

LIST OF ILLUSTRATIONS

Figures 1-10 are full pages, with woodcuts, reproduced from the *Rosarium philosophorum, secunda pars alchimiae de lapide philosophico* (Frankfurt, 1550). Figures 11-13 are full pages reproduced from the textless picture book *Mutus liber, in quo tamen tota philosophia hermetica . . . depingitur* (see Bibliography). They are described on page 160, note 1.

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FOREWORD

Everyone who has had practical experience of psychotherapy knows that the process which Freud called "transference" often presents a difficult problem. It is probably no exaggeration to say that almost all cases requiring lengthy treatment gravitate round the phenomenon of transference, and that the success or failure of the treatment appears to be bound up with it in a very fundamental way. Psychology, therefore, cannot very well overlook or avoid this problem, nor should the psychotherapist pretend that the so-called "resolution of the transference" is just a matter of course. We meet with a similar optimism in the treatment of "sublimation," a process closely connected with the transference. In discussing these phenomena, people often talk as though they could be dealt with by reason, or by intelligence and will, or could be remedied by the ingenuity and art of a doctor armed with superior technique. This euphemistic and propitiatory approach is useful enough when the situation is not exactly simple and no easy results are to be had; but it has the disadvantage of disguising the difficulty of the problem and thus preventing or postponing deeper investigation. Although I originally agreed with Freud that the importance of the transference could hardly be overestimated, increasing experience has forced me to realize that its importance is relative. The transference is like those medicines which are a panacea for one and pure poison for another. In one case its appearance denotes a change for the better, in another it is a hindrance and an aggravation, if not a change for the worse, and in a third it is relatively unimportant. Generally speaking, however, it is a critical phenomenon of varying shades of meaning and its absence is as significant as its presence.

In this book I am concerned with the "classical" form of transference and its phenomenology. As it is a form of relationship, it always implies a *vis-à-vis*. Where it is negative or not there at all, the *vis-à-vis* plays an unimportant part, as is gen-

erally the case, for instance, when there is an inferiority complex coupled with a compensating need for self-assertion.¹

It may seem strange to the reader that, in order to throw light on the transference, I should turn to something so apparently remote as alchemical symbolism. But anyone who has read my book *Psychology and Alchemy* will know what close connections exist between alchemy and those phenomena which must, for practical reasons, be considered in the psychology of the unconscious. Consequently he will not be surprised to learn that this phenomenon, shown by experience to be so frequent and so important, also has its place in the symbolism and imagery of alchemy. Such images are not likely to be conscious representations of the transference relationship; rather, they unconsciously take that relationship for granted, and for this reason we may use them as an Ariadne thread to guide us in our argument.

The reader will not find an account of the clinical phenomena of transference in this book. It is not intended for the beginner who would first have to be instructed in such matters, but is addressed exclusively to those who have already gained sufficient experience from their own practice. My object is to provide some kind of orientation in this newly discovered and still unexplored territory, and to acquaint the reader with some of its problems. In view of the great difficulties that beset our understanding here, I would like to stress the provisional character of my investigation. I have tried to put together my observations and ideas, and I recommend them to the reader's consideration in the hope of directing his attention to certain points of view whose importance has forced itself upon me in the course of time. I am afraid that my description will not be easy reading for those who do not possess some knowledge of my earlier works. I have therefore indicated in the footnotes those of my writings which might be of assistance.

The reader who approaches this book more or less unpre-

¹ This is not to say that a transference never occurs in such cases. The negative form of transference in the guise of resistance, dislike, or hate endows the other person with great importance from the start, even if this importance is negative; and it tries to put every conceivable obstacle in the way of a positive transference. Consequently the symbolism so characteristic of the latter—the synthesis of opposites—cannot develop.

pared will perhaps be astonished at the amount of historical material I bring to bear on my investigation. The reason and inner necessity for this lie in the fact that it is only possible to come to a right understanding and appreciation of a contemporary psychological problem when we can reach a point outside our own time from which to observe it. This point can only be some past epoch that was concerned with the same problems, although under different conditions and in other forms. The comparative analysis thus made possible naturally demands a correspondingly detailed account of the historical aspects of the situation. These could be described much more succinctly if we were dealing with well-known material, where a few references and hints would suffice. But unfortunately that is not the case, since the psychology of alchemy here under review is almost virgin territory. I must therefore take it for granted that the reader has some knowledge of my *Psychology and Alchemy*, otherwise it will be hard for him to gain access to the present volume. The reader whose professional and personal experience has sufficiently acquainted him with the scope of the transference problem will forgive me this expectation.

Although the present study can stand on its own, it forms at the same time an introduction to a more comprehensive account of the problem of opposites in alchemy, and of their phenomenology and synthesis, which will appear later under the title *Mysterium Coniunctionis*.² I would like to express my thanks here to all those who read my manuscript and drew attention to defects. My particular thanks are due to Dr Marie-Louise von Franz for her generous help.

C. G. JUNG

Autumn, 1945

² [Translated as Vol. 14 of the *Collected Works* (1963).]

THE PSYCHOLOGY OF THE TRANSFERENCE

INTERPRETED IN CONJUNCTION WITH
A SET OF ALCHEMICAL PICTURES

*Quaero non pono, nihil hic determino dictans
Coniicio, conor, confero, tento, rogo. . . .*

(I inquire, I do not assert; I do not here
determine anything with final assurance; I
conjecture, try, compare, attempt, ask. . . .)

—Motto to Christian Knorr von Rosenroth,
Adumbratio Kabbalae Christianae

INTRODUCTION

Bellica pax, vulnus dulce, suave malum.

(A warring peace, a sweet wound, a mild evil.)

—JOHN GOWER, *Confessio amantis*, II, p. 35

1

353 The fact that the idea of the mystic marriage plays such an important part in alchemy is not so surprising when we remember that the term most frequently employed for it, *coniunctio*, referred in the first place to what we now call chemical combination, and that the substances or "bodies" to be combined were drawn together by what we would call affinity. In days gone by, people used a variety of terms which all expressed a human, and more particularly an erotic, relationship, such as *nuptiae*, *matrimonium*, *coniugium*, *amicitia*, *attractio*, *adulatio*. Accordingly the bodies to be combined were thought of as *agens et patiens*, as *vir* or *masculus*, and as *femina*, *mulier*, *femineus*; or they were described more picturesquely as dog and bitch,¹ horse (stallion) and donkey,² cock and hen,³ and as the winged and wingless dragon.⁴ The more anthropomorphic and theriomorphic the terms become, the more obvious is the part played by creative fantasy and thus by the unconscious, and

¹ "Accipe canem corascenum masculum et caniculum Armeniae" (Take a Corascene dog and an Armenian bitch).—"De alchimiae difficultatibus," *Theatrum chemicum*, I, p. 163. A quotation from Kalid (in the *Rosarium, Artis auriferae*, II, p. 248) runs: "Accipe canem coetaneum et catulam Armeniae" (Take a Coetanean dog and an Armenian bitch). In a magic papyrus, Selene (moon) is called κίων (bitch).—Paris MS. Z 2280, in Preisendanz, *Papyri Graecae Magicae*, I, p. 142. In Zosimos, dog and wolf.—Berthelot, *Alchimistes grecs*, III, xii, 9. [No translation of the words *corascenum* and *coetaneum* has been attempted, as we are advised that they are probably corrupt, or may indicate geographical names.—EDITORS.]

² Zosimos, in Berthelot, *Alch. grecs*, III, xii, 9.

³ The classical passage is to be found in Senior, *De chemia*, p. 8: "Tu mei indiges, sicut gallus gallinae indiget" (You need me as the cock needs the hen).

⁴ Numerous pictures exist in the literature.

the more we see how the natural philosophers of old were tempted, as their thoughts explored the dark, unknown qualities of matter, to slip away from a strictly chemical investigation and to fall under the spell of the "myth of matter." Since there can never be absolute freedom from prejudice, even the most objective and impartial investigator is liable to become the victim of some unconscious assumption upon entering a region where the darkness has never been illuminated and where he can recognize nothing. This need not necessarily be a misfortune, since the idea which then presents itself as a substitute for the unknown will take the form of an archaic though not inapposite analogy. Thus Kekulé's vision of the dancing couples,⁵ which first put him on the track of the structure of certain carbon compounds, namely the benzene ring, was surely a vision of the *coniunctio*, the mating that had pre-occupied the minds of the alchemists for seventeen centuries. It was precisely this image that had always lured the mind of the investigator away from the problem of chemistry and back to the ancient myth of the royal or divine marriage; but in Kekulé's vision it reached its chemical goal in the end, thus rendering the greatest imaginable service both to our understanding of organic compounds and to the subsequent unprecedented advances in synthetic chemistry. Looking back, we can say that the alchemists had keen noses when they made this *arcanum arcanorum*,⁶ this *donum Dei et secretum altissimi*,⁷ this inmost mystery of the art of gold-making, the climax of their work. The subsequent confirmation of the other idea central to gold-making—the transmutability of chemical elements—also takes a worthy place in this belated triumph of alchemical thought. Considering the eminently practical and theoretical importance of these two key ideas, we might well conclude that they were intuitive anticipations whose fascination can be explained in the light of later developments.⁸

⁵ Kekulé, *Lehrbuch der organischen Chemie*, I, pp. 624f., and Fierz-David, *Die Entwicklungsgeschichte der Chemie*, pp. 935ff.

⁶ Zacharius, "Opusculum," *Theatr. chem.*, I, p. 826.

⁷ "Consilium coniugii," *Ars chemica*, p. 259. Cf. *Aurora consurgens*, I, Ch. II: "Est namque donum et sacramentum Dei atque res divina" (For she [Wisdom] is a gift and sacrament of God and a divine matter).

⁸ This does not contradict the fact that the *coniunctio* motif owes its fascination primarily to its archetypal character.

354 We find, however, that alchemy did not merely change into chemistry by gradually discovering how to break away from its mythological premises, but that it also became, or had always been, a kind of mystic philosophy. The idea of the *coniunctio* served on the one hand to shed light on the mystery of chemical combination, while on the other it became the symbol of the *unio mystica*, since, as a mythologem, it expresses the archetype of the union of opposites. Now the archetypes do not represent anything external, non-psychic, although they do of course owe the concreteness of their imagery to impressions received from without. Rather, independently of, and sometimes in direct contrast to, the outward forms they may take, they represent the life and essence of a non-individual psyche. Although this psyche is innate in every individual it can neither be modified nor possessed by him personally. It is the same in the individual as it is in the crowd and ultimately in everybody. It is the precondition of each individual psyche, just as the sea is the carrier of the individual wave.

355 The alchemical image of the *coniunctio*, whose practical importance was proved at a later stage of development, is equally valuable from the psychological point of view: that is to say, it plays the same role in the exploration of the darkness of the psyche as it played in the investigation of the riddle of matter. Indeed, it could never have worked so effectively in the material world had it not already possessed the power to fascinate and thus to fix the attention of the investigator along those lines. The *coniunctio* is an *a priori* image that occupies a prominent place in the history of man's mental development. If we trace this idea back we find it has two sources in alchemy, one Christian, the other pagan. The Christian source is unmistakably the doctrine of Christ and the Church, *sponsus* and *sponsa*, where Christ takes the role of Sol and the Church that of Luna.⁹ The pagan source is on the one hand the hierogamos,¹⁰ on the other the marital union of the mystic with God.¹¹ These psychic experiences and the traces they have left behind in tradition explain much that would otherwise

⁹ Cf. the detailed account in Rahner, "Mysterium lunae."

¹⁰ A collection of the classical sources is to be found in Klinz, *Τερός γάμος*.

¹¹ Bousset, *Hauptprobleme der Gnosis*, pp. 69ff., 263f., 315ff.; Leisegang, *Der heilige Geist*, I, p. 235.

be totally unintelligible in the strange world of alchemy and its secret language.

356 As we have said, the image of the *coniunctio* has always occupied an important place in the history of the human mind. Recent developments in medical psychology have, through observation of the mental processes in neuroses and psychoses, forced us to become more and more thorough in our investigation of the psychic background, commonly called the unconscious. It is psychotherapy above all that makes such investigations necessary, because it can no longer be denied that morbid disturbances of the psyche are not to be explained exclusively by the changes going on in the body or in the conscious mind; we must adduce a third factor by way of explanation, namely hypothetical unconscious processes.¹²

357 Practical analysis has shown that unconscious contents are invariably projected at first upon concrete persons and situations. Many projections can ultimately be integrated back into the individual once he has recognized their subjective origin; others resist integration, and although they may be detached from their original objects, they thereupon transfer themselves to the doctor. Among these contents the relation to the parent of opposite sex plays a particularly important part, i.e., the relation of son to mother, daughter to father, and also that of brother to sister.¹³ As a rule this complex cannot be integrated completely, since the doctor is nearly always put in the place of the father, the brother, and even (though naturally more rarely) the mother. Experience has shown that this projection persists with all its original intensity (which Freud regarded as aetiological), thus creating a bond that corresponds in every respect to the initial infantile relationship, with a tendency to recapitulate all the experiences of childhood on the doctor. In other words, the neurotic maladjustment of the patient is now

¹²I call unconscious processes "hypothetical" because the unconscious is by definition not amenable to direct observation and can only be inferred.

¹³I am not considering the so-called homosexual forms, such as father-son, mother-daughter, etc. In alchemy, as far as I know, this variation is alluded to only once, in the "Visio Arislei" (*Art. aurif.*, I, p. 147): "Domine, quamvis rex sis, male tamen imperas et regis: masculos namque masculis coniunxisti, sciens quod masculi non gignunt" (Lord, though thou art king, yet thou rulest and governest badly; for thou hast joined males with males, knowing that males do not produce offspring).

transferred to him.¹⁴ Freud, who was the first to recognize and describe this phenomenon, coined the term "transference neurosis."¹⁵

358 This bond is often of such intensity that we could almost speak of a "combination." When two chemical substances combine, both are altered. This is precisely what happens in the transference. Freud rightly recognized that this bond is of the greatest therapeutic importance in that it gives rise to a *mixtum compositum* of the doctor's own mental health and the patient's maladjustment. In Freudian technique the doctor tries to ward off the transference as much as possible—which is understandable enough from the human point of view, though in certain cases it may considerably impair the therapeutic effect. It is inevitable that the doctor should be influenced to a certain extent and even that his nervous health should suffer.¹⁶

¹⁴Freud says (*Introductory Lectures*, Part III, p. 455): "The decisive part of the work is achieved by creating in the patient's relation to the doctor—in the 'transference'—new editions of the old conflicts; in these the patient would like to behave in the same way as he did in the past. . . . In place of the patient's true illness there appears the artificially constructed transference illness, in place of the various unreal objects of his libido there appears a single, and once more imaginary, object in the person of the doctor." It is open to doubt whether the transference is always constructed artificially, since it is a phenomenon that can take place quite apart from any treatment, and is moreover a very frequent natural occurrence. Indeed, in any human relationship that is at all intimate, certain transference phenomena will almost always operate as helpful or disturbing factors.

¹⁵"Provided only that the patient shows compliance enough to respect the necessary conditions of the analysis, we regularly succeed in giving all the symptoms of the illness a new transference meaning and in replacing his ordinary neurosis by a 'transference-neurosis'. . . ." ("Remembering, Repeating, and Working-Through," p. 154.) Freud puts down a little too much to his own account here. A transference is not by any means always the work of the doctor. Often it is in full swing before he has even opened his mouth. Freud's conception of the transference as a "new edition of the old disorder," a "newly created and transformed neurosis," or a "new, artificial neurosis" (*Introductory Lectures*, III, p. 444), is right in so far as the transference of a neurotic patient is equally neurotic, but this neurosis is neither new nor artificial nor created: it is the same old neurosis, and the only new thing about it is that the doctor is now drawn into the vortex, more as its victim than as its creator.

¹⁶Freud had already discovered the phenomenon of the "counter-transference." Those acquainted with his technique will be aware of its marked tendency to keep the person of the doctor as far as possible beyond the reach of this effect.

He quite literally "takes over" the sufferings of his patient and shares them with him. For this reason he runs a risk—and must run it in the nature of things.¹⁷ The enormous importance that Freud attached to the transference phenomenon became clear to me at our first personal meeting in 1907. After a conversation lasting many hours there came a pause. Suddenly he asked me out of the blue, "And what do you think about the transference?" I replied with the deepest conviction that it was the alpha and omega of the analytical method, whereupon he said, "Then you have grasped the main thing."

359 The great importance of the transference has often led to the mistaken idea that it is absolutely indispensable for a cure, that it must be demanded from the patient, so to speak. But a thing like that can no more be demanded than faith, which is only valuable when it is spontaneous. Enforced faith is nothing but spiritual cramp. Anyone who thinks that he must "demand" a transference is forgetting that this is only one of the therapeutic factors, and that the very word "transference" is closely akin to "projection"—a phenomenon that cannot possibly be demanded.¹⁸ I personally am always glad when there is only a

Hence the doctor's preference for sitting behind the patient, also his pretence that the transference is a product of his technique, whereas in reality it is a perfectly natural phenomenon that can happen to him just as it can happen to the teacher, the clergyman, the general practitioner, and—last but not least—the husband. Freud also uses the expression "transference-neurosis" as a collective term for hysteria, hysterical fears, and compulsion neuroses (*Ibid.*, p. 445).

¹⁷ The effects of this on the doctor or nurse can be very far-reaching. I know of cases where, in dealing with borderline schizophrenics, short psychotic intervals were actually "taken over," and during these periods it happened that the patients were feeling more than ordinarily well. I have even met a case of induced paranoia in a doctor who was analysing a woman patient in the early stages of latent persecution mania. This is not so astonishing since certain psychic disturbances can be extremely infectious if the doctor himself has a latent predisposition in that direction.

¹⁸ Freud himself says ("Observations on Transference-Love," p. 380) of this: "I can hardly imagine a more senseless proceeding. In doing so, an analyst robs the phenomenon of the element of spontaneity which is so convincing and lays up obstacles for himself in the future which are hard to overcome." Here Freud stresses the "spontaneity" of the transference, in contrast to his views quoted above. Nevertheless those who "demand" the transference can fall back on the following cryptic utterance of their master ("Fragment of an Analysis of a Case of Hysteria," p. 116): "If the theory of analytic technique is gone into, it becomes

mild transference or when it is practically unnoticeable. Far less claim is then made upon one as a person, and one can be satisfied with other therapeutically effective factors. Among these the patient's own insight plays an important part, also his goodwill, the doctor's authority, suggestion,¹⁹ good advice,²⁰ understanding, sympathy, encouragement, etc. Naturally the more serious cases do not come into this category.

360 Careful analysis of the transference phenomenon yields an extremely complicated picture with such startlingly pronounced features that we are often tempted to pick out one of them as the most important and then exclaim by way of explanation: "Of course, it's nothing but . . . !" I am referring chiefly to the erotic or sexual aspect of transference fantasies. The existence of this aspect is undeniable, but it is not always the only one and not always the essential one. Another is the will to power (described by Adler), which proves to be coexistent with sexuality, and it is often very difficult to make out which of the two predominates. These two aspects alone offer sufficient grounds for a paralysing conflict.

361 There are, however, other forms of instinctive *concupiscentia* that come more from "hunger," from wanting to possess; others again are based on the instinctive negation of desire, so that life seems to be founded on fear or self-destruction. A certain *abaissement du niveau mental*, i.e., a weakness in the hierarchical order of the ego, is enough to set these instinctive urges and desires in motion and bring about a dissociation of personality—in other words, a multiplication of its centres of gravity. (In schizophrenia there is an actual fragmentation of personality.) These dynamic components must be regarded as real or symptomatic, vitally decisive or merely syndromal, according to the degree of their predominance. Although the strongest instincts undoubtedly demand concrete realization

evident that transference is [something necessarily demanded]." [" . . . that transference is an inevitable necessity," as in the authorized translation, is to stretch the meaning of Freud's "etwas notwendig Gefordertes."—I RANS.]

¹⁹ Suggestion happens of its own accord, without the doctor's being able to prevent it or taking the slightest trouble to produce it.

²⁰ "Good advice" is often a doubtful remedy, but generally not dangerous because it has so little effect. It is one of the things the public expects in the *persona medici*.

and generally enforce it, they cannot be considered exclusively biological since the course they actually follow is subject to powerful modifications coming from the personality itself. If a man's temperament inclines him to a spiritual attitude, even the concrete activity of the instincts will take on a certain symbolical character. This activity is no longer the mere satisfaction of instinctual impulses, for it is now associated with or complicated by "meanings." In the case of purely syndromal instinctive processes, which do not demand concrete realization to the same extent, the symbolical character of their fulfilment is all the more marked. The most vivid examples of these complications are probably to be found in erotic phenomenology. Four stages of eroticism were known in the late classical period: Hawwah (Eve), Helen (of Troy), the Virgin Mary, and Sophia. The series is repeated in Goethe's *Faust*: in the figures of Gretchen as the personification of a purely instinctual relationship (Eve); Helen as an anima figure; ²¹ Mary as the personification of the "heavenly," i.e., Christian or religious, relationship; and the "eternal feminine" as an expression of the alchemical *Sapientia*. As the nomenclature shows, we are dealing with the heterosexual Eros or anima-figure in four stages, and consequently with four stages of the Eros cult. The first stage—Hawwah, Eve, earth—is purely biological; woman is equated with the mother and only represents something to be fertilized. The second stage is still dominated by the sexual Eros, but on an aesthetic and romantic level where woman has already acquired some value as an individual. The third stage raises Eros to the heights of religious devotion and thus spiritualizes him: Hawwah has been replaced by spiritual motherhood. Finally, the fourth stage illustrates something which unexpectedly goes beyond the almost unsurpassable third stage: *Sapientia*. How can wisdom transcend the most holy and the most pure?—Presumably only by virtue of the truth that the less sometimes means the more. This stage represents a spiritualization of Helen and consequently of Eros as such. That is why *Sapientia* was regarded as a parallel to the Shulamite in the Song of Songs.

²¹ Simon Magus' Helen (Selene) is another excellent example.

¹⁶² Not only are there different instincts which cannot forcibly be reduced to one another, there are also different levels on which they move. In view of this far from simple situation, it is small wonder that the transference—also an instinctive process, in part—is very difficult to interpret and evaluate. The instincts and their specific fantasy-contents are partly concrete, partly symbolical (i.e., "unreal"), sometimes one, sometimes the other, and they have the same paradoxical character when they are projected. The transference is far from being a simple phenomenon with only one meaning, and we can never make out beforehand what it is all about. The same applies to its specific content, commonly called incest. We know that it is possible to interpret the fantasy-contents of the instincts either as *signs*, as self-portraits of the instincts, i.e., reductively; or as *symbols*, as the spiritual meaning of the natural instinct. In the former case the instinctive process is taken to be "real" and in the latter "unreal."

¹⁶³ In any particular case it is often almost impossible to say what is "spirit" and what is "instinct." Together they form an impenetrable mass, a veritable magma sprung from the depths of primeval chaos. When one meets such contents one immediately understands why the psychic equilibrium of the neurotic is disturbed, and why the whole psychic system is broken up in schizophrenia. They emit a fascination which not only grips—and has already gripped—the patient, but can also have an inductive effect on the unconscious of the impartial spectator, in this case the doctor. The burden of these unconscious and chaotic contents lies heavy on the patient; for, although they are present in everybody, it is only in him that they have become active, and they isolate him in a spiritual loneliness which neither he nor anybody else can understand and which is bound to be misinterpreted. Unfortunately, if we do not feel our way into the situation and approach it purely from the outside, it is only too easy to dismiss it with a light word or to push it in the wrong direction. This is what the patient has long been doing on his own account, giving the doctor every opportunity for misinterpretation. At first the secret seems to lie with his

parents, but when this tie has been loosed and the projection withdrawn, the whole weight falls upon the doctor, who is faced with the question: "What are *you* going to do about the transference?"

364 The doctor, by voluntarily and consciously taking over the psychic sufferings of the patient, exposes himself to the overpowering contents of the unconscious and hence also to their inductive action. The case begins to "fascinate" him. Here again it is easy to explain this in terms of personal likes and dislikes, but one overlooks the fact that this would be an instance of *ignotum per ignotius*. In reality these personal feelings, if they exist at all in any decisive degree, are governed by those same unconscious contents which have become activated. An unconscious tie is established and now, in the patient's fantasies, it assumes all the forms and dimensions so profusely described in the literature. The patient, by bringing an activated unconscious content to bear upon the doctor, constellates the corresponding unconscious material in him, owing to the inductive effect which always emanates from projections in greater or lesser degree. Doctor and patient thus find themselves in a relationship founded on mutual unconsciousness.

365 It is none too easy for the doctor to make himself aware of this fact. One is naturally loath to admit that one could be affected in the most personal way by just any patient. But the more unconsciously this happens, the more the doctor will be tempted to adopt an "apotropaic" attitude, and the *persona medici* he hides behind is, or rather seems to be, an admirable instrument for this purpose. Inseparable from the *persona* is the doctor's routine and his trick of knowing everything beforehand, which is one of the favourite props of the well-versed practitioner and of all infallible authority. Yet this lack of insight is an ill counsellor, for the unconscious infection brings with it the therapeutic possibility—which should not be underestimated—of the illness being transferred to the doctor. We must suppose as a matter of course that the doctor is the better able to make the constellated contents conscious, otherwise it would only lead to mutual imprisonment in the same state of unconsciousness. The greatest difficulty here is that contents are often activated in the doctor which might normally remain latent. He might perhaps be so normal as not to need any such

unconscious standpoints to compensate his conscious situation. At least this is often how it looks, though whether it is so in a deeper sense is an open question. Presumably he had good reasons for choosing the profession of psychiatrist and for being particularly interested in the treatment of the psychoneuroses; and he cannot very well do that without gaining some insight into his own unconscious processes. Nor can his concern with the unconscious be explained entirely by a free choice of interests, but rather by a fateful disposition which originally inclined him to the medical profession. The more one sees of human fate and the more one examines its secret springs of action, the more one is impressed by the strength of unconscious motives and by the limitations of free choice. The doctor knows—or at least he should know—that he did not choose this career by chance; and the psychotherapist in particular should clearly understand that psychic infections, however superfluous they seem to him, are in fact the predestined concomitants of his work, and thus fully in accord with the instinctive disposition of his own life. This realization also gives him the right attitude to his patient. The patient then means something to him personally, and this provides the most favourable basis for treatment.

3

366 In the old pre-analytical psychotherapy, going right back to the doctors of the Romantic Age, the transference was already defined as "rapport." It forms the basis of therapeutic influence once the patient's initial projections are dissolved. During this work it becomes clear that the projections can also obscure the judgment of the doctor—to a lesser extent, of course, for otherwise all therapy would be impossible. Although we may justifiably expect the doctor at the very least to be acquainted with the effects of the unconscious on his own person, and may therefore demand that anybody who intends to practise psychotherapy should first submit to a training analysis, yet even the best preparation will not suffice to teach him everything about the unconscious. A complete "emptying" of the unconscious is out of the question, if only because its creative powers are continually producing new formations.

Consciousness, no matter how extensive it may be, must always remain the smaller circle within the greater circle of the unconscious, an island surrounded by the sea; and, like the sea itself, the unconscious yields an endless and self-replenishing abundance of living creatures, a wealth beyond our fathoming. We may long have known the meaning, effects, and characteristics of unconscious contents without ever having fathomed their depths and potentialities, for they are capable of infinite variation and can never be depotentiated. The only way to get at them in practice is to try to attain a conscious attitude which allows the unconscious to co-operate instead of being driven into opposition.

367 Even the most experienced psychotherapist will discover again and again that he is caught up in a bond, a combination resting on mutual unconsciousness. And though he may believe himself to be in possession of all the necessary knowledge concerning the constellated archetypes, he will in the end come to realize that there are very many things indeed of which his academic knowledge never dreamed. Each new case that requires thorough treatment is pioneer work, and every trace of routine then proves to be a blind alley. Consequently the higher psychotherapy is a most exacting business and sometimes it sets tasks which challenge not only our understanding or our sympathy, but the whole man. The doctor is inclined to demand this total effort from his patient, yet he must realize that this same demand only works if he is aware that it applies also to himself.

368 I said earlier that the contents which enter into the transference were as a rule originally projected upon the parents or other members of the family. Owing to the fact that these contents seldom or never lack an erotic aspect or are genuinely sexual in substance (apart from the other factors already mentioned), an incestuous character does undoubtedly attach to them, and this has given rise to the Freudian theory of incest. Their exogamous transference to the doctor does not alter the situation. He is merely drawn into the peculiar atmosphere of family incest through the projection. This necessarily leads to an unreal intimacy which is highly distressing to both doctor and patient and arouses resistance and doubt on both sides. The violent repudiation of Freud's original discoveries gets

us nowhere, for we are dealing with an empirically demonstrable fact which meets with such universal confirmation that only the ignorant still try to oppose it. But the interpretation of this fact is, in the very nature of the case, highly controversial. Is it a genuine incestuous instinct or a pathological variation? Or is the incest one of the "arrangements" (Adler) of the will to power? Or is it regression of normal libido²² to the infantile level, from fear of an apparently impossible task in life?²³ Or is all incest-fantasy purely symbolical, and thus a reactivation of the incest archetype, which plays such an important part in the history of the human mind?

369 For all these widely differing interpretations we can marshal more or less satisfactory arguments. The view which probably causes most offence is that incest is a genuine instinct. But, considering the almost universal prevalence of the incest taboo, we may legitimately remark that a thing which is not liked and desired generally requires no prohibition. In my opinion, each of these interpretations is justified up to a point, because all the corresponding shades of meaning are present in individual cases, though with varying intensity. Sometimes one aspect predominates and sometimes another. I am far from asserting that the above list could not be supplemented further.

370 In practice, however, it is of the utmost importance how the incestuous aspect is interpreted. The explanation will vary according to the nature of the case, the stage of treatment, the perspicacity of the patient, and the maturity of his judgment.

371 The existence of the incest element involves not only an intellectual difficulty but, worst of all, an emotional complication of the therapeutic situation. It is the hiding place for all the most secret, painful, intense, delicate, shamefaced, timorous, grotesque, unmoral, and at the same time the most sacred feelings which go to make up the indescribable and inexplicable wealth of human relationships and give them their compelling power. Like the tentacles of an octopus they twine themselves invisibly round parents and children and, through the trans-

²² The reader will know that I do not understand *libido* in the original Freudian sense as *appetitus sexualis*, but as an *appetitus* which can be defined as psychic energy. See "On Psychic Energy."

²³ This is the view I have put forward as an explanation of certain processes in "The Theory of Psychoanalysis."

ference, round doctor and patient. This binding force shows itself in the irresistible strength and obstinacy of the neurotic symptom and in the patient's desperate clinging to the world of infancy or to the doctor. The word "possession" describes this state in a way that could hardly be bettered.

372 The remarkable effects produced by unconscious contents allow us to infer something about their energy. All unconscious contents, once they are activated—i.e., have made themselves felt—possess as it were a specific energy which enables them to manifest themselves everywhere (like the incest motif, for instance). But this energy is normally not sufficient to thrust the content into consciousness. For that there must be a certain predisposition on the part of the conscious mind, namely a deficit in the form of loss of energy. The energy so lost raises the psychic potency of certain compensating contents in the unconscious. The *abaissement du niveau mental*, the energy lost to consciousness, is a phenomenon which shows itself most drastically in the "loss of soul" among primitive peoples, who also have interesting psychotherapeutic methods for recapturing the soul that has gone astray. This is not the place to go into these matters in detail, so a bare mention must suffice.²⁴ Similar phenomena can be observed in civilized man. He too is liable to a sudden loss of initiative for no apparent reason. The discovery of the real reason is no easy task and generally leads to a somewhat ticklish discussion of things lying in the background. Carelessness of all kinds, neglected duties, tasks postponed, wilful outbursts of defiance, and so on, all these can dam up his vitality to such an extent that certain quanta of energy, no longer finding a conscious outlet, stream off into the unconscious, where they activate other, compensating contents, which in turn begin to exert a compulsive influence on the conscious mind. (Hence the very common combination of extreme neglect of duty and a compulsion neurosis.)

373 This is one way in which loss of energy may come about. The other way causes loss not through a malfunctioning of the conscious mind but through a "spontaneous" activation of unconscious contents, which react secondarily upon consciousness. There are moments in human life when a new page is turned.

²⁴ Cf. Frazer, *Taboo and the Perils of the Soul*, pp. 54ff.

New interests and tendencies appear which have hitherto received no attention, or there is a sudden change of personality (a so-called mutation of character). During the incubation period of such a change we can often observe a loss of conscious energy: the new development has drawn off the energy it needs from consciousness. This lowering of energy can be seen most clearly before the onset of certain psychoses and also in the empty stillness which precedes creative work.²⁵

374 The remarkable potency of unconscious contents, therefore, always indicates a corresponding weakness in the conscious mind and its functions. It is as though the latter were threatened with impotence. For primitive man this danger is one of the most terrifying instances of "magic." So we can understand why this secret fear is also to be found among civilized people. In serious cases it is the secret fear of going mad; in less serious, the fear of the unconscious—a fear which even the normal person exhibits in his resistance to psychological views and explanations. This resistance borders on the grotesque when it comes to scouting all psychological explanations of art, philosophy, and religion, as though the human psyche had, or should have, absolutely nothing to do with these things. The doctor knows these well-defended zones from his consulting hours: they are reminiscent of island fortresses from which the neurotic tries to ward off the octopus. ("Happy neurosis island," as one of my patients called his conscious state!) The doctor is well aware that the patient needs an island and would be lost without it. It serves as a refuge for his consciousness and as the last stronghold against the threatening embrace of the unconscious. The same is true of the normal person's taboo regions which psychology must not touch. But since no war was ever won on the defensive, one must, in order to terminate hostilities, open negotiations with the enemy and see what his terms really are. Such is the intention of the doctor who volunteers to act as a mediator. He is far from wishing to disturb the somewhat precarious island idyll or pull down the fortifications. On the contrary, he is thankful that somewhere a firm foothold exists that does not first have to be fished up out of

²⁵ The same phenomenon can be seen on a smaller scale, but no less clearly, in the apprehension and depression which precede any special psychic exertion, such as an examination, a lecture, an important interview, etc.

the chaos, always a desperately difficult task. He knows that the island is a bit cramped and that life on it is pretty meagre and plagued with all sorts of imaginary wants because too much life has been left outside, and that as a result a terrifying monster is created, or rather is roused out of its slumbers. He also knows that this seemingly alarming animal stands in a secret compensatory relationship to the island and could supply everything that the island lacks.

375 The transference, however, alters the psychological stature of the doctor, though this is at first imperceptible to him. He too becomes affected, and has as much difficulty in distinguishing between the patient and what has taken possession of him as has the patient himself. This leads both of them to a direct confrontation with the daemonic forces lurking in the darkness. The resultant paradoxical blend of positive and negative, of trust and fear, of hope and doubt, of attraction and repulsion, is characteristic of the initial relationship. It is the *νεῖκος καὶ φιλία* (hate and love) of the elements, which the alchemists likened to the primeval chaos. The activated unconscious appears as a flurry of unleashed opposites and calls forth the attempt to reconcile them, so that, in the words of the alchemists, the great panacea, the *medicina catholica*, may be born.

4

376 It must be emphasized that in alchemy the dark initial state of *nigredo* is often regarded as the product of a previous operation, and that it therefore does not represent the absolute beginning.²⁶ Similarly, the psychological parallel to the *nigredo* is the result of the foregoing preliminary talk which, at a certain moment, sometimes long delayed, "touches" the uncon-

²⁶ Where the *nigredo* is identified with the *putrefactio* it does not come at the beginning, as for example in fig. 6 of our series of pictures from the *Rosarium philosophorum* (*Art. aurif.*, II, p. 254). In Mylius, *Philosophia reformata*, p. 116, the *nigredo* appears only in the fifth grade of the work, during the "putrefactio, quae in umbra purgatorii celebratur" (putrefaction which is celebrated in the darkness of Purgatory); but further on (p. 118), we read in contradiction to this: "Et haec denigratio est operis initium, putrefactionis indicium" etc. (And this *denigratio* is the beginning of the work, an indication of the putrefaction).

scious and establishes the unconscious identity²⁷ of doctor and patient. This moment *may* be perceived and registered consciously, but generally it happens outside consciousness and the bond thus established is recognized only later and indirectly by its results. Occasionally dreams occur about this time, announcing the appearance of the transference. For instance, a dream may say that a fire has started in the cellar, or that a burglar has broken in, or that the patient's father has died, or it may depict an erotic or some other ambiguous situation.²⁸ From the moment when such a dream occurs there may be initiated a queer unconscious time-reckoning, lasting for months or even longer. I have often observed this process and will give a practical instance of it:

377 When treating a lady of over sixty, I was struck by the following passage in a dream she had on October 21, 1938: "A beautiful little child, a girl of six months old, is playing in the kitchen with her grandparents and myself, her mother. The grandparents are on the left of the room and the child stands on the square table in the middle of the kitchen. I stand by the table and play with the child. The old woman says she can hardly believe we have known the child for only six months. I say that it is not so strange because we knew and loved the child long before she was born."

378 It is immediately apparent that the child is something special, i.e., a child hero or divine child. The father is not mentioned; his absence is part of the picture.²⁹ The kitchen, as the scene of the happening, points to the unconscious. The square table is the quaternity, the classical basis of the "special" child,³⁰

²⁷ "Unconscious identity" is the same as Lévy-Bruhl's *participation mystique*. Cf. *How Natives Think*.

²⁸ A pictorial representation of this moment, in the form of a flash of lightning and a "stone-birth," is to be found in my "A Study in the Process of Individuation," Picture 2.

²⁹ Because he is the "unknown father," a theme to be met with in Gnosticism. See Bousset, *Hauptprobleme der Gnosis*, Ch. II, pp. 58-91.

³⁰ Cf. Nicholas of FLUË'S VISION OF THE THREEFOLD FOUNTAIN arising in the square container (Lavaud, *Vie profonde de Nicolas de Flue*, p. 67, and Stöckli, *Die Visionen des seligen Bruder Klaus*, p. 19). A Gnostic text says: "In the second Father[hood] the five trees are standing and in their midst is a trapeza [τράπεζα]. Standing on the trapeza is an Only-begotten word [λόγος μονογενής]." (Baynes, *A Coptic Gnostic Treatise*, p. 70.) The trapeza is an abbreviation of

for the child is a symbol of the self and the quaternity is a symbolical expression of this. The self as such is timeless and existed before any birth.³¹ The dreamer was strongly influenced by Indian writings and knew the Upanishads well, but not the medieval Christian symbolism which is in question here. The precise age of the child made me ask the dreamer to look in her notes to see what had happened in the unconscious six months earlier. Under April 20, 1938, she found the following dream:

379 "With some other women I am looking at a piece of tapestry, a square with symbolical figures on it. Immediately afterwards I am sitting with some women in front of a marvellous tree. It is magnificently grown, at first it seems to be some kind of conifer, but then I think—in the dream—that it is a monkey-puzzle [a tree of genus *Araucaria*] with the branches growing straight up like candles [a confusion with *Cereus candelabrum*]. A Christmas tree is fitted into it in such a way that at first it looks like one tree instead of two."—As the dreamer was writing down this dream immediately on waking, with a vivid picture of the tree before her, she suddenly had a vision of a tiny golden child lying at the foot of the tree (tree-birth motif). She had thus gone on dreaming the sense of the dream. It undoubtedly depicts the birth of the divine ("golden") child.

380 But what had happened nine months previous to April 20, 1938? Between July 19 and 22, 1937, she had painted a picture showing, on the left, a heap of coloured and polished (precious) stones surmounted by a silver serpent, winged and crowned. In the middle of the picture there stands a naked female figure from whose genital region the same serpent rears up towards the heart, where it bursts into a five-pointed, gor-

τετραπέζα, a four-legged table or podium (ibid., p. 71). Cf. Irenaeus, *Contra haereses*, III, 11, where he compares the "fourfold gospel" with the four cherubim in the vision of Ezekiel, the four regions of the world, and the four winds: "ex quibus manifestum est, quoniam qui est omnium artifex Verbum, qui sedet super Cherubim et continet omnia, dedit nobis quadriforme Evangelium, quod uno spiritu continetur" (from which it is clear that He who is the Maker of all things, the Word [Logos] who sits above the Cherubim and holds all things together, gave unto us the fourfold gospel, which is contained in one spirit).

Concerning the kitchen, cf. Lavaud, *Vie profonde*, p. 66, and Stöckli, *Die Visionen*, p. 18.

³¹ This is not a metaphysical statement but a psychological fact.

geously flashing golden star. A coloured bird flies down on the right with a little twig in its beak. On the twig five flowers are arranged in a *quaternio*, one yellow, one blue, one red, one green, but the topmost is golden—obviously a mandala structure.³² The serpent represents the hissing ascent of Kundalini, and in the corresponding yoga this marks the first moment in a process which ends with deification in the divine Self, the syzygy of Shiva and Shakti.³³ It is obviously the moment of symbolical conception, which is both Tantric and—because of the bird—Christian in character, being a contamination of the symbolism of the Annunciation with Noah's dove and the sprig of olive.

³⁴ This case, and more particularly the last image, is a classical example of the kind of symbolism which marks the onset of the transference. Noah's dove (the emblem of reconciliation), the *incarnatio Dei*, the union of God with matter for the purpose of begetting the redeemer, the serpent path, the Sushumna representing the line midway between sun and moon—all this is the first, anticipatory stage of an as-yet-unfulfilled programme that culminates in the union of opposites. This union is analogous to the "royal marriage" in alchemy. The prodromal events signify the meeting or collision of various opposites and can therefore appropriately be called chaos and blackness. As mentioned above, this may occur at the beginning of the treatment, or it may have to be preceded by a lengthy analysis, a stage of *rapprochement*. Such is particularly the case when the patient shows violent resistances coupled with fear of the activated contents of the unconscious.³⁴

³² As regards the bird with the flowering twig, see Figs. 2 and 3 infra.

³³ Avalon, *The Serpent Power*, pp. 345f.

³⁴ Freud, as we know, observes the transference problem from the standpoint of a personalistic psychology and thus overlooks the very essence of the transference—the collective contents of an archetypal nature. The reason for this is his notoriously negative attitude to the psychic reality of archetypal images, which he dismisses as "illusion." This materialistic bias precludes strict application of the phenomenological principle without which an objective study of the psyche is absolutely impossible. My handling of the transference problem, in contrast to Freud's, includes the archetypal aspect and thus gives rise to a totally different picture. Freud's rational treatment of the problem is quite logical as far as his purely personalistic premises go, but both in theory and in practice they do not go far enough, since they fail to do justice to the obvious admixture of archetypal data.

There is good reason and ample justification for these resistances and they should never, under any circumstances, be ridden over roughshod or otherwise argued out of existence. Neither should they be belittled, disparaged, or made ridiculous; on the contrary, they should be taken with the utmost seriousness as a vitally important defence mechanism against overpowering contents which are often very difficult to control. The general rule should be that the weakness of the conscious attitude is proportional to the strength of the resistance. When, therefore, there are strong resistances, the conscious rapport with the patient must be carefully watched, and—in certain cases—his conscious attitude must be supported to such a degree that, in view of later developments, one would be bound to charge oneself with the grossest inconsistency. That is inevitable, because one can never be too sure that the weak state of the patient's conscious mind will prove equal to the subsequent assault of the unconscious. In fact, one must go on supporting his conscious (or, as Freud thinks, "repressive") attitude until the patient can let the "repressed" contents rise up spontaneously. Should there by any chance be a latent psychosis³⁵ which cannot be detected beforehand, this cautious procedure may prevent the devastating invasion of the unconscious or at least catch it in time. At all events the doctor then has a clear conscience, knowing that he has done everything in his power to avoid a fatal outcome.³⁶ Nor is it beside the point to add that consistent support of the conscious attitude has in itself a high therapeutic value and not infrequently serves to bring about satisfactory results. It would be a dangerous prejudice to imagine that analysis of the unconscious is the one and only panacea which should therefore be employed in every case. It is rather like a surgical operation and we should only resort to the knife when other methods have failed. So long as it does not obtrude itself the unconscious is best left alone. The reader

³⁵ The numerical proportion of latent to manifest psychoses is about equal to that of latent to active cases of tuberculosis.

³⁶ The violent resistance, mentioned by Freud, to the rational resolution of the transference is often due to the fact that in some markedly sexual forms of transference there are concealed collective unconscious contents which defy all rational resolution. Or, if this resolution is successful, the patient is cut off from the collective unconscious and comes to feel this as a loss.

should be quite clear that my discussion of the transference problem is not an account of the daily routine of the psychotherapist, but far more a description of what happens when the check normally exerted on the unconscious by the conscious mind is disrupted, though this need not necessarily occur at all.

Cases where the archetypal problem of the transference becomes acute are by no means always "serious" cases, i.e., grave states of illness. There are of course such cases among them, but there are also mild neuroses, or simply psychological difficulties which we would be at a loss to diagnose. Curiously enough, it is these latter cases that present the doctor with the most difficult problems. Often the persons concerned endure unspeakable suffering without developing any neurotic symptoms that would entitle them to be called ill. We can only call it an intense suffering, a passion of the soul but not a disease of the mind.

5

Once an unconscious content is constellated, it tends to break down the relationship of conscious trust between doctor and patient by creating, through projection, an atmosphere of illusion which either leads to continual misinterpretations and misunderstandings, or else produces a most disconcerting impression of harmony. The latter is even more trying than the former, which at worst (though it is sometimes for the best!) can only hamper the treatment, whereas in the other case a tremendous effort is needed to discover the points of difference. But in either case the constellation of the unconscious is a troublesome factor. The situation is enveloped in a kind of fog, and this fully accords with the nature of the unconscious content: it is a "black blacker than black" (*nigrum, nigrius nigro*),³⁷ as the alchemists rightly say, and in addition is charged with dangerous polar tensions, with the *inimicitia elementorum*. One finds oneself in an impenetrable chaos, which is indeed one of the synonyms for the mysterious *prima materia*. The latter corresponds to the nature of the unconscious content in every respect, with one exception: this time it does not appear in the

³⁷ Cf. Lully, "Testamentum," *Bibliotheca chemica curiosa*, I, pp. 79off., and Maier, *Symbola aureae mensae*, pp. 379f.

alchemical substance but in man himself. In the case of alchemy it is quite evident that the unconscious content is of human origin, as I have shown in *Psychology and Alchemy*.³⁸ Hunted for centuries and never found, the *prima materia* or *lapis philosophorum* is, as a few alchemists rightly suspected, to be discovered in man himself. But it seems that this content can never be found and integrated directly, but only by the circuitous route of projection. For as a rule the unconscious first appears in projected form. Whenever it appears to obtrude itself directly, as in visions, dreams, illuminations, psychoses, etc., these are always preceded by psychic conditions which give clear proof of projection. A classical example of this is Saul's fanatical persecution of the Christians before Christ appeared to him in a vision.

³⁸⁴ The elusive, deceptive, ever-changing content that possesses the patient like a demon now flits about from patient to doctor and, as the third party in the alliance, continues its game, sometimes impish and teasing, sometimes really diabolical. The alchemists aptly personified it as the wily god of revelation, Hermes or Mercurius; and though they lament over the way he hoodwinks them, they still give him the highest names, which bring him very near to deity.³⁹ But for all that, they deem themselves good Christians whose faithfulness of heart is never in doubt, and they begin and end their treatises with pious invocations.⁴⁰ Yet it would be an altogether unjustifiable suppression of the truth were I to confine myself to the negative

³⁸ Pars. 342f.

³⁹ Cf. "The Spirit Mercurius," Part II, sec. 6.

⁴⁰ Thus *Aurora consurgens*, II (*Art. aurif.*, I, pp. 185-246) closes with the words: "Et sic probata est medicina Philosophorum, quam omni [investiganti] fidei et pio praestare dignetur Deus omnipotens, unigenitusque filius Dei Dominus noster Jesus Christus, qui cum Patre et Spiritu sancto vivit et regnat, unus Deus per infinita saeculorum. Amen" (And this is the approved medicine of the philosophers, which may our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, one God for ever and ever, deign to give to every searcher who is faithful, pious, and of good will, Amen). This conclusion no doubt comes from the Offertorium (prayer during the *commixtio*), where it says: "... qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia saecula saeculorum. Amen." (. . . who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord: who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.)

description of Mercurius' impish drolleries, his inexhaustible invention, his insinuations, his intriguing ideas and schemes, his ambivalence and—often—his unmistakable malice. He is also capable of the exact opposite, and I can well understand why the alchemists endowed their Mercurius with the highest spiritual qualities, although these stand in flagrant contrast to his exceedingly shady character. The contents of the unconscious are indeed of the greatest importance, for the unconscious is after all the matrix of the human mind and its inventions. Wonderful and ingenious as this other side of the unconscious is, it can be most dangerously deceptive on account of its numinous nature. Involuntarily one thinks of the devils mentioned by St Athanasius in his life of St Anthony, who talk very piously, sing psalms, read the holy books, and—worst of all—speak the truth. The difficulties of our psychotherapeutic work teach us to take truth, goodness, and beauty where we find them. They are not always found where we look for them: often they are hidden in the dirt or are in the keeping of the dragon. "In stercore invenitur" (it is found in filth)⁴¹ runs an alchemical dictum—nor is it any the less valuable on that account. But, it does not transfigure the dirt and does not diminish the evil, any more than these lessen God's gifts. The contrast is painful and the paradox bewildering. Sayings like

ουρανο ανω	(Heaven above
ουρανο κατω	Heaven below
αστρα ανω	Stars above
αστρα κατω	Stars below
παν ο ανω	All that is above
τουτο κατω	Also is below
ταυτα λαβε	Grasp this
κε ευτυχε	And rejoice) ⁴²

are too optimistic and superficial; they forget the moral torment occasioned by the opposites, and the importance of ethical values.

⁴¹⁵ The refining of the *prima materia*, the unconscious con-

⁴¹ Cf. "Tractatus aureus," *Ars chemica*, p. 21.

⁴² Kircher, "Oedipus Aegyptiacus." II, Class X, Ch. V, p. 414. There is a connection between this text and the "Tabula smaragdina"; cf. Ruska, *Tabula smaragdina*, p. 217.

tent, demands endless patience, perseverance,⁴³ equanimity, knowledge, and ability on the part of the doctor; and, on the part of the patient, the putting forth of his best powers and a capacity for suffering which does not leave the doctor altogether unaffected. The deep meaning of the Christian virtues, especially the greatest among these, will become clear even to the unbeliever; for there are times when he needs them all if he is to rescue his consciousness, and his very life, from this pocket of chaos, whose final subjugation, without violence, is no ordinary task. If the work succeeds, it often works like a miracle, and one can understand what it was that prompted the alchemists to insert a heartfelt *Deo concedente* in their recipes, or to allow that only if God wrought a miracle could their procedure be brought to a successful conclusion.

6

³⁸⁶ It may seem strange to the reader that a "medical procedure" should give rise to such considerations. Although in illnesses of the body there is no remedy and no treatment that can be said to be infallible in all circumstances, there are still a great many which will probably have the desired effect without either doctor or patient having the slightest need to insert a *Deo concedente*. But we are not dealing here with the body—we are dealing with the psyche. Consequently we cannot speak the language of body-cells and bacteria; we need another language commensurate with the nature of the psyche, and equally we must have an attitude which measures the danger and can meet it. And all this must be genuine or it will have no effect; if it is hollow, it will damage both doctor and patient. The *Deo concedente* is not just a rhetorical flourish; it expresses the firm attitude of the man who does not imagine that he knows better on every occasion and who is fully aware that the un-

⁴³ The *Rosarium* (*Art. aurif.*, II, p. 230) says: "Et scias, quod haec est longissima via, ergo patientia et mora sunt necessariae in nostro magisterio" (And you must know that this is a very long road; therefore patience and deliberation are needful in our magistry). Cf. *Aurora consurgens*, I, Ch. 10: "Tria sunt necessaria videlicet patientia mora et aptitudo instrumentorum" (Three things are necessary, namely: patience, deliberation, and skill with the instruments).

conscious material before him is something *alive*, a paradoxical Mercurius of whom an old master says: "Et est ille quem natura paululum operata est et in metallicam formam formavit, tamen imperfectum relinquit." (And he is that on whom nature hath worked but a little, and whom she hath wrought into metallic form yet left unfinished)⁴⁴—a natural being, therefore, that longs for integration within the wholeness of a man. It is like a fragment of primeval psyche into which no consciousness has as yet penetrated to create division and order, a "united dual nature," as Goethe says—an abyss of ambiguities.

³⁸⁷ Since we cannot imagine—unless we have lost our critical faculties altogether—that mankind today has attained the highest possible degree of consciousness, there must be some potential unconscious psyche left over whose development would result in a further extension and a higher differentiation of consciousness. No one can say how great or small this "remnant" might be, for we have no means of measuring the possible range of conscious development, let alone the extent of the unconscious. But there is not the slightest doubt that a *massa confusa* of archaic and undifferentiated contents exists, which not only manifests itself in neuroses and psychoses but also forms the "skeleton in the cupboard" of innumerable people who are not really pathological. We are so accustomed to hear that everybody has his "difficulties and problems" that we simply accept it as a banal fact, without considering what these difficulties and problems really mean. Why is one never satisfied with oneself? Why is one unreasonable? Why is one not always good and why must one ever leave a cranny for evil? Why does one sometimes say too much and sometimes too little? Why does one do foolish things which could easily be avoided with a little forethought? What is it that is always frustrating us and thwarting our best intentions? Why are there people who never notice these things and cannot even admit their existence? And finally, why do people in the mass beget the historical lunacy of the last thirty years? Why couldn't Pythagoras, twenty-four hundred years ago, have established the rule of wisdom once and for all, or Christianity have set up the Kingdom of Heaven upon earth?

⁴⁴ *Rosarium*, p. 231. What the alchemist sees in "metallic form" the psychotherapist sees in man.

388 The Church has the doctrine of the devil, of an evil principle, whom we like to imagine complete with cloven hoofs, horns, and tail, half man, half beast, a chthonic deity apparently escaped from the rout of Dionysus, the sole surviving champion of the sinful joys of paganism. An excellent picture, and one which exactly describes the grotesque and sinister side of the unconscious; for we have never really come to grips with it and consequently it has remained in its original savage state. Probably no one today would still be rash enough to assert that the European is a lamblike creature and not possessed by a devil. The frightful records of our age are plain for all to see, and they surpass in hideousness everything that any previous age, with its feeble instruments, could have hoped to accomplish.

389 If, as many are fain to believe, the unconscious were only nefarious, only evil, then the situation would be simple and the path clear: to do good and to eschew evil. But what is "good" and what is "evil"? The unconscious is not just evil by nature, it is also the source of the highest good: ⁴⁵ not only dark but also light, not only bestial, semi-human, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." The Mercurius who personifies the unconscious ⁴⁶ is essentially "duplex," paradoxically dualistic by nature, fiend, monster, beast, and at the same time panacea, "the philosophers' son," *sapientia Dei*, and *donum Spiritus Sancti*.⁴⁷

390 Since this is so, all hope of a simple solution is abolished. All definitions of good and evil become suspect or actually invalid. As moral forces, good and evil remain unshaken, and—as the simple verities for which the penal code, the ten commandments, and conventional Christian morality take them—undoubted. But conflicting loyalties are much more subtle and

⁴⁵ Here I must expressly emphasize that I am not dabbling in metaphysics or discussing questions of faith, but am speaking of psychology. Whatever religious experience or metaphysical truth may be in themselves, looked at empirically they are essentially psychic phenomena, that is, they manifest themselves as such and must therefore be submitted to psychological criticism, evaluation, and investigation. Science comes to a stop at its *own* borders.

⁴⁶ Cf. "The Spirit Mercurius," Part II, sec. 10.

⁴⁷ The alchemists also liken him to Lucifer ("bringer of light"), God's fallen and most beautiful angel. Cf. Mylius, *Phil. ref.*, p. 18.

dangerous things, and a conscience sharpened by worldly wisdom can no longer rest content with precepts, ideas, and fine words. When it has to deal with that remnant of primeval psyche, pregnant with the future and yearning for development, it grows uneasy and looks round for some guiding principle or fixed point. Indeed, once this stage has been reached in our dealings with the unconscious, these desiderata become a pressing necessity. Since the only salutary powers visible in the world today are the great psychotherapeutic systems which we call the religions, and from which we expect the soul's salvation, it is quite natural that many people should make the justifiable and often successful attempt to find a niche for themselves in one of the existing creeds and to acquire a deeper insight into the meaning of the traditional saving verities.

391 This solution is normal and satisfying in that the dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience. They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images. The unconscious thus possesses a natural affinity with the spiritual values of the Church, particularly in their dogmatic form, which owes its special character to centuries of theological controversy—absurd as this seemed in the eyes of later generations—and to the passionate efforts of many great men.

7

392 The Church would be an ideal solution for anyone seeking a suitable receptacle for the chaos of the unconscious were it not that everything man-made, however refined, has its imperfections. The fact is that a return to the Church, i.e., to a particular creed, is not the general rule. Much the more frequent is a better understanding of, and a more intense relation to, religion as such, which is not to be confused with a creed.⁴⁸ This, it seems to me, is mainly because anyone who appreciates the legitimacy of the two viewpoints, of the two branches into which Christianity has been split, cannot maintain the exclu-

⁴⁸ Cf. "Psychology and Religion," pars. 6f.

sive validity of either of them, for to do so would be to deceive himself. As a Christian, he has to recognize that the Christendom he belongs to has been split for four hundred years and that his Christian beliefs, far from redeeming him, have exposed him to a conflict and a division that are still rending the body of Christ. These are the facts, and they cannot be abolished by each creed pressing for a decision in its favour, as though each were perfectly sure it possessed the absolute truth. Such an attitude is unfair to modern man; he can see very well the advantages that Protestantism has over Catholicism and *vice versa*, and it is painfully clear to him that this sectarian insistence is trying to corner him against his better judgment—in other words, tempting him to sin against the Holy Ghost. He even understands why the churches are bound to behave in this way, and knows that it must be so lest any joyful Christian should imagine himself already reposing in Abraham's anticipated bosom, saved and at peace and free from all fear. Christ's passion continues—for the life of Christ in the *corpus mysticum*, or Christian life in both camps, is at loggerheads with itself and no honest man can deny the split. We are thus in the precise situation of the neurotic who must put up with the painful realization that he is in the midst of conflict. His repeated efforts to repress the other side have only made his neurosis worse. The doctor must advise him to accept the conflict just as it is, with all the suffering this inevitably entails, otherwise the conflict will never be ended. Intelligent Europeans, if at all interested in such questions, are consciously or semiconsciously protestant Catholics and catholic Protestants, nor are they any the worse for that. It is no use telling me that no such people exist: I have seen both sorts, and they have considerably raised my hopes about the European of the future.

393 But the negative attitude of the public at large to all credos seems to be less the result of religious convictions than one symptom of the general mental sloth and ignorance of religion. We can wax indignant over man's notorious lack of spirituality, but when one is a doctor one does not invariably think that the disease is malevolent or the patient morally inferior; instead, one supposes that the negative results may possibly be due to the remedy applied. Although it may reasonably be doubted whether man has made any marked or even percep-

tible progress in morality during the known five thousand years of human civilization, it cannot be denied that there has been a notable development of consciousness and its functions. Above all, there has been a tremendous extension of consciousness in the form of *knowledge*. Not only have the individual functions become differentiated, but to a large extent they have been brought under the control of the ego—in other words, man's will has developed. This is particularly striking when we compare our mentality with that of primitives. The security of our ego has, in comparison with earlier times, greatly increased and has even taken such a dangerous leap forward that, although we sometimes speak of "God's will," we no longer know what we are saying, for in the same breath we assert, "Where there's a will there's a way." And who would ever think of appealing to God's help rather than to the goodwill, the sense of responsibility and duty, the reason or intelligence, of his fellow men?

394 Whatever we may think of these changes of outlook, we cannot alter the fact of their existence. Now when there is a marked change in the individual's state of consciousness, the unconscious contents which are thereby constellated will also change. And the further the conscious situation moves away from a certain point of equilibrium, the more forceful and accordingly the more dangerous become the unconscious contents that are struggling to restore the balance. This leads ultimately to a dissociation: on the one hand, ego-consciousness makes convulsive efforts to shake off an invisible opponent (if it does not suspect its next-door neighbour of being the devil), while on the other hand it increasingly falls victim to the tyrannical will of an internal "Government opposition" which displays all the characteristics of a dæmonic subman and superman combined.

395 When a few million people get into this state, it produces the sort of situation which has afforded us such an edifying object-lesson every day for the last ten years. These contemporary events betray their psychological background by their very singularity. The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium. For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a *religio*,

a "careful consideration"⁴⁹ of ever-present unconscious forces which we neglect at our peril. The present crisis has been brewing for centuries because of this shift in man's conscious situation.

396 Have the Churches adapted themselves to this secular change? Their truth may, with more right than we realize, call itself "eternal," but its temporal garment must pay tribute to the evanescence of all earthly things and should take account of psychic changes. Eternal truth needs a human language that alters with the spirit of the times. The primordial images undergo ceaseless transformation and yet remain ever the same, but only in a new form can they be understood anew. Always they require a new interpretation if, as each formulation becomes obsolete, they are not to lose their spellbinding power over that *fugax Mercurius*⁵⁰ and allow that useful though dangerous enemy to escape. What is that about "new wine in old bottles"? Where are the answers to the spiritual needs and troubles of a new epoch? And where the knowledge to deal with the psychological problems raised by the development of modern consciousness? Never before has eternal truth been faced with such a hybris of will and power.

8

397 Here, apart from motives of a more personal nature, probably lie the deeper reasons for the fact that the greater part of Europe has succumbed to neo-paganism and anti-Christianity, and has set up a religious ideal of worldly power in opposition to the metaphysical ideal founded on love. But the individual's decision not to belong to a Church does not necessarily denote an anti-Christian attitude; it may mean exactly the reverse: a reconsidering of the kingdom of God in the human heart where, in the words of St. Augustine,⁵¹ the *mysterium paschale* is accomplished "in its inward and higher meanings." The ancient and long obsolete idea of man as a microcosm contains a supreme psychological truth that has yet to be discov-

⁴⁹ I use the classical etymology of *religio* and not that of the Church Fathers.

⁵⁰ Maier, *Symb. aur. mens.*, p. 386.

⁵¹ *Epistula LV* (Migne, *P.L.*, vol. 33, cols. 208-09).

ered. In former times this truth was projected upon the body, just as alchemy projected the unconscious psyche upon chemical substances. But it is altogether different when the microcosm is understood as that interior world whose inward nature is fleetingly glimpsed in the unconscious. An inkling of this is to be found in the words of Origen: "Intellige te alium mundum esse in parvo et esse intra te Solem, esse Lunam, esse etiam stellas" (Understand that thou art a second little world and that the sun and the moon are within thee, and also the stars).⁵² And just as the cosmos is not a dissolving mass of particles, but rests in the unity of God's embrace, so man must not dissolve into a whirl of warring possibilities and tendencies imposed on him by the unconscious, but must become the unity that embraces them all. Origen says pertinently: "Vides, quomodo ille, qui putatur unus esse, non est unus, sed tot in eo personae videntur esse, quot mores" (Thou seest that he who seemeth to be one is yet not one, but as many persons appear in him as he hath velleities).⁵³ Possession by the unconscious means being torn apart into many people and things, a *disiunctio*. That is why, according to Origen, the aim of the Christian is to become an inwardly united human being.⁵⁴ The blind insistence on the outward community of the Church naturally fails to fulfil this aim; on the contrary, it inadvertently provides the inner disunity with an outward vessel without really changing the *disiunctio* into a *coniunctio*.

398 The painful conflict that begins with the *nigredo* or *tenebrositas* is described by the alchemists as the *separatio* or *divisio elementorum*, the *solutio*, *calcinatio*, *incineratio*, or as dismemberment of the body, excruciating animal sacrifices, amputation of the mother's hands or the lion's paws, atomization of the bridegroom in the body of the bride, and so on.⁵⁵ While this extreme form of *disiunctio* is going on, there is a transformation of that arcanum—be it substance or spirit—which invariably turns out to be the mysterious Mercurius. In other words, out of the monstrous animal forms there gradually emerges a *res simplex*, whose nature is one and the same and yet consists

⁵² *Homiliae in Leviticum*, V, 2 (Migne, *P.G.*, vol. 12, col. 449).

⁵³ *Ibid.*

⁵⁴ *Hom. in Librum Regnorum*, 1, 4.

⁵⁵ "Hounded from one bride-chamber to the next."—*Faust*, Part I.

of a duality (Goethe's "united dual nature"). The alchemist tries to get round this paradox or antinomy with his various procedures and formulae, and to make one out of two.⁵⁶ But the very multiplicity of his symbols and symbolic processes proves that success is doubtful. Seldom do we find symbols of the goal whose dual nature is not immediately apparent. His *filius philosophorum*, his *lapis*, his *rebis*, his homunculus, are all hermaphroditic. His gold is *non vulgi*, his *lapis* is spirit and body, and so is his tincture, which is a *sanguis spiritualis*—a spiritual blood.⁵⁷ We can therefore understand why the *nuptiae chymicae*, the royal marriage, occupies such an important place in alchemy as a symbol of the supreme and ultimate union, since it represents the magic-by-analogy which is supposed to bring the work to its final consummation and bind the opposites by love, for "love is stronger than death."

9

399 Alchemy describes, not merely in general outline but often in the most astonishing detail, the same psychological phenomenology which can be observed in the analysis of unconscious processes. The individual's specious unity that emphatically says "I want, I think" breaks down under the impact of the unconscious. So long as the patient can think that somebody else (his father or mother) is responsible for his difficulties, he can save some semblance of unity (*putatur unus esse!*). But once he realizes that he himself has a shadow, that his enemy is in his own heart, then the conflict begins and one becomes two. Since the "other" will eventually prove to be yet another duality, a compound of opposites, the ego soon becomes a shuttlecock tossed between a multitude of "velleities," with the result that there is an "obfuscation of the light," i.e., consciousness is depotentiated and the patient is at a loss to know where his personality begins or ends. It is like passing through the valley of the shadow, and sometimes the patient has to cling to

⁵⁶ For the same process in the individual psyche, see *Psychology and Alchemy*, pars. 44ff.

⁵⁷ Cf. Ruska, *Turba*, Sermo XIX, p. 129. The term comes from the Book of El-Habib (*ibid.*, p. 43).

the doctor as the last remaining shred of reality. This situation is difficult and distressing for both parties; often the doctor is in much the same position as the alchemist who no longer knew whether he was melting the mysterious amalgam in the crucible or whether he was the salamander glowing in the fire. Psychological induction inevitably causes the two parties to get involved in the transformation of the third and to be themselves transformed in the process, and all the time the doctor's knowledge, like a flickering lamp, is the one dim light in the darkness. Nothing gives a better picture of the psychological state of the alchemist than the division of his work-room into a "laboratory," where he bustles about with crucibles and alembics, and an "oratory," where he prays to God for the much needed illumination—"purge the horrible darknesses of our mind,"⁵⁸ as the author of *Aurora* quotes.

⁵⁹ "Ars requirit totum hominem," we read in an old treatise.⁵⁹ This is in the highest degree true of psychotherapeutic work. A genuine participation, going right beyond professional routine, is absolutely imperative, unless of course the doctor prefers to jeopardize the whole proceeding by evading his own problems, which are becoming more and more insistent. The doctor must go to the limits of his subjective possibilities, otherwise the patient will be unable to follow suit. Arbitrary limits are no use, only real ones. It must be a genuine process of purification where "all superfluities are consumed in the fire" and the basic facts emerge. Is there anything more fundamental than the realization, "This is what I am"? It reveals a unity which nevertheless is—or was—a diversity. No longer the earlier ego with its make-believes and artificial contrivances, but another, "objective" ego, which for this reason is better called the "self." No longer a mere selection of suitable fictions, but a string of hard facts, which together make up the cross we all have to carry or the fate we ourselves are. These first indications of a future synthesis of personality, as I have shown in my earlier publications, appear in dreams or in "active imagination," where they

⁵⁸ "Spiritus alme./illustrator hominum./horridas nostrae/mentis purga tenebras." (Sublime spirit, enlightener of mankind, purge the horrible darknesses of our mind.)—Notker Balbulus, *Hymnus in Die Pentecostes* (Migne, *P.L.*, vol. 131, cols. 1012–13).

⁵⁹ Hoghelande, "De alchemiae difficultatibus," p. 139.

take the form of the mandala symbols which were also not unknown in alchemy. But the first signs of this symbolism are far from indicating that unity has been attained. Just as alchemy has a great many very different procedures, ranging from the sevenfold to the thousandfold distillation, or from the "work of one day" to "the errant quest" lasting for decades, so the tensions between the psychic pairs of opposites ease off only gradually; and, like the alchemical end-product, which always betrays its essential duality, the united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Christ's earthly life likewise ended, not in complacent bliss, but on the cross. (It is a remarkable fact that in their hedonistic aims materialism and a certain species of "joyful" Christianity join hands like brothers.) The goal is important only as an idea; the essential thing is the *opus* which leads to the goal: that is the goal of a lifetime. In its attainment "left and right"⁶⁰ are united, and conscious and unconscious work in harmony.

10

⁴⁰¹ The *coniunctio oppositorum* in the guise of Sol and Luna, the royal brother-sister or mother-son pair, occupies such an important place in alchemy that sometimes the entire process takes the form of the *hierosgamos* and its mystic consequences. The most complete and the simplest illustration of this is perhaps the series of pictures contained in the *Rosarium philosophorum* of 1550, which series I reproduce in what follows. Its psychological importance justifies closer examination. Everything that the doctor discovers and experiences when analysing the unconscious of his patient coincides in the most remarkable way with the content of these pictures. This is not likely to be mere chance, because the old alchemists were often doctors as

⁶⁰ *Acta Joannis*, 98 (cf. James, *Apocryphal New Testament*, p. 255): . . . καὶ ἁρμονία σοφίας· σοφία δὲ οὐσα ἐν ἁρμονίᾳ ὑπάρχουσιν δεξιοὶ καὶ ἀριστεροὶ, δυνάμεις, ἐξουσίαι, ἀρχαὶ καὶ δαίμονες, ἐνέργειαι . . . (" . . . Harmony of wisdom, but when there is wisdom the left and the right are in harmony: powers, principalities, archons, daemons, forces . . .").

well, and thus had ample opportunity for such experiences if, like Paracelsus, they worried about the psychological well-being of their patients or inquired into their dreams (for the purpose of diagnosis, prognosis, and therapy). In this way they could collect information of a psychological nature, not only from their patients but also from themselves, i.e., from the observation of their own unconscious contents which had been activated by induction.⁶¹ Just as the unconscious expresses itself even today in a picture-series, often drawn spontaneously by the patient, so those earlier pictures, such as we find in the *Codex Rhenoviensis* 172, in Zurich, and in other treatises, were no doubt produced in a similar way, that is, as the deposit of impressions collected during the work and then interpreted or modified in the light of traditional factors.⁶² In the modern pictures, too, we find not a few traces of traditional themes side by side with spontaneous repetitions of archaic or mythological ideas. In view of this close connection between picture and psychic content, it does not seem to me out of place to examine a medieval series of pictures in the light of modern discoveries, or even to use them as an Ariadne thread in our account of the latter. These curiosities of the Middle Ages contain the seeds of much that emerged in clearer form only many centuries later.

⁶¹ Cardan (*Somniorum synesiorum* . . .) is an excellent example of one who examined his own dreams.

⁶² As regards the work of reinterpretation, see my "Brother Klaus." Also Lavaud, *Vie profonde*, Ch. III, "La Grande Vision."