



Four Archetypes

C.G. Jung , R.F.C. Hull (Translator)

Download now

Read Online ➔

Four Archetypes

C.G. Jung , R.F.C. Hull (Translator)

Four Archetypes C.G. Jung , R.F.C. Hull (Translator)

The concept of the archetype is crucial to Jung's radical interpretation of the human mind. Jung believed that every person partakes of a universal or collective unconscious that persists through generations. The origins of the concept can be traced to his very first publication in 1902 and it remained central to his thought throughout his life. As well as explaining the theoretical background behind the idea, in *Four Archetypes* Jung describes the four archetypes that he considers fundamental to the psychological make-up of every individual: mother, rebirth, spirit and trickster. Exploring their role in myth, fairytale and scripture, Jung engages the reader in discoveries that challenge and enlighten the ways we perceive ourselves and others.

Four Archetypes Details

Date : Published 2004 by Routledge (first published 1970)

ISBN : 9780415304412

Author : C.G. Jung , R.F.C. Hull (Translator)

Format : Paperback 201 pages

Genre : Psychology, Nonfiction, Philosophy, Fantasy, Mythology

 [Download Four Archetypes ...pdf](#)

 [Read Online Four Archetypes ...pdf](#)

Download and Read Free Online Four Archetypes C.G. Jung , R.F.C. Hull (Translator)

From Reader Review Four Archetypes for online ebook

William2.1 says

Especially liked the discussion of the Trickster archetype and its development through the ages. Fascinating.

Maica says

An Illustration of Loki

Jung, among the many psychologists of his time, is the only one who made extensive efforts to bridge Eastern practices and beliefs which are characterized by the power of the collective in shaping the workings of the mind. This book made me understand more the Analytical theory of Jung at a conceptual level and I can say that Jung has been very influential to me.

He explored spirituality, mysticism and religious belief not to criticize them, but to recognize their importance and impact on psychology. The archetypes discussed on this book are merely symbolism akin to literary themes, but his writing resonates with Freud's style although tinged with a more mythological flavor, in a sense.

Anyone who wants to know the human psyche will learn next to nothing from experimental psychology. He would be better advised to abandon exact science, put away his scholar's gown, bid farewell to his study, and wander with human heart through the world. - CG Jung

He acknowledged that his ideas are open to criticisms, especially if they are viewed on the strictly scientific lens, but then, when it comes to practice, I still lean on the side of considering the influence of spirituality and to the extent that a careful analysis and effective outcome in healing is what actually matters.

I read it many years ago but I still remember my impressions of it as soon as I saw the cover. The book is also filled with illustrations and woodcut prints from medieval periods.

Bridgett says

This book was a collection of essays for four archetypes: the Mother, Rebirth, the Spirit in Fairy Tales, and the Trickster. The reading could be a bit dry, but I love Carl Jung and found the essays insightful.

Glenn Russell says

Other reviewers have made general statements about the four archetypes -- Mother, Rebirth, Spirit, Trickster - covered in this volume of C.G. Jung's work. For the purpose of this review and as a way of conveying the richness of Jung's archetypes, I will focus on one specific aspect of the Rebirth archetype: Enlargement of Personality.

Jung begins this section with the sentence, "The personality is seldom, in the beginning, what it will be later on." Thus, a kind of metamorphosis is at the very core of our being. This is clear when we reflect on the various stages of childhood and adolescence, most specifically, when we think about the transformation in males from boyhood to manhood and a female's transformation from girlhood into womanhood. Cultural anthropologists have written extensively on the rituals surrounding this life-transforming event within traditional societies.

Here is Jung's next sentence, "For this reason the possibility of enlarging it (personality) exists, at least during the first half of life." Why the first half of life? Simple biology. The most obvious example is the enlargement of personality a baby makes in the first few years, from being an infant to being a walking, talking toddler. And so biology propels the toddler thru the phases of childhood and adolescence right up until the time when the person becomes an adult.

But what about the second half of life, where the enlargements are less biological and more psychic and subtle? Here are Jung's words on the topic, "Therefore, if some great idea takes hold of us from outside, we must understand that it takes hold of us only because something in us responds to it and goes out to meet it." Ultimately, the key to enlargement as an adult is our responding, our own internal movement to what we encounter in our world. This internal movement is underscored when Jung writes, "Richness of mind consists in mental receptivity, not in the accumulation of possessions." I am reminded of one of my spiritual teachers who said, "Don't plateau," which is a warning against being complacent, being unwilling to go out to meet the great ideas, the great ongoing challenges we as adults are given throughout our lives.

Keeping on this topic, a man who has spent many years as a Jungian psychoanalyst told me that when the soul cries out for enlargement and one does not heed this internal call, there is a change, a shift, but the shifting and changing can manifest physically. Perhaps this is why we have an epidemic of obesity in the United States: a large portion of the population will not rise to the challenge to enlarge spiritually and thus the body responds by enlarging physically.

Nietzsche speaks again and again on how the arts, creativity and the spiritual path pose challenges to the individual soul. If an artist is truly an artist, one will expand and enlarge one's personality, continually redefining oneself, a series of rebirths, one after another. Of course, one need not be a Picasso or Mondrian; rather, one is called to be an artist of one's own life. And what of those people who lives are smug and self-satisfied, refusing to transform? Here are Jung's words, "He who is truly and hopelessly little will always drag the revelation of the greater down to the level of his littleness." And then what happens, after many months or even many years, when one finally begins to see one's own life in need of radical transformation? Perhaps this seeing lies behind the mid-life crisis so common in the modern world.

David says

A fascinating, insightful glimpse into the human psyche.

Sohaib says

Here's a gateway to understand women, personal development, spirit symbolism (psychic integration), and the trickster archetype. Personally, I've found it especially helpful in understanding the mother-complex: the way a woman's relationship with her mother either diminishes her feminine qualities or intensifies them.

The Mother

Jung presents a survey of psychological types associated with the mother-complex in daughters. The symptoms range from total immersion—identification with the daughter role to complete rejection of it, from intensification of the daughter's feminine traits to complete diminishing of them.

Rebirth

Jung delineates the types of psychological development (transformations) individuals are susceptible to. Always good to know where one stands with regard to personal growth. I've found Jung's analysis of The Cave Sura quite remarkable.

Spirit

This is where Jung describes the word "spirit" from a psychological standpoint. He associates the term with the collective unconscious and its grand subliminal reworkings in one's life. Jung recourses to dreams and fairy tales in his discussion. His interpretation of the quaternity theme—or the opposing triangles—is illuminating, to say the least; their association with feminine and masculine energies.

Trickster

This is the advocate of the collective human shadow. He lurks behind that mortal immured by his own hubris, precipitating his final fall in the form of a "trick" played on oneself. Jung doesn't give this example; he focuses on mythical and historical aspects and finally draws a general line between this figure and the individual shadow. The example is reworded from Robert Moore and Douglas Gillette's *King, Warrior, Magician, Lover*.

Ahmed Hamad says

This book, like the other writings of Carl G. Jung, is a great gift to mankind. It can provide insight to any reader who wishes to explore the realm of the commonly unseen, yet still exists, and can be felt at a time or another somewhere deep inside your soul. I think I have read this book three or four times now, but every time I open it, the impact it has on me is again immense. There is an infinite number of reflective "ideas" that can arise based on the contents of the book, perhaps because of the overwhelming nature of the archetypes he attempts to describe here specifically.

Four Archetypes might have a stronger spiritual sense to it than a scientific one, but it, nonetheless, is one of the greatest collection of intellectual ideas I have read. This is perhaps because of the intense connection

between the two concepts as Jung himself describes and calls for.

If you've read other books he's written, this is going to be an even more exhilarating read. If this is your first, however, it might be difficult to go through these pages. Though it will probably still leave its "imprint" on you.

A recommendation: Keep going back to the illustrations on the cover of this book as you go through it. That has helped me grasp more of it, or perhaps connect more.

Carl G. Jung has for long been my favorite author. Whenever I open any of his books, I can feel an intense connection, not only to the content but to the image of that individual that came up with these thoughts. I am sure I'll end up reading it again soon enough.

Now, seeing as I don't think my words will suffice in describing this great work of art (and yes, it is indeed as well a work of art), here are some -among many- of my favorite quotes:

"From what has been said it should be clear that in the last analysis all the statements of mythology on this subject as well as the observed effects of the mother-complex, when stripped of their confusing detail, point to the unconscious as their place of origin. How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man's perception of objects is conditioned only partly by the objective behavior of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection."

"The alchemist saw the union of opposites under the symbol of the tree, and it is therefore not surprising that the unconscious of present-day man, who no longer feels at home in his world and can base his existence neither on the past that is no more nor on the future that is yet to be, should hark back to the symbol of the cosmic tree rooted in this world and growing up to heaven-the tree that is also man. In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change; which springs from the union of opposites and, by its eternal presence, also makes that union possible. It seems as if it were only through an experience of symbolic reality that man, vainly seeking his own "existence" and making a philosophy out of it, can find his way back to a world in which he is no longer a stranger"

"When a summit of life is reached, when the bud unfolds and from the lesser the greater emerges, then, as Nietzsche says, 'one becomes two,' and the greater figure, which one always was but which remained invisible, appears to the lesser personality with the force of a revelation. He who is truly and hopelessly little will always drag the revelation of the greater down to the level of his littleness, and will never understand that the day of judgement for his littleness has dawned. But the man who is inwardly great will know that the long expected friend of his soul, the immortal one, has now really come, 'to lead captivity captive'; that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life- a moment of deadliest peril!"

"It is the relationship between the self and the 'other being' that is the other person in ourselves- that larger and greater personality maturing within us, whom we have already met as the inner friend of the soul. That is why we take comfort whenever we find the friend and companion depicted in a ritual. It is the representation of a friendship between two men which is simply the outer reflection of an inner fact: it reveals our relationship to that inner friend of the soul into whom nature herself would to change us- that other person we also are and yet can never attain to completely. We are that pair of Dioscuri (a twin that is mortal, and the

other that is immortal. It is better to look them up) and who, though always together, can never be made completely one. The transformation processes strive to approximate them to one another, but our consciousness is aware of resistances, because the other person seems strange and uncanny, and because we cannot get accustomed to the idea that we are not absolute master in our own house. We should prefer to be always 'I' and nothing else. But we are confronted with that inner friend or foe, and whether he is our friend or our foe depends on ourselves."

"The disastrous idea that everything comes to the human psyche from outside and that it is born a tabula rasa is responsible for the erroneous belief that under normal circumstances the individual is in perfect order. He then looks to the state for salvation, and makes society pay for his inefficiency. He thinks the meaning of existence would be discovered if food and clothing were delivered to him gratis on his own doorstep, or if everybody possessed an automobile. Such are the puerilities that rise up in place of an unconscious shadow and keep it unconscious. As a result of these prejudices, the individual feels totally dependent on his environment and loses all capacity for introspection. In this way his codes of ethics is replaced by a knowledge of what is permitted or forbidden or ordered. How, under these circumstances, can one expect a soldier to subject an order received from a superior to ethical scrutiny? He has not yet made the discovery that he might be capable of spontaneous ethical impulses, and of performing them-even when no one is looking."

And finally:

"When we consider the spirit in its archetypal form as it appears to us in fairytales and dreams, it presents a picture that differs strangely from the conscious idea of spirit, which is split up into so many meanings. Spirit was originally a spirit in human or animal form, a daimonion that came upon man from without. But our material already shows traces of an expansion of consciousness which has gradually begun to occupy that originally unconscious territory and to transform those daimonia, at least partially, into voluntary acts. Man conquers not only nature, but spirit also, without realizing what he is doing. To the man of enlightened intellect it seems like the correction of a fallacy when he recognizes that what he took to be spirits is simply the human spirit and ultimately his own spirit. All the superhuman things, whether good or bad, that former ages predicated of the daimonia, are reduced to "reasonable" proportions as though they were pure exaggeration, and everything seems to be in the best possible order. But were the unanimous convictions of the past really and truly only exaggerations? If they were not, then the integration of the spirit means nothing less than its demonization, since the superhuman spiritual agencies that were formerly tied up in nature are introjected into human nature, thus endowing it with a power which extends the bounds of personality ad infinitum, in the most perilous way. I put it to the enlightened rationalist: has his rational reduction led to the beneficial control of matter and spirit? He will point proudly to the advances in physics and medicine, to the freeing of the mind from medieval stupidity and –as a well-meaning Christian- to our deliverance from the fear of demons. But we continue to ask: what have all our other cultural achievements led to? The fearful answer is there before our eyes: man has been delivered from no fear, a hideous nightmare lies upon the world. So far reason has failed lamentably, and the very thing that everybody wanted to avoid rolls on in ghastly progression. Man has achieved wealth of useful gadgets, but, to offset that, he has torn open the abyss, and what will become of him now- where can he make a halt? After the last World War we hoped for reason: we go on hoping. But already we are fascinated by the possibilities of atomic fission and promise ourselves a Golden Age – the surest guarantee that the abomination of desolation will grow to limitless dimensions. And who or what is it that causes all this? It is none other than that harmless, ingenious, inventive, and sweetly reasonable human spirit who unfortunately is abysmally unconscious of the

demonism that still clings to him. Worse, this spirit does everything to avoid looking himself in the face, and we all help him like mad. Only, heaven preserve us from psychology –that depravity might lead to self-knowledge! Rather let us have wars, for which somebody else is always to blame, nobody seeing that all the world is driven to do just what all the world flees from in terror.

It seems to me, frankly, that former ages did not exaggerate, that the spirit has not sloughed off its demonisms, and that mankind, because of its scientific and technological development, has in increasing measure delivered itself over to the danger of possession. True, the archetype of the spirit is capable of working for good as well as for evil, but it depends upon man's free- i.e. conscious- decision whether the good will be perverted into something satanic. Man's worst sin is unconsciousness, but it is indulged in with the greatest piety even by those who should serve mankind as teachers and examples. When shall we stop taking man for granted in this barbarous manner and in all seriousness seek ways and means to exorcize him, to rescue him from possession and unconsciousness, and make this the most vital task of civilization? Can we not understand that all the outward tinkering and improvements do not touch man's inner nature, and that everything ultimately depends upon whether the man who wields the science and the technics is capable of responsibility or not? Christianity has shown us the way, but, as the facts bear witness, it has not penetrated deeply enough below the surface. What depths of despair are still needed to open the eyes of the world's responsible leaders, so that at least they can refrain from leading themselves into temptation?"

Steve James says

I guess some people are cynical about a collective consciousness. Jung's ideas about archetype are not about a magic iCloud of shared knowledge, more about a collection of ideas about the various essences of human psyche. Rats have a cat archetype, for example. They only have to smell a cat without ever having encountered one before, and instinctively, unconsciously, they know how to react. Very interesting indeed.

Deepa says

Still reading..Jung's deep analysis of the mother archetype is simply amazing..rebirth is even more wonderful..hmmm these books are specially written for gnostics...simply simply amazing..they hold out life's meaning for you..only if you are willing to look deep.

Araminta Matthews says

I really wish that Jung had been more aware of his sexism. I would have loved to have been swept up by the idea of the archetype, but I cannot get past his limited view of what women are. What a fool. What an archetypal child.

Ernie Dawson says

This is a terribly difficult read. Too much Greek and Latin. The last half of the book was nearly useless. The

first half wasn't too bad and teaches things which relate to man which LDS authors often neglect.

Aaron says

Four selections from across Jung's collected works. These are the standard Hull translation lifted wholesale from other editions. The archetypes covered at: the mother; rebirth; the spirit; the trickster.

There is not important or even necessary connection between the selections in this book. If I remember they were all taken from different publications and the only thing they have in common is that they are all chapters (or partial chapters) on archetypes. Jung certainly wrote in depth about more archetypes; I haven't the slightest idea why they picked these four. His most well known are almost certainly the shadow, the anima/animus and the Self. There's no mention of them, nor an explanation for why these were taken. The selections are really unbalanced with the last two being significantly longer and more detailed than the first two. This isn't much use as an introduction to Jung, as it doesn't even have a primer to orient the reader, and the material is among his most ambiguous and dense. His historical are interesting, but he jumps around and does little to help the reader keep pace.

I give it two stars because I thought the writing was still interesting, if redundant. I think the material should stay in the original packaging, so to speak. These peace mail, grab bags books aren't much good to anyone and don't do much for helping Jung's legacy.

Serin says

It requires so much pre-readings about mythos, world folk tales, religion history, Jung's early works, and ultimately psychology...otherwise you can only understand, at best, 30 per cent of the book. It can also take long time to read and fully digest it. A sad story :) Also, Jung's narration seems little complicated and, of course, abstract..However, in the final scene, it worths. Good luck.

Karen Floyd says

Was hoping to find "On the Interpretation of Dreams" since I am thoroughly tired of my repetitive ones and thought that might be helpful. But this was all the Jung in the St. Andrew's library, which is where I was last night. Read the Mother Archetype last night, and was rather disappointed since I'd hoped for more explanation and interpretation than results of bad mothering. And, of course, I could instantly see myself in some of the Bad Mother examples he gave!

Not an easy read as the book was full of psychological terms, but worthwhile. My favorite section was the one on Rebirth, though the one on Fairy Stories sure had a Wow! finish, to quote Humphrey Bogart.

`Ashlula` Ayse says

will review later

Gülşen S?rma says

Kitaptaki kavramlar ve mitolojik örnekler bana okuma aç?s?ndan a??r ve karma??k geldi. Jung'un Ke?fedilmemi? Benlik kitab? okuma ve anlama aç?s?ndan daha kolay bir kitapt? benim için. Bu kitapta da elbet alt?n? çizdi'im, dü?ündürücü sat?rlar oldu tabi. Genel olarak okunmas? zor bir kitap gibi geldi bana. Psikolojideki terimleri de bilmeden anlamay? daha da zorla?t?r?yor. Biraz daha konunun uzman?na hitap ediyor san?r?m.

Sema says

modern dünya insan? nas?l bir "hilebaz figürüne" dönü?türür? bu son makaleyi okudu?umda kafamda tolstoy'un vatanseverlik için yapt??? aç?klama ç?nlad? birden: "vatanseverlik katillerin e?ilimlerini tatmin edecek bir prensip sa?lar."
modern dünya bizi ??te tam da bu yüzden bir "hilebaz figürüne" dönü?türür.

Brian says

I detest Jung's arrogant manner of writing. It's infuriating the way he referes to himself so highly, as an "Empiricist"! (But of course, he's an empiricist in that his conclusions are based on his personal experiences, and not of a reliable interpretor of the imformation).

I mostly focus on the Mother Archetype because it's the one I found most lamentable, as the rest are rather banal comparetively.

The Mother Complex in Jung works as a aperatus for a daughter to reach identification with the mother. For a male, the mother "is innately alien to them" and is not thee object of identification, but rather a source of projection. Now the obvious issue here is Jung would view any identification of the Mother from the son as pathology. It's such a limited view of the interpretation of gender by individuals and does not account for idiosyncracies, but what do you expect really from anyone who claims to hold the keys to universal unconcious patterns?

It's no surprise then that he sees a woman's aspiration towards intellect as a form of come-uppance against their mother. Some deep felt resentment to replace the mother with some sort of internalized sphere of interest. In other words, to Jung there is no self trancedence for women, as any intellectual ambition is a superficial front to inhibit and supress the mother archetype.

Jung tries almost entirely to relate female patholgy relative to the subject's husband. It's apperent in its chauvanistic nature, attributing housewrecking to an 'Overdeveloped Eros' or having those with an 'Undeveloped Eros' as empty vessels that demand much in the marriage market, and hold anxiety to domestics.

Claire Bogan says

I read half of this book one day in the library, digressing from a research paper that I was supposed to be writing. The Four Archetypes, having nothing to do with my research topic, endeared me to Jung immensely and inspired me to incorporate some of his more relevant philosophies as sources in my final paper. I am rereading it in full with particular interest in the section on rebirth.

Betül YILMAZ says

Jung ve Borges bir akşam yemeği yeseydi de ben de onlara bir tepsi baklava ikram etseydim yan masadan diye düşündüm kitabı okurken. Kitabın içeriği bir yana, bir insanı tanıyor olmak, Jung'un zihninde dolaşmak hayli mitolojik bir yolculuk. Zihninizde medeniyet tarihini canlandırırken, diğer yandan psikoloji odağını kaybetmeyen Jung, onca kavram ve anlatımın sonuna vurucu bir ben, bilinçdışı, üstben, persona, gölge çarkını koyuyor. Bu kavramları netleştirmeden okunabilir ancak, analitik psikolojinin öfeleri zihninizde oturmamısa, mitolojik anlatıdan Jung'un vardı mı yere varmakta zorlanabilirsiniz. Kitabın sonuç bölümlerinde Jung'un madde odaklı, rasyonel dünyaya öfkesini okuyabileceğiniz muazzam tespitler söz konusu. Kehf suresi, Hz. Musa, Zülkarneyn anlatımı, balık ve Yeşua tespitlerinin halen -Jung, ruhunun bakış kaç köleli dedirten- etkisi altındayım. Ancak, anlattıklarından mı, Jung'dan mı mest oldum, bütünü etkisinde miyim, bilmiyorum.
