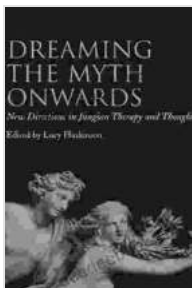


Jung On Christianity And On Hegel Volume The Collected English Papers Of

Jung On Christianity

Jung's interest in Christianity began in his early childhood. He was raised in a Protestant household, and his father was a minister. Jung attended church regularly and was confirmed in the Protestant faith. However, he began to question his religious beliefs in his late teens. He was particularly troubled by the problem of evil and the existence of a loving God.

In his early twenties, Jung studied philosophy and theology at the University of Basel. He was particularly interested in the works of Immanuel Kant and Friedrich Nietzsche. Kant's philosophy of transcendental idealism had a profound influence on Jung. He came to believe that the world we experience is not an objective reality but a product of our own minds. This led him to question the traditional Christian view of God as a transcendent being who exists outside of the universe.



“Dreaming the Myth Onwards”: C. G. Jung on Christianity and on Hegel, Volume 6 (The Collected English Papers of Wolfgang Giegerich) by Wolfgang Giegerich

★★★★☆ 4 out of 5

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Nietzsche's philosophy of nihilism also had a significant impact on Jung. Nietzsche argued that there is no such thing as objective truth or morality. He believed that all values are created by human beings and that there is no ultimate meaning to life. Jung was drawn to Nietzsche's ideas because they challenged the traditional Christian worldview.

Jung's own religious views were complex and evolved over time. He never completely abandoned his Christian faith, but he did come to believe that it was only one of many valid ways of understanding the world. He also believed that there was a deeper layer of reality that transcended both Christianity and nihilism.

In his later years, Jung became increasingly interested in Eastern religions, particularly Buddhism and Taoism. He believed that these religions offered a more profound understanding of the human psyche than Christianity. He also believed that they could help people to overcome the existential crisis that he believed was at the heart of modern society.

Jung On Hegel

Jung's interest in Hegel began in his early twenties. He was particularly interested in Hegel's philosophy of history. Hegel believed that history is a process of dialectical development. He argued that each stage of history is characterized by a conflict between two opposing forces. This conflict leads to a synthesis, which is a new stage of development that incorporates the best elements of both opposing forces.

Jung was drawn to Hegel's philosophy of history because he believed that it could help to explain the development of the human psyche. He argued that the human psyche is also characterized by a conflict between opposing forces. This conflict leads to a process of individuation, which is the development of a unique and integrated personality.

Jung believed that Hegel's philosophy of history could help people to understand the process of individuation. He argued that the individual must first come to terms with the opposing forces within his or her own psyche. This can be a difficult and painful process, but it is necessary for the development of a healthy and integrated personality.

Jung's own interpretation of Hegel's philosophy was unique. He did not agree with all of Hegel's ideas, but he believed that Hegel's philosophy could provide a valuable framework for understanding the development of the human psyche.

The Collected English Papers of C.G. Jung

The Collected English Papers of C.G. Jung is a 20-volume series of Jung's writings. The series was edited by Jung's close associate, Aniela Jaffé, and was published between 1953 and 1979.

The Collected English Papers contain a wide range of Jung's writings, including his early papers on psychoanalysis, his later works on analytical psychology, and his writings on religion, philosophy, and literature. The series is an essential resource for anyone interested in Jung's thought.

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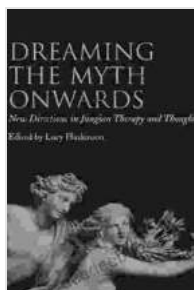
This volume contains Jung's papers on the symbolic life. These papers were written between 1931 and 1955 and provide a detailed account of Jung's theory of the symbolic life.

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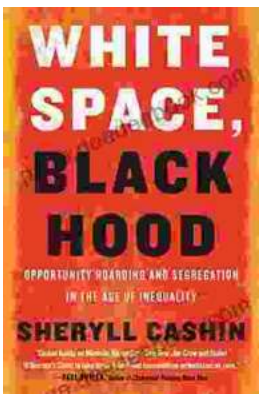
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