

ANIELA JAFFÉ
WAS C.G. JUNG
A MYSTIC?
AND OTHER ESSAYS



Was C G Jung A Mystic And Other Essays

Fred Gustafson



Was C G Jung A Mystic And Other Essays:

Was C.G. Jung a Mystic? Aniela Jaffé, 2020 C G Jung the father of analytical psychology explored the realms of thought and intuition He devoted many years to an in depth study of alchemy and closely observed the range of the occult he was interested in anthropology and in nuclear physics He liked to consider himself a scientist But was Jung a mystic Aniela Jaffé his editor collaborator and confidante addressed this question and others in her last book of essays **The Search for Roots: C. G. Jung and the Tradition of Gnosis** Alfred Ribi, 2013-07-31 The publication in 2009 of C G Jung's *The Red Book Liber Novus* has initiated a broad reassessment of Jung's place in cultural history Among many revelations the visionary events recorded in the Red Book reveal the foundation of Jung's complex association with the Western tradition of Gnosis In *The Search for Roots* Alfred Ribi closely examines Jung's life long association with Gnostic tradition Dr Ribi knows C G Jung and his tradition from the ground up He began his analytical training with Marie Louise von Franz in 1963 and continued working closely with Dr von Franz for the next 30 years For over four decades he has been an analyst lecturer and examiner of the C G Jung Institute in Zurich where he also served as the Director of Studies But even more importantly early in his studies Dr Ribi noted Jung's underlying roots in Gnostic tradition and he carefully followed those roots to their source Alfred Ribi is unique in the Jungian analytical community for the careful scholarship and intellectual rigor he has brought to the study of Gnosticism In *The Search for Roots* Ribi shows how a dialogue between Jungian and Gnostic studies can open new perspectives on the experiential nature of Gnosis both ancient and modern Creative engagement with Gnostic tradition broadens the imaginative scope of modern depth psychology and adds an essential context for understanding the voice of the soul emerging in our modern age A Foreword by Lance Owens supplements this volume with a discussion of Jung's encounter with Gnostic tradition while composing his *Red Book Liber Novus* Dr Owens delivers a fascinating and historically well documented account of how Gnostic mythology entered into Jung's personal mythology in the Red Book Gnostic mythology thereafter became for Jung a prototypical image of his individuation Owens offers this conclusion In 1916 Jung had seemingly found the root of his myth and it was the myth of Gnosis I see no evidence that this ever changed Over the next forty years he would proceed to construct an interpretive reading of the Gnostic tradition's occult course across the Christian aeon in Hermeticism alchemy Kabbalah and Christian mysticism In this vast hermeneutic enterprise Jung was building a bridge across time leading back to the foundation stone of classical Gnosticism The bridge that led forward toward a new and coming aeon was footed on the stone rejected by the builders two thousand years ago Alfred Ribi's examination of Jung's relationship with Gnostic tradition comes at an important time Initially authored prior to the publication of Jung's *Red Book* current release of this English edition offers a bridge between the past and the forthcoming understanding of Jung's Gnostic roots **Jung and his Mystics** John P. Dourley, 2014-04-03 Jung's psychology describes the origin of the Gods and their religions in terms of the impact of archetypal powers on consciousness For Jung this impact is the basis of the numinous the

experience of the divine in nature and in human nature His psychology while possessed of a certain claim to science is based on depths of subjective experience which transcends psychology and science as ordinarily understood Jung and his Mystics In the end it all comes to nothing examines the mythic nature of Jung s psychology and thought and demonstrates the influence of mysticism and certain religious thinkers in formulating his own work John P Dourley explores the influence of Mechthild of Magdeburg and fellow mystics Beguines and traces the mystic impulse and its expression through Meister Eckhart and Jacob Boehme to Hegel in the nineteenth century All of these mystics were of the apophatic school and understood the culmination of their experience to lie in an identity with divinity in a nothingness beyond all form formal expression or immediate activity Dourley shows how this is still of relevance in our lives today The book concludes that Jung s understanding of mysticism could greatly alleviate the conflict between faiths religious or political by drawing attention to their common origin in the depths of the human Jung and his Mystics In the end it all comes to nothing is aimed at scholars and senior research students in Jungian Studies including religionists theologians and philosophers of religion especially those with an interest in mysticism It will also be essential reading for those interested in the connection between religious and psychological experience

Stone by Stone: Reflections on the Psychology of C.G. Jung Regine Schweizer-Vüllers, 2017-01-12 This volume comprises original contributions by Carl Gustav Jung and Marie Louise von Franz along with additional works addressing analytical psychology It is being published in honor of the centennial existence of the Psychology Club of Zurich 1916 2016 Contents Foreword Andreas Schweizer I Ching The Book of the Play of Opposites Marie Louise von Franz Conversation on the Psychology Club Zurich Marie Louise von Franz The Goose Girl Grimm s Fairy Tales nr 89 Regine Schweizer Vüllers He struck the rock and the waters did flow The alchemical background of the gravestone of Marie Louise von Franz and Barbara Hannah Tony Woolfson I came across this impressive doctrine Carl Gustav Jung Gershom Scholem and Kabbalah C G Jung A Discussion about Aion Psychological Society of Basel 1952 Murray Stein Jungian Psychology and the Spirit of Protestantism Marianne Jehle Wildberger Stations of a Difficult Friendship Carl Gustav Jung and Adolf Keller Hermann Strobbe Aloneness as Calling Claudine Koch Morgenegg The Great Mystery Individuation in Old Age Rudolf Högger The Treasure Vase On the many sided Symbolism of an Archaic God Image from the Stone Age to the Dreams of Modern Man

C. G. Jung and the Dead Stephani Stephens, 2019-07-05 C G Jung and the Dead Visions Active Imagination and the Unconscious Terrain offers an in depth look at Jung s encounters with the dead moving beyond a symbolic understanding to consider these figures a literal presence in the psyche Stephani L Stephens explores Jung s personal experiences demonstrating his skill at visioning in all its forms as well as detailing the nature of the dead This unique study is the first to follow the narrative thread of the dead from Memories Dreams Reflections into The Red Book assessing Jung s thoughts on their presence his obligations to them and their role in his psychological model It offers the opportunity to examine this previously neglected theme unfolding during Jung s period of intense confrontation with the unconscious and to understand

active imagination as Jung's principle method of managing that unconscious content. As well as detailed analysis of Jung's own work, the book includes a timeline of key events and case material. C. G. Jung and the Dead will offer academics and students of Jungian and post-Jungian studies the history of psychology, Western esoteric history and gnostic and visionary traditions, a new perspective on Jung's work. It will also be of great interest to Jungian analysts and psychotherapists, analytical psychologists and practitioners of other psychological disciplines interested in Jungian ideas.

Death Dreams and Ghosts Aniela Jaffé, 2020. A collection of death dreams and ghost stories were gathered and presented to C. G. Jung and the author who approaches this fascinating material from the depths of her analytic experience among the Swiss who are commonly regarded as stolid, unimaginative, rationalistic and materialistic. There are just as many ghost stories and suchlike as in England or Ireland. Indeed, as I know from my own experience, magic as practiced in the Middle Ages has by no means died out but still flourishes today. I can recommend it to all those who know how to value things that break through the monotony of daily life with salutary effects, sometimes shaking our certitudes and lending wings to the imagination from the Foreword by C. G. Jung. We are left in the overpowering presence of a great mystery.

The Body in Recovery John P. Conger, 1994-04-26. The Body in Recovery challenges the separation of verbal and bodywork therapies by integrating Reich's concepts of character armoring and bioenergetic exercises with psychodynamic theory. Addressed to therapists, this culminating work of twenty years of psychotherapy will also fascinate those embarking on the journey of therapy for themselves and anyone seeking to understand the process of shaping an identity.

Entheogens and the Development of Culture John A. Rush, 2013-07-30. Entheogens and the Development of Culture makes the radical proposition that mind-altering substances have played a major part not only in cultural development but also in human brain development. Researchers suggest that we have purposely enhanced receptor sites in the brain, especially those for dopamine and serotonin, through the use of plants and fungi over a long period of time. The trade-off for lowered functioning and potential drug abuse has been more creative thinking or a leap in consciousness. Experiments in entheogen use led to the development of primitive medicine in which certain mind-altering plants and fungi were imbibed to still fatigue, pain or depression while others were taken to promote hunger and libido. Our ancestors selected for our neural hardware and our propensity for seeking altered forms of consciousness as a survival strategy may be intimately bound to our decision-making processes going back to the dawn of time. Fourteen essays by a wide range of contributors, including founding president of the American Anthropological Association's Anthropology of Religion section, Michael Winkelman, PhD; Carl A. P. Ruck, PhD, Boston University professor of classics and an authority on the ecstatic rituals of the god Dionysus; and world-renowned botanist Dr. Gaston Guzman, member of the Colombian National Academy of Sciences and expert on hallucinogenic mushrooms, demonstrate that altering consciousness continues to be an important part of human experience today. Anthropologists, cultural historians and anyone interested in the effects of mind-altering substances on the human mind and soul will find this book deeply

informative and inspiring **Kropotkin, Read, and the Intellectual History of British Anarchism** M.

Adams, 2015-06-04 Although marginal as a political force anarchist ideas developed in Britain into a political tradition This book explores this lost history offering a new appraisal of the work of Kropotkin and Read and examining the ways in which they endeavoured to articulate a politics fit for the particular challenges of Britain's modern history **The Black**

Madonna Fred Gustafson, It is not easy to quickly or simply answer the question of what the Black Madonna actually represents One answer leads to more questions which in turn demand more explanations A possible reason for this turmoil lies in the difficulty our culture has always had in consciously integrating the feminine side of life and especially its dark side Another reason is the nature of the dark feminine itself which defies attempts to give eternally fixed limits to what she represents Still she reflects herself in our personal and collective lives and gives intimations of her most essential meaning through images myths dreams and fantasies If we are willing to receive and be open to such phenomena we stand a chance of not only knowing in part what she might represent but more so experiencing the healing force she embodies in our time This darker aspect of the feminine has throughout history been both feared and sought after both hated and admired The Black Madonna of Einsiedeln stands among the many Black Virgins that seem to imaginatively express this dark side of the feminine in a creative transformational manner for both the individual and the collective Beginning with a history of the Einsiedeln Madonna Dr Gustafson broadens his analysis into a psychological and historical examination of the Black Madonna from her roots in the pagan deity Lilith and the archetype of the Great Mother to her resurgence as the Virgin in the Middle Ages to her life today as the unheeded unconscious archetype of the feminine

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