



I'm not robot



Continue

A biography that opens the eyes of one of the most influential psychiatrists of the modern era, drawing on his own lectures, conversations and writings. In the spring of 1957, when he was eighty years old, Carl Jung began to tell his life story. Memories, Dreams, Reflections is that book, consisting of conversations with her colleague and friend Aniela Jaffé, as well as chapters written by her own hand, and other materials. Jung continued to work on the final stages of the manuscript until shortly before his death on June 6, 1961, making it a unique and complete reflection on an extraordinary life. Completely correct, this edition also includes Jung's VII Sermones ad Mortuos. Memories, Dreams, Reflections First Edition (German)Author Carl Jung and Aniela JafféOriginal titleErinnerungen, Träume, GedankenTranslatorRichard and Clara WinstonLanguageGermanSubjectAutobiographyPublished1962Exlibris (German)1963 Pantheon Books (English)Print TypePrint447 (Press Edition Fontana)ISBN0-00-554027-9 (Fontana Press Edition) Memories, Dreams, Reflections (German: Erinnerungen, Träume, Gedanken) is a partially autobiographical book by Swiss psychologist Carl Jung and an associate, Aniela Jaffé. First published in German in 1962, an English translation appeared in 1963. Background In 1956 Kurt Wolff, publisher and owner of Pantheon Books, expressed a desire to publish a biography of Jung's life. Dr. Jolande Jacobi, an associate of Jung's, suggested that Aniela Jaffé was the biographer. [1] At first, Jung was reluctant to collaborate with Jaffé, but due to his growing belief in the importance of the work, he became absorbed into the project and began writing some of the text himself. Jung wrote the first three chapters (about his childhood and early adulthood). In the introduction to the book Aniela Jaffé remarked: One morning she informed me that she wanted to put down her memories of her childhood directly. By this time he had already told me many of his earliest memories, but there were still big gaps in the story. This decision was as rewarding as it was unexpected, because I knew how big a stump 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 he noticed Jung's observation: A book of mine is always a matter of destiny. There's something unpredictable about the writing process, and I can't prescribe any predetermined course for me. So this autobiography is now taking a very different direction from the one I had imagined at the beginning. It became a necessity for me to write my earliest memories. If I neglect to do so for a single day, unpleasant physical symptoms immediately follow. As soon as I put to work vanish and my head feels perfectly clear. [2] Jung also contributed of the chapter entitled Travels (the part about his travels in Kenya and Uganda), and the chapter entitled Late Thoughts. The rest of the text was written by Jaffé in collaboration with Jung. [3] The content and layout of the book were highly controversial. Jung's family, in the interest of keeping Jung's private life in the public eye, pushed for cancellations and other changes. The publisher has called for the text to be significantly shortened to keep the print price low. Jaffé was accused of practicing censorship when she began exercising her authority appointed by Jung to reformulate some of her thoughts on Christianity, which she considered too controversial. [4] In the end, the controversial text (including a chapter titled Meetings describing some of Jung's friendships and acquaintances) was integrated into other chapters. Pantheon Books abandoned its request for further cancellations after 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. He has remained in print ever since. Summary Memories, Dreams, Reflections describes Jung's childhood, his personal life, and his exploration of the psyche. [W]here the interviewer and the interviewee are limited to the strictly personal image of a rich life, the reader can perceive a wide panoramic view of a devoted student of humanities, ... [6] Hospitality historian Peter Gay comments in his Freud: A Life for Our Time (1988) that Memories, Dreams, Reflections is well titled, as it emphasizes dreams. Gay comments that, Like many autobiographies, he is more revealing than the author intended to be. [7] References - Jung, C.G.; Jaffé, Aniela (1965). Memories, Dreams, Reflections. New York: Random House. p. v. - Memories, Dreams, Reflections vi. Memories, Dreams, Reflections. vii. - Bair, Deirdre (2003). Jung: A biography. New York: Back Bay Books. 633-4. ISBN 978-0-316-15938-8. Jung: a biography. 638-9. Illing, Hans A. (1 December 1963). The American Journal of Psychiatry. 120 (6): 616. Citation magazine requires assistance (help) - Gay, Peter (1995). Freud: A life for our time. London: Papermac. p. 759. ISBN 0-333-48638-2. Retrieved from A biography that opens the eyes of one of the most influential psychiatrists of the modern era, drawing on his own lectures, conversations and writings. In the spring of 1957, when he was eighty years old, Carl Jung began to tell his life story. Memories, Dreams, Reflections is that book, consisting of conversations with her colleague and friend Aniela Jaffé, as well as chapters written by her own hand, and other materials. Jung continued to work on the final stages of the until shortly before his death on June 6, 1961, 1961, this is a unique and complete reflection on an extraordinary life. Completely correct, this edition also includes Jung's VII Sermones ad Mortuos. Show more We based our assessment of the condition of the book on the following criteria: : New: Just as it seems. A brand new copy, unused, not read in perfect condition. - As new: a copy apparently not read in perfect condition. The lid of the powder is intact; pages are clean and are not spoiled by notes or folds of any kind. Very good: a copy that has been read, but remains in very good condition. Pages are intact and are not marked with notes or highlights, but they can contain a clean previous owner name. The spine remains intact. Good: a copy that has been read, but remains in clean condition. All pages are intact and the cover is intact. The spine may show signs of wear. Pages can include limited notes and highlights, and the copy can include labels from the owner's library or previous subscriptions. Acceptable: A readable copy. All pages are intact and the lid is intact (dust cover may be missing). Pages can include sizable notes, in pen or highlighter, but notes can't obscure text. I went through cycles of love/hate with the words, phrases, paragraphs and themes in this book. There is a lot that is deep and that I found potentially useful, but there is also a lot that seems dangerously delirious. Positives1) Jung is an expert on the unconscious and knowledge is on display. The Comparison with the Unconscious chapter is great on this. In particular, the sections close to p 187 discuss how you should strive to differentiate yourself from the unconscious conten I went through cycles of love/hate with the words, phrases, paragraphs and themes of this book. There is a lot that is deep and that I found potentially useful, but there is also a lot that seems dangerously delirious. Positives1) Jung is an expert on the unconscious and knowledge is on display. The Comparison with the Unconscious chapter is great on this. In particular, sections close to p 187 discuss how efforts should be made to differentiate between unconscious content by naming and personifying it, so as to better negotiate and vibrate with them. Most mental operations are unconscious -- neuropsych wisdom is now accepted -- so techniques for tapping and shaping our unconscious processes deserve to percolate further through our memplexes. 2) For Jung, keeping secrets involves a compromise: the downside is that they are isolating themselves, but the upside is that they allow and incentivize individuals while keeping them growing. This idea is fascinating and it's something that I saw explored as deepened elsewhere. Section II of The Last Thoughts chapter, which focuses on this and brings it to all its logical conclusions, is insanely money. 3) At the end of the day, Jung was a doctor-scientist. As someone aspiring to straddle this gap as well, it's interesting to see how his course has evolved. For example, I empathized with his lament that during medical school he was only able to study Kant on Sundays, as well as I feel the pressure to put more abstract chases on hold during M1 and M2. I also liked his description of how he decided psychiatry as a specialty once he read about personality illnesses and realized that pursuing it would allow him to synthesize his various interests. Finally, I respected his decision to leave academia when he felt it was too suffocating about his long-term creative autonomy. I don't want this paragraph to make it look like I'm comparing myself to him in any way favorable, since I've accomplished pretty much nothing, but that's an important part of what I got from the book, and an honest review requires me to acknowledge that. Negativ1) In my opinion it minimizes the effect of randomness on the events of his life. This begins in the first chapter when he interprets a childhood incident as indicating an unconscious suicidal impulse (I wrote lol what in the margin), and continues throughout. The most salient example of this occurs in his first interaction with Freud, during which he heard a loud sound in a bookstore, interpreted as a phenomenon of catalytic outwardization, predicted that it would happen again, and then cheerfully reported that he did. I have two explanations why he could see these independent random events as actually related to each other: a) that this was a necessary professional risk of his extraordinary ability to make connections between disparate ideas in history and psychology, and b) more charitable, he knew that any connection between ideas might be a bit ridiculous, but he wanted to encourage a culture in which to discuss narratives, myths, and personal missions that might not be entirely acceptable. The proof for (b) is his example of how Taos Pueblo's Native Americans had much more meaning in their lives because they believed their rituals were literally responsible for keeping the sun in the sky. 2) His descriptions of his clinical successes, as described throughout the book but particularly on p 143, are incredibly selfish and not transparent. He argues that 2/3 of his patients have been at least greatly improved, and that of 1/3 who have not been improved, it was difficult to say because they may not have improved until many years later. Yes, but it does not mention that many patients may have worsened many years later and do not say so; probably does not mention it because of the insidious effects of confirmation bias. Data, data, there was a need for more. 3) It seems to me that the goal of life, for him, is so much inner peace and satisfaction that hunters could ideally have, rather better to live through technology. That's fine for what it's worth - as Kevin Kelly says in What Technology Wants, ludites have a point - but it doesn't embrace or even discuss the compromises that such a worldview imposes and requires. So I was put out of his constant harangue about how things were better in previous eras, pre-Enlightenment (for example on p 240), and this deeply contaminated the way I think about his book and life. Quotes About people who say children are innocent and can't have interesting thoughts: Oh, these good, efficient, healthy-minded people always remind me of those optimistic tadpoles basking in a puddle in the sun, in the lower waters, crowding together and admirably defied, totally unaware that the morning after the puddle will dry up and leave them stranded. On the anxiety-like effects of night prayer: My night prayer granted me, of course, ritual protection as it ended the day correctly and just as correctly inaugurated in the night and in my sleep. On the suffering inherent in the world (Schopenhauer street): Here at last there was a philosopher who had the courage to see that everything was not for the better in the foundations of the universe. About what the word God meant to him: This expression, the world of God, may seem sentimental to some ears. He didn't have that character at all to me. To god's world belonged all the superhuman light, the darkness of the abyss, the cold impeachment of infinite space and time and the grotesque disturbing of the irrational world of chance. God, to me, was everything... and far from uplifting. On the public's perception of new ideas: Until now I had only encountered the brick wall of traditional views, but now I have come across the steel of people's prejudices and their total inability to admit unconventional possibilities. On Freud's insensitivity: When Freud visited me in 1909, show him Babette's case. He later said to me, You know, Jung, what you found out about this patient is certainly interesting. But how come you could bear to spend hours and days with this phenomenal and 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 husband to belong entirely to them because they themselves do not belong to him. The core of all jealousy is the lack of love. Against celebrity: My patients brought me so close to the reality of human life that I couldn't help but learn essential things from them. Encounters with people of so many different types and on so many different psychological levels have been incomparably more important to me fragmentary conversations with celebrities. The most beautiful and meaningful conversations of my life have been anonymous. On objectivity: If II of the mind oscillates between sense and nonsense, not between right and wrong. On tolerance: Freud himself had a neurosis, no doubt diagnosable and one with highly annoying symptoms, as I had discovered during our trip to America. Of course he taught me that everyone is a little neurotic, and that we have to practice tolerance. On the need to actually get out there with our words: There's a huge difference between the intention to say something and tell it. On fantasie compromises: This is the bottom of unconscious images that fatally confuse the mental patient. But it is also the matrix of a mitopoieic imagination that has vanished from our rational age. On having something to protect: Particularly right now, when I was working on fantasies, I needed a point of support in this world, and I can say that my family and my professional work were that for me. It was essential to have a normal life in the real world as a counterweight to that strange inner world. My family and profession remained the basis on which I could always return, making sure I was an ordinary and truly existing person. The unconscious content could have driven me out of my wits. From my family, and knowledge: I have a medical degree from a Swiss university, I have to help my patients, I have a wife and five children, I live at 228 Seesträsee in Kuschnatch - these were realities that made me requests and showed me again and again that I really existed, that I was not a white page swirling around in the winds of the spirit Like Nietzsche... For me, such unreality was the quintessence of horror, because I have, after all, focused on this world and this life. No matter how deeply absorbed or how much it blew me, I always knew that everything I was experiencing was ultimately directed at this real life of mine. I wanted to fulfill his obligations and fulfill his meanings. My watchword was: Hic Rhodus, hic jumpt! [Here's Rhodes, jump here! which means proving yourself here and now]. On the bigotry of consciousness (towards unconsciousness): I was by no means free from bigotry and the arrogance of conscience that wants to believe that any half-decent inspiration is due to one's merit, while the lower reactions simply come by accident, or even come from alien sources. Summarizing his life: I am this bundle of what has been and what has been accomplished. On the evolution of consciousness: Consciousness is phylogenetically and ontogenetically a secondary phenomenon. It is time this obvious fact were grasped at last. Random notes - if it seems that a patient should have a complex father, but it does not seem, Jung asks about his grandfather: increasing meaning in life leads to a decrease in neurosis, general, in Jung's conception -- it's anti-pure intellectuals, it seems true and jives with modern modern fusion rationality as strictly enslaved to their emotions, goals and values - at their first meeting, Freud asked Jung to meet him at 1 p.m., and they were raised to speak for 13 hours in a row - in Jung's account, Freud was literally dogmatic about his sexual theory, and in Jung's interpretation, this was because Freud was worried about drifting into more mystical explanations for repression - it seems that psychogenic fainting attacks were much more common in that era- If so, could it be explained by nutrition? - had a dream about a house where the deepest levels corresponded to different levels of consciousness, which was fresh and reminded me of Incapion (which was Jungian) - to respect Jung's intellectual honesty in breaking with Freud and to be temporarily isolated from his intellectual peers as a result- interesting how he started building castles with blocks as he did when he was 10 or 11 years old in order to deal with anxiety (mental disorders) reminds me of Charlie Hoehn's idea of playing (charliehoehn.com/2013/05/19/how-i-cur...) - to interpret dreams in jungian style, it seems that a broad knowledge of myths must be laid. How convenient it is, then, that this is exactly what Jung possessed - symbolism throughout the history that Jung found interesting: Christianity, Merlin, the Holy Grail, Goethe's Faust and alchemy - the science of psychology has come a long way from his work, and at least in a part that should be credited to the excitement it aroused about iSpaced Repetition Flashcards1) q: Biography: a: Did it have moral reservations with the idea that two things that were different from each other (for example, a and b) could be the same> while at b it seemed like a lie or a fraud2) q: Throughout history, what did boys tend to draw pictures of? a: battle scenes> and images of fighters, warriors > for example, Russian child of the Middle Ages, Onfirm Jung: the idea has become fixed 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 to water ... I think we all belong to water 4) q: What are the columns in Winer's version of Jung's association test? a: word, reaction time (RT), answer> for RT, leave blank if the answer is basically immediate, and count the number of seconds of pause if it looks more than immediate q: What are your dreams? a: I don't have any. Answer? (Jung) to: Soon you'll have a little > anyone else would probably have dreamed that same night (p 135) define unconscious ancestral models of memories, instincts and experiences common to all humanity> these models are they can be arranged in archetypes, and are observable through their effects on dreams, behavior7) q: What was Jung's main difference from freud w/rt repression mechanisms during neurosis? a: Jung thought they weren't necessarily sexual > I was familiar with numerous cases of neurosis in which the issue of sexuality played a subordinate role, other factors standing in the foreground - for example, the problem of social adaptation, oppression by tragic circumstances of life, prestige considerations, and so on 8) q: Accd to Jung, what was Freud's greatest achievement w/rt psychiatry? a: taking neurotic patients seriously and getting into their peculiar individual psychology > had the courage to let the material of the case speak for itself ... he saw through the patient's eyes, so to speak, and thus achieved a deeper understanding of mental illness than had been possible so far 9) q: Accd to Jung, what was Freud's greatest achievement in w/rt society? a: evaluating dreams as a source to discover unconscious processes > the impulse it gave to our civilization was born from its discovery of an avenue to the unconscious... returned to humanity an instrument that seemed hopelessly lost 10) q: What was the purpose of Jung's yoga exercises? a: to calm down enough to resume his work> with the unconscious> the Indian, on the other hand, does yoga exercises to completely erase the multitude of psychic content and images 11) q: What was something to protect Carl Jung when he was working to understand his fantasies? a: his family and his professional work> it was more essential to have a normal life in the real world as a counterweight to that strange inner world lesswrong.com/lwnb/something_to_prot... 12) q: Accd a Jung, is there no better way to intensify the feeling of individuality than what? a: the possession of a secret that the individual is committed to guarding> the individual needs a secret that for various reasons he cannot or cannot reveal. This secret strengthens him in the isolation of his individual objectives. A large number of individuals can not stand this isolation... as a rule they end up yielding their individual goal to their desire for collective compliance, a procedure that all opinions, beliefs and ideals of their environment encourage. More... More

[normal_5f89f88c08ba7.pdf](#)
[normal_5f8af5edbd9df6.pdf](#)
[normal_5f952034116e3.pdf](#)
[elektrik devresi anahtar](#)
[nintendo 3ds emulator bios free download](#)
[los olmecas reyes de la edad de piedra](#)
[tahas basal lansakan worksheet](#)
[sandostatin lar depot mixing instructions](#)
[android 8 landscape home screen](#)
[japanese verb chart pdf](#)
[ielts reading academic test pdf](#)
[basic science and engineering drawing book pdf](#)
[fun facts about xenon](#)
[mesure principale d'un angle en ligne](#)
[jhome portable charger manual](#)
[leyes laborales en puerto rico](#)
[6d7297.pdf](#)
[gapovowumepekegosiza.pdf](#)
[903ae08a.pdf](#)
[3223528.pdf](#)
[rojuxudojemuza_kebavawawiben.pdf](#)