

## **Volume 16: The Practice of Psychotherapy**

**000570 General problems of psychotherapy. Principles of practical psychotherapy.** In: Jung, C., Collected Works of C. G. Jung, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 p. (p. 3-20).

Psychotherapy is defined as a kind of dialectic process, a dialogue and discussion between two persons. The various schools of thought on psychotherapy are examined and it is concluded that their variety does not necessarily invalidate their divergent premises. The interdependence of psyche and body is established as a basic theoretical principle. Initially, the psychotherapist cannot judge the whole of his patient's personality. Although the patient can be seen as approximating the universal man, his individuality is his own and must be allowed expression without being hampered by the doctor's assumptions. Since the individual signifies nothing in comparison with the universal, and the universal signifies nothing in comparison with the individual, methods such as suggestion and "mana," the universal healing power, can have some success. This success, however, is believed to be limited by the contradictions of the individual/universal antinomy. Psychoneuroses can be divided into two main groups: collective types with underdeveloped personality and individualists with atrophied collective adaptation. Therapists are cautioned to treat their patients in accordance with the unique and unpredictable individuality of the latter; the cure should not alter the patient's personality but lead to individuation. It is noted that the dialectic procedure calls for the most unbiased attitude possible on the part of the therapist who is a fellow participant in the therapeutic discourse with his patient. Freud's concept of depth dimension logically resulted in the involvement of the doctor's own personality as well as that of the patient in the psychotherapy treatment. Because the conscious attitude of the neurotic must be balanced by compensatory or complementary contents from the unconscious, the continuity of dreams, a source of unconscious content, is stressed. In a 2 month dream series, for example, a water motif, symbolic of the collective unconscious, was recurrent. Another dream series centered around various forms of woman, representing the mythological personification of the unconscious, the "anima." It is justifiable to resort to mythological ideas to assist the patient. Religious beliefs are viewed as forms of psychotherapy which treat and heal the suffering of the soul and the suffering of the body caused by the soul. Since many patients do not have such beliefs, for them, dialectic developments of the mythological material within them is indicated. Various types of people for whom different treatment is required are distinguished. Aim of the therapeutic process is to enable the patient to assimilate the unconscious elements in his psyche, thus achieving the ultimate integration of his personality and the removal of the neurotic dissociation.

**000571 General problems of psychotherapy. What is psychotherapy.** In: Jung, C., Collected Works of C. G. Jung, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 p. (p. 21-28).

The nature of psychotherapy as a science requiring the use of scientific methods and new forms of treatment is discussed. A glance at former methods shows that suggestion therapy had given way, and that Freud's demands that the causes of neuroses be brought to consciousness were heeded. The trauma theory, originally intended to explain the cause of neuroses is rejected as a hasty generalization, and it is shown that even Freud abandoned this theory for that of repression. It became evident that modern psychotherapy cannot be generally applied but must give undivided and general attention to the individual. This theory goes beyond Freudian psychoanalysis and Adler's individual psychology in that it emphasizes the need for more extensive individualization in the method of treatment. The doctor is cautioned to avoid influencing the patient in the direction of his own bent for only when a man lives in his own way can he be responsible and capable of action. Methods of treatment recommended show that, in all clear cases of neuroses, reeducation and regeneration of personality are essential. It is considered essential that modern psychotherapeutic methods take into account the philosophy of the humane sciences and be based on a thorough knowledge of psychiatry. For adequate study of dreams, a study of primitive psychology, comparative mythology and religion is required.

**000572 General problems of psychotherapy. Some aspects of modern psychotherapy.** In: Jung, C., Collected Works of C. G. Jung, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 p. (p. 29-35).

Freud's theories concerning the unconscious are examined and evaluated. His assumption that bringing the causes of neuroses into consciousness will cure them is rejected as is his view that dreams are a facade. Instead, dreams are considered to be a reflection of basic elements in an individual's psyche, and regression to childhood is seen as a sign of a patient's efforts to find himself. The negative conception of the unconscious held by Freud is rejected in favor of the belief that the unconscious is a creative factor as well as the stronghold of ancestral conservatism. By discerning the true reasons for his childhood longings, and by penetrating the wide realm of the collective psyche, the patient is enabled to enter into the healthy and natural matrix of the human mind.

**000573 General problems of psychotherapy. The aims of psychotherapy.** In: Jung, C., Collected Works of C. G. Jung, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 p. (p. 36-52).

Divergent opinions concerning the structure of neuroses and principles of therapy are examined and compared to those derived from clinical observations of patients. Although Freud's explanation of neurosis in terms of sexual causation and Adler's viewpoint based on the will to power are considered to correspond to psychic realities, nevertheless, their methods cannot be applied indiscriminately. Because individual life is extraordinarily diverse, the psychotherapist is exhorted to abandon too fixed an aim and to be aware of the patient's own unconscious nature and will to live. A distinction is made between young patients who must shape their conscious ego and older ones who are more concerned with understanding the meaning of their inner life. Dream analysis is recommended when rational methods of treatment are not successful since, though not scientific, it provides a practical method of showing the patient the trend of his unconscious. It is deemed necessary for the doctor to know as much as possible about primitive psychology, mythology, archaeology and comparative religion in order to enrich the associations of his patients by analogy. Fantasy, the maternally creative side of the masculine mind, is judged to be bound to the taproot of human and animal instinct; therefore, it is considered valid to encourage the patient in his fantasies without going beyond the meaning which is effective for the patient. Painting is encouraged, not for the sake of art, but in order to aid in the development of independence and psychological maturity, freeing the patient from dependence on dreams or the doctor's knowledge. Painting alone is not sufficient, however; it must be accompanied by synthetic interpretation that will allow the patient, in collaboration with the doctor, to attain intellectual and emotional understanding. The problems of dealing with this process of psychic life that lies outside consciousness are stressed; since psychic reality is not commensurate with conscious reality, the observation of the psyche can only be indirect, yet it is this independent psychic reality that the therapist must plumb.

**000574 General problems of psychotherapy. Problems of modern psychotherapy.** In: Jung, C., Collected Works of C, G. Jung, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 p. (p. 53-75).

The use of the term psychoanalysis to describe many different approaches to the study and treatment of the psyche is discussed and alternate therapeutic methods, such as Freudian psychoanalysis, Adlerian individual psychology, medical psychology and analytical psychology are examined. The diversity of professional opinions implied by the various methods indicates the difficulty inherent in gaining access to the psyche. Analytical psychology is defined as embracing both psychoanalysis and individual psychology. This approach includes four stages: confession, elucidation, education and transformation. Each of these stages is subsequently analyzed. In the first stage, the secrets or inhibited emotions, analogous to repressed sins that lead to neuroses, must be confessed to enable the patient to regain his wholeness, and his dependence on the doctor, transference, must be severed. Next the elucidation of this transference must take place and the patient's fixation analyzed. The theories of Freud and Adler are examined in their relation to this stage. The importance of drawing the patient out of himself in a

process of education in order to attain normal adaptation is stressed. The fourth stage, transformation, is seen to affect both patient and doctor, whose personalities have interacted throughout the treatment. Emphasis is placed on the doctor's need to engage in self-education and to understand that both he and the patient are in search of a cure that involves not just the body but the entire psyche.

**000575 General problems of psychotherapy. Psychotherapy and a philosophy of life.** In: Jung, C., Collected Works of C. G. Jung, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 p. (p. 76-84).

The theme that the psyche must be treated with sufficient attention given to physiological and spiritual factors is expanded. The difficulty of the psychotherapeutic task lies in the concept that the psyche, influenced by both physiological and psychological factors, has a contradictory structure giving rise to the problem of opposites. This problem, once brought to consciousness, is seen as capable of threatening the philosophy of life of both therapist and patient. Since man's philosophy of life, the most complex of psychic structures, forms the counterpose to the physiologically conditioned psyche, it ultimately determines one's fate. Hence the psychotherapist needs to have well developed, valid convictions of his own, yet be open to search with the patient for the latter's religious and philosophical ideas. Both religious and philosophical convictions are considered extremely valuable for the psychotherapeutic process, especially the Christian view of original sin and suffering. In an analysis of a patient's neurosis, the psychotherapist is advised to explore both pre-Christian and non-Christian concepts in order to deal with archetypal symbolism in the unconscious. The psychotherapist is enjoined to be aware that the neurosis is not a separate thing but rather the whole of the pathologically disturbed psyche, hence it is not the neurosis but the whole man who should be treated.

**000576 General problems of psychotherapy. Medicine and psychotherapy.** In: Jung, C., Collected Works of C. G. Jung, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 p. (p. 84-93).

In a 1945 meeting of the Swiss Academy of Medical Science, the differences between medicine and psychotherapy are analyzed. The three stages of medical procedure -- anamnesis, diagnosis and therapy are examined and compared to psychotherapeutic procedures. In psychotherapy, anamnesis, the reconstruction of historical facts in the case, must be supplemented by a consideration of the patient's whole environment. Accordingly the psychotherapist's task involves asking questions seemingly unrelated to the patient's psychoneurosis and applying his professional skill and his intuition to draw out facts about an illness that involves the whole man. In contrast to medical cases, diagnosis is considered irrelevant since in psychotherapy the discovery of facts does not lay the basis for specific treatment but only gives indications of the direction therapy should take; recognition of disease rests much less on the clinical picture than on the content of complexes. Every psychotherapist not only has his own method -- he himself is that method. The subject of psychotherapy, unlike that of medicine, is not the disease but the human being psychically defined. These views lead to the important conclusion that the real and authentic psyche is the unconscious, whereas ego consciousness can be regarded only as an epiphenomenon. The belief that there are certain prenatal modes of behavior and function which bear on the individual psyche, as indicated by the recurrence of common themes in mythology and other folklore, is discussed, and it is determined that neuroses must be considered by the psychotherapist according to their connection with instinctual disturbances and their situational patterns. It is concluded that psychotherapy must go beyond medical symptomatology since it deals with the psyche behind the symptoms and requires knowledge gained from humane sciences, as well as from natural sciences.

**000577 General problems of psychotherapy. Psychotherapy today.** In: Jung, C., Collected Works of C. G. Jung, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 p. (p. 94-110).

The relationship between the individual psyche and the suprapersonal world of the patient is discussed. This relationship is first experienced within the family but must be broadened to include the entire world

into which one must enter as a whole person. Projection, the extension of the parental images to the whole of external reality, is considered to be a major cause of neurosis, and withdrawal of projection of the parental image from external reality one of psychotherapy's most difficult tasks. The recognition of the need to facilitate the transition from child to adult is evident in both primitive and Christian ceremonies. The psychotherapist is warned that he must reckon with the patriarchal orientation of the psyche which tradition has encouraged, and also guard against transference whereby the patient develops too great a dependence on the doctor. It is pointed out that the doctor should take into account the patient's religious beliefs in order to achieve the reintegration of the latter's psyche. This process of individuation is seen as the finding of self, a goal recognized in both Yoga and medieval, alchemical, philosophy. The European effort to replace the collectivity of the Church with the collectivity of the State is interpreted as a reflection of the European's deep seated longing for a patriarchal order, for authority. The domination of the individual by the state is rejected because it deprives the former of his rightful destiny. The aim of psychotherapy is stated: to educate people towards independence and moral freedom. To attempt to subject this aim to a particular political system is viewed as making psychotherapy the tool of totalitarianism. The need to integrate the individual into society is recognized, hence extreme individualism is not advocated. However, it is concluded that the individuation process must give free play to nature and that psychotherapy must be dedicated to the goal of individual development. 2 references.

**000578 General problems of psychotherapy. Fundamental questions of psychotherapy.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 p. (p. 111 - 125).

The history of man's exploration of the psyche from Paracelsus to Freud is reviewed and the subjective element in theories of psychotherapy is noted and illustrated by reference to Freud's rigid insistence on the pleasure principle and Adler's emphasis on the will to power. In order to avoid too much subjectivity in treating his patients, the doctor is urged to undergo analysis, himself, to gain a knowledge of his own attitudes before treating patients whose attitudes may vary greatly. The psychotherapeutic process is recognized as a dialectic process in which both patient and doctor will become deeply and often painfully involved. Since many factors, social and external as well as internal and unconscious, influence every man and must be taken into account by the doctor, collective traditional values as well as the patient's own individuality are considered major elements in the reconstruction of his personality. Within each man, there is a superego which may come into conflict with his own psychic system, thereby creating a neurosis. Various types of neuroses are described, and the belief that the patient can be cured, when shown where his conflicts lie, is expressed. To accomplish this cure, each individual's philosophy of life and the compensatory relationship between the conscious and the unconscious must be considered. This implies that the main task of the psychotherapist is to unveil the unconscious without preconceived ideas. Since the unconscious is a collective phenomenon whose existence is indicated by the reappearance of certain archetypes and mythologems throughout the history of man, it is concluded that a true understanding of the unconscious will necessitate a consideration of the unity of the collective unconscious. 2 references.

**000579 Specific problems of psychotherapy. The therapeutic value of abreaction.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 p. (p. 129-139).

Abreaction is defined, its therapeutic effect evaluated, and the transference relationship between doctor and patient is discussed. The value of abreaction, i.e. the reenactment of a traumatic experience in achieving the reintegration of the patient's individuality is questioned. Instead, it is proposed that the relationship between doctor and patient has the greatest therapeutic effect: it provides the patient with the support needed to overcome the effects of his neuroses; it requires the doctor to enter into the psyche of his patient probing deeply into the origins of the neuroses in order to lay the groundwork for the

patient's return to reality. The strictly sexual interpretation of the patient's neurosis is regarded as limited in its value. Transference, the dependence of the patient on the doctor, is seen as a stage that will lead to the patient's attaining a position of equality with the doctor. It is considered important that the patient see not only the nature and cause of his neuroses but also envisage his own psychological goal, his own growth toward a whole psyche.

**000580 Specific problems of psychotherapy. The practical use of dream-analysis.** In: Jung, C., Collected Works of C. G. Jung, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 p. (p. 139-161).

The rejection of dream analysis by many as a valid method to penetrate the unconscious is acknowledged, but its practical usefulness is upheld. Several cases are cited to support the conclusion that dreams must be taken as diagnostically valid facts. Dreams are often anticipatory and provide valuable information for understanding the patient and planning his treatment. Although the doctor himself may regard his patient's dreams as confused, he must realize that his confusion ties in his own lack of understanding, and that a true understanding will be attained when both doctor and patient reach agreement on the dream content as the result of joint reflection. Suggestion is considered to have serious limitations as a therapeutic technique, since it can hamper the patient's willingness to face his own problems and to make his, own judgments and decisions. The analysis of dreams is preferred because the nocturnal unconscious psychic activity, covers a wide gamut of conditions and developments. They require careful interpretation by the doctor; however, nothing in them is certain but uncertainty. For an adequate understanding, a series of dreams must be analyzed rather than a single dream taken out of context. The idea of sublimation proposed by Freud to save man from the imaginary claws of the unconscious is rejected since the unconscious is not considered to be any more demoniacal than the conscious. Compensation -- the balancing of elements in both the conscious and the unconscious -- is considered to be a basic law of psychic behavior. Unconscious compensation is only effective when it cooperates with an integral consciousness; however, the values of the conscious personality must remain intact. The belief that the patient's philosophical, religious and moral convictions must be taken into account is reiterated. The conclusion is drawn that dreams reveal more clearly the evolutionary stratification of the psyche than does the conscious mind and that assimilation of unconscious contents can lead the conscious mind back to the natural state of the patient's own being, 1 reference.

**000581 Specific problems of psychotherapy. The psychology of the transference.** In: Jung, C., Collected Works of C. G. Jung, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 p. (p. 163-201).

The problem of transference is reviewed and discussed in terms of alchemical symbolism in order to provide some orientation in the study of the unconscious. Mystic marriage, coniunctio, which played an important part in alchemy and was concerned both with chemistry and a kind of mystic philosophy, is discussed, since it sheds light on the mystery of chemical combination and is related to transference in psychology. The history of this symbolism is outlined because of its usefulness in the exploration of the unconscious. The complexity of transference, a partly instinctive process difficult to weigh, is analyzed, and the danger inherent in taking over the patient's psychic sufferings is mentioned. The incestuous aspect in transference is recognized and is described as a flurry of unleashed opposites within the awakened unconscious that must be reconciled. These assaults of the unconscious are symbolized in alchemy by Mercurius who is both friend and panacea, good and evil. Religions, particularly Christianity, are considered to be great psychotherapeutic systems. Modern man's hostility to religion is considered as increasing the danger of dissociation between the ego conscious and the unconscious. The many analogies that exist between alchemical symbols and the study of the unconscious show that the study of this medieval speculative philosophy and science can shed great light on the process of individuation and the analysis of the unconscious. 18 references.

**000582 Specific problems of psychotherapy. The psychology of the transference: an account of the**

**transference phenomena based on the illustrations to the "Rosarium Philosophorum." 1. The mercurial fountain.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 p. (p. 203-210).

The symbols used in the first illustration of the "Rosarium Philosophorum," an illustration of the mercurial fountain, are described and analyzed in terms of the psychology of the unconscious. The illustration contains the alchemical symbols of quaternity -- the four elements which merge into a fifth entity, the quinta essentia, the circular basin, and the seven planets. This last symbol evokes the image of Mercurius, the mother of all seven, since he is also his own mother and father. The three essences of Mercurius are represented by the serpent. The sun and moon appear above the triad as the indispensable parents of the mystic transformation. The progression from 4 to 3 to 2 to 1, the alchemical axiom of Maria, represents four mutually antagonistic tendencies that must be reduced to a final unity. The quaternity, one of the most widespread archetypes, represents the arrangement functions by which the conscious mind takes its bearings; the circle expresses the primordial image of man and the soul, and the number four stands for the pluralistic state of a man who has not yet attained inner unity. The triad, the agent of upwelling, appears as masculine; the dyad, as feminine. Psychologically the triad represents desire, instinct and determination, while the dyad corresponds to the psyche's reaction to the conscious mind's decision. The water signifying the unconscious, represents the ebbing and flowing of the circle of life. These symbolic forms of universal archetypes are considered to be unconscious projections of the alchemists. 3 references.

**000583 Specific problems of psychotherapy. The psychology of the transference: an account of the transference phenomena based on the illustrations to the "Rosarium Philosophorum." 2. King and queen.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 p. (p. 211-235).

The alchemic king and queen figures, symbolizing both the marital and the incestuous brother/sister relationship, are discussed and interpreted in the light of the psychological processes of projection and transference. The gesture of the clasped left hands, pointing to a secret path, is seen as a reference to man's dark, unconscious side and to the dubious nature of the affective relationship: heavenly and earthly as well as incestuous. The right hands, holding flowers, appear compensatory. The 4/5 arrangement of the flowers represent fire and air as the active, masculine element, water and earth as the passive, feminine element with the fifth flower as the quinta essentia. Although the symbols in this illustration all emphasize nature, a hidden, spiritual meaning is also suggested as is the triple nature of Mercurius -- masculine, feminine and divine - who was seen as the earth-bound partner of the Holy Ghost, who wards against the ominous darkness of nature's secrets. Mercurius is beyond sex, in a state reached only when male and female come together into one. The concept of Anthropos is viewed as an eternal idea, present in various cultures. The love factor in the illustration, a love with a sinister touch of incest, is analyzed, and the conclusion is drawn that incest symbolizes union with one's own being -- individuation or becoming a self. By means of several diagrams the complex nature of projection and transference that occur in the doctor/patient psychotherapeutic relationship is analyzed. The doctor's task is to make the patient conscious of the meaning of the transference in order to enable him to arrive at the ultimate reintegration of his personality. The counter crossing of the sexes symbolized in the Rosarium and in fairy tales is illustrated and analyzed. This counter crossing occurs in various and complex forms in life. On the psychological level, the tangle of cross-cousin marriage is seen in transference. In a world of mass mindedness, it is deemed necessary that the individual consciously attempt to integrate his personality in order to counter the psychic dissociation of modern man. 17 references.

**000584 Specific problems of psychotherapy. The psychology of the transference: an account of the transference phenomena based on the illustrations to the "Rosarium Philosophorum." 3. The naked truth.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 16. 2nd ed., Princeton University Press,

1966. 384 p. (p. 236-240).

The illustration of the nude couple, symbolic of Sol and Luna, is analyzed as a symbol of the union between the conscious mind and the shadow. The accompanying text indicates that the alchemists recognized the moral and psychological implications of their opus. The presence of the dove above the nude figures indicates that this union is spiritual as well as erotic. The illustration is analyzed psychologically: instinct and the primitive psyche have emerged into consciousness; ego and shadow are no longer divided; a precarious unity has been attained. 1 reference.

**000585 Specific problems of psychotherapy. The psychology of the transference: an account of the transference phenomena based on the illustrations to the "Rosarium Philosophorum." 4.**

**Immersion in the bath.** In: Jung, C., *Collected Works of C. G. Jung*, Vol. 16. 2nd ed., Princeton University Press. 1966. 384 p. (p. 241-246).

Several versions of the descent into the bath motif are presented and this theme is discussed in terms of its religious and psychological implications. According to the alchemists, this "solutio," or dissolution of the king and queen, represents a return to the dark initial stage in the mother's womb; within the lustral water, a new birth is being prepared. The king stands for the spirit; the queen represents the body. The two can only be united in the soul, a hermaphroditic being symbolized by the mixture of oil and water. A connection is made between this alchemical representation and the Mass, wherein the two substances are mixed in the chalice. The immersion in the bath is interpreted psychologically as a descent into the unconscious, the dove represents the union of the opposites from above and the bath represents the union from below: opposition and identity. When interpreted in the light of transference, it represents the stage at which the sexual fantasies coloring the transference are recognized while the longing for transcendental wholeness remains. 9 references.

**000586 Specific problems of psychotherapy. The psychology of the transference: an account of the transference phenomena based on the illustrations to the "Rosarium Philosophorum." 5. The conjunction.**

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 p. (p. 247-256).

The illustration of the king and queen immersed in water and joined in a passionate embrace is analyzed as a biological symbol for the union of opposites. The coniunctio brings to birth something that is one and united. The water is seen as the boiling solution in which the two opposing substances unite. In psychology, the transference, as symbolized by the coniunctio, comes about unintentionally. In trying to resolve the transference, the doctor is cautioned to avoid doing violence to the patient's unconscious. 2 references.

**000587 Specific problems of psychotherapy. The psychology of the transference: an account of the transference phenomena based on the illustrations to the "Rosarium Philosophorum." 6. Death.**

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 p. (p. 257-266).

The alchemical illustration of the king and queen, lying dead in the sea that has become a sarcophagus, is interpreted as an archetypal image of a stage in the individuation process. The king and queen have melted into a single being with two heads. Once the opposites unite, all energy ceases. The picture represents putrefactio -- the decay of a once living person from which new life will arise, hermaphroditus. There is a hint of incest which must be punished. The coniunctio is seen as the union of lucid consciousness and nocturnal light, the unconscious, of the active, masculine side of woman -- animus -- and the passive, feminine side of man -- anima. Animus and anima represent semi-collective

and impersonal quantities, and their conflict must be considered in this light. Man's unconscious, conscious and superego are often at cross purposes. It is concluded that the union of the conscious and the unconscious results in a combination of the two, the self which is both ego and non-ego, subjective and objective, individual and collective. 4 references.

**000588 Specific problems of psychotherapy. The psychology of the transference: an account of the transference phenomena based on the illustrations to the "Rosarium Philosophorum." 7. The ascent of the soul.** In: Jung, C., Collected Works of C. G. Jung, Vol. 16. 2nd ed., Princeton University Press. 1966. 384 p. (p. 267-272).

The alchemical illustration in the Rosarium of the soul rising to heaven is analyzed and compared with psychological disorientation. Ego consciousness has collapsed with the patient's recognition of the collective unconscious and the psychic non-ego. Both doctor and patient must strive to overcome this soulless state. Faced with disorientation of the patient, the doctor must use views and ideas capable of grasping unconscious symbolism and eschew abstract intellectualism. His aim should be to rouse the patient to mental activity in order to integrate the conscious with the unconscious. In describing other aspects of the picture, it is noted that their psychological interpretation leads to the mystery of inner experience which defies scientific description. 9 references.

**000589 Specific problems of psychotherapy. The psychology of the transference: an account of the transference phenomena based on the illustrations to the "Rosarium Philosophorum." 8. Purification.** In: Jung, C., Collected Works of C. G. Jung, Vol. 16. 2nd ed., Princeton University Press. 1966. 384 p. (p. 273-282).

The purification process illustrated in the fall of dew on the two headed figure in the tomb is explained by means of quotations from the Rosarium. Water symbolizes wisdom and spirit as seen in Christ's parable of the Samaritan woman at the well. In the illustration under discussion the dew is the moisture heralding the return of the soul which occurs through divine intervention, not knowledge. This interpretation emphasizes the belief that a patient must go beyond intellectual understanding and develop a feeling relationship with the contents of the unconscious. When that has been accomplished, he should proceed toward the imaginative activity of intuition which gives outlook and insight into wholeness, the union of opposites having brought light out of the darkness of night to reveal the real meaning of that union. 6 references.

**000590 Specific problems of psychotherapy. The psychology of transference: an account of the transference phenomena based on the illustrations to the "Rosarium Philosophorum." 9. ~he return of the soul.** In: Jung, C., Collected Works of C. G. Jung, Vol. 16. 2nd ed., Princeton University Press. 1966. 384 p. (p. 283-305).

The return of the soul depicted in the ninth picture of the Rosarium is interpreted as a representation of a transcendental process equivalent to developments in the psychic non-ego. The rational man must make a distinction between himself and eternal man, but the ego must not be overwhelmed by archetypal truths of the unconscious. The alchemist's endeavor to unite the purified body with the soul corresponds to the psychologist's efforts to free the ego consciousness from the contamination of the unconscious. Both alchemist and analyst must engage in rigorous self-examination and self-education to accomplish this task. A distinction is made between masculine and feminine psychology, and the function of animus and anima in man and woman. A lengthy quotation from the work of a 17th century theologian and alchemist is interpreted as a myth of love and woman that sprang from the masculine unconscious, the anima. Though no texts from the women alchemists exist, it is held that the feminine unconscious produces a symbolism generally compensatory to the masculine. The "soul" which accrues to ego consciousness in the opus has a feminine character in the man and a masculine character in the woman.

The alchemists are viewed as having grasped the paradoxical darkness of human life and the emergence of new birth out of opposition. 11 references.

**000591 Specific problems of psychotherapy. The psychology of the transference: an account of the transference phenomena based on the illustrations to the "Rosarium Philosophorum.11 10. The new birth.** In: Jung, C., Collected Works of C. G. Jung, Vol. 16. 2nd ed., Princeton University Press, 1966. 384 (p. 306-320).

The tenth picture in the Rosarium, the new birth, is commented on in relation to the theory of perfect numbers: ten is a perfect number representing unity on a higher level, whereas one is the "res simplex" of God's creation. The denarius, the culminating point, the higher unit, can be viewed as a symbol for the Son of God philosophically connected with the platonic conception of the bisexual first man to envisage. The alchemists seemed to envisage anything unknowable as best described in terms of opposites. In a long poem on birth and rebirth, quoted in the text, an essentially Christian paradox of virginity and fecundation is discovered: "everything is already dead and yet unborn." It is proposed that there is a timelessness in the unconscious to which the alchemists' paradoxical concept of man and his immortality coincides. The history of the sexual element in the unconscious is traced and it is concluded that, contrary to Freud's belief, it is only one element among many. The alchemist with his squaring of the circle and modern man with his circles and quaternities are viewed as reaching for a wholeness which resolves all opposition. 8 references.

**000592 Specific problems of psychotherapy. The psychology of the transference: epilogue.** In: Jung, C., Collected Works of C. G. Jung, Vol. 16. 2nd ed., Princeton University Press. 1966. 384 p. (321-323).

The reasons for choosing alchemical projections of unconscious contents to explain the process of transference are given. Alchemy projects unconscious contents in archetypal forms just as do mythological tales and dreams, visions and delusional fantasies. The mystical marriage (coniunctio) corresponds to transference both in psychotherapy and in normal human relationships. Because of these parallels, it is considered valid to use a symbolic historical document to support the arguments and experiences relating to transference. The examination of the series of pictures served to illustrate the process of transference in a different light, a process believed to be one of the most important syndromes in the process of individuation. Because of its collective contents and symbols, it also transcends the individual personality.

**000593 Appendix: the realities of practical psychotherapy.** In: Jung, C., Collected Works of C. G. Jung, Vol. 16. 2nd ed., Princeton University Press. 1966. 384 p. (p. 327-338).

The atypical and individual character of psychogenic disturbances is examined and used to warn psychotherapists against strong attachments to certain methods in their attempts to treat their patients. Since even the terms of diagnosis, such as hysteria, obsessional neurosis or schizophrenia, admit of numerous definitions and variations, it is not surprising that fixed therapeutic methods cannot be applied to individual patients. Therapists are also warned about the dangers of counter-transference wherein an analyst with his own neurosis -- or through lack of knowledge -- may too closely identify with his patient. A case study of a young woman, whose dreams and physiological symptoms could not be understood by the analyst is presented. Only after the discovery that her condition coincided with the symbolism of Tantric Yoga, to which she may have been exposed as a child during her stay in Java, was any progress made. With the aid of an understanding of Tantric philosophy, the patient was able to achieve an ordinary life as a wife and mother. This case illustrates the psychotherapeutic procedure and underscores the real task of the analyst: to discover and encourage the individuality of the patient, and to enable him to synthesize childhood experience and adult life.

