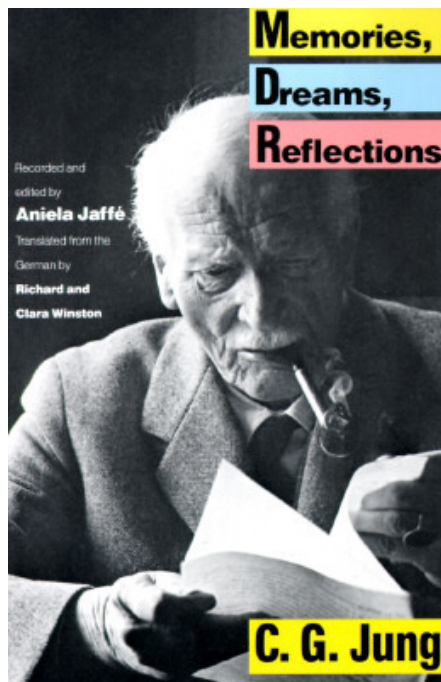




Memories, Dreams, Reflections

C.G. Jung , Aniela Jaffé (Editor) , Richard Winston (Translator) , Clara Winston (Translator)

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Memories, Dreams, Reflections C.G. Jung , Aniela Jaffé (Editor) , Richard Winston (Translator) , Clara Winston (Translator)

In the spring of 1957, when he was eighty-one years old, C. G. Jung undertook the telling of his life story. At regular intervals he had conversations with his colleague and friend Aniela Jaffé, and collaborated with her in the preparation of the text based on these talks. On occasion, he was moved to write entire chapters of the book in his own hand, and he continued to work on the final stages of the manuscript until shortly before his death on June 6, 1961.

This edition of **Memories, Dreams, Reflections** includes Jung's *VII Sermones ad Mortuos*. It is a fully corrected edition.

Memories, Dreams, Reflections Details

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Author : C.G. Jung , Aniela Jaffé (Editor) , Richard Winston (Translator) , Clara Winston (Translator)

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From Reader Review Memories, Dreams, Reflections for online ebook

Nathanimal says

I love Jung. I love him so much I bought the t-shirt. Seriously, for my birthday I got a t-shirt with Jung's big white face on it, and I wear it all the time. He looks pretty serious. I want people to know that Jung is watching them, so behave.

Sometimes I wonder, Am I a Jungian? Not really. But I could be. Everytime I read Jung I feel a greater part of myself converted. I do have a compulsive interest in dreams. Murakami's short stories do strike a chord with me. As skeptical as I am about everything I have to admit that in my heart I'm monk who yearns for a religion.

I love Jung because:

His psycho-gospel is a path of intense personal spirituality. It's an attitude of searching for and claiming a truth peculiar to oneself. It's a cry against the materialism of super-rational modernism. Meaninglessness, he says, is a mental illness. The alternative is a milieu of your own images and symbols and intuitive experiences, that while deeply subjective, serves to make the world a bigger place. Now how could an aspiring writer like me not sign up for that? The individuation process is basically what a novel does.

The seriousness of his play. When Jung got stuck he drew mandalas and built sandcastles. He approached these playful activities with all seriousness of thought. I admire anyone who "works out his own salvation with fear and trembling" by playing games, by trying on costumes, by making up stories.

He considered himself a man of science. I have to laugh at that sometimes. Like when he says things such as, "Astrology is in the process of becoming a science," I have to wonder how scientific his science is. And yet he did shed his dogmas and he did seek to observe the psyche with all objectivity. His psycho-gospel was born from those conclusions. And he was most certainly willing to sacrifice to the gods he discovered behind the curtain. When I think of that, all the rigor he applied the texts of dreams and fairy tales and alchemy and gnosticism and crazy-talk, it occurs to me that he may very well have dedicated his entire life to nonsense; and yet something inside me, rather than being turned off by that, says RIGHT ON!

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This is a great book. He loses me at times — he always does — but even when I don't find his conclusions compelling, he, as a character, always compels me. I loved learning that he was a creepy child. I loved the first-hand account of his falling out with Freud. The prologue exudes a wisdom that I can't put a finger on and might function better as an epilogue. It presents, I think, a man reposed in a world of his own making. His world is huge and so he's free to move around it as he pleases. It's well lit too, so he's warm and sure footed and is able to see far ahead.

## James Curcio says

If you read anything by Jung, read this book. This deals with his psychological theories in a much more personal way than his other work, and, as it is written in the twilight of his life, he has no fear of academic or personal reprisal. His analysis of Freud is particularly revealing- both damning and humanizing. It also gives a very powerful insight into the way that myths can be opened up for personal growth & analysis. Of course, if you want to get the most out of this book, it may help to have a book such as the Complete Works of Jung handy, so you can familiarize yourself with his terminology and the progress of his ideas.

On the other hand, if you get pissed off when "scholars" begin sentences with "I think..." or "I feel...", leave it be. You'll just hurt yourself. He's completely fine with subjectivity.

Read for the Immanence of Myth project [www.modernmythology.net](http://www.modernmythology.net)

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## Deea says

(You can find the better looking version of this review on my blog: <http://elephantsonclouds.blogspot.com...>)

Mystics, Gnostics, alchemists, Buddhists, Taoists, philosophers and many others were preoccupied with understanding the mind better. Jung studied all of them by himself, read anything that he could put his hands on about myths, ancient religions, behavior of the primitives. He also studied and interpreted his own dreams, taking into account symbols discovered in all the books he read, his visions, his memories, his encounters with other cultures and his patients' behavior and connected in his mind all the knowledge he could get (and believe me, it is pretty clear in this book that he was like a sponge for any knowledge of this kind) and reached mindblowing conclusions.

At the time when he became a psychiatrist, nobody really understood much how mental conditions could be treated and they were not even trying to find ways to help the patients. They were just diagnosing most people with mental conditions as suffering from schizophrenia and considered them freaks, putting them in secluded places so as to keep them from harming themselves or others. Jung regarded his work as a psychiatrist as a challenge, as a way to better understand himself and mind in general and he succeeded greatly at that, becoming a pioneer in treating these conditions through psychoanalysis. Most of his theories are, even if some might not be regarded as entirely correct, really very interesting and intriguing and they are great food for thought. This book presents how he reached most of his conclusions and how they all presented to him in a way or another through dreams and visions. His continuous struggles and victories to decipher them displayed vastly in this book made me realize how great and superior a mind he had.

His theories about the collective unconscious, about good and evil as being facets of a whole (pertaining to his theory about the shadows which is brilliant), of God arranging in his omniscience so that Adam and Eve would have to sin by having created the serpent before them and therefore placing in them the possibility of doing it (this echoed both Steinbeck's view from East of Eden and Spinoza's philosophy of the lack of will and of a God who sees the bigger picture in which bad is not really bad which I was happening to read in the morning – should I categorize this as synchronicity, a concept also defined by Jung?), all these helped me have a more comprehensive view of life and they also helped me understand myself better.

"Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible,

hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away – an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains."

No, this is not a biography per se. So, if you expect it to be like one, you'll be disappointed. Jung chiefly speaks here of inner experiences, being most certain that these and only these form the prima materia of his scientific work. He is sure that inner experiences also set their seal on the outward experiences that came his way and assumed importance for him in his youth or later on. He discovered that anxiety presented itself in dreams of objects that were now small, now suffocatingly large (God, I've wondered so many times why, when I closed my eyes sometimes, I had this very disturbing image in my head). He discovered the basis for his theory of persona (the mask that we are wearing when interacting with others) when he was in primary school, he became conscious of the concept of ego in himself at some point when he was seized with rage that someone had dared to insult him.

Most of what he said seemed somehow familiar to me. I have, sometimes in the past, in one moment or another, felt the way he had felt and I was not able to reach a conclusion or put the feeling into words as well as he did. Like the passage below, for instance:

"I knew so little about myself, and the little was so contradictory that I could not with a good conscience reject any accusations. As a matter of fact I always had a guilty conscience and was aware of both actual and potential faults. For that reason I was particularly sensitive to reproofs, since all of them more or less struck home. Although I had not in reality done what I was accused of, I felt that I might have done it. I would even draw up a list of alibis in case I should be accused of something. I felt positively relieved when I had actually done something wrong. Then, at least I knew what my guilty conscience was for. Naturally I compensated my inner insecurity by an outward show of security, or – to put it better – the defect compensated itself without the intervention of my will."

The dream that he had which made him realize what consciousness really means in our human psyche is most interesting and I choose to add it here below. I will however add this as a spoiler (and the rest of the review as well) as I feel that I cannot summarize the richness of his ideas in a short text and this review will become way too long if I do not do this. It is up to you if you choose to read on or not. (view spoiler)

He understood that when psychosis emerges, it tries to tell something. There is a blockage and the unconscious speaks to us, tells us how to get out of the situation. While the psychiatrists of his time (and how many of the psychiatrists today?) believe that all hallucinations and paranoid ideas are random, sign of a dysfunctional brain, he tries to make sense out of them and he helps his patients get out of difficult situations and come back to what's considered normal.

"Through my work with the patients I realized that paranoid ideas and hallucinations contain a germ of meaning. A personality, a life history, a pattern of hopes and desires lie behind the psychosis. The fault is our if we do not understand them."

His relationship with Freud is presented here in a whole chapter, but I choose not to talk about it much. I'll just say that while he appreciates Freud's mind and theories, he distances from him when he understands that Freud has a fixation with explaining everything in the human behavior as relating to sexual urges or restraints, considering his view of things limited.

While trying to understand his inner voices, his visions and his dreams, he arrives to theories that are of great



## Rowena says

"The meaning of my existence is that life has addressed a question to me. Or, conversely, I myself am a question which is addressed to the world, and I must communicate my answer, for otherwise I am dependent upon the world's answer." – Carl Jung; Memories, Dreams, Reflections.

I know very little about psychology but it's a subject I'm very interested in. A friend recommended Jung to me when I began writing down my dreams some months ago and started noticing some patterns.

I think this is a great introduction to Jung. Jung takes us through his psychic life from a child to an old man, and explains how his experiences, his dreams and interpretations of dreams shaped his life and brought him to self-realization. It also goes into his doomed friendship with Freud, his interest in symbology, and his travels (to India, Africa, New Mexico etc).

This is one of the most fascinating books I have ever read. I loved Jung's approach to psychiatry. His quest to understand the human psyche is nothing short of admirable, and it's clear that so many have been helped by his work. His dedication into his research and understanding is remarkable.

Although Jung's views on alchemy and religion were definitely a bit out there for me, I still respect him for articulating his beliefs in an intelligent and thoughtful manner.

I recognized a lot of Jung's thinking patterns in my own, and was quite surprised I wasn't the only one who'd had those same thoughts. As Carl Jung put it, "I was going about laden with thoughts of which I could speak to no one; they would have been misunderstood." A lot of what Jung said greatly resonated with me and I wonder whether his Myer-Briggs typography was similar or the same as mine (INFJ).

This is a book I think everybody should read. Reading it has definitely enriched my life.

"I am astonished, disappointed, pleased with myself. I am distressed, depressed, rapturous. I am all these things at once, and cannot add up the sum."- Carl Jung

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## ???????? says

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## Shokoofeh says

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## Ann M says

This is an amazing book, from a truly amazing man. Some of the concepts that we toss around that came from Jung:

- \* The concept of introversion vs. extroversion
- \* The concept of the complex
- \* Myers-Briggs Type Indicator (MBTI) was inspired by Jung's psychological types theory.
- \* Socionics, similar to MBTI, is also based on Jung's psychological types.
- \* Archetype concept, as an element of the archaic common substratum of the mind, or Collective Unconscious mind.
- \* Synchronicity idea, as an alternative to the Causality Principle, that has influence even on modern physicists.

Memories Dreams Reflections tells a lot about how he came to some of these discoveries, his inspiration and how he nurtured it (e.g., active imagination, what some term a shamanic process). He was truly unafraid, in a repressive time, to use whatever systems and methods, western or eastern, that would help.

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## Gorkem says

Jung, benim hayatımda ve algı dünyamda çok etkili olmuştur. Kendisinin, spiritüel algıları ve insanın ele aldığı ayni zamanda hem bir performansçı olarak müziksel algımda hem de eğitimci olarak çocuklar ve gençleri nasıl bir ayna olabileceği konusunda hep yönlendirici olmuştur.

Anılar, Düğünler ve Düğünçeleri için söyleyebileceğim tek şey kendi anılarınız ve düğünlerinize ayna tutacak bir yol gösterici, hem de Jung'u daha yakından tanımak için en iyi kitaplardan biri.

Şeyi okumalar!

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## Corinne says

A lucid and precise book, that is also easy to read. These points touched me the most:

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That Jung gives his internal experiences a much higher value than his external experiences. I wonder how long it took him to do that.

That he could continue treating people without fear, even after his life was threatened so many times by crazy patients. I used to think this was a modern disease, but hell no!

The difficulties Jung faced with Freud, and the courage he required to break away from him, yet not criticize nor undermine him. It taught me a valuable lesson.

The part that absorbed me the most was his notion of the collective conscious & unconscious, which are formed through generations, and guide our instincts and logic. It's really great how he used the mythology from different cultures to prove this.

His trip to India, and how he used Yoga to sustain his work, and his scientific understanding of the spirituality from the East. It opened my eyes really.

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## Gada says

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## John Kulm says

I could probably learn something new each time I read this book, although, I might need a few years before I pick it up again. The book became tedious for me toward the end. I think his protege and successor Marie-Louise von Franz distills and presents Jung's ideas with more clarity. But maybe that's just me.

This is a different sort of autobiography because its focus is more internal than external. In the prologue to Memories, Dreams, Reflections, Jung wrote, "In the end the only events in my life worth telling are those when the imperishable world interrupted into this transitory one. That is why I speak chiefly on inner experiences, amongst which I include dreams and visions."

I was disappointed that he wrote very little about his wife, Emma, and he said nothing about Antonia Wolff. I was curious of what he'd have to say about them, and surely these two women presented an inner experience interrupting between the imperishable world and Jung's transitory world. Forgive my curiosity, and if you're not curious about that sort of thing maybe you should ask yourself why you aren't.

Jung did go into his relationship with Freud in a very honest and revealing chapter, which I felt was a particularly interesting section.

There's so much to learn in this book, however, that I'm sure I'll have to come back to it. Here's a brief quote, for example, from a section discussing transference: "For psychotherapy to be effective a close rapport is needed, so close that the doctor cannot shut his eyes to the heights and depths of human suffering. The rapport consists, after all, in a constant comparison and mutual comprehension, in the dialectical confrontation of two opposing psychic realities. If for some reason these mutual impressions do not impinge on each other, the psychotherapeutic process remains ineffective, and no change is produced. Unless both doctor and patient become a problem to each other, no solution is found."

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## **Martha Love says**

If you only read one book that is written by Carl Jung, this is the book to read. It is the most understandable book he has written and one I enjoy reading over and over!

Jung wrote this book as more of a case study than as an autobiography, giving you a first hand understanding of his inner process. We do not usually get this kind of information from our great ones in psychology, rather we only get to read of their theories once formed and perhaps studies with their clients. But we rarely are privileged to the inner story like Jung reveals in this book, with the history and questions about self, along with his process of introspection and self-discovery that propelled his curiosity of the human condition and lead him to formulate his psychological theories about the individuation process.

Martha Love,  
Author of What's Behind Your Belly Button? A Psychological Perspective of the Intelligence of Human Nature and Gut Instinct and  
Increasing Intuition Intelligence: How the Awareness of Instinctual Gut Feelings Fosters Human Learning, Intuition, and Longevity

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## **Sherah says**

I really, really, really, really, really enjoyed the first part of this book. I developed a strong crush on Dr. Jung due to his extreme sensitivity, reflection, and openmindedness displayed naturally from a very young age. We often fall for those who've been through the same fundamental inner experiences; I related so hard to his battle with religious doubt as a pre-teen and teenager. I highlighted so much of the section of this book in which he explains his thoughts about God, as I'd had the same thoughts growing up in a religious home. Additionally, I was an "outsider" type as a child, an experience he documents as part of his own childhood pain. The integrity with which he approaches his personal belief system as a child impressed me, and he took that quality with him through the rest of his life, pursuing all of his interests with such analysis and then adding intuition on top of it, to enhance this already-solid eye. An amazing man.

I was into this book up through the parts where he described some patients, establishing himself as a psychiatrist, having fallouts with Freud. Once he started going into his visions (not just dreams--visions!), he started to lose me. I haven't read any of his other works yet, so I don't know how "ready" I am to "get" the symbolism he seems to see in his subconscious expressions. It was at least interesting for a while, but then I started finding the analyses to be tedious, far-fetched, and even anxiety-provoking. Perhaps my own

subconscious is being repressed and is fighting back against being seen!?!?! Ha. Who knows. I sure don't, and I'm too much of a psych-n00b to really get why.

I started keeping a dream log as a result of this reading. I had originally decided to read this book because I wanted to have more insight into my dreams, but I didn't realize what I was in for. Maybe after reading more accessible works I'll be able to return to Jung's self-analytics and appreciate them more. For now, ignorance colors it hokey and far-fetched. At least I'm keeping tabs on my dreams for future reference.

Some quotes of note:

"I was concerned with investigating truth, not with questions of personal prestige."

"...it sometimes happens to the best analyst that he is unable to unlock the riddle of a dream."

"The collective unconscious is common to all; it is the foundation of what the ancients called the 'sympathy of all things'."

"The kernel of all jealousy is lack of love."

"Dreams are, after all, compensations for the conscious attitude."

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## Maxwell Purrington says

Why Memories, Dreams and Reflections is meaningful for me.

I shall begin by telling you of an event that occurred to me at college but which had its genesis four years earlier and the subsequent consequences of which remain to be completely known.

One evening when I was 14 years old I went to bed much as I always had done. Sometime later after falling to sleep I awoke. To my astonishment at the foot of my bed and somewhat elevated into the air were two personages. An elderly man with the wrinkles in his face that bespoke of a life of both dignity and wisdom and alongside him an equally aged woman endowed with a face of gentle kindness. I took them to be husband and wife and decades later would come to name them Philemon and Bacchus.

Upon seeing them I was immediately struck with two emotions. On the one hand I was enraptured by their appearance and on the other hand I was terrified as in my 14 years of life to my knowledge I only knew of two types of people who had visions: Prophets and Madmen. I knew I was not a Prophet.

As I gazed upon them it occurred to me that what I was witnessing may in fact be a dream albeit a most vivid dream. I determined to establish the means of proving whether this was a dream of a waking vision. There was a crayon on my night stand. I slowly reached for the crayon hoping not to interrupt my "visitors." Gripping the crayon I pressed it against the wall on the side of my bed rubbing it back and forth leaving a most distinguished marking. I figured that when I woke up the following morning that if the mark was not there that I had been dreaming. On the other hand if the mark was on the wall I would know I had had a waking vision and hopefully the marking would prove a stimulus to recalling the episode.

The mark was on my wall upon finally waking.

Jesus famously said that a Prophet is not recognized in his own home. Most assuredly I was not going to tell

my family, relatives or friends of my vision fearing ridicule so I remained must as I sought the means of understanding what had happened.

Insofar as I knew that Prophets had visions I determined that I would read the Bible which I had never read before to seek some understanding. I found an old King James Version of the Bible and set about reading it from cover to cover. Every word was read from Genesis straight through Revelations.

This was an enlightening process however the Prophets seems to float above the common humanity within which I lived. Nonetheless I completed my reading of the Bible in about a year's time and read it completely from cover to cover each successive year until my departure to College.

At College I enrolled as a History Major although I had no tangible plan to make use of History in my life. Briefly the move to college pressed the thought of my vision to the back of my mind. This would not last for long.

I had been attending classes for about six weeks when one day I was passing through the upstairs area above the cafeteria when I spotted a young man in the crowd of students. He was dressed in Army fatigues and I was struck with the undeniable premonition that he was on campus to commit a mass murder.

I fought against this sense and tried to fight against this idea as it seemed so irrational. I walked around outside of the campus for about an hour trying to shake off this premonition but without success. This presented me with a moral dilemma. If I ignored the premonition and a murder did occurred I would bear some responsibility and be an accomplice of sorts. Should I not ignore the premonition what was I to do? Who would listen to me much less believe me?

Suddenly the name of my History 101 professor came to mind. I had never spoken to him before except to ask a couple of questions in class but I sensed that perhaps I could share my premonition with him and perhaps he would know what to do.

So being around noon time I went to the downstairs cafeteria where I thought he might be having lunch with fellow faculty and staff members. The cafeteria area was packed with nary a seat to be found. Well, except for the one lone empty seat next to my professor.

Girding up my loins and with much trepidation I went and sat next to the professor. I introduced myself to him not certain that he would recall me from his History 101 class and proceeded to tell him of my premonition. Amazingly, I thought, without batting an eyelash he listened to my story and then asked me to go upstairs with him to point out the person who had struck me with such fear. I did.

Then the professor went to the Administration Building and spoke with someone in security as well as the University President.

I was not involved directly in what happened next but since the person in question had not actually done anything wrong yet not much of an official nature could be done but a background check was done and it was found that the person was returned from Vietnam and had a mental history.

The means were "set up" to establish a reason a few days later to enter the person's apartment where there was a diary indicating the desire to commit a mass murder against students who were perceived to be against the war. Additionally photos taken of a civilian massacre in Vietnam were found and subsequently were used as the means of getting the person off campus and into a V.A. Hospital for mental treatment.

I was quite gratified that my premonition proved valid. This gave me solace.

I was also grateful to my professor because he did not publicize the event or in any way bring undo attention to me. As a matter of fact we never discussed the matter again.

This event brought back to the forefront the vision I had had four years earlier.

It struck me one morning that if I could tell my professor of the premonition that perhaps I could entrust him with the Vision and the fear that had accompanied it.

I went to his office and upon being invited in closed the door behind me and sat down and told him of my Vision. Upon completing my story my professor told me to go to the library and check out a book entitled: Memories, Dreams and Reflections.

I had never heard of Carl Jung before and knew nothing of his work but went to the library and checked out Memories, Dreams and Reflections and went to find a quiet place to read it.

In the beginning of the book Dr. Jung writes of his childhood and as a youngster how he had had a Vision and how it terrified him and how he felt he could not tell his family or friends of it.

We bonded.

I did not know Dr. Jung but somehow he was more “human” to me than the prophets of the Old and New Testament. This would ultimately lead into a lifelong passion to comprehend the structure and dynamics of the psyche.

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## **Jon says**

I delved into this book, a Christmas present from a friend, to learn more about Jung's psychological concepts, namely the collective unconscious; the anima and animas; the shadow; mandalas; the Self. About twenty pages in, though, I amended my purpose. I sought not facts but an answer to this question: Should I, Jon Medders, let myself be more like C.G. Jung?

See, Jung's narrative demonstrates a way to live one's life that I have often suspected might work well for me: minimize one's tendencies toward rational thought and maximize one's reliance on rationality's opposite (intuition, hunches, coincidences, God, the unconscious). So, as I read Jung's repeated accounts of rushing into projects and life decisions based on dreams, visions, and other numinous experiences, including contact with ghosts, I realized that his willingness to engage "the unseen" was integral to his becoming the creative force he was.

I am still sorting through the answers to my question. I will say that anyone who thinks that reason or intellectual conception provides the only valid basis for action in this world should take a close look at Jung's life and work.

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## **Farhan Khalid says**

Myth is more individual and expresses life more precisely than does science

These are nothing but islands of memory afloat in a sea of vagueness

I was deeply troubled by my mother's being away

I always felt mistrustful when the word "love" was spoken

I have trusted men friends and been disappointed

I have mistrusted women friends and was not disappointed

The prayer gave me a sense of comfort in face of the vague uncertainties

When I was with them I became different from the way I was at home

It occurred to me that I was actually two different persons

I had been cheated—cheated out of my beloved past

I was living in two ages simultaneously

Don't think of it, just don't think of it!

What does God want? To act or not to act?

Devil might be playing a trick on me

My entire youth can be understood in terms of this secret

It included in me an almost unendurable loneliness

I must take the responsibility

I remained alone with my thoughts

Reading provided a beneficial distraction from the preoccupations of personality

The great find resulting from my researches was Schopenhauer

By "Will" he really meant God, the Creator, and that he was saying that God was blind

In science I missed the factor of meaning, and in religion, that of empiricism

Paranoid ideas and hallucinations contain a germ of meaning

The finest and most significant conversations of my life were anonymous

House represented a kind of image of the psyche—state of consciousness

The ground floor stood for the first level of the unconscious

The deeper I went, the more alien and the darker the scene became

In the cave, I discovered remains of a primitive culture

Dreams are a part of nature which harbors no intention to deceive, but express something as best they can

Perhaps my conscious is performing a personality that is not me, but which is insisting on coming through to expression

No, it is not art! On the contrary, it is nature

I was a misunderstood artist

Red book: esthetic elaboration of my fantasies

Reality meant scientific comprehension

I had base (family and profession) unlike Nietzsche

My dream referred to alchemy, as if I was trying to solve the riddle of unknown language

In physics, we speak of energy and its various manifestations

The situation in psychology is precisely the same

Lumping all instincts under the concept of sexuality was Freud's initial error

Psyche is transformed or developed by the relationship of ego to the contents of unconscious

It is God who created the world and its sins, and who therefore became Christ in order to suffer the fate of humanity

In my retiring room I am by myself

Things which have carried me out of time into seclusion, out of the present into timelessness

The tower became for me a place of spiritual concentration

The small central section which crouched so low, so hidden, was myself!

I added an upper story to this section, an extension of consciousness achieved in old age

The tower in some way was a place of maturation—a maternal womb

A concretization of the individuation process

I built the house in a kind of dream

My personality no. 2 exists outside time and the son of maternal unconscious

I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors

The loss of the connection with the past has given rise to the "discontents" of civilization

We no longer live on what we have, but on promises, in the darkness of the future

New methods or gadgets are deceptive sweetness of existence

Second personality see life in the round, as something forever coming into being and passing on

Conscious, which attempted to understand and could not

Unconscious, which wanted to express something and could not formulate it any better than a dream

We always require an outside point to stand on, in order to apply the lever of criticism

Everything that irritates us about others can lead us to an understanding of ourselves

What nature leaves imperfect, the art perfects

Man is the second creator of the world, gives it objective existence

Africa: here country is not man's country, it's God's country

God was in command here—in other words, not will and intention, but inscrutable design

The moment in which light comes is God

The moment brings redemption, release

India affected me like a dream

To the oriental, good and evil are meaningfully contained in nature, and are merely varying degrees of the same thing

The Indian's goal is not perfection. He wishes to free himself from nature

He seeks in meditation, the condition of imagelessness and emptiness

A man who has not passed through the inferno of his passion has never overcome them

For Buddha, the self stands above all gods

In Christianity more is suffered, in Buddhism more is seen and done

The anima of man has a strongly historical character

As a personification of the unconscious she goes back into prehistory, and embodies the contents of the past

Myths are the earlier form of science

Myth is the natural and indispensable intermediate stage between unconscious and conscious

My parents' marriage was not a happy one

[In Dream] Here was my father who, after an absence of twenty-six years, wished to ask a psychologist

about the newest insights and information on marital problems

The individual who wishes to have an answer to the problem of evil has first need of self-knowledge, without self-deception and self-delusion

We have no imagination for evil, but evil has us in its grip

"Mana", "Daimon", and "God" are synonyms for the unconscious

Scheme of creation: The Creator may become conscious of His creation, and man conscious of himself

If the Creator were conscious of Himself, He would not need conscious creatures

No science will ever replace myth

It is not that "God" is a myth, but that myth is the revelation of a divine life in man

The Word of God comes to us and we have no way of distinguishing whether it is different from God

If the unconscious is anything at all, it must consist of earlier evolutionary stages of our conscious psyche

We cannot see beyond the psyche

We are in the deepest sense the victims and the instruments of cosmogonic "love"

The difference between most people and myself is that for me the "dividing walls" are transparent

Other find these walls so opaque that they see nothing behind them

Loneliness does not come from having no people about one, but being unable to communicate the things that seems important to oneself

A creative person has little over his own life. He is not free. He is captive and driven by daimon

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## Sohaib says

***"Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. The loneliness began with the experiences of my early dreams, and reached its climax at the time I was working on the unconscious ... But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others."***

This quotation sums up the spirits of Carl Jung's autobiography, in which restraint in expressing personal matters regarding his closest relationships is more than obvious. A complete bummer for people looking for action-driven and eventual narratives. Outward happenings are naturally compensated by a wonderful

portrait of the inner world of Jung, from his earliest childhood dreams to his lonesome school days, student years, relationship with Freud, and finally, my favourite chapter, his encounter with the unconscious—the onslaught of fantasies he experienced in his twenties that ultimately led to his development of analytic psychology.

This book, all in all, keeps true to the title, focusing on inner phenomena rather than external events, as Jung tells us in the prologue.

The one complaint I have against Jung is that he only briefly mentions his wife and kids. I wish Emma had put in the effort in writing a memoir of her own to fill this gap, though I can't help but think that it too would probably have left so much unsaid about their family—she was an introvert as well.

Jung is more vocal when it comes to his mother and father, and, according to Aniela Jaffe, this is the only book in which he talks personally about Christianity.

Anyway, I loved this book for no better reason than seeing pieces of myself in it. Much of what Jung had experienced struck close to home for me.

*Memories, Dreams, Reflections* is a must-read for anyone interested in Jungian psychology. I think reading *Man and His Symbols* and then this book would make the perfect introduction into the field.

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## Chrissie says

This book is not an autobiography in the normal sense. We are given little information about family details. We are told in one sentence, "I have a wife and five children." That's about it for family details. At the end of the book are four appendixes, two of which are letters written to his wife when he was traveling in the US and then later in Africa. These letters are in fact special; they showed me the ordinary man, not the man espousing his theories. They were delightfully creative and well written, but there are only a few and they are short. This book is instead about Carl Gustav Jung's (1875 - 1961) theories, his philosophy and how it developed.

At the age of 81 he agreed, to sit down one afternoon every week to talk with his colleague and friend Aniela Jaffé. This book is the result of their collaboration. It was decided that he would write a few chapters about his youth, he felt an inner need to do this, but otherwise the book is based on their conversations which she recorded and edited. A chapter entitled *Later Thoughts* concludes the book. Both this and the chapters on his youth have a different feel and I bet both were written by him. They are more abstruse. These were the hardest to comprehend, particularly in those parts where he speaks of religion. Nevertheless, having read the book, I do now have a better understanding of his philosophy.

The book is very much an expression of **Jung's** views. **He** is telling us how **he** thinks. There is no debate. Jaffé does not critically analyze or counter with opposing views. We hear neither her questions nor her thoughts.

The book could have been tightened and at times better organized. Sometimes it is extremely wordy. Jung tells us that he disagreed with Freud's emphasis on sexuality. Then later in the book we are told that Freud came to modify his view. How his view changed is not clarified, and this could have been mentioned the first time around.

In the latter half of the book Jung travels to Africa and India and Italy. Some other places too. He states he

wants to look at Europeans and himself from a different cultural perspective. He wants to look in from the outside. Here we go deeper into his views on myths and culture. Definitely interesting, but I cannot say I would necessarily draw the same conclusions. This doesn't really matter though; this is a book about his views, certainly not mine. Except maybe his reasoning hasn't properly been made clear; this could be classified as a weakness of the book.

Dreams....dreams. He tells us of a zillion dreams and what they mean. These dreams are **extremely** detailed. Let me just state that his ability to recall such details pushes credibility. I had trouble accepting some of the conclusions drawn. On several occasions he explained dreams after time had passed and after other important events had occurred, claiming the dreams foresaw future events. That is explaining after you have the facts, and I don't buy such reasoning. There is no proof in this.

At points the mystical and paranormal theories espoused pushed credibility for me.

Jung does not consider this book to be one of the set defining his philosophy. We are quite often referred to those books instead.

The audiobook narration by James Cameron Stewart was absolutely excellent. It could not in any way have been improved. Simple to follow. All of the words are clear, and the speed with which it is read gives you time to think. You need time to think when you read this book! Jung uses lots of terms that you have to get glued into your head if you are to follow his thought processes.

I am glad I read the book. I see it as a primer on Jung's philosophy much more than a biography / autobiography of his life.

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## **Erik Graff says**

Jung's autobiography was not really written by Jung. As the cover says, it was "recorded and edited by Aniela Jaffe" between 1957 and his death in 1961. She therefore deserves much credit for producing a readable narrative which is quite entertaining, though not to be completely trusted.

I reread the book and indexed it when taking a course on Jung with the Institute of Pastoral Studies at Loyola University Chicago during the first semester of 1982/83. Ironically, although the copy of the first edition I read had no index, a subsequent copy purchased did, so the work did not have its intended benefit.

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