



Psyche and Symbol: A Selection from the Writings of C.G. Jung

C.G. Jung , Violet Staub de Laszlo (Editor) , R.F.C. Hull (Translator)

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The archetypes of human experience which derive from the deepest unconscious mind and reveal themselves in the universal symbols of art and religion as well as in the individual symbolic creations of particular people are, for C. G. Jung, the key to the cure of souls, the cornerstone of his therapeutic work. This volume explains the function and origin of these symbols. Here the reader will find not only a general orientation to Jung's point of view but extensive studies of the symbolic process and its integrating function in human psychology as it is reflected in the characteristic spiritual productions of Europe and Asia. Violet de Laszlo has selected for inclusion in Psyche and Symbol five selections from Aion: "The Ego," "The Shadow," "The Syzygy: Anima and Animus," "The Self," and "Christ, A Symbol of the Self." The book continues with "The Phenomenology of the Spirit in Fairy Tales," "The Psychology of the Child Archetype," and "Transformation Symbolism in the Mass." Also included are the foreword to the Cary Banes translation of the I Ching, two chapters from Synchronicity: An Acausal Connecting Principle, "Psychological Commentary on The Tibetan Book of the Dead," and "Commentary on The Secret of the Golden Flower."

Psyche and Symbol: A Selection from the Writings of C.G. Jung Details

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From Reader Review Psyche and Symbol: A Selection from the Writings of C.G. Jung for online ebook

Rocketshipdog says

Psyche & Symbol: A Selection from the Writings of C. G. Jung by C. G. Jung (1958)

Karl says

I am thumbing through this book not reading it cover to cover. The chapters I have read so far are very interesting. I love Jung!

Annie Blake says

Powerful book. an eye opener and a relief to understand catholicism better.

Erik Graff says

Having been intrigued by the copy of Archetypes of the Collective Unconscious that Ed Erickson had borrowed from the Grinnell College library, I began to search out everything I could find about Analytical Psychology and C.G. Jung. One of the first books, if not the first, purchased was Psyche and Symbol, a collection of essays from The Collected Works, which I found at the old Guild Bookstore on Halsted in Chicago's Lincoln Park neighborhood. What particularly impressed me at the time was his analysis of the old Latin Mass, something I'd never studied before. Here, I thought, was a man who could open many doors, helping me to understand much that had hitherto seemed crazy or just obscure.

During late adolescence, Lincoln Park was the happening place in Chicago. In junior high school it had been the Old Town neighborhood, but that had become passe by the end of high school--too touristic and commercial. Lincoln Park, however, was multiethnic and had both DePaul University and the Chicago Theological Seminary as well as two art theatres, the international headquarters of the Industrial Workers of the World, and many, many bookstores, including an anarchist one, Solidarity, and the Guild--which had a reputation as being the place that old Stalinists hung out in.

The night I picked up Psyche and Symbol the Guild was living up to its reputation, deserved or not. I really couldn't say for myself, so absorbed was I in reading the book in order to determine whether or not I'd buy it, but there were indeed a bunch of middle aged and older men sitting around in there arguing--just the kind of thing one would imagine frustrated Stalinists would do!

Christine Christman says

A very deep dive into symbols representing aspects of human consciousness, especially religious themes. "man's wholeness consists in the union of the conscious and unconscious personality." and " The urge and compulsion to self-realization is a law of nature and thus an invincible power."

Ted Mallory says

This was a little thick at first, but then I started to really enjoy it. I came to it assuming that I'd appreciate Jung since I disagree with so much Freud, but I'm Jung is far from perfect himself. Actually, I find this to be more of about culture, literature and myth than it is so much about how the mind functions- although I can see much of where he's coming from and agree with some of it. For one thing, we are such a post-literate society that I just can't imagine that our collective unconscious operates nearly the same way that it once did, assuming he's correct in many of his assumptions. TV, movies, music, video games and other computer and internet media have dramatically altered our shared experiences, not to mention our processing modes.

Still, its fascinating to consider how minds collaborate within, with different aspects of our selves and with the rest of society both here and now and in the continuum of human history. When considered through my faith paradigm, its amazing to consider how fearfully and wonderfully made we are- in God's image and intended to be in relationship and in community.

This should give me a great context to read some more Frankel next, then eventually perhaps I'll double-back and read Freud on dreams. Hate to wonder how much I'm probably misinterpreting. I guess that if/when I ever go back for a Masters and try to take some psych classes I'll find out.

Rob says

Jung could get really buckwild.

Gregory says

I read this very carefully, did not get a chance to finish the second reread. Wow what a book. If you ever read the Tibetan Book of the Dead. Follow Jung's instructions.

Draco3seven Crawdaddy says

No review... the archtypical must be examined in your own mind... then know that you are not alone... when then we go from there...

Jacob says

Jung's theory of psychology has pretty much gone by the wayside in the face of modern research. Let's get that out of the way up front. He builds on Freud's id-ego-superego triad but gets metaphysical, claiming the existence of an unconsciousness and a consciousness, the intersection of which creates the psyche (which, I guess, means the personality -- his writing is a little opaque). I don't know many psychologists who would agree with that formulation; consciousness, as far as I understand it, is an emergent property of our complex of neurons.

He treats the unconscious, almost like the Platonic ideals, another plane from which the archetypes that appear in myths and religions worldwide emerge. I can follow him to a certain extent down that road, since many stories have similar figures, we fear or love similar things, so to claim that archetypes emerge from instinct has a certain logic to it. In other words, I don't have much trouble believing that our similar biology would create similar narratives.

On the other hand, for Jung the archetypes are rooted in a mystical Collective Unconscious that we all tap into, from which we derive our soul. I'm less convinced of that, especially when his examples come only from case studies, not double-blind experiments, or from outmoded anthropology along the lines of Frazer and the Golden Bough. He also starts from Frazer's racist Western vs savage dichotomy, even when writing about ancient Chinese texts, which clearly emerged from a developed civilization (one that's existed longer than the West, thank you).

An interesting read, at least to get at the source of some of the ideas of archetypal literary criticism I've taken an interest in, though now I can see why it's fallen out of favor.
