledge of God Almighty. In other words, Sultan Bahu's theory of unity of existence requires that humans and the universe be considered as mirrors that reflect the face of God Almighty, and that He sees the manifestation of His names in their mirror. In fact, sleep or dreams can be considered a way to convey reality to humans; however, it should be considered that discovering the reality of sleep is not possible for everyone, but rather its secrets are revealed to experts.

It seems that only by becoming more aware of one's inner characteristics can one achieve that part of self-knowledge that is attainable, because with awareness, many of the extremes in our depth and way of functioning as humans are eliminated and balance is established. Now, to achieve this recognition, it is inferred that it is worth using every possible and feasible way that affects the quality of human mental and physical life; among these possible solutions for every human being are awareness, care, will, and monitoring of the way of thinking and functioning.

The Self-Knowledge from Sultan Bahu's Perspective

To describe the concept of the self-knowledge, one must first discuss the nature of the self or the soul and the spirit. All of these words refer to a spiritual and immaterial being that is named according to its various aspects, levels, and functions. From the perspective of mystics, such as Muslim philosophers, this immaterial being is called the soul if it is considered in terms of its attachment to the body and its possession and management of the body's affairs, and if it is considered in terms of its essence and alone and minus its attachment to the body, it is called the spirit. "Mulla Sadra: 168:1389 and Jorjani: 15:1396" This view does not belong only to Ibn Arabi, and all mystics agree on the immateriality and duality of this being. According to Sultan Bahu's view of the unity of existence, the divine spirit, as an eternal and eternal essence, is present in all beings in the universe, especially in humans, and in this respect, the knowledge of the self in its deepest aspects guides the knowledge of God Almighty. In other words, Sultan Bahu's theory of the unity of existence requires that humans and the universe be considered as mirrors that reflect the face of God Almighty and that He sees the manifestation of His names in their mirror. As the mystics say: When we saw ourselves, we saw Him; when He saw us, He saw Himself. (Khwarizmi 1379:92)

He believes in stages for the knowledge of the self: The first stage in the knowledge of the self is that the seeker, from the knowledge of his self, realizes the knowledge of his Lord, for example, he realizes

the perfections of his Lord. This knowledge is at the beginning of the present, when a person realizes the effect from the effect, and this knowledge is specific to the people of thought. At this level of knowledge of the self, it seems that this path will be easier to understand and implement for completely logical people who understand everything through objective and logical calculations; because by introspection and paying attention to the states and qualities that govern a person's life, he can analyze himself at any moment and look at the perfections of God in order to once again strengthen his positive qualities and reduce his negative states. The second stage is that if a person knows his Lord and sees His appearance in various manifestations and understands the innermost aspects of those manifestations, then he will find his way to his own self. In this case, such a person recognizes his soul as a manifestation of the manifestations of God Almighty and tries to elevate his soul as much as possible and to travel through the worlds of existence from nasut to jabrut. Bahu recognizes the journey of the human soul in the external worlds as the journey of his soul in the inner worlds, for this reason he places man as a small world. It is obvious that this second stage of knowledge is more complete than the first stage of knowledge and this stage of knowledge is specific to mystics and those who have revelation and intuition. (Ibn Arabi, 1391: 54)

From Bahu's perspective, it follows that knowledge of the self is attainable in some respects and unattainable in others. On the other hand, he does not consider knowledge of the core of the self-possible; on the other hand, he does not consider knowledge of the essence of the self-possible; because from his perspective, God Almighty is the truth of all truths and, consequently, the truth of the human soul. Therefore, God Almighty is the truth of the self and the essence of identity, and we believe that knowing the core of divine truth is impossible. As a result, man is incapable and incapable of perceiving all the layers and depths of his soul in person. (Bahu, 2023:132) On the other hand, knowledge of the self in terms of knowing and appearing names and attributes within the soul of every human being is possible and accessible. To explain such knowledge, Bahu believes that by recognizing and manifesting the names and attributes within oneself, one comes closer to knowing God Almighty, to the point where one becomes astonished and occasionally lost in the names and attributes, and ultimately reaches the state of annihilation in God, or the state of the world of unity. (Sajjadi: 1345: 98) However, in his opinion, knowing the names and attributes can only be achieved through self-purification, thought, remembrance, and introspection. But what are the solutions to achieving self-knowledge through insight into the names and attributes within oneself? We will answer this question in the following discussion.

Ways to achieve self-knowledge from Bahu's perspective

Bahu offers three strategies for achieving this knowledge, all three of which support and benefit each other. These three strategies are: purification of the soul and body, thought, and remembrance. Before explaining each of these three strategies, it is worth noting that from Bahu's perspective, in addition to purifying the soul, one must also purify the body. There is no doubt that this type of purification, in his belief, is proposed with the accompaniment and cooperation of the body and soul to achieve self-knowledge. We will now explain each of these three strategies separately.

Purification of the soul and human body

According to the meaning of the word purification, this means purifying and purifying the soul, heart, and spirit from vile qualities. "Amid. 1356 under the article "Purification"", it is obvious that the only way to recognize these subtleties is to purify those vile qualities and dilute them. While in self-knowledge, the seeker's duty is to observe and protect the heart, and in a sense, to soften and care for the heart. Since, according to the principle of kindness, servants are connected to God, this connection causes mutual recognition, in the sense that self-knowledge is the same as knowing God. For this self-knowledge, we need a main element, which is love and affection. Based on the rule of love, one can free oneself from vices and veils and prepare the heart for the emergence of truths and greater acceptance of the lights of divine truth and the manifestation of the names of God Almighty. Because if we are ready to eliminate vices one by one, we will need more time than our lifetime to completely remove these vices from our being; but with this rule, one can focus on all vices and establish one's will to eliminate them. With practice and review, one can transform thought

into behavior, right behavior into a habit and a desirable character, as well as the queen of the soul. In studying Bahu's works, we encounter two models in the field of purifying the soul and eliminating moral vices. The first model sees the soul based on its three powers, including the power of anger, the power of lust, and the power of speech. He also considers the criterion of morality to be subjugating the powers of anger and lust, distinguishing between the habits of the soul and employing recommended habits, abandoning obscene habits, and gradually taming these two powers. (Bahu, 2023:34) He considers the first step in controlling these powers to be the awareness and consciousness of the heart; a person who wants to control his anger and lustful powers must first be always alert and aware of the desires of his heart and visualize his actions, determination, intention, and desire in this regard. After this, in order to subdue the soul, one must give it something similar that is permissible and calms it, so that the soul can gradually be controlled and brought under the will of the individual, because the soul cannot withstand a sudden prohibition. "Ibid.: 68" He also considers strengthening the power of reason and weakening the power of lust and anger as the criteria for moral purification. If the power of reason prevails, it empowers its owner in several ways, that is, it plans for the other two powers, prevents the soul from any ugliness, and always pursues the noble morals; on the contrary, if this soul has no power in its owner and is under domination and obedience, the first step that a person must take to cultivate his morality is to train this soul and strengthen it, and its strengthening can only be achieved through intellectual matters, the study of works of morality and politics, biographies, and association with scholars; Because in this way, he can understand the truths, become aware of the virtues and vices of his soul, and set his goal to reach the highest level of morality. (Ibid.; 84) In this regard, he also places great emphasis on controlling and calculating the import and desires of the soul. Not a moment passes for a person except that a thought or idea conquers his heart and he takes on the role of that thought and all his words, actions, morality, and his whole soul take on its color and act accordingly. If someone can be free from thoughts, he will be the owner of discovery and manifestation. D. (Bahu, 1975:6) from his point of view, the abolition of thoughts is also the greatest condition of conduct, which can only be achieved through meditation and paying attention to remembrance. (Bahu, 2023, :67) On the other hand, in his book Awake Mind, he says about meditation on the soul: Meditation is that a person, whether outwardly or inwardly, is careful about his soul and even thoughts, so that he sees the signs of his Lord in them. He should also be careful in the beings outside of the truth so that he can see the effects and signs of the truth in them. (Bahu, 1370, 2:211) In such a case, the seeker will reach the level of seclusion, because seclusion in mysticism means an inner conversation with the Almighty in a way that the attention is completely focused on God and disconnected from everything other than the truth. True seclusion is when the seeker is among the crowd and lives his normal life but dedicates his existence to seclusion and distance from others. (Malkian, 2002: 54) Remember that his second model on purifying the soul is based on spiritual diseases, and it can be said that by presenting this model, Bahu has dealt with spiritual pathology in a way in order to prevent those diseases and the ways in which they enter and to treat them if they enter. According to Bahu, diseases of the soul are of three types: diseases of speech, diseases of behavior, and diseases of state. The seeker must find that disease by reflecting and delving into the soul and treat it; but in addition to diseases of the soul, on the path of self-knowledge, diseases of temperament should also be considered; Because in the natural world, both the body and the soul are dependent on each other, and it is through the cooperation of these two aspects that a person can live. If the temperament is out of balance, then it will lead to corruption of thought and action. "Ibid.: 160" A person's temperament will have a direct impact on his spirituality, behavior, and cognition. The best way to adjust the temperament is to practice justice in his own powers. A person does not spend anything except on what is related to that power. According to Qonavi, a person will be released from the responsibility of caliphate when he creates moderation between his natural and emotional powers, and in order to create justice, he must reduce worldly pleasures and increase reason. (Qonavi 1417: 169-173).

Thought

The Islamic mystic tradition, influenced by religious texts and teachings, pays special attention to thought. Of course, in the Islamic mystic

tradition, remembrance and thought have always been present side by side and in full. Religious texts introduce contemplation of God's signs on earth as an effective factor for insight and mysticism. In fact, the result of contemplation is the fruition of love and affection, which will make the seeker eager to obey the beloved and perish in his attributes. Attar explains the knowledge-generating nature and the interaction of the two elements of thought and remembrance in these verses as follows:

راهرو را سالك ره، فكر اوست
فكر كان مستفاد از ذكر اوست
Walking down the hallway, you are a thought, a thought that benefits from your remembrance.

ذ كر با يد گفت تا فكر آورد
صد هزاران معني بكر آورد
Dhikr should be said until it brings thought. It brings a hundred thousand meaning

كار فكر ار لاجرم يك ساعت است
بهتر از هفتاد ساله طاعت است
An hour of thought is better than seventy years of obedience.

(Attar Neyshaburi: 159:1385)

Finally, by emphasizing the sciences of remembrance, Bahu points out the important point those intellectual sciences, whatever they may be, are not comparable in their exalted status, elevation, and dignity to the sciences of revelation, remembrance, and earthly sciences. (Bahu, 2006,: 144-443).

Self-awareness according to Jung

In the psychology of Carl Gustav Jung, the entire personality is known as the "psyche," not as a specific concept but as a complex and dynamic system consisting of various branches. These branches include the "ego," the "personal unconscious," and the "collective unconscious," which, when combined, form the personality. This Latin word was originally used to mean "soul," "soul," or "breath," but in contemporary language it is used to mean "mind." Since the "psyche" includes all conscious and unconscious thoughts, feelings, and behavior, it is considered a guide for regulating and adapting an individual's behavior to the social and physical environment. (Jung 2015: 16) To progress in your personal and social relationships, you must improve your mental health, but improving your mental health depends on knowing yourself, because with self-knowledge you can recognize your thoughts and become aware of them, and ultimately improve your behavior and achieve unity and coherence within yourself. The conscious mind is the part of the mind that is aware of your thoughts and actions. In the conscious mind, the phenomenon of conscious thinking occurs. A large part of our self-awareness, how we view and react to the world around us, is determined by extroverted and introverted tendencies. The process by which a person's self-awareness is distinguished or distinguished from the awareness of others is called individuation, and the goal of individuation is to know oneself as far as possible, or in other words, to become self-aware. According to Jung, self-awareness is always the decisive actor of humanity. (Jung, 2016: 187) Unlike the conscious, the contents of the unconscious are not directly accessible. He gives the names of the personal unconscious and the collective unconscious to the contents of the unconscious. Given that the unconscious includes all aspects of a person's nature and destiny, whether dark or light, good or bad, good or evil, he believes that by understanding and recognizing these two areas, one can achieve a great deal of self-awareness. Jung considered the balance of these contradictions to be the basis of the structure of the psyche. He saw the personal unconscious as a part of the psyche that is unique to each person. This part consists of repressed desires and immediate impulses and subtle perceptions and forgotten experiences that, in Jung's analytical psychology, this aspect of human existence is intended to reach the level of consciousness so that they can be easily treated. Jung also considered the collective unconscious to be another part of the psyche whose existence is not dependent on personal experiences but is inherited. (cavinah, 1973: 34:) This collective unconscious has two main aspects: archetypes and instincts.

Archetypes are a repository and storehouse of experiences that have been repeated continuously throughout human history. These patterns always exist for every human being from the moment of birth and have penetrated the deepest part of the unconscious. The organizing principle of personality is the archetype, which he called "self". The self keeps the personality united and gives it a sense of strength and unity. In this regard, it should be known that this goal cannot be achieved easily, but is a very difficult and complex task, and it is rare to find a human being who has completely reached this level of maturity of self and personality. Great religious leaders, such as

Buddha and Christ, have come very close to the state of self-realization. (Jing, 1957:26).

Ways to achieve self-awareness from Jung's perspective

Like Ibn Arabi, Jung introduces ways to achieve self-awareness, including: individuation over time, meditation analysis, and dreams.

1. Individualization over time

According to Jung, the process of individuation is a fundamental biological process that exists not only in humans but in every other living being. The goal of the individuation process is unity and wholeness, a unity that every living being has been moving towards since the very beginning of evolution. During the journey of the life cycle, the conditions imposed on us by parents and society gradually become apparent to us, and we gradually feel and shed the skin that Jung called the "false cover theory or shadow." (Jung 2017:126) This liberation allows us to recognize our shadow and acknowledge and accept its influence and influence on our lives. As a result, we can stop projecting it onto others. Gradually, our psyche becomes more balanced and we become more complete and effective human beings. Through introspection, one can achieve peace of mind and unity with the universe and divinity. Jung says in this regard: It is important for a person to try to create an inner state that will bring him spiritual happiness. Experience has shown that in some psychological conditions a person reaches a quality of immortality, eternity, a quality of transcendence. Such people have a divine quality and acquire a quality that cannot be achieved with fake and artificial things. (Jung 2007: 483) The reason for this pristine feeling in human nature is the unity and union between the conscious and unconscious minds; because in this way, one can create unity between the internal opposites consisting of rational and irrational or intrinsic matters and achieve transcendental things. One of the most important and difficult stages of individuation is the interaction between opposites and spiritual attractions, as well as the interaction with the anima and animus as two masculine and feminine characteristics in the psyche of every human being. The anima and animus are two prominent characteristics in the unconscious of the human psyche, which in order to achieve individuation and unity, achieve unity between these two powers, so that a man must be able to show his anima, or feminine characteristics, such as kindness and compassion, and a woman must be able to reveal his animus, or masculine characteristics of her psyche, such as courage, bravery, and audacity. This internal conflict brings about transcendence, creativity, and spiritual progress in humans. He says: "The truth is that the approach to the sacred or God is the real cure, and to the extent that one can attain spiritual and religious experiences, one can also be saved from the flow of harm." "Dourley, 2006:43" It seems that spiritual experiences can be the source of life, give meaning to life, and ensure human mental health; because they arise from the essence of man, that is, the unconscious mind.

Dream's Analysis

Jung considered dreams to be the most transparent way of expressing the unconscious. He writes: "Dreams are the spontaneous and purposeless productions of the unconscious mind and show us pure natural truths. Dreams reveal processes that are going on in our unconscious, from very simple everyday events to blocked shadow energies or archetypal energies originating from the collective unconscious." Jung believed that dream symbols, and all symbols in general, are attempts to individualize the anima and animus, the shadow and other archetypes, in order to transform these elements into a single, balanced and integrated whole. Jung has considered techniques for understanding the meaning of dreams that encourage a person to engage in fantasy, for example, he uses the method of free association. In this way, the person must first keep himself calm and finish the endless chatter of his unconscious mind and concentrate, then pay attention to the images and words that come from the innermost part of his psyche; then the person can say or write whatever comes to mind. The final task is to focus on the result of this involuntary expression, to analyze it. We can try and unconsciously get closer to the center of the subject and the reality and true truth of the dream by asking ourselves why this dream occurred in such an environment or why these people are present in it and questions like this. (S. Hall and Nordby 2014, p. 184).

Meditation

Jung believed that in Eastern religions, rituals for introspection, such as the meditative aspects of

yoga, help Easterners to know, understand, and experience themselves more than Westerners, and that the rich and symbolic metaphysics of the East represents a larger and more valuable part of the unconscious. Jung 174:1397 One of the great powers that work through meditation to bring about changes in life is spiritual values. In traditional educational systems in the East, great emphasis is placed on the changes and transformations that must take place within humans. The Yoga Sutras provide many spiritual and moral prerequisites for Hindus who wish to meditate. As a result, meditation practices, as a spiritual education and not just an exercise of the mind, must be directed towards the purification of the soul and moral matters in order to achieve the desired result. However, we should not imagine that by purifying the soul and doing moral things, we have become like God and consider ourselves the center of the entire universe. This is a big lie. (Humphrey 2006: 75-91-230)

A Comparative View of Two Perspectives

1. Self-Awareness and Self-Knowledge

Although self-awareness and self-knowledge are conceptually similar, the suffix "awareness" in the former and "knowledge" in the latter largely differentiate them. In self-knowledge, an individual realizes his or her current states and feelings, and becomes aware of his or her strengths and weaknesses by pursuing and exploring them. However, in self-knowledge, in addition to this awareness and knowledge, a higher and deeper level of knowledge of feelings and states flows, which from Bahu's perspective can be achieved by knowing the names of Allah and applying them in actions and deeds. However, self-knowledge encompasses a wider scope. However, Jung uses the method of knowing and applying the anima and animus in the life of every human being in order to deepen awareness of the psyche. Considering the difference in Eastern and Western thought in matters of spirituality, anima and animus can be compared to the names of divine beauty and glory; Because just as the names of divine glory and beauty refer to qualities such as kindness or zeal, etc., anima and animus also refer to characteristics such as kindness, courage, etc. in the human psyche, and this distinction is only in title and name, and in essence, all of these refer to the inherent qualities of man. It seems that Jung's new discovery of anima and animus in Western culture, considering the emptiness of this culture from religious concepts after the Middle Ages and the renewed need of society for meaning in life, was able to make a significant and valuable contribution to the emergence of spiritual concepts in this period. Another notable point that should be focused on in the field of self-knowledge is that from the perspective of both thinkers, this knowledge is possible in one way and impossible in another; because knowing and understanding the essence of the self is impossible; but understanding its qualities and states, as well as transcending the self until reaching divine knowledge or the sacred, is possible; in fact, this is the main task of the individual, and of course, a very difficult one in this world, which will continue until the last breath of man.

The influence of matter and metamatter on each other in self-knowledge

Although Bahoo and Jung consider the psyche as a whole, Jung considered the psyche to consist of two domains: the conscious and the unconscious, and the conscious domain also includes the intrinsic unconscious and the collective unconscious, and encompasses all our feelings, thoughts, and behavior. Therefore, based on this classification, he divided the psyche into eight personality types and discussed the negative and positive characteristics of each in detail. While Bahoo does not consider such a classification for the human psyche and considers the psyche as a whole, and if he mentions the soul, spirit, and heart, it is only because of its function, not the difference in its essence and the leveling of the human psyche. Finally, it seems that both Bahoo and Jung have divided or named the psyche in order to recognize its attributes, rather than considering the psyche as parts and separate from each other. From another perspective, both thinkers concluded that the soul and the body both affect each other. Treating illnesses of the body and the soul is very important and inevitable in the matter of self-knowledge because by weakening one, the other dimension will definitely have problems and a person will be busy with something that has created a stop in his path, and this is an obstacle in the path of self-knowledge and self-cultivation. Moreover, it should be remembered that physical imbalance not only deprives us of the necessary concentration on the path of self-knowledge, but also throws our psyche out of balance. For example, a person whose bile increases

in his body and is out of balance becomes a hot-tempered and irritable person who gets angry and regrets quickly. As a result, such a person cannot take steps on the path of self-knowledge and constantly faces defeat and failure. Finally, the first step that a person must take on the path of self-knowledge is physical treatment; therefore, treating a temperamental illness has a significant impact on the process of self-knowledge.

Meditation and Self-Purification

Both Bahu and Jung consider the most fundamental step towards self-knowledge to be the interaction between one's inner opposites, which can only occur through self-purification or meditation. Meditation in thoughts and actions and training the self in this regard, as well as saying adhkar for greater introspection, thinking with a healthy and more conscious approach and closer to reality and not the self, as well as having solitude and solitude for self-perception and harmonizing psychological traits and finally for the perception and reception of divine lights that are shown to man within. As we see, Bahu believes in this matter, the isolation of the self is necessary and inevitable on this path, and on the other hand, Jung also considers solitude in the stages of spiritual transcendence as a proof of the manifestation of the divine. Now that it has been said that distancing and meditation are of great importance on the path to self-knowledge, it is necessary to also mention the nature of meditation. Here we will observe some differences in the meditation method in Bahu's and Jung's reflection and thinking. Bahu, as a Muslim mystic who devoted all his insight and life to this path, has raised the issue of meditation in much more detail and with more precision and has already made its path clear to man in this regard. On the contrary, Jung only refers to Kundalini meditation that exists in the East and to the issue of individuation, which is the same life with meditation on thoughts and actions. He tried to open a path to self-awareness, so in addition to explaining the content of individuation, he took help from yoga and meditation, because achieving individuality is only possible in this way. In any case, the important thing is that meditation and purification or purification, whether through Kundalini and yoga or through other methods, are an inseparable part of the path of self-knowledge and without it, this inevitable goal can never be achieved.

Dream

According to Jung, dreams represent our inner speech or revelation that wants to reach humans and manifests itself through various forms and symbols. In fact, the language of our hidden truths is the symbols and signs that appear in dreams or dreams. True dreams are also among these types of dreams that try to tell a truth to the individual. However, dreams can also contribute to the transcendence of the self or self-knowledge. The important issue in dreams is their manifestation, for which both Jung and Bahu had different methods. One looks at dreams through free association, symbolism and mythology, and the other has examined them through the discovery of the limbo of dreams and the expression of their truth. In fact, dreams or dreams can be considered a way to transmit reality to humans; but it should be considered that discovering the reality of dreams is not possible for everyone, but its secrets are revealed to specialists.

Conclusion

As we have seen, both thinkers consider the knowledge of the human self to be the most important issue and human goal in life, and they consider the ultimate goal of this knowledge to be reaching God or the sacred. However, it seems that the individual himself, and not external factors such as heredity or upbringing, may be the most important obstacle to achieving this knowledge. Although each of these two thinkers introduces different paths to self-knowledge and self-awareness; there is no doubt that all of these mentioned paths can help in self-knowledge; but it seems that objective solutions that are understandable to humans or accessible have a greater share in the path of self-knowledge. Therefore, solutions such as dream interpretation or archetype analysis in the two perspectives cannot be considered conventional solutions for self-knowledge, although they can be considered to have a significant impact.

It seems that only by becoming more aware of one's inner characteristics can one achieve that part of self-knowledge that is attainable, because with awareness, many of the extremes in the depth and way we humans function are eliminated and balance will be established. Now, to achieve this recognition, it is inferred that it is worth using every possible and feasible way that affects the quality of human mental and physical life; among

these possible solutions for every human being are awareness, care, will, and monitoring of the way of thinking and functioning. Other methods can also be used, such as purifying the temperament and creating balance in it, to directly influence the way of thinking, situations, and moods, as well as resistance and persistence in life issues, which have a significant impact on the integrity and unity of the individual. This creation of equality and balance in the mind and body results in the transcendence of the soul and inner integrity, which can only be achieved with practice and over time.

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Conflict of Interest

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