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Jung ~~ , jung believed  
religion was a profound  
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self and the outer worlds  
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C. G. Jung, son of a  
Swiss Reformed pastor, used  
his Christian background  
throughout his career to  
illuminate the psychological  
roots of all religions. Jung  
believed religion was a  
profound, psychological  
response to the

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Jung  
unknown--both the inner self  
and the outer worlds--and he  
understood Christianity to  
be a profound meditation on  
the meaning of the life of  
Jesus of Nazareth within the  
...

~~Jung on Christianity |  
Princeton University Press~~  
He understood Christianity  
to be an intense meditation  
on the meaning of the life  
of Jesus of Nazareth within  
the context of Hebrew  
spirituality and the  
Biblical worldview. Murray  
Stein's introduction relates  
Jung's personal relationship  
with Christianity with his  
psychological views on  
religion in general, his



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Jung  
hermeneutic of religious  
thought, and his therapeutic  
attitude toward  
Christianity.

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ENCOUNTERING JUNG ON  
CHRISTIANITY. As Selected  
And Introduced By Murray  
Stein. The Protestant  
Reformation officially began  
on 31 October 1517, in  
Wittenberg, Saxony, where  
Martin Luther nailed his  
Ninety-Five Thesis on the  
Power and Efficacy of  
Indulgences to the door of  
the Castle Church, in  
Wittenberg. The seeds of the  
Protestant Reformation  
include rising Humanism in

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Jung the European universities  
and Papal schisms in the  
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C. G. . . .~~

The Jungian interpretation  
of religion, pioneered by  
Carl Jung and advanced by  
his followers, is an attempt  
to interpret religion in the  
light of Jungian psychology.  
Unlike Sigmund Freud and his  
followers, Jungians tend to  
treat religious beliefs and  
behaviors in a positive  
light, while offering  
psychological referents to  
traditional religious terms

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Jung as "soul", "evil",  
"transcendence", "the  
sacred", and "God". Because  
beliefs do not have to be  
facts in order for people to  
hold them, the Jung

~~Jungian interpretation of  
religion — Wikipedia~~

Jung believed religion was a  
profound, psychological  
response to the  
unknown--both the inner self  
and the outer worlds--and he  
understood Christianity to  
be a profound meditation on  
the meaning of the life of  
Jesus of Nazareth within the  
context of Hebrew  
spirituality and the  
Biblical worldview.

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jung jung believed religion  
was a jung on christianity  
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believed religion was a  
profound psychological  
response to the unknown both  
the inner self and the outer  
worlds and he understood  
christianity to be a  
profound meditation on the  
meaning of the life of jesus  
of nazareth within the

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jung jung believed religion

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Jung was a profound psychological response to the unknown both the inner self and the outer worlds and he understood christianity to be a profound meditation on the meaning of the life of jesus of nazareth within the context of hebrew spirituality and the biblical

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profound psychological

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worlds and he understood  
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teased that Kim Da Jung  
(Moon Jung Hee)'s past would  
be revealed in this episode.  
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leader of an all-female  
squadron in charge of anti  
...

~~Jang Dong Yoon And Krystal  
Encounter A Shocking  
Situation ...~~

Children's Dream Seminar [A  
Presentation on the "Devil"  
from Dr. Jung's "Children's  
Dreams Seminar,"] Mrs.  
Brunner: This leads us to  
the devil: our concept of  
the devil has developed out



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Jung  
of the Old Testament, the New Testament, and, above all, the later Christian dogma. In the Old Testament, the devil pales beside the almighty Yahweh...

C. G. Jung, son of a Swiss Reformed pastor, used his Christian background throughout his career to illuminate the psychological roots of all religions. Jung believed religion was a profound, psychological response to the unknown--both the inner self and the outer worlds--and he understood Christianity to be a profound meditation on

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Jung the meaning of the life of Jesus of Nazareth within the context of Hebrew spirituality and the Biblical worldview. Murray Stein's introduction relates Jung's personal relationship with Christianity to his psychological views on religion in general, his hermeneutic of religious thought, and his therapeutic attitude toward Christianity. This volume includes extensive selections from Psychological Approach to the Dogma of the Trinity, "Christ as a Symbol of the Self," from Aion, "Answer to Job," letters to Father Vincent White from Letters,

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Jung and many more.

Well-known for his articulation of the "shadow side" of human individuality and culture, C. G. Jung wrote a great deal about the question of evil throughout his life and in scattered places in his work. In this book his position is pieced together from many sources. In his early work on the unconscious, for instance, he considered the role of evil in the mental processes of the severely disturbed. Later, he viewed the question of moral choice within the framework of his ideas about archetypes and discussions about moral

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Jung, conscience, and the continual ethical reflection that is necessary for all of us. The material here includes letters to Freud and Father Victor White and selections from his writings ranging from his Answer to Job to his travel piece on North Africa.

Theories of myth differ based on perceptions of its origin and function. This volume collects and organizes key passages on myth by Jung and by some of the most prominent Jungian writers after him. The book synthesizes the discovery of myth as a therapeutic tool to explore the unconscious.

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"As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is past."--C.G. Jung, commentary on The Secret of the Golden Flower ? Here collected for the first time are Jung's views on death and immortality, his writings often coinciding with the death of the most significant people in his

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Jung. The book shows many of the major themes running throughout the writings, including the relativity of space and time surrounding death, the link between transference and death, and the archetypes shared among the world's religions at the depths of the Self. The book includes selections from "On Resurrection," "The Soul and Death," "Concerning Rebirth," "Psychological Commentary on The Tibetan Book of the Dead" from the Collected Works, "Letter to Pastor Pfafflin" from Letters, and "On Life after Death."

At least three major

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Questions can be asked of myth: what is its subject matter? what is its origin? and what is its function? Theories of myth may differ on the answers they give to any of these questions, but more basically they may also differ on which of the questions they ask. C. G. Jung's theory is one of the few that purports to answer fully all three questions. This volume collects and organizes the key passages on myth by Jung himself and by some of the most prominent Jungian writers after him: Erich Neumann, Marie-Louise von Franz, and James Hillman. The book synthesizes the discovery of

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Jung as a way of thinking, where it becomes a therapeutic tool providing an entrance to the unconscious. In the first selections, Jung begins to differentiate his theory from Freud's by asserting that there are fantasies and dreams of an "impersonal" nature that cannot be reduced to experiences in a person's past. Jung then asserts that the similarities among myths are the result of the projection of the collective rather than the personal unconscious onto the external world. Finally, he comes to the conclusion that myth originates and



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Jung functions to satisfy the psychological need for contact with the unconscious--not merely to announce the existence of the unconscious, but to let us experience it.

An insightful and convincing interpretation of Jung's encounter with Christianity. In the last 20 years of his life, Jung wrote extensively on the Trinity, the Mass, alchemy and the Bible, in what Stein understands as his effort to help Christianity evolve into its next stage of development. Here, Stein provides a comprehensive analysis of Jung's writings on

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Jung  
Christianity in relation to his personal life, psychological thought and efforts to transform Western religion. Murray Stein is a Jungian analyst who until recently had a private practice in Wilmette, Illinois, but who now lives in Switzerland. He is the author and editor of numerous books, including Jung's Treatment of Christianity, In Midlife and Jungian Analysis. He is the co-editor of The Chiron Clinical Series and presents in many live webinars with the Asheville Jung Center.

C. G. Jung had a lifelong interest in the paranormal

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Jung culminated in his influential theory of synchronicity. Combining extracts taken from the Collected Works; letters; the autobiographical Memories, Dreams, Reflections; and transcripts of seminars, Jung on Synchronicity and the Paranormal sets out clearly his seminal contribution to our understanding of this controversial area. In his introduction, Roderick Main discusses Jung's encounters with and observations of the paranormal, the influences that contributed to his theory of synchronicity, and the central ideas of the theory itself. The

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Jung's selections include Jung's writings on mediumistic trance phenomena, spirits and hauntings, anomalous events in the development and practice of analytical psychology, and the divinatory techniques of astrology and the I Ching. The book also features Jung's most lucid account of his theory in the form of his short essay "On Synchronicity," and a number of Jung's less-known writings on parapsychology, his astrological experiment, and the relationship between mind and body. Jung on Synchronicity and the Paranormal addresses subjects that were

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Jung  
fundamental to Jung's personal and professional development. Probing deeply into the theory of synchronicity, Roderick Main clarifies issues that have long been a source of confusion to Jung's readers.

Edited by Murray Stein and Thomas Arzt, the essays in the series Jung's Red Book for Our Time: Searching for Soul under Postmodern Conditions are geared to the recognition that the posthumous publication of The Red Book: Liber Novus by C. G. Jung in 2009 was a meaningful gift to our contemporary world. "To give birth to the ancient in a

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Jung  
new time is creation," Jung inscribed in his Red Book. The essays in this volume continue what was begun in Volume 1 of Jung's Red Book for Our Time: Searching for Soul under Postmodern Conditions by further contextualizing The Red Book culturally and interpreting it for our time. It is significant that this long sequestered work was published during a period in human history marked by disruption, cultural disintegration, broken boundaries, and acute anxiety. The Red Book offers an antidote for this collective illness and can be seen as a link in the

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**Jung** aurea catena, the "golden chain" of spiritual wisdom extending down through the ages from biblical times, ancient Greek philosophy, early Christian and Jewish Gnosis, and alchemy. The Red Book is itself a work of creation that gives birth to the old in a new time. This is the second volume of a three-volume series set up on a global and multicultural level and includes essays from the following distinguished Jungian analysts and scholars: - Murray Stein and Thomas Arzt Introduction - John Beebe The Way Cultural Attitudes are Developed in Jung's Red Book - An

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All the creative art  
psychotherapies (art, dance,  
music, drama, poetry) can  
trace their roots to C. G.  
Jung's early work on active  
imagination. Joan Chodorow  
here offers a collection of  
Jung's writings on active  
imagination, gathered  
together for the first time.  
Jung developed this concept  
between the years 1913 and  
1916, following his break  
with Freud. During this  
time, he was disoriented and  
experienced intense inner

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Jung  
turmoil --he suffered from lethargy and fears, and his moods threatened to overwhelm him. Jung searched for a method to heal himself from within, and finally decided to engage with the impulses and images of his unconscious. It was through the rediscovery of the symbolic play of his childhood that Jung was able to reconnect with his creative spirit. In a 1925 seminar and again in his memoirs, he tells the remarkable story of his experiments during this time that led to his self-healing. Jung learned to develop an ongoing relationship with his lively

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Jung  
creative spirit through the power of imagination and fantasies. He termed this therapeutic method "active imagination." This method is based on the natural healing function of the imagination, and its many expressions. Chodorow clearly presents the texts, and sets them in the proper context. She also interweaves her discussion of Jung's writings and ideas with contributions from Jungian authors and artists.

A collection of journalistic interviews which span Jung's lifetime. This book captures his personality and spirit in more than 50 accounts of talks and meetings with him.

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Jung They range from transcripts of interviews for radio, television, and film to memoirs written by notable personalities.

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