

Memories, Dreams, Reflections Study Guide

Memories, Dreams, Reflections by Carl Jung

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Plot Summary

This book is not an exposition of Jungian psychology at all. However, for those who enjoy discovering the development of someone's thought, this book provides a wealth of knowledge. This version of the work is an English translation as Carl Jung was unquestionably German in the earthy, ancestral, vibrant, and cultural sense of the term.

This book came into being when he was an old man, over eighty years old. He was able to do it by working with a much younger but well full grown individual. The work is actually autobiographical. It is specifically because of the connections between the subjective mind and the objective truth that this might be of value for those interested in Jungian psychology. Naturally it is also handy for "fans" of Jung.

The work has been translated into English from the German by a man and woman team who may well be related. The quality of the translation is very high with respect to ease of read, but it does add a mysterious sense of distance based in the fact that there is another layer of people between the original speaker, Jung himself and readers.

Carl Gustav Jung was born in the 1800s and lived into the 1900s. He was the son of a pastor but no indication of his mother's profession, if she had one over and above being wife and mother, is given. When he was a child, women did not have the vote in Germany. The mechanization of culture increased dramatically during his lifespan, so that in addition to trains and boats, people of the world had wildly increased access to privately owned and run automobiles and even new alternate forms of aircraft.

This book developed decades after Jung had completed the bulk of his life's work, including the volumes of his new form of psychology. It is not clear whether or not he knew how extensive the influence of his research and theoretical writings on psychology would become. His work has only grown since his death, thanks in part to translations. People have studied, tested, experimented, and otherwise worked with his theories to find out whether or not they work. Now "road tested", Jung's work has moved from the avant garde and marginal into the widely respected, and so well liked that it has been popularized and "fed to the masses" in forms designed to enhance its accessibility.

This book allows readers to share insight into the emergence of the contents of Jungian psychoanalytic theory and practice. Perhaps of particular importance is that he shows how this came about within the context the growth of the field of psychology on the whole when he began. It is delightfully true yet hilariously funny that the simplest thing such as actually listening to the psychiatric patients turned out to be valuable. It is extraordinarily helpful that Jung immortalized the obvious. He added to this by taking into account world history, religion, and theology, and the interconnectedness of people to both culture and time when he cultivated his system of psychology. As such, Jung made a great contribution to humanity through the field of psychology, and this autobiography will be a fantastic supplement or background for understanding the formulation of his work.



Chapter 1, Introduction & First Years

Chapter 1, Introduction & First Years Summary and Analysis

This is a somewhat unusual situation. Aniela Jaffe worked with Carl Gustav Jung to put this work together. So much did he enjoy the cooperative nature of the effort that in the introduction it is explained that Jung himself often referred to his own autobiography as "Aniela's project". It was assembled over quite some time, and included Jung and Jaffe spending a few hours together each week for quite some time. Whether one views this is as very little or quite a lot depends a great deal upon the needs, expectations, and hopes of those involved. Jaffe describes in terms that make it sound as though it felt like a very meaningful amount of time, spent in a decidedly "good way". Carl Gustav Jung bore the exact same name as one of his grandfathers. He was born and raised in a German-speaking Swiss town very near to the German border.

Jung more than once expresses his belief that all of his psychology from whatever phase of his life stemmed from what he referred to as the unconscious mind. In contemporary biological terms, this would not be contradicted but further clarified by acknowledgment of the activity of the mind relating to the myriad of systems indicated by different levels and aspects of the brain and the systems these connect. Vast amounts of interior activities of the living human being carry on daily and nightly, despite lack of attention from the "neo cortical mind". What Jung was largely referring to was the warehouse of memories. He implies, but at this stage of the book does not say, that the mind claims and keeps all experiences. However, some of these are lost, possibly irretrievably from conscious mind.

This means everyone has an ever-growing amount of information within themselves, much of which hides from or is hidden from even self-awareness. In that sense, it causes the human memory to include metaphorically everything under the bed that the owner hasn't seen or thought of since the previous adventure of cleaning out from under it or going under there for some other reason. If there is no platform holding up the bed well, then the stuff underneath it is only all the more secret. Jung does not explicitly claim in this book that people retain a clear memory of every event, but does tell readers that he feels that whatever the unconscious really is, he feels that is the source of most conscious activity and behavior.

During the introduction, the author, through his helper, explains that as he grew older it only became increasingly apparent to him that his "inner life" and "inner vision" were what held the greatest meaning for him. This comes as little surprise to any reader, given that he had made a career of creating or discovering and sharing a treasure trove of material designed for people to use with the human mind. However peculiar the rather intangible nature of his work may be or seem, it is still a monumental contribution to the human endeavor overall. This being the case, he begins by sharing his life story with some interpretations provided by the perspective of later life experience.



In chapter one the author rediscovers some important qualities of childhood. First is that he does not remember everything but only some of what has happened in his life. Next, is that one of the most important aspects to what occurred was that he noticed that there was a quality of "eternality" to events during his childhood that was extraordinarily powerful.

He relays those memories that do emerge, and they are revealed to have a very real child's sensibilities to them. For this reason, he is able to describe his fears relating to "men in black frocks". However, he is able to relay to readers that his fear of Jesuits was learned from his father. So intense was his experience with it that he informs readers of his first trauma: it was not what adults might suspect. It was that he fled, terrified from a Jesuit who had done nothing to him whatsoever.

The stories mount and readers learn that Jung had a sort of humble background; his father having been a parson meant "respectability but little money". He explains that he began entirely oblivious to the idea that his family was poor. He goes on to tell readers that he was somewhat disappointed when his parents, through his mother, brought a baby girl into the home; she was his new baby sister. There was no hatred, but just a kind of disinterested disappointment. She was nine years younger than he.

The author and assistant inform the readers that during the time of creating this book, the author felt that he went through a deep process himself. He was able to grow more objective about his own life in a way that included what he had done for the work of developing his entire psychology. How this took place will show in its own way as readers work their way through the text.

The writing itself is of course influenced by the translators as well as the author and recording team. It is pleasant, not overly complex, and clear. With respect to personal distance, it is quite intimate in that he is sharing very personal and private thoughts and yet does not come across as overly close or excessively personal. Perhaps it is the feeling of sitting near to someone, but it could as well be in public as in private. The reader and the author are obviously not a couple but are somehow close, or else this is an acquaintance who has simply decided to open up to you as the reader. It is not uncomfortable for the reader that the author is providing such personal information, it does not feel like a so-called expose or anything trashy.



Chapter 2, The School Years

Chapter 2, The School Years Summary and Analysis

This is an incredible chapter that covers the vast expanse of fifteen years or so of Jung's youth. He covers various aspects of his development. These include: God; his interpersonal relationships at school; the type of fellow that he is at a few different ages; his personal growth with respect to his two main personalities; his relationship with his mother; and, the influence of his father's profession(s) upon this long phase of his life.

Carl had no way of avoiding knowledge of God by virtue of his location and familial situation. His father was a linguist—parson of a decidedly Protestant kind. He also had uncles who were working in the same profession. As a consequence, conversations relating to matters of theology were not abnormal within the family. Jung never explains the simple knowledge that his father's fears of Jesuits most probably rested on the simple yet profound Protestant/Catholic "Divide". This was also likely not clearly explained to Carl Gustav by his father, hence the confusion.

What happened was that early on in his childhood Jung ran into a problem in the form of a religiously related question combined with the cultivation of secrecy. This was not abated by the completion of his early childhood and his progress into later years. As a consequence, he developed a particular set of curiosities and anxieties in relation to this area. One difficulty was that he had been so inculcated with a generalized belief in God that he could not really escape this in order to ask the question, "Does God exist?" However, he found that religious practice often felt painfully hollow to him; the rituals were ineffective. Rather than feeling that church attendance helped him, he rather felt that it made matters worse. He does not tell readers that there is a connection between a frightening "blasphemous" dream of defecation falling upon a cathedral that he in waking life had just found beautiful but that does clearly convey the truth years later that Jung felt that church attendance was not helping. There may or may not have been other meanings of that dream, but its effect was to frighten Carl Gustav Jung into contemplating religion rather seriously and to feel fear.

This fear involved the well known "fear of God". He describes to readers his most basic perceptions of God as existing, being largely unknown in character, being both kind and terrible, and having the ultimate powers. Now, it was because of this that when his mind would approach some questions, and he would feel strongly pressured within himself to cease that line of inquiry for fear of committing blasphemy or finding out something horrible rather than wondrous.

His passion for the truth ended up being the stronger of the forces, but caused him to suffer from hesitations and diverse inner turmoils as he worked with his need to find out. His desire to seek the truth was a long and surprising pathway in his life. He went through reading theologians and philosophers as well as making numerous scientific inquiries. Literature provided some answers but most of what he found was gleaned



from nonfiction. Most nonfiction, he felt, yielded dry, useless truths. Even though he used books a great deal, he also grew to feel strongly that God was rather to be experienced directly in life than to be "read about". His own tendency was to feel closest to God when he was intimate with nature. This may have been in part because he was a country boy rather than an urban child. In the long run, Goethe's Faust, Immanuel Kant's Critique of Pure Reason, and the works of Arthur Schopenhauer made the most sense to him and were the greatest help in bringing him into close contact with the truth in terms of answering his most important questions.

Carl refers to his mother. He makes it clear that she was bright enough and open enough to him to help him get started in making some intellectual headway, but he admitted to feeling that her knowledge and wisdom were in fact rather limited. He also tells readers that he feels strongly that she was indeed a good mother who gave him a strong and healthy basis of being well cared for in his childhood. In addition to this, he explains to readers that he took after his mother in the sense of having two personalities that were rather different. He goes on to show readers how, from the perspective of being an old man, distinguishing the two was not problematic, but during childhood itself he had no clear way of describing what exactly it was other than that there was a kind of doubled set of behavior patterns that coexisted within one person. He is certain, when he tells of this, that it was not at all a form of insanity. He is able to show readers a bit about how both of his personalities developed and provides some evidence of the difference between the two in his mother. Mainly, he just tells that one of her personalities was far more direct and intense: "ruthless, truthful and to the point" is how he describes it. He alludes to some kind of repression or issue that limited the intimacy between his parents by referring to how his mother was happy to have her son as a confidant. The parental relationship is not given much attention, but Jung suggests that it was normally quite stable and affectionate, albeit not a show of flawless intimacy or perfect love in every moment. He tells readers that once something rather bad occurred and he attempted to help his mother but it didn't work. Later he was relieved because she "made less of the event" later and never "made big of it again".

He makes it extremely clear to the readers that when it came to school work the truth was that when he was genuinely interested he would naturally make efforts but when he was not he tended to be lazy. He also confesses that there was something about him that tended to some kind of timidity or shyness such that he had an active aversion to being head of the class and was always happy to relinquish this role as long as he could stay near the top.

He reports that he tended to be a bit of a rough and dirty boy but not cruel. There were times when he had plenty of friends and there were other patches where he was subjected to emotionally painful isolation. When he was isolated he tended to try to figure out what it was. Often enough, it was based upon his being misunderstood combined with the others not being interested in some of what he had to say. When he had learned something on his own and with plenty of thought, he discovered that his peers continued to at times wrongly think that he had no reason for knowing something and so would dismiss his knowledge but also would interpret his behavior, the way that people do when they know that one of their friends is pretending to be knowledgeable but



doesn't actually know what he or she is talking about. He was normally able to figure out what it was and did take the trouble to alter his behavior so that he would fit in better rather than just forcing others to change or moving on to find some alternative group of peers. He grew up to be a big, strong fellow and he only faced one serious altercation. He was fifteen years old at the time and he won so well that he informs readers that no one would dare risk messing with him after that.

There is the definite theme of the natural, rustic country boy contrasted with the more gentlemanly chaps during this chapter. He also gets into economic differences. While he confesses to having found himself envious of the wealth of the richer school colleagues, by the end of the chapter he has figured out that it really isn't the amount of money that tends to make people happy or unhappy, at least, when people have enough to survive. This doesn't change everything but it does indicate something significant. Carl Jung was not a well mannered gentleman, nor a boor. He sensed with both pride and embarrassment at times that he was unusual or different from the others. Evidently the truth is that this is in part either due to genius or something like it . . . perhaps it was simply his orientation to the world. He specifically says that even so, he tended to seek the company of the most ordinary boys for friends even though their relative mental dullness and difficulty understanding him really were infuriating. He nurtured patience because, he explains, he took such comfort in the straightforward simplicity of the "regular boys".



Chapter 3, The Student Years

Chapter 3, The Student Years Summary and Analysis

In this chapter Carl Jung escapes the limitations of his childhood and makes it to university. He is both allowed to and forced to attend Basel. He acknowledges a few times within this chapter that he was acutely aware of and at times frustrated regarding how the financial situation influenced how his higher education went. This is yet another case where Jung intentionally presents himself very personally to the readers. For the naive it is edifying.

Here, Jung explains, through the eloquence of the silent translators, how much he blossomed at university. He found himself joining a fraternity through the simple activity of following in his father's footsteps rather literally. Once there, to his great joy, he discovered that for a while at least instead of feeling like "an odd duck" for reading and wishing to discuss matters such as philosophy and theology, he was viewed as entirely normal. This was most stimulating and refreshing for him and the others.

Later of course, it changed. Once they moved into the grier details of what had taken place, it seemed common for them to suffer from disillusionment with the others. He found that he heard of Nietzsche's writings long before he read any. Those who spoke of the localized philosopher, who was so great that he was able to get a full time teaching position there at Basel when he was young, did not necessarily speak well of him. They were impressed but not necessarily in agreement. Before the end of his studies, Jung had read a bit of Nietzsche, including Thus Spoke Zarathustra. Jung reported that he had found only two actual adherents of Nietzschean philosophy, who for some reason also manifested the quality of both being homosexual men.

Jung devotes some time to the increasing pressures upon him regarding his career path. He was working off the assumption that he would likely have one career and probably also just one woman who would be his wife. He had to include an evaluation of how much it would cost him to complete his education. He remarks that he was able to secure partial funding from the university despite his personal insecurities, he had not even though they liked him enough to help. Along he went, and eventually settled upon medicine. He had moments of having other ambitions but these were often followed by a sense of "cowing down" or "tucking the head", and hoping to somehow find something "humble enough" but sort of "good enough" at the same time.

He was happy when he had settled upon medicine. What is rather bizarre, however, is that some quite paranormal activities at his parental home yielded a new outlook and a movement toward his future. Both a table and a knife split explosively within the kitchen. They were near to his mother but not in a way that it would have been possible for her to have been the culprit in any mundane sense. Both his own and his mother's "uncanny Number 2 personalities" peered at one another about this with half knowing but half puzzled senses.



Jung had the courage and the audacity to examine such paranormal events. However, there were no repeats of the events at home, but he kept the knife that had shattered in a way that, while not exactly impossible, went about it in a way that seemed only to show that it is true that "the impossible can occur", making an oxymoron of impossible. He found a local medium and for two years regularly attended and researched on Saturday nights table tappings and other communications from the other side. During his research he found both what he called the real thing and bogus tricks existing together. He described the young female medium as having been precocious; "she had a mature personality" but she died very young at only twenty-six years old. These experiments ran when she was a teenage trance medium. Jung was able to use this research for his thesis at the university without having been met with derision, which is in itself shockingly impressive.

Jung grants the absolutely inexplicable events as being the real source of a personal transformation of his of great importance. He describes it to readers as having destroyed all of his prior philosophy and as having caused him to become able to take on what he calls "a psychological perspective". At that point, he still had no intentions or awareness that he would enter the field of psychology. However, the decision to pursue psychiatry came upon him suddenly in a milder case of the thunder strike "Ah ha!" mechanism. He came upon it during his studies. He learned that the texts in this field were even more apt to represent or at least to expose the subjectivity of their author's far more than in the other empirical sciences. He does not make an explicit comparison to the field of philosophy, but it may have been advantageous if he had.

He knew, once he had made that decision, that there would be consequences. One reason that he had pursued medicine was to keep things within the range of normal. Then, his choice of psychiatry sent him back toward the region of alienation. Not only did this make him peculiar within medicine in general, but when he arrived at his new work station, a mental hospital, he took actions that worsened the situation. Through his own actions he had created an undesirable result—that of making it difficult for colleagues to befriend him. He did this by studying what had been done in the field so far.



Chapter 4, Psychiatric Activities

Chapter 4, Psychiatric Activities Summary and Analysis

In this chapter, Jung begins his career. His first posting is at a mental hospital in Burgholzli in Switzerland. When he began he not particularly interested in therapy but was predominantly curious about what psychiatry was. He describes to readers the state of the mental health field at the time. Jung, during this chapter, refers to his depressions but not once does he ever claim that his depressions were due to a mental illness. Also, he did figure out what caused them but the answer was in reality complex and related to philosophy and theology rather than having been due to some other reason.

First and foremost, most mental health practices were either done outside of the official realms of the science or were focused upon the mentally ill. There had been some research conducted, but this was a new, growing field that was quite limited. It was viewed as a major and real challenge, since the need for scientific development was agreed upon but the intangible nature of the human mind and its intimacy with philosophical matters made it spookier than most other sciences.

Patients had few outpatient options. There were asylums and in the worst cases, sanitariums. Jung points up that there had been headway in that there was a cultivated region of diagnostics for the mentally ill. He observed that many patients were also able to be released after spending some time in an asylum, if only because it removed them from the circumstances that were the source of the psychological pressures that had caused them to come down with a mental illness.

Jung approaches Freud's work, and ultimately tells readers that it was very helpful that Freud advocated two very important yet rudimentary psychiatric practices. First was to actually involve patients in their therapy, which might include listening to them. Second was to accept that the human sexual nature was important and that it often held some relevance to mental health. Jung discovered this to be true, particularly in those cases where a patient's mental illness was in fact a reaction to having had some kind of unpleasant or very mixed up manner of sexual experience, especially if it was hurtful or forbidden, as in the case of incest.

Jung found that he had a specific personal passion with respect to mental health. He read and learned all he could about mental pathologies and diagnostic methods and systems. However, he ended up deciding that what really needed to go on was that he needed to find a way to discover the active psychology of the patients. He often worked with women patients which in itself he felt was quite alright. In order to achieve this, he had to do something that nowadays we continue to recognize as crucial to success, albeit laughably straightforward—that is, to listen to the patients, one at a time, and find out what is going on.



Something happened. In particular, while still new at the asylum, Jung found that there was a patient who he suspected had received the wrong diagnosis. From his observations and the like, he felt that she was not actually a schizophrenic but really just suffered from depressions. He made a break with tradition and made a brave choice: he decided to try treating her himself and in a new way, effectively experimenting. His approach was not villainous; he set meetings and listened to her. He observed that this did allow him to have a sense for the psychology of the patient which turned out to be incredibly helpful. [This is so unsurprising one wonders how anyone could have ever missed it in the first place] He goes on to write that he felt this was a significant "break through" and that it was in the story line of each patient that one could find out what was actually happening.

This first effort led him into taking the same approach with other patients. He found that each case was distinctive and unique. As a result, he found that even though it was helpful to have methods without being rigidly attached to any particular one, he never states that there were cases where simply actually being listened to was the entire cure in itself, but that doing so permitted unprecedented progress.

One of his most promising methods was what became the association test. Here he would bring something up and would ask patients to respond. In this way, both he and the patient could improve the likelihood of finding out what the real trouble that the person was having was. In those cases where someone was upset in a way that made sense, Jung defines the condition as evidence of a psychogenic disturbance rather than being an actual mental illness. He cites a case in which he uncovered that one of the women patients was a murderess and that her depression stemmed from having committed murder and possibly from a missed love opportunity. She had masked the murder so that her intentions had given a sense of the accident, but through talk therapy he ascertained that it had in fact been quite intentional. Strangely enough, once this was ascertained, her symptoms cleared up enough that in only two short weeks she was released, with all symptoms of having a diseased mind gone. Jung informs readers that she was never institutionalized again.

Jung also tells readers of a truth that would tend to come as some relief to many patients. For his therapy to work, he found that he had to be quite truthful with his patients. He had to have a tremendously high degree of self-awareness and self-honesty in order to be able to help patients. He asserted that the work was utterly holistic in its nature and that only by treating the entire individual and his or her personality as a whole could any cure take place. He found that he had to make a commitment to each and every one of his therapeutic relationships and to very truly put himself into his work.

During this chapter he also relays some of how his career continued to grow and to evolve. Partially it came through his studying fifty volumes of psychiatry, as it had come to be. In part it was through his work there at the mental hospital. He was granted a teaching position in a university in Zurich. What was rather miraculous and odd was that a woman who complained of some ailment turned into a source for his growing local reputation as a healer. Jung lets readers know that he is also perplexed by this because



he does not even feel that he cured the woman, but that she somehow cured herself in his presence.

His therapeutic powers grew with time and practice. He was able to extend his treatment into more difficult cases when he decided to at least attempt to unravel the psychobabble of some of the patients. It turned out that they tended to speak in encoded forms. Somewhere along the way, they had ceased to be comfortable or able to speak the truth directly and clearly and so had taken to obscure and apparently nonsensical ways of sharing some knowledge or information. He found that through the diligence of observation and by listening, that in this case he could also figure out what the real problem was and at least some of the individual's psychology.

By the end of the chapter, Jung's reputation, career and skills have all been shown to being improved. He has discovered in retrospect that he was able to effect or to catalyze a cure in thirty percent of his patients. While this might be pathetic when compared with a ninety-plus percent rate, it is marvelous in contrast to "the 0% factor". One evident key theme here is to note that much mental illness can be cured rather than merely treated, and rather than the even more false belief that if someone goes mad there is simply nothing one can do about it. Instead, Jung found thirty percent of the diseased were cured, and another thirty percent made steady gains in their psychological well being. This left a final third who he was not able to effectively help to heal.

He was not against his patients turning into helpers. The majority were women, but not all. He also found that some were able to become "disciples" of his, proponents of his work.



Chapter 5, Sigmund Freud

Chapter 5, Sigmund Freud Summary and Analysis

This chapter focuses upon a relationship that went on for some while. There is no doubt about it, Jung was thrilled and humbled when he found that he was going to be introduced to Sigmund Freud. What is peculiar is the true nature of the overall situation. Freud was powerful enough to be esteemed as some kind of pioneering expert within his field but at the same time had been marginalized.

In fact, Jung went through a complex phase during his career when he was faced with a very real conflict. He was going to have to risk his entire academic career and back Freud and his work. It did occur to him to use Freud's work without actually citing it, but Jung's "Personality #2" ensured that to do so would be impossible. Due to this, Jung faced the waters of politics within academia. At that time, Freud was still considered to be scandalous, or at the very least, controversial. Although it may on the face of it seem irrelevant, Jung had confidence in himself as a fighter ever since his unassailable victory at the age of fifteen. His rustic nature made him more of a natural man than the well-mannered gentleman type. Doubtless, while still challenging and perhaps frightening, it put him into a strong position to defend his views among the others.

He was able to befriend Freud, which was obviously a strong sign of his advancing reputation and willingness and ability to make connections. He listened and attended to Freud, to whom he looked up as a father or at the very least with the adoration of a more highly ranked man and a more mature personality. As it turned out, Jung found that there was a limit to the extent of support that he could honestly provide Freud, and he found that he felt critical as well as admiring. As time went on, this indicated a clear rift.

Jung eventually determined that Freud's work was an important contribution within psychology, but neither the work nor sexuality was the be all and end all that Freud seemed to want it to be. Freud had hoped that Jung would fully support his efforts and would come under him as a kind of disciple but Jung did not. This spelled the end of their friendship, but not all at once. First, Jung learned that unlike himself Freud was not even remotely gifted when it came to dream interpretation. Further, Freud grew suspicious of Jung due to two seemingly unrelated incidents. One was a double paranormal event, which Jung defined for Freud and for readers as a catalytic exteriorization phenomenon; this occurred twice during one occasion that the two men were together. The other was that Jung was somehow connected with multiple occurrences of a fainting problem that Freud suffered when around Jung. Freud jumped to the conclusion that Jung wanted to kill him or something far more drastic than what Jung really felt. Ultimately, this caused Jung to conclude that a real problem with Freud's work was that Freud himself had some kind of neurosis. Jung was very consistent on the point that he felt no one could be a wholly effective therapist unless he

[or she] had no such psychological problems and were able to delve quite deeply into the mind of one's self before and again after dealing with the mind of another.



Chapter 6, Confrontation With the Unconscious

Chapter 6, Confrontation With the Unconscious Summary and Analysis

This chapter is consistent in that this section seems to stem reasonably from what has preceded it and yet it is apparently somewhat new. Here he passes into a new phase of his work and thought. During much of this time, he has a wife and becomes father to five children. He clearly states that he is quite happy that he has found himself able to have plenty of life outside of his own mind to keep him anchored to reality while also having a substantial inner life. He flat out states that he feels that Nietzsche actually lost it because he did not have enough of an external life going on that he was participating in.

Jung explains that he had a period of time when his work fizzled to one of its ends and needed renewal. He informs readers that it took some time and involved writing a great deal about fantasies, but that he was only able to release these fantasies through play. He felt quite peculiar when he discovered that one of his inner voices or guiding spirit voices encouraged this. Although he was a father at the time, he in no way indicates any awareness that there might be a connection between the children and his rediscovery of play.

Even so, he found time to play, but initially worked off of a childhood memory in which building blocks had been one of his most favorite toys. He ended up searching for stones along the shore and eventually found himself building the model of an entire village. This led to him experiencing visions. The first sequence of visions that he had were closely associated with a red stone that he found, which became an altar to God in his little model village. It becomes clear to readers with the undeniable advantage of being located long after what the vision foretold that the vision was a premonition or growing awareness of the soon to come First World War.

The play released a steady rain of fantasies. These he conscientiously wrote down on what he self perceived as a rather daring journey into the unconscious. Earlier, at the very outset of this phase of his growth, he had had some vision of a multi-story dwelling in which he explored. The entire matter was externalized in the form of the construction materials and architectural design. He came out of it feeling that he had toured the various levels of conscious in a real but cursory matter and that what he needed to do was to make an in-depth exploration of some of these regions over the course of the next few years. That was what led to his play building and his time spent on his own in fantasy and the extensive writings that he produced as a result. There is some confusion because he had one wife who passed away, to his great grief, and the way in which he relays this to the readers, interwoven with the other discourse regarding the labyrinth in his own unconscious, makes it not precisely clear whether it is simply that

he remarried. There is strong indication that Carl Jung wasn't of the nature or nurture to sleep around, which is not to say that he was uninterested in having a healthy sex life.



Chapter 7, The Work

Chapter 7, The Work Summary and Analysis

This chapter begins at the dawn of the second half of the author's life, about age forty. During his marriage and while his children were growing up, he had made headway with his extensive journeys into his own unconscious mind. In this chapter he addresses the importance of Christianity and of alchemy.

It turned out that the author felt an affinity for the ancient art of alchemy. Like mechanics, it is not for everyone. Alchemy is the science of experimentation, with the overarching aim being to transform lead into gold, and to do to the human spirit something analogous to that. It is an ancient practice, shrouded in many mysteries. It has as one of its characteristic features an emerald green tablet which displays a set of symbols that are of paramount importance to the science. Alchemy is designed for real researchers, keen observers who can and will take the trouble to gather together the equipment and spend time fussing over their experiments. In this sense it is akin to the crafts of glass blowing and ceramics. Many practical results were obtained through alchemists, even though many of these occurred as offshoots from the original and primary goal. A great deal of metals and materials chemistry can be seen to have intimate ties to alchemy. However, when the knowledge ceases to be about the spiritual development of the alchemist and the world, then the work turns from alchemy to standard science. The fact that Jung felt a strong affinity for this ancient system tells readers a lot about his cultivated disposition.

At this time, Jung had begun to integrate what he has shared with readers in the preceding chapter, such creative forms that herald new analytic and scientific structures as visions. In addition to the alchemy, as already mentioned, Jung found at this time that he needed to work again with Christian thought. He describes an incident when he had a mental vision of a golden and green cross.

Jung also faced what he perceived as the limits of his father's thinking. However, he also had a dream in which his father was espousing sensibly how, now in the fragile position of old age, he was treated by three others, including his son Carl Jung, as though he were merely senile. Doubtless this indicates the true nature of power struggles within generations and the extent to which the sins of young fathers are punished by the "karmic retribution" of their children when the young are the more powerful adults and the parents reduced to the out-of-work elderly. Jung does not describe the situation quite that harshly but does with respect to his admission that the older man was not "blithering like a lunatic" but was also not speaking to a receptive audience.

Jung addresses the gender difference briefly. He acknowledges the sad fact that in several religious and social contexts the dominance of the father is complete. This should not automatically be presumed to be a bad thing, for when its a good man who



meets his responsibilities with love and patience and has relatives that are happy to have his leadership then this is a perfectly acceptable situation. It is sad when there is either a problem with the man or when the woman in the home is by nature a leader herself or when it is not in the man's nature to provide the family with leadership and direction. Under such conditions as those, then it is a sad fact.

Jung also discusses the feminine principle here which he calls the "krater". This appears as a technical term among the Gnostics. It is a fine thing: this is the mixing bowl of spirit within the realm of the flesh and is the source of spiritual development and renewal. He observes how this has come up in his areas of research and how it is not always treated the same way. Jung himself shows a mixture of very genuine respect and affection for women and a kind of expectation that they are not so likely to work for money and a tendency to jump to perhaps erroneously that there is too much that they/we won't understand. There are many other prejudices that cause similar problems, one perfect example of which is the Southerner or country person who the urban or more urbane person might mistakenly jump to the conclusion is stupid.

Despite their initial wild appearances, Jung's thoughts were manageable. He organized them in fact into a few books which were published during the second decade of the 1900s. *Wandlungen und Symbologie der Libido* was published in 1912. In it he both backed and criticized Freud enough that the friendship between he and Freud came to an end. During this major time period he also began to organize *Psychological Types*, which was published in the year 1921. In 1929 he came out with a collaborative effort entitled *The Secret of the Golden Flower*.

Ultimately, Jung said that he had an important transformational experience within himself when he resumed focus upon the psychology of self, including his own self. Rather than this having caused him to "collapse inward" in any way, however, this brought him forth further, back out into the world of being together with others.

Instinct, myth, and consciousness are the main forces, or conceptions at play. The role of religion within the mind, the conscious in contrast with the unconscious—these are the matters that were of greatest interest and work for Jung as he developed what later became known to the world as "Jungian Psychology".



Chapter 8, The Tower

Chapter 8, The Tower Summary and Analysis

This chapter has the same name as a notorious location in London, and an intimidating tarot card. Despite its ill repute, Jung's tower was part of the first home he lived in that was of his own design. What is most amusing about this was that he fashioned a house that included a sense of the archaic. The construction began during the 1920s.

He intentionally shaped the house in the manner of the round huts found in people of minimal technology throughout the world and that was found amid people he calls "primitives". He made some adjustments to it to accommodate his family, although his offspring were entering into adulthood.

Later on, he added to the design of the place. He made three additions to the house, and writes of there being four year durations between one phase of a building project then the next. While he does not go into details about his spouse and children, he refers to them more than once as having been vitally important to him and fortunately present. In fact, the round design of the house is intended to emphasize a spirit and attitude of inclusion among the relatives. He describes this to readers as having been wonderfully feminine, "the maternal hearth" he calls it.

He added on towers, but later in the text shows that he had not created them to be solitary places. This shows most clearly when he explains that he did make a place that was specifically for the purpose of giving individuals someplace to withdraw to so that one person could be alone for a little while.

The second tower he describes in a way that is about a man recovering from having lost his wife. This was not until the 1950s. He mentions elsewhere that the loss of his wife was very difficult to take, although there is a sense of ambiguity about whether this death in 1955 was that of his second wife or his first. Regardless, part of his new life, once he finally felt as though he could welcome this new stage, was that he was a widow with entirely adult offspring. Having dedicated himself wisely to his family as he had, he had placed restrictions upon himself that were no longer necessary.

Making the most of this, he decided to turn to behaviors and matters that he would not have done during his children's growing years or while married because they were much too self-centered. His second tower, he writes, is the healthy development of his ego now that he is an old man who is not being irresponsible by behaving this way.

He shows how he has taken the idea of a simple life and worked in conjunction with honoring the past in the present by describing the design of his home. He seems oblivious of the fact that Hegel, one of his less than favored philosophers, wrote a few of the same ideas as Jung, including that the history of humanity shows not only the architecture and cultural traces but seems to be part of a progression. Jung, being a

psychologist, emphasizes for readers the influence upon the mind of the archetypal and other traces of history. He ends the chapter having assured readers that aside from the oil lamps, anyone from a nontechnological society or from history up to 1600 would be entirely at home there at his place in Bollingen, and that was intentional.



Chapter 9, Travels

Chapter 9, Travels Summary and Analysis

This chapter addresses consciousness from a different aspect. Here Carl Jung begins to describe a world in which neither Christianity nor the European man predominate. He does his best to briefly share images and feelings which indicate the depth and truth of this difference.

He begins in Arabian North Africa. He immediately recognizes how much has changed since he does not readily understand the local language. Once there, as

a male, he is rather hidden from the realm of the women, but equally has access to world of men at depths from which women are typically barred, sometimes but not always for the best of reasons. The utter normalcy of same gender or at least male friendships that include what Europeans perceive as outright homosexual behaviors prevailed.

Later on he describes some of his journey to Native American territory in North America. Here someone dares to share with him that one element of the religion follows a tradition that was also prominent in South America, that through their rites the natives are able to assure the Sun to keep going much like the way that through practice, repetition, passing on tradition etc., do humans keep a culture going.

This leads him to a re-evaluation of the European, whom he does distinguish from the white Americans as well. However, there is the implication that some of the non-European whites share some of the same attributes. The greatest impression on the whole that "outsiders" gave to Carl Jung is that the combination of the very obvious predatory nature of the white man and the whole idea or attitude that people think with their/our heads rather than our hearts are the characteristics that make the strongest impression. Like the birds of prey, sharpness of the facial features, particularly the nose, are often "standouts".

The author shares more insights into how, as his travels continue, he is changed by the experience. He explains that in most of Africa the men and women each keep to themselves to such a degree that if he spoke with a native woman the society would view that as a form of love-making, of an illicit affair. He tells also of the sorrow and tears of the local medicine man; he reported that colonialization by the English had reduced the medicine men's powers. Or else it just occurred at the same time. Either way, the dreaming abilities of the African medicine men were adversely affected. However, they continued to provide and to perform many rituals, including funerary rites just like European clergy. He notes that he enjoyed the European woman companion who accompanied them in order to be "under the protection" of some white men during part of her travels in Africa. They were allowed to speak with her. She was adventurous, although the phrase "albeit for a Lady" might well apply.



The ultimate purpose of this chapter is twofold. First is to simply clarify where the author has been. This is so that when he then shows readers how this influenced his consciousness there is some understanding for readers of the connection between the two. The second is to share some of the more impressive insights into humanity gleaned from his travels. The author clearly mourns either the loss or the differentness of the European in contrast to people he calls "primitive" and "natural".



Chapter 10, Visions

Chapter 10, Visions Summary and Analysis

Earlier in the book the author wrote of having visions in the very early years of the 20th century. However, quite apart from those, this chapter begins far later in his life when he suffered from a heart attack in 1944. Before surgery but after the attack the author provides a true life tale of what in more modern language is called a near death experience. During it he comes to an awareness of his physician's true archetypal or primal nature. One of his first challenges that he faces during his recovery is the discovery that the doctor who helped to save his life is going to die. Sure enough, just as he is facing the difficulty of resuming his life on Earth, which he was not allowed to end yet, the doctor who rescued him fell ill and died.

The next vision that he relays is actually a large set of visions. He relays that he had intense and very emotional visions that involved one or two specific relationships described through the Hebrew Qabala and the union of two points of the body and two essential qualities of relationship within the universe. He refers repeatedly to the marriage of tiphareth and malkuth—these are two realms known as "qabbalistic sephiroth" from a system devised or put into words by Jewish scholars in the Middle Ages. Each has a keyword: Malkuth is the Earth, material physical existence. Tiphareth is the realm of beauty and love. The former is indicated by the feet of the human body, the latter is located as being the heart.

Eleven years later, his wife died after fifty-three years of marriage. After her death, he also had an experience that he has chosen to include in this section on visions. He saw an apparition but tells readers that there was a sense that this was a kind holographic portrait sent from the afterlife rather than a standard ghost experience. He found it very helpful and indicates that for some reason this helped him to be more resolved about moving forward with his life.

He shows readers that he feels this relates to a few very important aspects of people. One, is that this is about their individuality. He declares that the cultivation of the individuality is extremely significant. He clarifies that doing so does not always make life easy, and in fact can appear to be a source of challenges and difficulty. He begins to discuss destiny, which can be viewed as a meshing of the "will of the world", the needs of the time, and the harnessing or even unleashing of the individual upon the world. In his case, this resulted in a new phase of creative work.



Chapter 11, On Life After Death

Chapter 11, On Life After Death Summary and Analysis

Jung begins by assuring the readers that he is in general opposed to the entire idea of life after death as a belief. He insinuates that he has no wish to hand out false hopes. He admits that all that he is writing about it in this chapter is based upon information that he garnered while in the condition of being a living person.

Jung also acknowledges that he does have thoughts about life after death. He suspects that most of these come from the collective unconscious or from traditions of myths and fables. He even brings into his discussion issues relating to the paranormal perception of ghosts and the like. He reports that from the living side there is no good, scientific way of determining the truth value of these. Certainly these perceptions exist, but what conclusions to draw? He tells readers that he feels that ghosts and the like are not warranted evidence to conclude that there is an afterlife. He alludes to a complexity regarding the nature of time and space as being part of the underlying causes for why he will not conclude that perceiving people alive at other times in history constitutes a guarantee of the existence of an afterlife. He says that given the effective way that information is carried through time into the future, especially intentionally, that this means that so many ideas and people will be participating in current life in a way that might readily lend itself to drawing the erroneous conclusion mentioned above.

At this point, Jung shares his perception that the majority of the human populace feels more at ease with the idea that there is some form of life after death but also that this is not the case for everyone. He then proceeds to set out a hypothetical epistemology regarding this question and its answer. He claims that dream material can provide hints with respect to what is actually the case. He argues that dropping the question when a rational and scientific solution cannot be determined can be done. At the same time, he says, one should entertain and nurture ideas that may contain the solution while remaining ever-at-the-ready to admit that even what we have been able to determine may be false.

Jung cannot provide any precise accounts nor unquestionable honest answers to this question from the perspective of being alive, which although now he is not, he was when he and Jaffe worked together to write his autobiography. Readers can share in an ambiance of frustration if they feel that in truth now is the proper time for Jung to provide the answer to this question. Of course, how to interpret the results and how long would it make sense to wait or to try before concluding: he cannot respond because as it happens there is no life after death.

Carl Jung explores this subject further and provides a very brief survey of the Hindus of India and the Buddhists. The Hindus take reincarnation as to be taken for granted, but there is no goal to it. The Buddhists see the same reincarnating process to be for purification and for the alleviation of human suffering. Despite this, Jung's asserts that



reincarnation is not an idea that ever interested him. He does not refer to his two personalities at this point. He does not discuss the relevance of why he wore the same name as a predecessor who lived during the century that he himself told readers inspired part of the life of his "Number 2 personality". Ultimately, he simply refers back to life and the present and to an attitude that he has informed readers accurately reflects "Number 1 personality".



Chapter 12, Late Thoughts

Chapter 12, Late Thoughts Summary and Analysis

This chapter begins with a discussion of humans and two types of transcendental entities, angels and giants. The giants are described as having the direct consequence of the union of angels with mortals, some of whom are the result of fallen angels. Jung is not in a position at this time to clarify whether such "mixed breeds" were only the result of unions with the so-called fallen angels. Nor does he get into discussions regarding how "giants" are referred to colloquially in twenty-first century America.

He enters into a brief discussion of good and evil and moral judgments. He emphasizes the psychological effects of moral decisions that are or that have been made. He makes a casual reference to the fact that he thinks that people are often the victims of being misjudged by others.

Jung reviews a few aspects of Christian theology. He posits that making decisions does not necessarily result in effects that are clearly good or evil in the manner that some minds might wish for. He argues that the greatest self-knowledge is the closest solution to the problems of good and evil that present themselves. He is not dismissive of the work that Christ did, but he tells readers that the theologians, or else the religion, has not done a very good job of taking what he did and moving forward in a way that has or that maintains the kind of effect that is presumed desired by those who follow and practice the religion instigated by Jesus the Christ.

Jung throws out some heretical ideas for readers, such as the belief harbored and recurrent from the eleventh century onward, that the Devil is the one who created the world, rather than God being the source of creation. He also brings up the question of the time of the revelation after which the Devil and those angels loyal will be sent down to the Earth. Unlike most who communicate about this, Jung can cause some discomfort by elucidating the truth that there are numerous elements of the Christ story that are also found in other cultures with respect to other people. The main difference seems to be that Christ was a Messiah rather than some other brand of demi-god hero. This would be okay, except for the discomfort that threatens to either trivialize Christ and the Jews as being, if anything, too much like their contemporaries in other Mediterranean nations, or it forces readers into a kind of irrational form of defensiveness regarding the pre-eminence of this foreign import religion, which Christianity is suddenly shown to be.

Jung does also refer to another strange matter. This is when the Devil and the fallen angels are cited as sources of knowledge. There is always the possibility that there is some connection between the courage or methods involved with working in darkness that will yield knowledge. The unknown and the mysteries of creation are often shrouded in mystery and secrecy, ignorance or darkness. The sciences and the arts are often emergent and transformative. Why do those who pursue knowledge and those



forces who help them face the social stigma of evil? Jung does not provide a thorough answer to this, but it does two things: it forces a lot of progressive people to "take the side of evil", and throws a tremendous amount of doubt and suspicion on which of these decisions were divine and which were political choices made by rulers in societies that had censorship. The latter would tend to be corroborated by a very contemporary interpretation of matters that simply claims that the real meaning of Satan or Devil is Adversary; it is more the relation than it is rooted in values.

The author sets forth that there is an overall movement in the Western mind these days; he is talking about the dawn of the nuclear age and the use of nuclear bombs to end World War II. It seems that what he is actually trying to address is that with such scientific movement, something from the darkness has indeed emerged: the terror and power of destruction. However, along with a display, there are times when violence does end rather than escalate violence. Shortly after came the reality of mankind's power to destroy the world: the "fit of rage" like some monster from the darkness of night, the time most closely associated with increased danger from animals or the when baser nature of man suddenly appears before all during the day as if it were the moon or some kind of eclipse.



Chapter 13, Retrospect

Chapter 13, Retrospect Summary and Analysis

This is the final chapter. It is short and it is not numbered, probably because it is chapter thirteen. It might well be a bow to superstition with an attitude of the jest to suddenly leave this number unprinted and it's powers unprovoked. The ancient Grecians had as part of their mythology what is called a "daimon". The challenge is the very noticeable similarity to the Christian concept and word "demon".

In this chapter, Jung tells readers about this daimon. He describes it as being a creative force. He also informs readers that it in fact took control of his life. He admits to having behaved in ways that were probably offensive and even ruthless at times. He also says that he did so at the behest of this daimon.

He refers to his ideas. This included coming to grips with the ideas of others, some very powerful ones. He openly tells readers that he did really struggle with some of his ideas. Some may have been quite unruly or prone to turning up at inopportune times. Either way, he lets readers know that all of the activity with these displays the energy of his daimon at work.

This chapter is by far the shortest one of the entire book. It gives a brief summary of his temperament. Earlier in the book he introduces himself to readers "bit by bit". He was hardy and he grew up to be the absolutely typical "big, strong man". He was someone from the countryside rather than an urbanite. His family was middle class or else fell into that special category of well-respected but little money: his father was a minister, making him advantaged in that he was poised for literacy with strong community backing. He acknowledges that he tended to be rather hot-tempered in his youth and impatient both qualities that made being older "better", at least up to a point. He suffered from the advantage of a strong sense of personal destiny. One has the impression that he was not dreadfully crude, but that his demeanor continued to be more "natural" than "refined". He was evidently contemplative and enjoyed time alone, but he surrounded himself with others often enough throughout the entire course of his life. He was no hermit, not even vaguely.

In the end, he has a variety of mixed feelings about himself. While very happy about his accomplishments, there is something different. Perhaps it is due to the near-death experience that he had in which he came into clarity that it was the events of his life that served as the source of the meaning: it was what he did and who he was rather than "what he had".



Characters

Carl Gustav Jung

This is who the book is about. By the time he died he had developed an astounding degree of respect by virtue of the thoughts and ideas that he had organized into what has since become known as Jungian psychology. His fame and reputation have only grown since his death, partially because people have had more opportunities to work with and to test his ideas.

This book was produced when he was in the first half of his eighth decade of life. As he was born in the 1800s, this provided some evidence that not everyone in the "old days" died young. As such, it has very much a "reflective" and contemplative feeling to it. Despite his reputation as a psychotherapist, he did become even more thoughtful in that way when he grew to be an old man. While for those radically unlike this, this may be rather startling; however, it nevertheless goes well with the overall tenor of his life.

Jung was a German national, from the region near Basel. He was raised by a parson but Lutheranism is suspected due to the location, but particularly due to his fear relating to Catholics in the same area. His earliest memories of his father as a worker was to see his elder giving funeral eulogies.

He had two main personalities, as did his mother. There is no telling whether or not it was caused by his being named after his own grandfather. Both of them had one "here and now" sort of personality and then another which he describes as being "uncanny" and more closely linked with paranormal phenomenon.

Aneila Jaffe

This is the individual who assisted Jung in putting the autobiography together. Little information is provided by Aneila who stayed discretely out of the way of the author's story. However, it is clear that Aneila is most likely also a German, is a great deal younger than Jung, and is very happy to have this project.

There is not much information provided about Aniela in the book itself. Her presence was encouraging and vibrant to Jung himself. As mentioned above, she is decades his junior in years. Her role was to receive and organize what Jung relayed and wrote. At times she would listen and take notes. At others he would go through notes with her that he wrote or already had and work out how they fit into the book.

Jung specifically refers to having called the book "Aniela's project". The two of them met for hours weekly for quite some time compiling the information. Suffice it to say, he probably found her energy inspiring and helpful. Jung had a tremendous amount of experience working with women through his professional practice over and above having had a wife for decades. Aniela functions very much in the manner of a "ghost



writer" of the text. For those who do not know, that means that unless you are intimately familiar with Jung's writing voice it would be impossible to tell that Aineola's writing was not Jung's.

Hegel

Gottfried Wilhelm Hegel was a German philosopher of the 1800s. Carl Gustav Jung was a country man who came from the "next generation" of Germans than Hegel did. Jung did have a look at the other man's philosophical work during his quest for answers but was disappointed: Hegel wasn't offering what he was looking for. This was about Jung's personality that had some connection with the 1700s and certain types of wigs and shoe buckles.

Schopenhauer

This was another of the great German philosophers. Schopenhauer did deal with problems of good and evil and other questions that frankly, Carl Jung felt were the most important. He cites this philosopher as having been a source of precious information. This comes up in chapter two, while Jung was a teenager and university student which was when he tried to see if philosophers could help where theologians had failed. This is closely connected with what Jung begins to describe as "personality number 2".

Sigmund Freud

Freud was a pioneer in the nineteenth century developments within the field of psychology. This individual was able to bring analysis of and recognition of the important role of human sexuality within the field. As with many, he met with fear and contention as well as having been impressive and much admired by many.

Freud's role in this book is that he influenced Jung. The two had a relationship. They were friends. In fact, Jung calls Freud the most socially powerful person he ever met. However, over the course of a substantial length of time, they wound up ceasing to be friends because Jung could not be "an acolyte" to Freud but only yet another who was supportive of the man's work but also critical of the man and his work.

Friedrich Nietzsche

This man was another potent thinker. He was so brilliant and perhaps charming or well connected that he had a professorial position at Basel University, which is actually quite a humble and rather inexpensive but reputable German institution of higher education.

In an odd situation for his era, the man ended up single. His most intense ardour was noted to have been a very rare case of the nineteenth century's woman philosopher, ergo philosopheress, Lou Salome.



Nietzsche is relevant to Jung in that Jung went to Basel relatively soon after Nietzsche had been there. Also, Jung felt that there were certain deleterious psycho-spiritual conditions that were eerily "Nietzschean", and that despite misgivings he did read Thus Spoke Zarathustra prior to completing his medical school program. What is a bit strange is how, a couple of decades later, when Jung was doing deep work with his unconscious mind, Nietzsche somehow "reared his head" in a threatening manner.

Goethe

This was one of the greatest writers of Germany in the 1800s. His work was known to represent the "Sturm und Drang" phase of German literature. Europe was climbing out of or coming down off of the Romantic era and they moved into Goethe.

In this book, Goethe's work Faust was recommended to Jung by his mother. This provided Jung with the best answers to and conceptions of evil that he had ever known. He read this prior to graduating from Gymnasium, which is the secondary education in that part of the world for "boys [and now also girls] with academic potential".

Lao-Tzu

This East Asian philosopher is mentioned in two places in the book, most prominently in the final chapter.

Levy-Bruhl

This is the name of a European thinker who turns up intermittently throughout the book. He was one of those who bore ideas that were able to pollinate with work that Jung was doing. In the final chapter he refers to "collective representations", which instantly relate to both symbolism as in language and other signs but can also lead into articles of the unconscious. Road signs and cars could be archetypes five hundred years from now as knights are nowadays.

Devil

In this book, this entity is named as Mephistopheles from Goethe's Faust. He also appears in a more direct discussion that also includes God, especially when Jung discourses on duality. Difficulties within the unconscious can also pose a problem. The Devil comes up again near the end when he ends up being "the bringer of light into the darkness"; in this case, meaning knowledge, but whether or not all knowledge of the world is or can become knowledge of God is a legitimate question left less than completely answered. The light, in this case, is science and art.



This angel, after conflict with God, takes one third of the angels and takes over Earth but loses power and presence in Heaven. This is disconcertingly similar to the story of conflict between the god Zeus and his son, who was also a god, Hephestus.

God

Known by many names, this entity is referred to repeatedly during the book. There tends to be the presumption that this is intended to indicate a single entity responsible for the Creation, maintenance, and destruction of the universe, including of mankind on the whole and individuals in particular. Also called "the Creator", this one is to set the entity apart from "the gods" who have tended more to be living people who were by birthright or through some other means deemed incarnations of the Creator in some "lesser form", but there was not always any "greater form" attached to the actual being or to the idea of this. In those cases, the gods were part of polytheistic religions rather than the God named here, which is the "One", and who is the top of the hierarchy.

Emile Zola

Author of a book whose translated title is "Legacy of the Dead"; it turns up later in the book when Jung has a dream that reveals the death of his mother.



Objects/Places

Huningen

This is a location in Germany where there was a fortress. Carl Jung used this fortress as his model in what developed into a hobby that he kept for two years running. This is mentioned in chapter two of the book as it is an activity with which he was involved during the later part of his childhood.

Manikin and Stone

These are two extraordinary items that went together. In chapter one, Jung explains that he created a manikin and found a stone that he put together. They became talismanic, or harbored the clear, pure, and simple focus of his juvenile mind. He kept them in his attic where they provided both inspiration and great comfort. He also felt they were fun toys.

Phallic Throne

This is from chapter one. It may seem casual now, but in reality the author held secret to himself alone the contents of a dream in which this appeared. There was a beautiful golden throne but upon it was some Cyclops with a bizarre shape. Later in his life, he interpreted the creature seated upon the throne as having been a phallus. He kept this dream secret for decades.

Cathedral

This is also from chapter one. This was an object that held a "double" existence in the dream world but also in real life. He had visited a cathedral in the waking world, but then it appeared to him in a dream where he had an offensive and frightening nightmare of that very cathedral being inundated with feces from above.

Later in his life he found that while he retained interest in God and theology, he tended to do better when he did not attend church, which may have been foreshadowed by that dream.

Basel

This is one of the most important locations in the early part of the book because it the name of the town nearest to where Jung was born and raised. It is located in Germany.



Basel had a university. Not only that, but it was among the less expensive forms of higher education available. The generation or so before Carl Jung was there as a student, the philosopher Nietzsche had been a professor there. Apparently people were rather critical of him, only more so when they knew him personally.

Zurich

Unlike Basel, which was focused upon being a university town and a site of culture within that area of Germany, Zurich was a mercantile city. It housed the mental hospital where Jung went for one of his first positions in medicine. He had selected psychology despite its dubious nature, which was caused by the fact that it was only getting started as a realm of science and as a field within medicine and health sciences in general.

Thus Spoke Zarathustra

This is work of philosophy by Friedrich Nietzsche. Carl Jung was the generation that followed after Nietzsche in time. He had already much of his theological and philosophical inquiring prior to having heard of Nietzsche, but by the time that he completed medical school he had included reading this book among his philosophical pursuits.

God's World

This reflects a sort of point-of-view and outlook upon the world from the vantage point of the author. He openly discusses both of his personalities within the work as specifically in terms that defy any suggestion that either or the dual presence of both suggests any manner of mental ailment. This is the vantage point and more of a matter of interest from the personality of his that he refers to as "Number 2" at times. This is the one, perhaps because of the time that his namesake hailed from, seemed to spontaneously develop in line with ancient belt buckles and outdated technologies.

Bone Chariot

In chapter six, Jung has a vision in which Freud comes over the dawn riding in a chariot made of the bones of the dead. In the vision the driver of this ancient new-fangled war machine which caused the possibility of mobile archers had to be killed. Jung and his brown-skinned companion whom he called "a savage" were able to achieve this on the level of a vision. In the end he said it was the savage who initiated the attack but that it was needed and that Jung was very glad they functioned as such an excellent team.



Emerald Tablet

This is an object that only pertains to alchemy. However, within that context, it is one of the most important objects that is not a tool that one directly uses in the experiments and processes themselves. It's relative position to alchemical operations is closely expressed by the relationship between the Periodic Table of the Elements and the science of chemistry in its contemporary state.

Red Stone

This is not just any rock. This is the one that Carl Jung found on the beach that he used as the altar in the church that he built when he had intentionally reverted to playing in order to find his way intuitively into the next stage of his life. It is noticeable that he makes no mention of including his own children in this playing. However, not only was this red stone a church altar, but it was also present when he had his first "vision", which appears to have been foreseeing World War 1.

Door Bell

This is the door bell that rang, observedly without any direct physical contact provided by a living person and without any evident technological means for doing so. This occurred once at the Jung home during Carl's adult life. A few days later he had succeeded in proceeding with work on his next book, but the mysterious paranormal door bell ringing event was mentioned. Apparently it occurred during a two day period of intensified paranormal outbreaks and then everything went back to normal.

The Shattered Knife

This seemingly ordinary knife was kept because Jung associated it with a paranormal phenomenon that took place when he was an adolescent living with his parents and younger sister. The knife seems to have broken without the use of force applied by a living human hand or by technological devices. It was broken in the Jung's kitchen as the second of two extreme events which served as precursors to Jung first discovering "the psychological point of view".

Bollingen

This is the name of the town where Jung bought land and built a home that he designed for himself and his family. It is not clear whether or not he took in the ideas and opinions of wife and children or not before moving ahead with his design.



Circular Bollingen House

Jung built this home in the second half of his life. He modeled it on the primitive circular hut, and used only materials of his era and culture to build it. It took some time, but he describes himself as having been most pleased with the results.

He changed the design of the house twice. He lived there for decades. His wife lived there together with him for quite a long time, but she died many years before he did, even though this is not the norm, in 1955. This place turns up in chapter eight.

Towers of the Bollingen House

Jung was thrilled to be able to make alterations and additions to the circular house. After years of it, he built the first tower, which took some time. Four years after the completion of that one, he built another, second tower addition. This comes up later in the book and during the second half of his life.