

Jung's Seminar On Nietzsches Zarathustra

Based on the Tavistock Lectures of 1930, one of Jung's most accessible introductions to his work.

"Kundalini yoga presented Jung with a model of something that was almost completely lacking in Western psychology--an account of the development phases of higher consciousness.... Jung's insistence on the psychogenic and symbolic significance of such states is even more timely now than then. As R. D. Laing stated... 'It was Jung who broke the ground here, but few followed him.'"--From the introduction by Sonu Shamdasani Jung's seminar on Kundalini yoga, presented to the Psychological Club in Zurich in 1932, has been widely regarded as a milestone in the psychological understanding of Eastern thought and of the symbolic transformations of inner experience. Kundalini yoga presented Jung with a model for the developmental phases of higher consciousness, and he interpreted its symbols in terms of the process of individuation. With sensitivity toward a new generation's interest in alternative religions and psychological exploration, Sonu Shamdasani has brought together the lectures and discussions from this seminar. In this volume, he re-creates for today's reader the fascination with which many intellectuals of prewar Europe regarded Eastern spirituality as they discovered more and more of its resources, from yoga to tantric texts. Reconstructing this seminar through new documentation, Shamdasani explains, in his introduction, why Jung thought that the comprehension of Eastern thought was essential if Western psychology was to develop. He goes on to orient today's audience toward an appreciation of some of the questions that stirred the minds of Jung and his seminar group: What is the relation between Eastern schools of liberation and Western psychotherapy? What connection is there between esoteric religious traditions and spontaneous individual experience? What light do the symbols of Kundalini yoga shed on conditions diagnosed as psychotic? Not only were these questions important to analysts in the 1930s but, as Shamdasani stresses, they continue to have psychological relevance for readers on the threshold of the twenty-first century. This volume also offers newly translated material from Jung's German language seminars, a seminar by the indologist Wilhelm Hauer presented in conjunction with that of Jung, illustrations of the cakras, and Sir John Woodroffe's classic translation of the tantric text, the Sat-cakra Nirupana. ?

This book presents a collection of fifteen essays on the early history of psychoanalysis, focusing on the network of psychoanalytic "filiations" ("who analysed whom") and the context of discovery of crucial concepts, such as Freud's technical recommendations, the therapeutic use of countertransference, the introduction of the anal phase, the birth of the object-relations-model as opposed to the drive-model in psychoanalysis, and the psychotherapeutic treatment of psychoses. Several chapters deal with key figures in that history, such as Sandor Ferenczi, Karl Abraham, Eugen Bleuler, Otto Rank, and C.G. Jung, their respective relationship to Freud, and the consequences that their collaboration - as well as conflicts - with him had for the further development of psychoanalysis up to the present day. Other chapters give an overview of the publications of Freud's texts and of unpublished documents (the "unknown Freud"), the editorial policy of the publications of Freud's letters, and the question of Freud's negative attitude toward America.

The first comprehensive interpretation of Nietzsche's Thus Spoke Zarathustra--an important and difficult text and the only book Nietzsche ever wrote with characters, events, setting, and a plot. Laurence Lampert's chapter-by-chapter commentary on Nietzsche's magnum opus clarifies not only Zarathustra's narrative structure but also the development of Nietzsche's thinking as a whole. "An impressive piece of scholarship. Insofar as it solves the riddle of Zarathustra in an unprecedented fashion, this study serves as an invaluable resource for all serious students of Nietzsche's philosophy. Lampert's persuasive and thorough interpretation is bound to spark a revival of interest in Zarathustra and raise the standards of Nietzsche scholarship in general."--Daniel W. Conway, Review of Metaphysics "A book of scholarship, filled with passion and concern for its text."--Tracy B. Strong, Review of Politics "This is the first genuine textual commentary on Zarathustra in English, and therewith a genuine reader's guide. It makes a significant and original contribution to its field."--Werner J. Dannhauser, Cornell University "This is a very valuable and carefully wrought study of a very complex and subtle poetic-philosophical work that provides access to Nietzsche's style of presenting his thought, as well as to his passionately affirmed values. Lampert's commentary and analysis of Zarathustra is so thorough and detailed. . . that it is the most useful English-language companion to Nietzsche's 'edifying' and intriguing work."--Choice Selected as one of Choice's outstanding academic books for 1988

Realizing the Self is the absolute goal of Jungian psychology. Yet as a concept it is impossibly vague as it defines a center of our being that also embraces the mystery of existence. This work synthesizes the thousands of statements Jung made about the Self in order to bring it to ground, to unravel its true purpose, and to understand how it might be able to manifest.

Nietzsche's infamous work Thus Spoke Zarathustra is filled with a strange sense of religiosity that seems to run counter to the philosopher's usual polemics against religious faith. For some scholars, this book marks little but a mental decline in the great philosopher; for C. G. Jung, Zarathustra was an invaluable demonstration of the unconscious at work, one that illuminated both Nietzsche's psychology and spirituality and that of the modern world in general. The original two-volume edition of Jung's lively seminar on Nietzsche's Zarathustra has been an important source for specialists in depth psychology. This new abridged paperback edition allows interested readers to participate with Jung as he probes the underlying meaning of Nietzsche's great work.

"Zarathustra" was Nietzsche's masterpiece, the first comprehensive statement of his mature philosophy, and the introduction of his influential and well-known (and misunderstood) ideas including the "overman" or "superman" and the "will to power." It is also the source of Nietzsche's famous (and much misconstrued) statement that "God is dead." This classic was due for an update and overhaul. A considerable part of Nietzsche's genius is his ability to make his language dance, and this is what becomes extraordinarily difficult to translate. Aphorist and punster Thomas Wayne puts the play back into this work.

The book reflects the contemporary meaning of C. G. Jung's theory on many fields of scientific activity and in a different cultural context: Japanese, South and North American and European. The authors consider a specific milieu of Jung's theory. Although Leo Strauss published little on Nietzsche, his lectures and correspondence demonstrate a deep critical engagement with Nietzsche's thought. One of the richest contributions is a seminar on Nietzsche's Thus Spoke Zarathustra, taught in 1959 during Strauss's tenure at the University of Chicago. In the lectures, Strauss draws important parallels between Nietzsche's most important project and his own ongoing efforts to restore classical political philosophy. With Leo Strauss on Nietzsche's "Thus Spoke Zarathustra," eminent Strauss scholar Richard L. Velkley presents Strauss's lectures on Zarathustra with superb annotations that bring context and clarity to the critical role played by Nietzsche in shaping Strauss's thought. In addition to the

broad relationship between Nietzsche and political philosophy, Strauss adeptly guides readers through Heidegger's confrontations with Nietzsche, laying out Heidegger's critique of Nietzsche's "will to power" while also showing how Heidegger can be read as a foil for his own reading of Nietzsche. The lectures also shed light on the relationship between Heidegger and Strauss, as both philosophers saw Nietzsche as a central figure for understanding the crisis of philosophy and Western civilization. Strauss's reading of Nietzsche is one of the important—yet little appreciated—philosophical inquiries of the past century, both an original interpretation of Nietzsche's thought and a deep engagement with the core problems that modernity posed for political philosophy. It will be welcomed by anyone interested in the work of either philosopher.

In May 1956, in his eighty-second year, Jung first discussed with Gerhard Adler the question of the publication of his letters. Over many years, Jung had often used the medium of letters to communicate his ideas to others and to clarify the interpretation of his work, quite apart from answering people who approached him with genuine problems of their own and simply corresponding with friends and colleagues. Many of his letters thus contain new creative ideas and provide a running commentary on his work. From some 1,600 letters written by Jung between the years 1906-1961, the editors have selected over 1,000. Volume 2 contains 460 letters written between 1951 and 1961, during the last years of Jung's life, when he was in contact with many people whose names are familiar to the English reader. These include Mircea Eliade, R.F.C. Hull, Ernest Jones, Herbert Read, J.B. Rhine, Upton Sinclair and Fr. Victor White. Volume 2 also contains an addenda with sixteen letters from the period 1915-1946 and a subject index to both volumes. The annotation throughout is detailed and authoritative.

A guide to AI's thorniest implications that asks: How shall we navigate our brave new world? We are at a monumental turning point in human history. AI is taking intelligence in new directions. The strongest human competitors in chess, go, and Jeopardy! have been beaten by AIs, and AI is getting more sophisticated by the day. Further, AI research is going inside the human brain itself, attempting to augment human minds. It may even create greater-than-human-level intelligence, leading to a new generation of artificial minds—Minds 2.0. Susan Schneider, a philosopher, argues that these undertakings must not be attempted without a richer understanding of the nature of the mind. An insufficient grasp of the underlying philosophical issues could undermine the use of AI and brain enhancement technology, bringing about the demise or suffering of conscious beings. Examining the philosophical questions lying beneath the algorithms, Schneider takes on AI's thorniest implications.

Noted analyst and author Murray Stein explains what the psychological process of transformation, more commonly known as a middle crisis, actually is, and what it means for an individual to experience it. Consciously working through this life stage can lead people to become who they have always potentially been. Indeed, Stein suggests, transformation is the essential human task. This book explores C.G. Jung's complex relationship with Friedrich Nietzsche through the lens of the so-called 'visionary' literary tradition. The book connects Jung's experience of the posthumously published *Liber Novus* (The Red Book) with his own (mis)understanding of Nietzsche's Zarathustra, and formulates the hypothesis of Jung considering Zarathustra as Nietzsche's *Liber Novus* — both works being regarded by Jung as 'visionary' experiences. After exploring some 'visionary' authors often compared by Jung to Nietzsche (Goethe, Hölderlin, Spitteler, F. T. Vischer), the book focuses upon Nietzsche and Jung exclusively. It analyses stylistic similarities, as well as explicit references to Nietzsche and Zarathustra in *Liber Novus*, drawing on Jung's annotations in his own copy of Zarathustra. The book then uses *Liber Novus* as a prism to contextualize and understand Jung's five-year seminar on Zarathustra: all the nuances of Jung's interpretation of Zarathustra can be fully explained, only when compared with *Liber Novus* and its symbology. One of the main topics of the book concerns the figure of 'Christ' and Nietzsche's and Jung's understandings of the 'death of God.'

While the basis of these seminars is a series of 30 dreams of a male patient of Jung's, the commentary ranges associatively over a broad expanse of Jung's learning and experience. A special value of the seminar is the close view it gives of Jung's method of dream analysis through amplification. The editorial aim has been to preserve the integrity of Jung's text.

Countless attempts have been made to appropriate the ideas of Friedrich Nietzsche for diverse cultural and political ends, but nowhere have these efforts been more sustained and of greater consequence than in Germany. Aschheim offers a magisterial chronicle of the philosopher's presence in German life and politics.

"Illustrates the broad scope of analytical psychology and the interrelationship of Jung's cultural, scientific and clinical work. Definitions are accompanied by choice extracts from Jung's Collected Works, with informed commentary and generous crossreferences."--

Toni Wolff and C.G. Jung: A Collaboration is the first comprehensive account of the personal and professional collaboration between Toni Wolff and C.G. Jung. Little was known about Toni Wolff, the woman Jung called his "other wife," until now. It is constructed from critically reliable evidence, including archival records, private family documents, Wolff's and Jung's own statements, as well as material from Wolff's personal diaries. The material shows that Toni Wolff's influence on Jung was far greater than previously recognized. Their profound, yet poignant relationship during the early twentieth century gave rise to a groundbreaking vision of the human psyche.

Was Jung's interpretation and assessment of Nietzsche accurate? Nietzsche and Jung considers the thought and personalities of two icons of twentieth century philosophical and psychological thought, and reveals the extraordinary connections between them. Through a thorough examination of their work, Nietzsche and Jung succeeds in illuminating complex areas of Nietzsche's thought and resolving ambiguities in Jung's reception of these theories. The location and analysis of the role played by opposites in the whole self according to Jung is considered, revealing the full extent of Nietzsche's influence. This rigorous and original analysis of Jungian theory and its philosophical roots, supported by Jung's seminars on Nietzsche's Zarathustra, leads to the development of a fresh interpretation of the theories of both. The shared model of selfhood is put into practice as the personalities of Nietzsche and Jung are evaluated according to the other's criteria for mental health, attempting to determine whether Nietzsche and Jung were themselves whole. Nietzsche and Jung demonstrates how our understanding of analytical psychology can be enriched by investigating its philosophical roots, and considers whether the whole self is a realistic possibility for each of us. This book will prove fascinating reading for students in psychology, philosophy and religion as well as practicing Jungian analysts.

In der Reihe werden herausragende monographische Interpretationen von Nietzsches Werk im Ganzen oder von spezifischen Themen und Aspekten aus unterschiedlichen wissenschaftlichen Perspektiven veröffentlicht, vor allem aus philosophischer, literatur- und kommunikationswissenschaftlicher, soziologischer und historischer Sicht. Die Publikationen repräsentieren den aktuellen Stand. Jeder Band ist peer-reviewed.

Far from mystical, Jung's theories can be easily applied to everyday life, and this book shows readers how. It includes important

issues such as how to determine personality style, what inner forces influence likes and dislikes, spotting different complexes, how to transform one's world, and more.

In the 1930s C. G. Jung embarked upon a bold investigation into childhood dreams as remembered by adults to better understand their significance to the lives of the dreamers. Jung presented his findings in a four-year seminar series at the Swiss Federal Institute of Technology in Zurich. *Children's Dreams* marks their first publication in English, and fills a critical gap in Jung's collected works. Here we witness Jung the clinician more vividly than ever before--and he is witty, impatient, sometimes authoritarian, always wise and intellectually daring, but also a teacher who, though brilliant, could be vulnerable, uncertain, and humbled by life's great mysteries. These seminars represent the most penetrating account of Jung's insights into children's dreams and the psychology of childhood. At the same time they offer the best example of group supervision by Jung, presenting his most detailed and thorough exposition of Jungian dream analysis and providing a picture of how he taught others to interpret dreams. Presented here in an inspired English translation commissioned by the Philemon Foundation, these seminars reveal Jung as an impassioned educator in dialogue with his students and developing the practice of analytical psychology. An invaluable document of perhaps the most important psychologist of the twentieth century at work, this splendid volume is the fullest representation of Jung's views on the interpretation of children's dreams, and signals a new wave in the publication of Jung's collected works as well as a renaissance in contemporary Jung studies.

Jung's lectures on the psychology of Eastern spirituality—now available for the first time Between 1933 and 1941, C. G. Jung delivered a series of public lectures at the Swiss Federal Institute of Technology (ETH) in Zurich. Intended for a general audience, these lectures addressed a broad range of topics, from dream analysis to the psychology of alchemy. Here for the first time are Jung's illuminating lectures on the psychology of yoga and meditation, delivered between 1938 and 1940. In these lectures, Jung discusses the psychological technique of active imagination, seeking to find parallels with the meditative practices of different yogic and Buddhist traditions. He draws on three texts to introduce his audience to Eastern meditation: Patañjali's *Yoga Sūtra*, the *Amitāyur-dhyāna-sūtra* from Chinese Pure Land Buddhism, and the *Shrī-chakra-sambhāra Tantra*, a scripture related to tantric yoga. The lectures offer a unique opportunity to encounter Jung as he shares his ideas with the general public, providing a rare window on the application of his comparative method while also shedding light on his personal history and psychological development. Featuring an incisive introduction by Martin Liebscher as well as explanations of Jungian concepts and psychological terminology, *Psychology of Yoga and Meditation* provides invaluable insights into the evolution of Jung's thought and a vital key to understanding his later work.

It is difficult to point to an aspect of Jungian psychology that does not touch on mind, body and healing in some way. In this book Raya Jones draws on the triad of body, mind and healing and (re)presents it as a domain of ongoing uncertainty within which Jung's answers stir up further questions. Contributors from both clinical and scholarly backgrounds offer a variety of cultural and historical perspectives. Areas of discussion include: the psychosomatic nature of patients' problems transference and counter-transference therapeutic techniques centred on movement or touch. Striking a delicate balance between theory-centred and practice-oriented approaches *Body, Mind and Healing After Jung* is essential reading for all Jungians.

An examination of one of the major philosophical influences on Jung that also provides a case study in Jungian psychology. "Well-publicized research in psychology tells us that over half of our attempts to change habitual behavior fail within one year. Even without reading the research, most of us will intuitively sense the truth in this, as we have all tried and failed to rid ourselves of one bad habit or another. The human story of habits and the difficulty of change has been told in many books - most of which will make only a quick reference to dopamine or the "lizard brain" before moving on to practical tips and tricks for behavior change. In contrast, *Stuck: The Neuroscience of Why Changing Our Behavior is So Hard* will tell the brain's story about why behavior is so hard to change. Russell Poldrack offers an in-depth, yet entirely accessible, guide to the neuroscientific research on habits and habit change. Part I introduces the "anatomy of a habit," starting with the argument that the resilience of our habits stems largely from a mismatch between the environment in which our brains evolved and the one in which we now live, and continuing on to introduce current work on fear and anxiety, motivation, and cognitive control that bears on habit formation. Part II focuses on what neuroscience can tell us about breaking habits, introducing evidence-based strategies that give us the best possible chance to break cycles of bad behavior. Throughout the book, Poldrack offers a clear-eyed view of what neuroscience can tell us about habit change, and what it cannot - and importantly, how we know what we know"--

Jung's Seminar on Nietzsche's Zarathustra Abridged Edition Princeton University Press

The story of a neural impulse and what it reveals about how our brains work We see the last cookie in the box and think, can I take that? We reach a hand out. In the 2.1 seconds that this impulse travels through our brain, billions of neurons communicate with one another, sending blips of voltage through our sensory and motor regions. Neuroscientists call these blips "spikes." Spikes enable us to do everything: talk, eat, run, see, plan, and decide. In *The Spike*, Mark Humphries takes readers on the epic journey of a spike through a single, brief reaction. In vivid language, Humphries tells the story of what happens in our brain, what we know about spikes, and what we still have left to understand about them. Drawing on decades of research in neuroscience, Humphries explores how spikes are born, how they are transmitted, and how they lead us to action. He dives into previously unanswered mysteries: Why are most neurons silent? What causes neurons to fire spikes spontaneously, without input from other neurons or the outside world? Why do most spikes fail to reach any destination? Humphries presents a new vision of the brain, one where fundamental computations are carried out by spontaneous spikes that predict what will happen in the world, helping us to perceive, decide, and react quickly enough for our survival. Traversing neuroscience's expansive terrain, *The Spike* follows a single electrical response to illuminate how our extraordinary brains work.

Young Christiana Morgan recorded her vision quest experiences of inner archetypal encounters in words and paintings--which Carl Jung later used as the basis for seminar work in Zurich. First time available to the public, here are transcriptions of the seminar notes combined with color reproductions of Morgan's paintings, revealing archetypal parallels with western myth and eastern yoga. 41 color and 77 line illustrations. 10 photos. 1,500 pp. in two volumes. Copyright © Libri GmbH. All rights reserved.

"The Description for this book, *The Quotable Jung*, will be forthcoming"--

One of the classic texts of Archetypal Theory and Criticism, it attempts to bring about a fundamental logic for psychology and psychotherapy independent from both philosophy or the natural sciences. The question which the author attacks in this volume is the most difficult in psychology because it asks about first principles by means of which any psychology can become possible. Yet throughout this intellectual tour-de-force, the author remains faithful to his profession: he was a practicing psychotherapist who never lost sight of the living soul.

Explores the impact of the occultism, neopaganism, and racism of nineteenth-century German culture on Jung's work, discussing his public and private lives, his ideas, and the lasting implications of his work

During his undergraduate years (1896-1899) at Basel University, Jung delivered lectures to his student fraternity, the Zofingia. *Dwelling on theology, psychology, spiritism, and philosophy, the Zofingia Lectures* illuminate Jung's later thought.

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 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 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 "Interview"* - Kate Burns *Soul's Desire to become New: Jung's Journey, Our Initiation* - QiRe Ching *Aging with The Red Book* - Al Collins *Dreaming The Red Book Onward: What Do the Dead Seek Today?* - Lionel Corbett *The Red Book as a Religious d104* - John Dourley *Jung, the Nothing and the All* - Randy Fertel *Trickster, His Apocalyptic Brother, and a World's Unmaking: An Archetypal Reading of Donald Trump* - Noa Schwartz *Feuerstein India in The Red Book Overtones and Undertones* - Grazina Gudaite *Integrating Horizontal and Vertical Dimensions of Experience under Postmodern Conditions* - Lev Khegai *The Red Book of C.G. Jung and Russian Thought* - Günter Langwieler *A Lesson in Peacemaking: The Mystery of Self-Sacrifice in The Red Book* - Keiron Le Grice *The Metamorphosis of the Gods: Archetypal Astrology and the Transformation of the God-Image in The Red Book* - Ann Chia-Yi Li *The Receptive and the Creative: Jung's Red Book for Our Time in Light of Daoist Alchemy* - Romano Màdera *The Quest for Meaning after God's Death in an Era of Chaos* - Joerg Rasche *On Salome and the Emancipation of Woman in The Red Book* - J. Gary Sparks *Abraxas: Then and Now* - David Tacey *The Return of the Sacred in an Age of Terror* - Ann Belford Ulanov *Blundering into the Work of Redemption*

What are the blissful islands? And where are they? This book takes as its starting-point the chapter called 'On the Blissful Islands' in Part Two of Nietzsche's *Thus Spoke Zarathustra*, and its enigmatic conclusion: 'The beauty of the Superman came to me as a shadow'. From this remarkable and powerful passage, it disengages the Nietzschean idea of the Superman and the Jungian notion of the shadow, moving these concepts into a new, interdisciplinary direction. In particular, *On the Blissful Islands* seeks to develop the kind of interpretative approach that Jung himself employed. Its chief topics are classical (the motif of the blissful islands), psychological (the shadow), and philosophical (the Übermensch or superman), blended together to produce a rich, intellectual-historical discussion. By bringing context and depth to a nexus of highly problematic concepts, it offers something new to the specialist and the general reader alike. So this book considers the significance of the statue in the culture of antiquity (and in alchemy), and investigates the associated notion of self-sculpting as a form of existential exercise. This Neoplatonic theme is pursued in relation to a poem by Schiller, at the centre of which lies the notion of self-sculpting, thus highlighting Nietzsche's (and Jung's) relationship to Idealism. Its conclusion directly addresses the vexed (and controversial) question of Nietzsche's relation to Plato. This book's main ambition is to provide a cross-cultural, interdisciplinary reading of key themes and motifs, using Jungian ideas in general (and Jung's vast seminar on Zarathustra in particular) to uncover a dimension of deep meaning in key passages in Nietzsche. Engaging the reader directly on major existential questions, it aims to be an original, thought-provoking contribution to the history of ideas, and to show that Zarathustra was right: There still are blissful islands! This book will be stimulating reading for analytical psychologists, including those in training, and academics and scholars of Jungian studies, Nietzsche, and the history of ideas.

First published in 1989. Routledge is an imprint of Taylor & Francis, an informa company.

Through his clinical work and extensive engagement with major figures of the philosophical tradition, Jung developed an original and pluralistic psycho-ethical model based on the cooperation of consciousness with the unconscious mind. By drawing on direct quotations from Jung's collected works, *The Red Book*, and his interviews and seminars – as well as from seminal texts by Kant, Nietzsche, Aristotle and Augustine – Giovanni Colacicchi provides a philosophically grounded analysis of the ethical relevance of Jung's analytical psychology and of the concept of individuation which is at its core. The author argues that Jung transforms Kant's consciousness of duty into the duty to be conscious while also endorsing Nietzsche's project of an individual ethics beyond collective morality. Colacicchi shows that Jung is concerned, like Aristotle, with the human need to acquire a balance between reason and emotions; and that Jung puts forward, with his understanding of the shadow, a moral psychology of the Christian notion of evil. Jung's psycho-ethical paradigm is thus capable of integrating ethical theories which are often read as mutually exclusive. Psychology as Ethics will be of interest to researchers in the history of ideas and the philosophy of the unconscious, as well as to therapists and counsellors who wish to place their psychodynamic work in its philosophical context. It will also be a key reference for undergraduate and postgraduate courses and seminars in Jungian and Post-Jungian studies, philosophy, psychoanalytic studies, psychology, religious studies and the social sciences.

[Copyright: bb567f1c009fdf21ec21528d8644d9a7](https://www.routledge.com/9781138009999)