



Analytical Psychology

Carl Jung

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Founded in 1955 under the editorship of Michael Fordham and with the encouragement of C. G. Jung, *The Journal of analytical Psychology* is the leading international Jungian journal. The ^Journal explores the practice as well as the theory of Jung's ideas and is dedicated to the comprehensive and in-depth presentation of current thinking among Jungian analysts. As well as important contributions to clinical practice, the *Journal* includes explorations of the arts, philosophy, theology and religion; trends in psychoanalysis; and the relationship between analytical psychology and social sciences.

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Beka Sukhitashvili says

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Gail says

Someone at a meeting suggested I read this book as a means of getting an overview of Jung's work. The book is a collection of transcribed transcripts from a series of talks he gave in the fall of 1935 to members of the Institute of Medical Psychology at the Tavistock Clinic in London. The transcripts are known as the "Tavistock Lectures." What am I doing reading something like this? I am fascinated by Carl Jung the person, and by his work. I am not an analyst or in any way associated professionally with psychology or psychiatry. Nonetheless, when I first discovered Jung about 3 years ago, I dove in and have been reading his works and that of contemporary Jungians. What I find is that Jung's work to 'map' the psyche, and his discoveries of human beings tendencies to prefer certain patterns of thinking and believing (the basis for the Myers Briggs personality types) and his discovery that dreams are messages to us from our personal unconscious--well, it is just super interesting to me. Jung himself is fascinating.

This book is indeed a treasure. In these lectures, he presented summaries of his basic discoveries, and then responded to questions from his colleagues about how he used terminology (important in scientific inquiry), how he discovered certain phenomena, and how he applied his discoveries in working with patients--and further, how he spent his life exploring esoteric information from the past to piece together how the ancients, and those from different cultures, perceived, organized, and acted out the characteristics that make us human. His gifts at synthesizing and interpreting information and re-presenting it so as to make complex concepts digestible and accessible even to non-professionals is impressive. Jung was very interested in the fact that there is so much material submerged in the psyche of humans that they can only get to know obliquely. This material is often dis-engaged from the conscious (with its executor, the ego, which exercises only meager control of the will)and the conscious part of our self has a limited realization of what the true context of our lives really is. To me, exploring how we are so marvelously constructed and that our souls, psyches, and the collective unconscious all make up who we are, never ceases to fascinate. Mr. Jung's colleagues at the conference he presented these lectures at were very respectful of the fact that his knowledge bordered on mystery and changed our paradigm about how the psyche works.

If you're looking for something to read to explore Jung's discoveries and put forth from his own mouth, you'll find this book very intriguing. As an aside, I have never read anything by any human who had as erudite and elegant a command of the English language as did Jung in these lectures. In this era of slang, acronyms, and lazy linguistic habits, this book was a thrill to read just for the elegance of his speech.

Talie says

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Levani Chkonია says

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Nathan Zorndorf says

In the first 1-2 lectures, Jung describes his theoretical structure of the conscious (the four controllable psychological functions), sub-conscious (four less controllable/uncontrollable psychic functions), and unconscious (including the personal and collective unconscious). That's where the real gold lies in this book. He then goes on to talk about word association tests, which was sort of interesting. Then he gets into dream analysis, and although I read "Man and His Symbols" (by Jung), I still can't get behind his ideas and theories on dream analysis. They just seem too far-fetched, too circuitous, too abstracted. In the end he talks about projection, which is a sort of obvious psychological phenomenon we all engage in, and transference, another highly abstracted theory that wasn't of much interest to me.

If you're really interested in Jungian psychology, then this book is for you. Non-scholarly types won't get much from it.

Edward says

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Anita Tamm says

Väga lihtne lugeda, huvitav ning veenev.

Erik Graff says

This is one of the best, if not the best, introduction to the work of Carl Gustav Jung. There are others. *Man & His Symbols*, a coffee table book, is intended as an introduction, but *Analytical Psychology: Its Theory & Practice* is far more satisfying for someone approaching Jung seriously, which is to say critically.

Analytical Psychology was the name Jung wanted to give his school of thought. But while Freud was successful in establishing psychoanalysis as something bigger than Freudianism, Jung had no such luck. Nor did he deserve it. Psychoanalysis, for all its shortcomings, stuck to at least a claim to adhere to scientific method and has, in fact, adapted itself to modern psychiatry while Jungian psychology is mostly Jung, his closest associates and, well, Jungians.

The lectures Jung delivered at the Tavistock Clinic in London (9/30-10/4/35), however, are Jung at his best. Here his audience consisted of psychiatrists and medical doctors schooled in the sciences--a serious, critical audience. Consequently, Jung emphasizes more than is his wont the evidential bases and therapeutic efficacies of his work.

Personally, it was this book and a systematic reading of Jung in the general chronological order of his the Bollingen Foundation's *Collected Works* which got me hooked--that and the fact that the later works were simply over my head and, so, challenging in prospect. Those early works were, of course, those he wrote as a doctoral candidate and as a young psychiatrist in residency, works intended for vetted publication and critical review.

Sara Peluso-Ahmad says

I usually don't think highly of psychologists. Many of them irritate me by developing a theory, taking it as fact, and labeling people with all types of different diagnoses, etc. based on the way they perceive the human psyche. While they may have some interesting ideas, I disagree with most of them for one reason or another. That being said, I am always completely fascinated by Carl Jung's way of thinking. It is difficult for me to even regard him as a psychologist, but I am glad that he happened to grace that field with his existence.

He ends this series of lectures by stating, "Each patient is a new problem for the doctor, and he will only be cured of his neurosis if you help him to find his individual way to the solution of his conflicts." If you read any of his work, you will come to understand his open-mindedness and unwillingness to adhere to any fixed psychological terms or theories. His depth of knowledge regarding history, symbolism, and archetypes seems to be never-ending and has proven a most crucial role in understanding the depths of the human psyche. In this series of lectures he touches on everything from consciousness to unconsciousness, from dream symbolism to active imagination, personality types, projections, transference, and so much more in a way that can make anyone think a bit differently about the way we perceive both our own selves, other people around us, and the world in general.

Roger says

After reading others in the Bolinger series I kept grasping for "what is Analytic Psychology". I felt I had the background to tackle this book after digging deeply into Aion, Alchemical Studies to name a couple.

After 50 pages here it became clear what I had been reading WAS AP just scattered and evolving over Jung's life time

Read this book if you want to know about AP and have a basic knowledge of Jung's concepts. Archetypes, Self, individuation etc

Metemorfoz says

Payel Yay?nevi bir derleme yapm??, yapm?? yapmas?na da bilgi eksikli?i var, pek de özenli bir yay?nc?l?k örne?i say?lmaz, ancak dilimize yeterince çevrilmemi? Jung söz konusu oldu?u için bir nimet bu kitap. ?çerisinde analitik psikoloji, psikoloji ve din adl? kitaplar?n yan? s?ra önemli baz? makaleler ve çevirmen Ender Gürol'un yakla??k doksán sayfal?k ön sözü, aforizmalar ve mektuplar var. Çeviri gayet ba?ar?l?. San?r?m ?u an üçüncü bask?s? yap?l?yor. ?lk bask? 1997 de yap?lm?? güler misiniz a?lar m?s?n?z...

random_page says

Jungian psychology and practice in a nutshell!

Robert says

A very accessible introduction into the ideas of Jung, interweaved with some remarkable eye openers and original thoughts.

First Jung explains his ideas about the structure of the mind, in this transcription of a series of lectures given in 1935. He claims that the consciousness forms but a very small part. It drags 'a historical tail of weaknesses and hesitations' behind it. The strong characteristics of a person have weak counterparts, the inferior functions. An intellectual likes complex rational thoughts, but his feelings are very undifferentiated. He has strong feelings and is easily overwhelmed by them. Jung gives the example of professors and Germans, who find 'gemuetlichkeit' extremely important, everything must be feeling all right. The French on the other hand, don't mind complex emotions. As long as you don't speak in rational paradoxes, all is ok for them.

Jung then goes on to explain that he is not surprised that fascism is rising in Germany. As a matter of fact, he predicted several years before that something like this would happen. 'In a time, so full of difficulties and so disorientated as ours, it is only natural that the messiah-complex is surfacing', Jung says. It is an archetypical image of the collective unconsciousness. It is contagious and cannot easily be resisted. 'Fascism is the Latin form of religion.'

The second part of the book is about explaining dreams. Jung shows of his enormous amount of knowledge about myths, folk tales and religion. From the Greeks, to the East, to Christianity.

He concludes his lectures by covering the issue of transference. In his idea transference is a special case of projection in which feelings are unconsciously transferred from one person to the other. Personal transference can be solved by making it conscious. Archetypical transference cannot be cleared, it is a normal human function that people cannot do without. The archetypical content can only be objectified, so that a person looks for it inside himself and not in somebody or something else. Religions are a good way to structure this process, according to Jung, as they are 'therapeutic systems'. As most people these days cannot follow mass religions any more (because they know too much), they must find their own personal forms of religion. Only in that way they manage to stay sane.

Joey says

Late in his life, Carl Jung resisted calls to write a summary or introduction to his corpus for the layperson. "He said it in the nicest possible way, but with great firmness; he had never in the past tried to popularize his work, and he wasn't sure that he could successfully do so now; anyway, he was old and rather tired and not keen to take on such a long commitment about which he had so many doubts," John Freeman writes in his introduction to *Man and his Symbols*. Shortly thereafter, Jung had a dream, in which he was "addressing a multitude of people who were listening to him with rapt attention and *understanding what he said*." This convinced him to undertake *Man and his Symbols*, in collaboration with some of his closer students, "not for the clinic or the philosopher's study, but for the people in the market place," Freeman explains.

If *Man and his Symbols* is an excellent *ex post facto* introduction to Jung's analytical psychology, then *Analytical Psychology: Its Theory & Practice* functions as a wonderful introduction *in medias res*. Delivered

at the Tavistock Clinic in London in 1935, midway through his professional career, these five lectures introduce the reader to many of Jung's basic concepts, including archetypes, the collective unconscious, the thinking/feeling and intuition/sensation functions, word association, dream analysis, and active imagination.

Further, the lectures and five follow-up Q&As provide amusing, contemporary insight into Jung's personality: he is at times witty, defensive, droll, and self-deprecating. For example, he says,

You meet a [French]man and say: *Enchanté de faire votre connaissance*. You are not *enchanté de faire sa connaissance* at all; you are really feeling: Oh go to the devil. But you are not disturbed, nor is he. But do not say to a German: *Enchanté de faire votre connaissance*, because he will believe it. A German will sell you a pair of sock-suspenders and not only expect, as is natural, to be paid for it. He also expects to be loved for it."

Speaking a few years after Hitler rose to power, but before the outbreak of World War 2, Jung also describes the appeal of Naziism in terms of archetypal imagery and the collective unconscious: in Germany, "you have the saviour complex as mass psychology. The saviour complex is an archetypal image of the collective unconscious, and it quite naturally becomes activated in an epoch so full of trouble and disorientation as ours."

Jung's subtle, understated swipes at Freud(ian psychoanalysis) are also telling and amusing.

I have always compared notes with Freud and Adler. ... We [Swiss] are liberal and we try to see things side by side, together. From my point of view the best thing is to say that obviously there are thousands of people who have a Freudian psychology and thousands who have an Adlerian psychology. Some [Freudians] seek gratification of desire and some others [Adlerians] fulfilment of power and yet others [Jungians] want to see the world as it is and leave things in peace.

These lectures—along with *Man and his Symbols*—provide an accessible starting point to Jung's groundbreaking psychology.

Guy says

One of the best introductions to Jung, and at the same time, provides depth to those with more familiarity with Jung. Cannot recommend this book highly enough.
