

Editorial Note

More of an intro into Jung's alchemy research; delves into what is only touched upon in other volumes;

PART I: COMMENTARY ON "THE SECRET OF THE GOLDEN FLOWER" (1931)

Forward to the Second German Edition

Secret of the golden flower bridges the gap between Gnosticism and collective unconscious; it is a missing link in psychic history; this isn't meant to expound on Jungian psychology, only to validate the empirical basis of the collective unconscious; let's make the collective unconscious as valid as libido as a psychological concept;

1. Difficulties Encountered by a European Who Tries to Understand the East

1-9: this picks up where volume 11 left off, seems to; west is more extroverted, empirical while east is more introverted, abstract; philosophical vs psychological distinction; Jung says we need both, of course; Jung says we need both approaches to understand psyche; science is a superb tool but not an end in itself;

2. Modern Psychology Offers a Possible Comprehension

10-26: Jung validates the Chinese philosophy, its indication of the collective unconscious, via patient observation; content of collective unconscious are strictly archetypes, but these present to the conscious as symbols; neurosis appears when the unconscious is repressed, a conflict ensues and this Chinese philosophy may help resolve the conflict; note that psychological problems aren't solve, rather they're outgrown, a process that may be triggered by either an external event or inner experience, and the growth flows naturally from this new awareness; it's easy to rationalize away this new awareness as silly; explore fantasy to reduce conscious cramp, then relax and let it happen; ;

3. The Fundamental Concepts

27-30: Tao: this is a conscious way to unite opposites, a way to revivify life through the realization of the unconscious; it's a process of psychic development; aw of being. This union of opposites is neither rational nor relational, but a process of psychic development;

31-45: Circular Movement and the Center: many iterations of the mandala, like the cross, flower, wheel, swastika; golden flower is the Chinese, Tao, mandala; tetractys is the bowling pin setup; several examples of mandala visions from various ages and places;

4. Phenomena of the Way

46-56: The Disintegration of Consciousness: circle of mandala is protection from danger when conscious meets with unconscious; unconscious contents can burst conscious asunder, as in schizophrenia, shown in stage four if it was a permanent state; gods come from fragmentary bits of our psyche that congeal; denial of unconscious, therefore, leads to mass psychoses; now we have muscle tension rather than the gods of Olympus; Jung urges us to recognize symptoms as an effect of a deeper issue;

57-63: Animus and Anima: Animus (hun) is of the masculine principle (yang), a higher could demon, rises after death to become shen, or a spirit god; likewise, Anima or p'o is of the feminine principle (yin), descends to earth after death and becomes kwei, or a demon; heavenly heart vs sensuous desires; note how Jung used the term Anima before he came across Golden Flower; animus or logos; woman doesn't have a

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soul, but in the mind of man; Eros as the logos of women, inferior to the anima of man; the anima exists as an autonomous nature, otherwise we would be able to directly control our moods; in the east, unconscious is fundamental, in the west it's derivative; both east and west reject fantasies as real, though the east because they've already integrated the fantasies as psychic facts, and in the west because we believe fantasy to be worthless;

5. The Detachment of Consciousness from the Object

64-71: to differentiate conscious from unconscious, first take back projections from the object; civilized man's participation mystique is his over-identification with parents; way out is to incorporate the unconscious, go from ego-consciousness to self; this occurs around middle life, which is when we prepare for death; proper preparation for death is the goal of life; accept our unconscious to incorporate it; this is a religion in the truest sense, a religion of reality;

6. The Fulfillment

72-82: Jung deals with metaphysical through the render of the psyche as real; note 2 an extrapolation of diamond body that forms at center of mandala; problem is we see Christ as literal, not so much as symbolic; the attainment of higher consciousness is done via recognition of the unconscious;

7. Conclusion

83-84: east and west both indicate various aspects of same psyche, indicates why we need both;

PART II: VISIONS OF ZOSIMOS (1937)

1. The Texts

85-87: dreams of Zosimos, clues to the nature of alchemy; men boiled in water interpreted as the renunciation of the body in order to transform the spirit, first become spirit so they can then transform it; led by an anthropomorphic doctor, sounds interesting;

2. Commentary

88-91: General Remarks on the Interpretation: his vision is seen as a delineation of the individuation process, which is what alchemy is; emphasis placed on the miraculous water, extracted from the philosopher's stone via the fire; Zosimos dreamt of what mattered to him, of what predominated his conscious life;

91-111: The Sacrificial Act: there are archetypal symbols in Zosimos's dream; one symbol is the sacrifice who is the sacrificed, how Christ sacrificed himself and the uroboros; also prominent in mystery cults; to skin is a symbol of rebirth, to so skin the head is a rebirth of thought, or sacrifice of old thoughts for new ones; vessel is cup of Hermes wink, wink; similar motifs in Osiris; we submerge in the vessel of water to emerge changed; the rotundum is both water and fire, feminine and masculine, yin and yang, earth and heaven; discusses other alchemical symbols investigated also in volume 12; these symbols also found in Christian rites; uroboros as sacrifice of self;

112-120: single stone in the vision is lapis, the wholeness that occurs when we integrate unconscious into conscious; alchemy is an intellectual, elaborate bone ceremony, emphasis on the dismemberment; head symbolism indicates the need to take back our projections in order to transform; homunculus as the inner

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man, as the uroboros; metals used to symbolize transformation, but the search for a vein is apt; some alchemists may truly think they're alchemists, but others like Faust know they're psychologists;

121-125: The Personifications: Zosimos dream elements as a conscious allegory in alchemical symbolism; metal spirits personified as suffering beings, a remnant of participation mystique; projection is healthy in that it allows unconscious contents to be more accessible, but we need to take the projection back to do this; due to the alchemical personification and projection, man is microcosm of the earth and universe, and macrocosm of nature

126-133: The Stone Symbolism: lapis serves same purpose as christ figure, a Self, or knowledge of the self ie god, this similarity explored in volume 12; lapis renders christ more of the world; trinity not truly archetypal; examples of lapis that go far back; the Navaho Indians, the stone took the form of a matriarchal goddess, an anima figure that represents self, particularly the self of a man in a matriarch, can be seen today in mother complexes; many iterations of stone or petrification as deification; stone as magic pill;

134-138: The Water Symbolism: ethnology originates I spontaneous products of unconscious; water as part of the rebirth cycle, it kills and vivifies; water symbolism when Christ convos with Nicodemus in John 3; water as ascent and descent, clouds and rain; note 5 on rain parallel with rebirth and death; divine water as the deus absconditus, the god hidden in matter, the god come down to earth;

139-144: The Origin of the Vision: dream is the symbolic expression of a psychological process of individuation, presented psychic dangers naturally when we make the unconscious conscious, even through symbolism; it's the process of personal change translated to human comprehension;

PART III: PARACELSUS AS A SPIRITUAL PHENOMENON (1942, lecture)

Forward to Paracelsica

One part here of a two parts of a book, the first part in volume 15; this was given at 400th anniversary of Paracelsus's death; meant to indicate his philosophy;

1. The Two Sources of Knowledge: Light of Nature and Light or Revelation

145-150: Paracelsus driven by compassion, caused by the yearn for the mother image; had two mother figures, the church and nature; Paracelsus notes archetypes; nature and revelation, not seen as opposites wholly, but begins to see how they're two sides of the same coin;

151-156: Magic: Faust had two mothers, like all heroes, of heaven and of earth, the church and nature; this antinomy, the tension caused great energy, Paracelsus as model for Faust, a man who both serves god and commands god; both meditation and prayer (shamanism, amulets, spells) respectively; but ultimately, we cannot reconcile the church as it was then with alchemy, which created perpetual struggle and so energy; Paracelsus created his own words because he didn't know fully what he was talking about per his inner conflict; pagoyum as representative of this;

157-158: Alchemy: Paracelsus uses alchemy for physical as well as philosophical medicine; pagan ideas became alchemy when Christianity triumphed; overlap between alchemy and christ story became apparent if it wasn't already;

159-164: The Arcane Teaching: Paracelsus as an influence on Goethe, yeah no kidding; the planets are ultimately within ie the gods are within; damn good quotation in note 34; the inner light is of course wisdom and knowledge/science/induction/extroversion; filius ie the son ie the lapis is likened to Christ; Paracelsus may have been unaware of the true nature of alchemy, and the extent of its blasphemy at the time; Paracelsus as an alchemical god compensated his Christian humility;

165-168: The Primordial Man: Gessner accuses Paracelsus of Arianism, the disbelief in divinity of Christ; Paracelsus used Cabala though, which is Jewish so maybe he had to diddle with similar ideas; the one man is the one story, the one progression of a life, which Christ exemplified;

2. "De Vita Longa:" An Exposition of the Secret Doctrine

169: Paracelsus investigates what is a long life, helpful to look at context of his writings to figure out what he means;

170-171: The Iliaster: Iliaster is prima material, the chaos from which alchemy transforms into gold; life is that which defends the body from corruption, physical; Jung thinks it's a principle of individuation but not sure how he arrived at that; note 10 on various iterations of Iliaster;

172-175: The Aquaster: this is a spiritual principle, corresponds with water of prima material; it's water plus stars per note 20; Aquaster closest to unconscious, corresponds with Mary from who Christ received his body; Aquaster and Iliaster are both spiritual and material;

176-178: Ares: this concept in alchemy corresponds to a creative principle, also watery to relate him with the body; Ares and Aquaster can be interchangeable, which indicates nature of alchemy;

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179-180: Melusina: some kind of creature, water nymph tail of a fish or snake; Melusines dwell in blood, soul, they're sexless; sounds like a saltwater entity, as our blood is salty; could be an anima figure, birthplace was unconscious;

182-184: The Filius Regius as the Arcane Substance (Michael Maier): Filius Regius, some kind of kingly substance hidden in the sea, it's antimony, it's transformative substance in the depths that awaits deliverance; biblical passages note some kind of being in the depth that awaits deliverance; church had negative connotation of filius regius, while alchemist had positive connotation since they weren't dualists;

185-189: The Production of the One, or Center, by Distillation: distillation extracts the spirit from the body; it's a purification process, basics, to get at the core, or in a sense to extract the self; the spagyric process, or birth, is when the inner, true man aligns with his body, sounds like congruence; psychological center is the self;

190-193: The Coniunctio in the Spring: coniunctio by the way is the conscious union of opposites along with the resurgence of unconscious content; comes after the separation of Saturn from Sol (where we get Saturnine); separation occurs through Melissa; then the coniunctio can take place; the coniunctio is the gathering of psychic powers or processes; from the coniunctio comes enochdianus aka iloch or Aniadus; there are other similar renewals as with spring; Aniada and Anachus are interchangeable, they're powers that promote longevity;

3. The Natural Transformation Mystery

194-196: it's important to use symbolism to communicate psychology, and concepts are symbolism as well, otherwise we get lost in the forest; main difference between church and alchemist is former tried to exorcise and so banish the demons, the latter tried to integrate them, and it's unclear whether Paracelsus understood this fundamental distinction (he sounds like more of an ES); sounds more like frat guys who haze each other, then don't know it's initiation in any intellectual context, only they yearn for it;

197-199: The Light of the Darkness: we need symbols to shine light on the darkness; this allows us to both visualize it and experience it, or really feel it or get it, to so speak;

200-205: The Union of Man's Two Natures: there's the psyche and the physiology; we attain longevity when we lead the psyche life, according to Paracelsus, who goes back and forth on mind-body issue; if we house the soul in our heart's center, again sounds like congruence, the homo maximus as the original, pure, transcendent man;

206-209: The Quaternity of the Homo Maximus: homo maximus is the quaternity, which Paracelsus discovers through intuition; similar to four seasons, four gates of heaven, and four elements; Ruland's view is the four main articles of Christianity (baptism, belief, sacrament, and love neighbor); analogy and symbolism expresses obscure nature of unconscious;

210-212: The Rapprochement with the Unconscious: trick is to delve into the unconscious without loss of sanity; Anthropos, the collective preconscious state from which the individual ego arose, is heresy;

4. The Commentary of Gerard Dorn

213-214: a 16th century Belgian alchemist is here to clear up Paracelsus for us; Scaiolae is consciousness, fyi; Melusina, again, the anima figure in the mind, part fish and part human;

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215-222: Melusina and the Process of Individuation: Melusina is omnipresent in myths and legends, like Emmerich, Count of Poitiers, an unknown force invigorates hero at his lowest point, is the theme; same with Mercurius, and other daemons of revelation; sounds like a personification of intuition; though Melusina only appears after all is lost

223-227: The Hieros Gamos of the Everlasting Man: Melusina is only a projection, so she needs to be integrated, which of course is the coniunctio; it's this coniunctio that allows us to master time like Gilgamesh; what the apocalypse may be about is the sacred marriage with the unconscious, an introduction of the quaternity; when we unite with the self we unite with reality;

228-230: Spirit and Nature: why would Paracelsus use pagan symbolism, it was an unconscious choice to signify a return to pre-Christian belief; the unconscious is autonomous, and via its symbols indicates future consciousness; unconscious can correct bias, aberrations, and neurosis of consciousness; the unchristian sword is the unconscious, cool way to put it;

231-236: The Ecclesiastical Sacrament and the Opus Alchymicum: Christian symbolism would have distracted from the solution, which is unconscious integration; when frat guys haze each other, whether they know what they do is immaterial, the point is we recognize the pattern in it and elicit significance and lessons from it; we cannot say whether he meant immortality, matters as little as whether Paracelsus was a Christian or Hermetic;

5. Epilogue

237-238: alchemy is proto chemistry of course but also proto psychology; Paracelsus as a unifier of faith and science; reference to the dual birth from volume 5;

PART IV: THE SPIRIT MERCURIUS (1942, lecture)

1. The Spirit in the Bottle

239-246: an analysis of spirit in the bottle; forest is unconscious, oak is self; Mercurius as the principle of individuation; this story considers individuation to be an evil; Mercurius found in roots indicates self is sound in the body, so Christianity and Buddhism would be against it as they view man in his natural state as low or sinful; glass as symbol of spirit; Mercurius is Wotan, separated and banished, but not destroyed; this is what dualism does, banishes the mercurial inner force ie the devil;

2. The Connection Between Spirit and Tree

247-249: Mercurius is symbol of lower self, in dualism terms; five stages of consciousness from primitive to civilized; first is participation mystique, second is differentiation between object and unconscious content; third stage, evil attributed to psychic contents; in fourth stage, objective existence of spirit is denied; at fifth stage of consciousness, unconscious recognized as real, as a fact, whether it's philosophically true is immaterial in a certain context; then we can see the problem of good and evil as how we relate with the unconscious;

3. The Problem of Freeing Mercurius

250-251: better to have not released Mercurius, would be good to use his power;

1. Introductory

252-254: Reitzenstein noticed gnostic ideas in alchemy; here Jung will look at psychology of alchemical ideas and will use ancient texts, Latin texts, later Latin texts, and texts of modern European languages;

2. Mercurius as Quicksilver and/or Water

255: Mercurius as quicksilver and water with paradoxical characteristics;

3. Mercurius as Fire

256-258: again with the paradoxical nature of fire; many iterations of this fire, like the fires of hell, chthonic in nature yet with heavenly spiritual powers; Mercurius thrived in the fire since he is himself fiery;

4. Mercurius as Spirit and Soul

259-260: Mercurius manifests in several entities because it is a projection; the alchemists knew Mercurius was part of the psyche;

261: Mercurius as an Aerial Spirit: Mercurius represented in Hermes and Thoth, indicates spirit, air, pneuma, breath, that which enlivens the body;

262-263: Mercurius combines Christian holy spirit and Platonic world soul; spirit is that which animates the body;

264-266: associated with the spirit world, possibly demonic in origin, a union of opposites indicates the dual nature of it;

5. The Dual Nature of Mercurius:

267-269: numerous nomenclature for dual nature of Mercurius; wake, sleep; dry, moist; fire water; male female; lover beloved; Mercurius then is the Gnostic Anthropos, which relates him with concept of Self, which yes is a unification of opposites;

6. The Unity and Trinity of Mercurius

270-272: how Mercurius one nature relates with his triadic nature; past iterations of the trinity, takes form of god characteristics; so Mercurius corresponds with Christ yes but also the tri-divinity as well; also seen in Azoth; also considered as Logos; also to uroboros given his ability to create himself; whether alchemists were conscious of what they did is still up for debate; Axiom of Maria, one to two to three to four (one is unconscious, two is conscious and the inevitable conflict between the two, three is transcendent function or that which unifies, and four is the unification with shadow;

7. The Relation of the Mercurius to Astrology and the Doctrine of the Archons

273-277: how Mercurius identifies with Mercury, Venus, and Saturn; though Saturn is prominently the prima materia, lead; Saturn as home of the devil; Mercurius is the hero's journey, from unaware to aware; religious individuation process occurs even outside of consciousness, but when consciousness is involved then it becomes a religious experience, so Mercurius linked also to Holy Ghost;

8. Mercurius and Hermes

278-281: Hermes and Mercurius are similar; both reveal divine secrets, both transform from evil into good; dark Mercurius associated with nigredo state; Mercurius as the inverse Christ, the chthonic Christ, the inductive Christ; to unify Hermetic and Aristotelean philosophy, we must first define exactly what science and philosophy are and how they relate;

9. Mercurius as the Arcane Substance

282-283: Mercurius as both the beginning and end of alchemy, both the prima materia and the lapis, indicates his circular existence, ie the alpha and the omega; he has a godlike principle to him in that he can create out of nothing;

10. Summary

284-303: Mercurius as all opposites plus the process of transformation, the self, individuation, and the collective unconscious; Mercurius is the unconscious to the conscious that is Christ; so Mercurius is the compensation for Christ, and we need Mercurius to help us develop our unconscious as Christ helped us developed our unconscious; we need both Christ and Mercurius to complete the individuation process; Mercurius not the devil, rather the shadow; Jung likens the ignis fatuus of the devil to modern media propaganda;

PART V: THE PHILOSOPHICAL TREE (1945)

1. Individual Representations of the Tree Symbol

304-305: how a tree grows is how the self grows, slow but steady, roots reach down or it falls over; these images are painted by his patients to express their inner experience; first focus on the images, then the principles later on;

306-349: common themes in the tree expression is union of opposites, awareness of unconscious and its influence, the process of individuation, the difference between self and ego, and the manifestation of various archetypes; I think it's more helpful to interpret each image on your own before you read Jung's interpretations;

2. On the History and Interpretation of the Tree Symbol

350-353: vital point here is tree represents growth from below, from what is hidden; also the similarity of the tree and mandala symbolism seems to matter; Jung admits the imagery may stem from personal unconscious, especially since tree symbolism in Eden is prominent; alchemy and Hermeticism were vehicles for depth psychology;

354-357: The Tree in the Treatise of Jodocus Greverus: overlap between alchemy, religion, Gnosticism, shamanism not readily apparent, priests wanted to shut down but alchemists at least wanted to be inclusive; sulphur as sun, salt as moon; anyway, Greverus, 16th century writer, tree in one of his treatise emblematic of symbolism; tree in well-tended garden grown in soil purified of Mercurius, planets form the trunk, moon and sun are seeds; correspondence between metals, temperaments, and planets; quaternity is sun, moon, Mercurius, and their combination in the tetrasomia, the synthesis of the quaternity into one whole unity;

358-368: The Tetrasomia: the tetrasomia consists of two dyads, one good (Jupiter and Venus) and one bad (Saturn and Mars); many quaternity images occurred (four forms of a Hellenistic Hermes, Ezekiel's vision of four cherubin, cross of course, four gospels, four animals in Daniel's vision, four sons of Horus begat via Isis; point is tetrasomia is four parts also a unity, which means it possesses one, fundamental nature;

369-373: The Image of Wholeness: still unsure how water is a totality image when it's an example of the prima materia; I get how Mercurius and lapis are totally images though; the individuated total whole man is a reflection of the universe, according to Zosimos; as above, so below parallels here;

374-379: The Nature and Origin of the Philosophical Tree: how the tree represents life according to Dorn is it's a system of blood vessels, fruit as a coagulation of the blood of the three; both the fruit and tree only die to create new life; Dorn, as a Platonist, scorned the empiricists; Dorn knew he projected his psychic contents onto the tree; Sophia as opposed to philosophia, good way to put it;

380-382: Dorn's Interpretation of the Tree: more clear here that Dorn unopposed to nature, rather he thought nature also entailed a psychic nature; though the problem is Dorn is unclear about this distinction;

383-391: The Rose-Colored Blood and the Rose: the lapis preceded Christ, so reconciled as Christ, which introduced the rose into alchemy; unsure exactly but the red of the rose corresponds to the red of the blood, which means we need to possess a certain amount of Eros to redeem ourselves; so the rose is the western version of the lotus or golden flower; redeemer in alchemy is servator cosmi, the preserver of the cosmos, is the individuation archetype still unconscious; love is nice but insight plus love would be

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healthier, the call for Christian charity is a compensation for the inability to have insight; eros requires logos;

392-397: The Alchemical Mind: Petrus Bonus notes, as the lapis in alchemy, Christ is a symbol of a self-regenerative being; he doesn't quite get it's a psychological process; but Bonus was an early alchemist, 15th century, so they would come to learn more about both chemistry and individuation via alchemy; it's important to learn more about chemistry, on which the process of individuation is projected, to learn more about the psychological aspects, the new projection is political utopias; symbols matter because they compensate a non-adapted conscious, though Freud reduced everything to incest, and so restricted awareness; so let's look at the symbolic aspects of a patient's problems ie ask what it means;

398-405: Various Aspects of the Tree: the tree that bears fruit resembles god; symbolism of the dead tree, four rivers flow from Eden to water the world; Turba is Philosophorum, notes a decoration like a Christmas tree; fruit on the tree as god or product of the work whose goal is to create the process of creation itself;

406-409: The Habitat of the Tree: sea and mountain are especial habitats, here the tree is symbol of personality, self, Christ; next to water suggests Mercurius; tree with seven ranches is seven planets and seven metals symbolism;

410-414: The Inverted Tree: man as an inverted tree, grows from paradise down to earth; many substance, no one knows what this means;

415-418: Bird and Snake: tree with bird symbolizes opus and its consummation, leaves grow inward represents introversion or contemplative state; serpent with tree is mercurial; correspondence between Christ and his transformation with dragons and storks; snake/dragon is chthonic aspects of tree while stork/bird is its spiritual aspects;

418-420: The Feminine Tree-Numen: feminine aspects of tree as place of transformation, renewal, fruit; tree also has masculine components, Adam and T of L and Buddha and Bodhi, so it's hermaphroditic; Mercurius is hermaphroditic;

421-428: The Tree as the Lapis: so lapis is prima and ultimate materia, that's what it is, he beginning and the end, the alpha and omega; prima and stone both as oily water; tree as a symbol of self-renewal, Mercurius, Christ; quotations indicate both stone and tree are correspondence, and both symbols of the self; to meet with the self is to meet your shadow, which is healthy to integrate; psychosis as too much of an unconscious invasion;

429-435: The Dangers of the Art: this leads us into the dangers of alchemy, we need to balance the unconscious awareness with a comprehension of the process, otherwise a spiritual death occurs; the Chinese agree with this sentiment; it's clear what's symbolically meant with these admonishments, the awareness of the shadow and its unification is stressful and difficult;

436-438: Understanding as a Means of Defense: it's important to understand the individuation process, but not intellectualize it too much (defense vs defensiveness); to name the neurosis can help to alleviate its power over us; chaos drives us toward individuation; modern intellectuals well intellectualize the unconscious into non-existence, which is in a sense resistance;

439-449: The Motif of Torture: Artifex synonymous with adept, alchemist here; he believes the raw material is tortured but really it's this reclusive guy who tinkers with substances he doesn't understand; the sadness and isolation as essential to the alchemical process, Petrus got it; tree and cross as quaternity

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through which seemingly contradictory elements unite, through which wrath is turned into love; snake is two parts of the unconscious, both its instincts and its wisdom as archetypes; a crucified snake symbolizes the overcoming of the unconscious, but unsure if this is repression or integration, only the overcoming of unconscious elements of the unconscious;

450-457: The Relation of Suffering to the Coniunctio: feminine principle of psyche was cast to darkness, the effect of which sounds like a man who has a poorly integrated anima; masculine drive sans feminine seeks to conquer world of senses through spirit; 455 describes such a state of brah bros; Christ must guide and integrate Sophia or feminine principle of psyche; anima integration is both a connection beyond this world and an involvement of the masculine in the chthonic ie she grounds the masculine principle and also invigorates it;

458-462: The Tree as Man: tree seems to represent the process of individuation, neither the start nor the end of it; men are to integrate femininity and women their masculinity; the process of individuation, symbolized by the tree, occurs even without consciousness or willpower;

463-482: The Interpretation and Integration of the Unconscious: it's important to integrate the unconscious contents to ameliorate psyche disturbances: dream of Y in concentration camp, eagle threat overhead, what does eagle represent is a question we can only answer when we look at history of symbols, not the dreamer's immediate experience; interpretation is an intellect wants to shoot down the "irrational" unconscious; we need to understand the unconscious objectively to change; what a dream symbol means is important yes, also important is what a symptom means; first we confront personal unconscious, then we confront archetypal symbols; Jung's interest in alchemy is ultimately an interest in fundamentals;