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Memories dreams reflections by carl jung

A sensational biography of one of the most influential psychiatrists of modern times, which is based on his lectures, conversations and own writings. In the spring of 1957, when he was eighty-one years old, Carl Gustav Jung made the story of his life story. Memories, Dreams, Reflections is that book, consisting of conversations with his colleague and friend Aniela Jaffé, as well as chapters written in their own hand, and other material. Jung continued to work on the latter stages of the manuscript until shortly before his death on 6 June 1945. Fully corrected, this edition also includes Jungs VII Sermons ad Mortuos. For other reviews of their online music albums, see Memories Dreams Reflections. Memories, Dreams, Reflections First edition (German)AuthorCarl Jung and Aniela JafféOriginal titleErinnerungen, Träume, GedankenTranslatorRichard and Clara WinstonLanguageGermanSubjectAutobiographyPublished1962 Exlibris (German)1963 Pantheon Books (English)Media typePrintPages447 (Fontana Press edition)ISBN0-00-654027-9 (Press Fontana edition) Memories, Dreams, Erinnerungen (German: Erinnerungen, Träume, Gedanken) is a semi-autobiographical book by The Swiss Psychologist Carl Jung and an associate, Aniela Jaffé. First publisher and owner of Pantheon Books, expressed a desire to publish a biography of Jung's life. [1] At first Jung was reluctant to cooperate with Jaffé, but because of the text himself. Jung wrote the first three chapters (about his childhood and early adulthood). In the introduction to the book Aniela Jaffé noted: One morning he informed me that he wanted to put down his memories of his childhood directly. By this time he had already told me many of his earliest memories, but there were still big holes in the story. This decision was as gratifying as it was unexpected, because I knew how much strain writing was for Jung. At his advanced age, he would not undertake anything of the kind unless he felt it was a task imposed on him from within. Some time later, she noted for a comment from Jungs: A book of mine is always a matter of fate. There is something unpredictable about the writing process, and I can not prescribe for myself any predetermined course. Thus, this autobiography now takes a direction quite different from what I had imagined at the beginning. It has become a necessity for me to write down my early memories. If I fail to do so for a single day, unpleasant physical symptoms immediately accompany. As soon as I set to they disappear and my head feels absolutely clear. [2] Jung also contributed part of the chapter Reiser (the section on his travels to Kenya and Uganda), and the chapter Late Thoughts. The rest of the text was written by Jaffé in collaboration with Jung. [3] The content and design of the book was much disputed. Jung's family, to keep Jung's privacy from the public eye, pushed for deletions and other changes. The publisher demanded that the text be severely shortened to keep the price of printing down. Jaffé was accused of practicing censorship when she began exercising her Jung-appointed authority to rephrase some of his thoughts on Christianity, which she deemed too controversial. [4] Finally, the disputed text (including a chapter titled Encounters describing some of Jung's friendship and acquaintance) was integrated into other chapters. Pantheon Books dropped its demand for further deletions following protests from Jaffé and others. The book was finally published in English by Pantheon Books, a division of Random House, in 1963, two years after Jung's death. It's been in print ever since. Summary Memories, Dreams, Reflections detail Jung's childhood, his personal life, and his exploration of the psyche. [W]here the interviewer and interviewer and interviewer limit themselves to strictly personal image of a rich life, the reader can perceive a wide panoramic vision of a devoted student of the humanities, ... [6] The reception historian Peter Gay comments in his Freud: A Life for Our Time (1988) that Memories, Dreams, Reflections is well titled, given that it emphasizes dreams. Homosexuals comment that, like many autobiographies, it's more revealing than the author thought it to be. [7] References Aniela Jaffé (1965) Memories, Dreams, Reflections. In 1999, a random house was established. p. v. Amemories, Dreams, Reflections we. Amemories, Dreams, Reflections. In 2003, 100,000 people were evicted. Jung: A biography. New York: Back Bay Books. In 1999, 100,000 people were booked in 1998. A biography. In 1999, 100,000 people were booked in 1999. A biography. A b Psychiatry. 120 (6): 616. Quoting journal requires |journal requires |journal requires |journal requires |journal requires |journal requires | 100 000 people booked in 1999, there were 100 000 people booked in 1999, there were 100 000 people booked in 1999, there were 100 000 people in 2008. Retrieved from Pantheon Books; 1. THUS edition (January 1, 1963) #3,090,645 in Books (See top 100 in books), #64,176 in Classical Literature & Carl Gustav Jung made the story of his life story. Memories, Dreams, Reflections are the book, composed for the most influential psychiatrists of modern times, drawing from his lectures, conversations and his own In the spring of 1957, when he was eighty-one years old, Carl Gustav Jung made the story of his life story. Memories, Dreams, Reflections are the book, composed composed conversations with his colleague and friend Aniela Jaffé, as well as chapters written in her own hand, and other material. Jung continued to work on the latter stages of the manuscript until shortly before his death on 6 June 1945. Fully corrected, this edition also includes Jungs VII Sermons ad Mortuos. show more We based our evaluation of book condition on the following criteria: * New: Just as it sounds. A brand new, unused, unread copy in perfect condition. * As New: A seemingly unread copy in perfect condition. * Very good: A copy that has been read but remains in excellent condition. The pages are intact and are not corrupted by notes or highlighting, but may contain a neat previous owner name. The spine remains undamaged. * Good: A copy that has been read but remains in pure condition. All sides are intact and the cover is intact. The spine may show signs of wear. Pages may contain limited notes and highlighting, and the copy may contain From the Library with labels or previous owner inscriptions. * Acceptable: A readable copy. All sides are intact and the cover is intact (the dust cover may be missing). Pages can contain significant notes — pen or highlighter — but your notes can't hide the text. I went through love/hate cycles with words, phrases, paragraphs and themes in this book. There's a lot that's profound and that I found potentially useful, but there's also a lot that seems dangerous delusions. Positives1) Jung is an expert in the unconscious is great at this. In particular, the sections close to p 187 discuss how to strive to distinguish themselves from one's unconscious conten I went through love/hate cycles with words, phrases, paragraphs and themes in this book. There's a lot that seems dangerous delusions. Positives1) Jung is an expert in the unconscious and that knowledge is on full display. The chapter Confrontation with the unconscious is great at this. In particular, the sections close to p 187 discuss how to strive to distinguish them. Most mental surgeries are unconscious - so much is now accepted neuropsyc wisdom - so techniques to exploit and shape our unconscious processes deserve to percolate through our memeplexes even further. 2) To Jung, keeping secrets involves a trade-off: the downside is that they isolate, but the upside is that they isolate, but the upside is that they allow and incentivize individuals to keep them to grow. This idea is and is something I have not seen explored as profound elsewhere. Chapter II of chapter Last Thoughts, which focuses on this and takes it to all its logical conclusions, is insane money. 3) At the end of the day, Jung was a successful clinician-researcher. As someone who wants to straddle this distinction as well, it is interesting to see how his path evolved. For example, I empathized with his regret that during medical school he was able to study Kant only on Sundays, as I also feel pressure to put more abstract pursuits on hold during M1 and M2. I also liked his description of how he decided on psychiatry as a specialty when he read about diseases of personality and realized that pursuing it would allow him to synthesize his various interests. In the end, I respected his decision to leave academia when he felt it was too stifling of his long-term creative autonomy. I don't want this paragraph to make it seem like I'm comparing myself to him in any favorable way, since I've achieved basically nothing, but this is a big part of what I got out of the book, and an honest review requires me to acknowledge it. Negatives 1) In my view, he downplays the effect of *randomness* on the events of his life. This starts in the first chapter when he interprets a childhood accident that indicates an unconscious suicidal urge (I wrote lol what in the margin), and continues through. The most prominent example of this happens in his first interaction with Freud, in which he heard a loud noise in a bookshelf, interpreted it as a catalytic exterior, predicted that it would happen again, and then cheerfully reported that it did. I have two explanations for why he may have seen these random, independent events that actually related to each other: a) that this was a necessary occupational hazard for his amazing ability to make connections between different ideas in history and psychology, and b) more charitable, he knew that any given connection between ideas might be a little ridiculous, but wanted to encourage a culture in which discussing stories, myths and personal missions that might not be entirely true was more acceptable. Evidence of (b) is his example of how Taos Pueblo Indians had so much more meaning in life because they believed that their rituals were literally responsible for keeping the sun up in the sky. 2) His descriptions of his clinical successes, as described throughout the book, but especially on p 143, are shockingly self-serving and non-transparent. He argues that two-thirds of his patients were at least significantly improved, and that of the 1/3 that were not improved, it was difficult to say because they may not have improved until many years later. Yes, but he does not mention this of the insidious effects of confirmation bias. Data, data: There had to be more of it. 3) It seems to me that the goal of life, to him, is as much inner peace and satisfaction as hunter-gatherers could have ideally had, rather than better to live through technology. This is fine with what it's worth - as Kevin Kelly says in * What technology wants*, luddites have a point - but he doesn't embrace or discuss the trade-offs that such a worldview imposes and demands. Thus, I was put off by his constant harping about how things used to get better in earlier, pre-enlightenment eras (eg on p 240), and this deeply tainted the way I think about his book and life., in the shallowest water, congestion together and kindly twists the tails, completely unaware that the next morning the pond will have dried up and left them stranded. On the anxiolytic effects of nocturnal prayer: My nocturnal prayer, of course, gave me a ritual protection since it ended the day properly and equally properly ushered in the suffering inherent in the world (via Schopenhauer); Here was finally a philosopher who had the courage to see that everything was not for the best in the fundamentals of the universe. On what the word God meant to him: This phrase, God's world, may sound sentimental to some ears. For me, it didn't have this character at all. To God's world belonged to everything superhuman - dazzling light, the darkness of the abyss, the cold passivity of infinite space and time, and the eerie grotesque in the irrational world of chance. God, to me, was everything - and anything but edifying. On the public's perception of new ideas: So far, I had only encountered the brick wall of traditional views, but now I came up against the steel of people's prejudices and their complete inability to admit unconventional possibilities. On Freud's insensitivity: When Freud visited me in Zurich in 1909, I demonstrated the case of Babette for him. Afterwards, he said to me, You know, Jung, what you've found out about this patient is absolutely interesting. But how in the world were you able to carry spending hours and days with this phenomenally ugly woman? On jealousy: It often happens that women who don't really love their husbands are jealous and destroy their friendships. They want the man to belong to them completely because they themselves do not belong to him. At the core of all jealousy is a lack of love. Against celebrity: My patients brought me so close to the reality of human life that I couldn't help learning important things from them. Meetings with people of so many different kinds on so many different psychological levels has been for me incomparably more important than fragmentary conversations with celebrities. The pendulum of the mind swings between reason and nonsense, not between right and wrong. On tolerance: Freud himself had a neurosis, no doubt diagnosable and one with very troublesome symptoms, which I had discovered on our journey to America. Of course, he had taught me that everyone is a little neurotic, and that we have to practice tolerance. On the necessity of actually telling it. On the trade-offs of fantasies: This is the fund of unconscious images that fatally confuse the mental patient. But it is also the matrix of a mythopoeic imagination that has disappeared from our rational age. On having something to protect: Especially at this time, when I was working on my fantasies, I needed a point of support in this world, and I can say that my family and my professional work were there for me. It was most crucial to have a normal life in the real world as a counterweight to the strange inner world. My family and my profession remained the base that I could always return to, and assured me that I was actually an actual, ordinary person. The unconscious content could have driven me out of my mind. Of my family, and the knowledge: I have a medical diploma from a Swiss university, I have to help my patients, I have a wife and five children, I live at 228 Seestrasee in Kusnacht - these were timeliness that claimed me and proved to me again that I really existed, that I was not an empty side swirling about in the winds of spirit and appeared to me again and again that I really existed, that I was not a blank side swirling about in the winds of spirit, like Nietzsche ... For me, such irreality was the guintessence of horror, for I was aiming after all at this world and this life. No matter how deeply absorbed or how blown if I was, I always knew that everything I experienced in the end was aimed at my real life. I meant to fulfill its obligations and fulfill its meanings. My guard word was: Hic Rhodus, hic salta! [Here's Rhodes, jump here!; that means proving yourself here and hubris of consciousness who want to believe that some halfway decent inspiration is due to one's own merits, while inferior reactions come only by chance, or even come from foreign sources. On summing up his life: I am this bundle of what has been and what has was finally Random notes - if it seems that a patient should have father complex, but does not seem to, Jung asks if grandfather- increasing meaning in life leads to reduced neurosis, in general, in Jung conception - he is anti-pure intellectual, seems true and jives with modern fusion of rationality that strictly submissive to one's emotions, goals, and values- at their first meeting, Freud asked Jung to meet him at 1 p.m. in the afternoon, and they were up talking for 13 hours straight- in Jung's narrator, Freud was because Freud was literally dogmatic about drifting into more mysterious explanations of oppression - seems like psychogenic fainting passing was much more common back in that era - is this true? If so, can it be explained by nutrition? - he had a dream of a house where deeper levels corresponded to different levels of consciousness, which was cool and reminded me of *Beginning * (which was Jungian) - respecting Jung's intellectual honesty in breaking with Freud and being temporarily isolated from his intellectual peers as a result- interesting how he began to build castles with blocks as he did when he was 10 or 11 to deal with anxiety (mental disturbance) he had, reminds me of Charlie Hoehn's idea of playing (charliehoehn.com/2013/05/19/how-i-cur ...) - to interpret Jungian-style dreams, it seems that one must be posses broad knowledge of myths. How convenient, then, that this is precisely what Jung possessed - symbolism throughout history that Jung found interesting: Christianity, Merlin, the Holy Grail, Goehes * Faust *, and alchemy - the science of psychology has come a long way since his work, and at least in some part that should be credited with the excitement with which he touched about the Spaced Repetition Flashcards1) g: Biography: Why couldn't Carl Jung learn mathematics? a: he had moral anguish with the idea that two things that the two things the two battle scenes> and pictures of fighters, warriors > eg, Carl Jung pulled these as children> for example, Russian children from the Middle Ages, Onfirm Jung: the idea was solved in my mind that I have to live near a [...]; without [...], I thought, no one could live at all. Lake... water> from Memories, Dreams, Reflections> a la Sachs, I think I belong in the water ... I think we all belong in the water 4) q: What are the columns in Winer's version of Jung's association test? a: word, reaction time (RT), reply > for RT, leave blank if the answer is basically immediate, and count # seconds of pause if it seems more than immediate q: q: What are your dreams? a: I have none. Responses? a: you will soon have some > someone else would probably have dreamed that night (p 135) 6) define collective unconscious ancestors patterns of memories, instincts, and experiences common to all mankind> these patterns are inherited, can be arranged in archetypes, and are observable through their effects on dreams, behavior7) g: What were Jung's great difference from Freud w/r/t suppression mechanisms during neurosis? a: Jung thought that they were not necessarily sexual > I was familiar with many cases of neurosis where the question of social adaptation, of suppression of tragic circumstances in life, prestige considerations, and so on 8) q: Accd to Jung, what was Freud's greatest achievement w/ r/t psychiatry? a: taking neurotic patients seriously and into their distinctive individual psychology > he had the courage to let the matter material speak for itself ... he saw with the patient's eyes, so to speak, and so reached a deeper understanding of mental illness than had so far been possible 9) q: Accd to Jung, what was Freud's greatest achievement w/r/t society? a: evaluate dreams as a source to uncover unconscious ... he gave back to mankind a tool that had seemed irrevocably lost 10) q: What was the purpose of Jung yoga exercises? a: to calm down enough to resume his work> with the unconscious > the Indian, on the other hand, doing yoga exercises to completely annihilate the diversity of psychic content and images 11) q: What was Carl Jungs something to protect when working to understand his fantasies? a: his family and his professional work> it was most crucial to have a normal life in the real world as a counterweight to the strange inner world lesswrong.com/lw/nb/something_to_prot ... 12) q: Accd to Jung, is there no better way to intensify the feeling of individual in promised to guard> the individual needs a secret that for various reasons he can not or cannot reveal. Such a secret reinforces him in the isolation of his individual goals. A lot of people can't stand this isolation... As a rule, they end up surrendering their individual goals to their desire for collective conformity - a procedure that all opinions, beliefs and ideals in their environment encourage. ... More... More...

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