

Editorial Note: worked on from 41-54; first became interested in alchemy in 1928 when he read secret of the golden flower; main takeaway here is dissolve and coagulate; chaos or prima materia to the lapis, which is christ figure and Self; a summum bonum of Jung's earlier works; MLVF made volume three of this work, Aurora Consurgens; backup footnotes in appendix; inadvertently deleted paragraph on the usefulness of analogies;

Forward: aim of this book is to fill out the scarcity of interpretations of alchemy texts; confrontation of opposites is essential act of therapy; would have put psychology of the transference from volume 12 in this book but didn't want to overload it; recommends MLVF book as an amalgamation of Christianity and alchemy; alchemy comes alive for us when we realize it's therapy; comparative religion is comparative anatomy of the psyche;

## **I The Components of the Coniunctio**

1-4: The Opposites: polarities are conceived as opposites, means this is how they seem prima facie; west is feminine, okay; indications of other symbols; sublimation is to elevate, sublimation of man to king occurs through the relation and integration of opposites;

5-12: The Quaternio and the Mediating Role of Mercurius: Ostanes between the opposites, beholden to the heavens and how they move, or beyond direct human will; Oranes is Hermes, Ostanes is the adept/Artifex; in the ogdoad, center is the unconscious (Indian ocean), Mercurius as that which unifies the opposites; Mercurius is both the prima materia and the lapis, which is itself the prima materia; check note 45, Jung upset within you translates now to among you, since we need to connect within before we connect without; two-headed hermaphrodite as reconciliation in the body; Pelicun, Mercurius, lapis, circle, and hermetic vessel are all christ or mandala; alchemists attempt here is to arrive at a church of the spirit, one superordinate to all creeds;

13-16: The Orphan, the Widow, and the Moon: orphan as the lapis, widow as prima materia, and symbolism in the widow sleeps with the orphan; the widow (Isis) kills and cures or unifies;

17-30: Christian church turns this into matrimonial symbolism, as the sacred marriage from pagan days; alchemists of course made this material and spiritual, matter and the holy ghost; moon vital symbolism as it's source of light and destroyer of light, similar to transubstantiation, and Aztec parallels exist here as discussed in volume 11; early Christian alchemy, goal was dualistic in that it was to root out prima materia sin with a balsam, not transform it; several references here re sun/moon coniunctio;

31-35: Alchemy and Manichaeism: Manichaean thought is dualistic so this will be interesting; many references here re Manichaeism, how they're similar to alchemy; note the moral task of alchemy is to bring the dark feminine in union with the light masculine;

## **II The Paradoxa**

36-41: The Arcane Substance and the Point: in alchemy, point is the smallest, written sign, symbolizes mystery of the elements, how they come together, the center of nature, and corresponds to fire, light, godhead; paradox here is to express the opposites as the same (many examples of this here); referred to as iota by Hippolytus, or son of man; compared with Jerusalem as well;

42-50: The Scintilla: ie the spark, Archaeus, fiery center of the earth, hermaphroditic; similar to conjunction of sun and moon; eye as symbol of the scintilla; eye is also consciousness; Dorn says the scintilla is a sun within man, that which unifies the opposites ie process of individuation; scintilla also as

an elixir or balsam; indicates similarities between different times and places is sign of collective unconscious projected;

### The Enigma of Bologna

51-57: an epitaph found in Bologna, was a joke but the interpretations of it are real, similar to psychology of a rumor; it's an epitaph of paradoxes, so overlap with coniunctio here;

58- Barnaud and Maier interpret it as prima materia, lapis, dismemberment, and coniunctio;

67-76 Malvasius interprets as anima projections, feminine archetypes; oak as the feminine numen, the fountainhead, the source of life;

77-83: Senior in de chemia has similar interpretation with serpent as witch, because these are synonymous in Arabic; relay dream mentioned in volume 9.1 from 22 year old theology student with white magician in black and black magician in white, preparation for the coniunctio here;

84-90: back to oak symbolism, similarities between it and Cadmus, review of this myth in 85; it means Cadmus is to overcome incest, separate, and slay dragons; great explanation in 86-87; Jung jabs at objectivity with collective unconscious; other examples here of polarities or contradictions in poetry;

91-96: Richard White of Basingstoke, 16th century scholar priest guy; this enigma is reference to Niobe; recognized soul as androgynous; soul as the selfness of mankind, which indicates collective unconscious

97-99: Veranius, probably plagiarized Gevartius but oh well; similar to Freud's sexual theory, all boils down to eros;

100: Schwarz has the stupidest interpretation yet most brilliant; he thought the enigma was understood as the church, so not classical rather Christian in origin, which of course the church is a projection of unconscious contents;

101-103: archetypes provide a priori conditions for meaning, is the point of this analysis; a passage from Eckhart speaks to this phenomenon;

### III The Personification of the Opposites

104-109: Introduction: the male/female opposition is seen as the incest conflict from Freud; prima facie, men and women are in opposition, the goal of alchemy was to connect this divide; Christianity only attempt to solve this conflict through marriage to the church ie made it spiritual at the expense of the physical; is this a reference to Atlantis with sea king of a golden age, I think so; anywho, this opposition can only be resolved in the soul of man;

#### 2. Sol

110-116: alchemical properties of gold first discussed; sun is growth, also destruction; every rose has its thorn is an alchemical concept; ergo, we need sol to return to prima materia;

117-121: sol coniunctio with Mercurius, though Luna is a separate phenomenon; Mercurius is both masculine and feminine, while Luna is feminine and unconscious; this symbolism is in the church with Christ as sol and Mary as Mercurius;

121-133: sol as ego-consciousness, Luna as unconsciousness; alchemical and Christian progressions compared, goal for both is individuation; alchemical drama rises, inductive, rooted in earth while Christian drama comes down from heaven, deductive, truth rooted in another realm; yes we can project ego-consciousness as long as we don't have a more definite concept for it; wise old man as the collective unconscious; ego-consciousness is important, Jung only criticizes it because of the over-emphasis we place on it in the west;

### 3. Sulphur

134-135: sulphur as prima materia of the sol, so sulphur as companion to Luna; sulphur has double nature, both red and white, burns and corrodes, purifies; sulphur as the Mercurius of metals;

135-144: sulphur references and its various properties from alchemists: sulphur as associated with Venus; dragon's head associated with Christ, a various side of Christ; sulphur a spirited metal, forms with quicksilver;

145-153: whether Christ or sulphur is representation of Self, concept that springs from unconscious; sulphur as the poison and the antidote, the doctor and the medicine, indicates shadow as dangerous yet necessary; will as subordinate to consciousness, of course, or if we lack willpower, look for the cause in the unconscious;

### 4. Luna

#### a: The significance of the Moon

154-159: sun and moon compensate each other, and earth has similarities with the moon; gold created in earth through its reception of the stars, like childbirth; moon and its unconscious associations

160-163: Simon Magus, Gnostic, discusses masculine and feminine qualities and complementation;

164-173: noetic aspects of Luna, seems to have some qualities of wisdom; again with the coldness and passiveness of moon; Luna though is mostly lower or destructive appetite or sensual qualities; hence alchemists the coniunctio to be dangerous; Luna as bridge between ultimate reality and the earth; conjunction creates animals in ascending levels of advancement, or the darkness in the parents comes to light in the children;

#### b: The Dog

174-188: so the Luna needs to be lower so the children are celestial because darkness in parents and so forth; the theriomorphic symbolism indicates psyche process on lower level; attention alone is enough to dissolve barrier between conscious and unconscious; rabid dog as unconscious, turns into eagle at the plenilunium, or full moon; unconscious represented as dangerous, not in itself but when we lack awareness of it, and an unstable disposition turns neurosis into psychosis; incest seen as useful because it's a parable preliminary of the union of opposites;

#### c: An Alchemical Allegory

189-211: an interpretation of alchemical text as if it were a dream in which thief of the self contra the winged youth, who represents man as measured with his own soul, not the masses;

212-213: no way Philaletha thought about the text in these explicit terms, which is exactly Jung's point, plus the alchemists were a necessary step in discovery and explication of unconscious; in future Jung's views will be seen similarly metaphorical and symbolic;

#### d. the Moon Nature

214-220: a lot of energy put into the moon-phase omens, which ends up to be the male alchemist's projected female psychology, as such it gives birth to the sun, or night precedes the day;

221-233: men dehumanize femininity when no women present; moon is less unconscious and more a man's unconscious; logos as discrimination, insight, judgement; eros as the capacity to relate; feminine attempt at logos is an obtrusion; original sin as the repetition of familial neurotic patterns; good in itself cannot triumph over evil, rather evil must become known and integrated; woman as the vehicles of subtle knowledge;

### 5. Sal

#### a. Salt as the Arcane Substance

234-239: Sal associated with lunar symbolism, part of the sulphur and Mercurius lapis/serpent quaternity, serpent as the devil fourth part in Alchemy; assumption of Mary as acceptance of this fourth to make a quaternity;

240-244: Sal associated with light half of lunar/feminine, so it's arcane; this idea traced to the Turba, which is of Arabic influence; also this idea found in Mylius

#### b. The Bitterness

245-255: salt water connotation as corruption and imperfection, which is same corruption and imperfection of prima materia; ancient cultures like Egypt regarded sea as corrupt; unconscious as neither good nor evil, simply a fact to be aware of;

#### c. The Red Sea

256: contra previous view of sea as corrupt, the Red Sea purifies; destruction of the Egyptians shows how people who lack awareness will never change;

257-258: since Christianity cannot accept the unconscious, the belief system is in fact a barrier to salvation;

259-265: references to red sea in alchemical writings; red sea as blood of Christ, as blood is saline; vehicle as represents quaternity and so unification via its four wheels, and the submersion of vessel in red sea indicates self-incubation or a good Angel brood ie belly of the whale

266-273: chariot in Indian mythology, Ezekiel's vision of the four creatures (only one of which has reached the human level since only one is anthropomorphic while other three are theriomorphic, chariots of Aminadab in song of songs; snake re vessel is anima mundi, an arcane substance;

274-275: symbols may be same across humanity but not how we interpret them;

#### d. The Fourth of the Three

276-280: Africa as a dark continent or something, represents fourth function, the most unconscious, or a Leviathan, whale, wolf, or dragon; in Maier's story,

281-286: Ortus as first iteration of quaternity union, latin for rise; an alchemical animal in quotations; Ortus sounds more like a guidance toward the center of darkness, first attempt at coniunctio;

#### e. Ascent and Descent

287-296: still on Maier's story, seven mouths of Nile are seven planets; combination of ascent and descent is coniunctio of consciousness and the unconscious; in the mind-body dichotomy tradition, soul reaches pinnacle with ascent, but in alchemical tradition, soul only reaches pinnacle with descent to center of the earth;

#### f. The Journey through the Planetary Houses

297: the journey through the seven planets, with the ascent and descent, symbolizes individuation

298-305: journey begins with Saturn, cold and heavy, and ends in sun and Mercurius, but must ultimately find Mercurius where he began; similar motifs in Shepherd of Hermas, though it's doubtful Maier read it; both text symbolize a conscious process to confront unconscious content;

306-310: first stage of confusion, grey, blackness, likened to confusion as client enters therapy, requires at first an anamnesis; genetic fate as modern astrology, or the use of genetics as an excuse;

311-314: Mercurius found back or down in the darkness of Saturn; secrets here of Rosicrucian laid out in the open as rites and ritual; a rite as a real-world version of a recurring theme in myth; the rite allowed adept to shed previously-unconscious character traits; Maier's reticence indicates the difficulty in expression of the process of individuation;

#### g. The Regeneration in Sea-Water

315-319: salt water similar function as baptismal water, in that it cleanses sins, an ablution, which symbolizes fire baptism; a few examples of salt water/fire baptism and the meaning cross culture; treatise of Ostanes, Arabic alchemy, baptismal vessel to be immersed in sea water; salt symbolizes wisdom, so as sea water evaporates leaves purified version of body; this is all of course symbolic of unconscious integration;

#### h. The Interpretation and Meaning of Salt

320-327: salt as wisdom, insight, feminine insight, of the earth; salt coagulates and transforms other substances, so we need to cultivate our own salt so to speak to integrate wisdom of so-called god; Matthew salt of the earth and similar salt cultivation reference in Mark;

328-341: salt as square inscribed in a circle; man projects his shadow onto woman as she is more chthonic; wisdom as the confluence of thought and feeling; alchemy as a psychological truth, like dreams and fantasies;

342-348: Jung begins to land the plane for this part; weakness of church is she doesn't acknowledge the darkness, cannot be objective about her symbols

#### IV Rex and Regina

349-352: King is an archetype, also trinity symbolism associated with King;

353-355: Gold and Spirit: King associated with gold, produced through spirit and flesh;

356-367: Transformation of the King: King is mutilated, dissolved, and reborn into perfection, the aqua permanens is the agent of resurrection; it's implied this is a psychic process, a union of two prima facie conflicting elements, like pb and j; spagyric is alchemical in England; Egyptian physicians in the allegory, through the moisten of the corpse, did not properly separate conscious from unconscious, and full separation is needed a la The Enemy Within;

#### 4. The Regeneration of the King

368-379: an analysis to follow of George Ripley Cantilena, 15th century but not printed until two hundred years later; king needs to be revitalized via aqua permanens, which is implied to be akin with God; a representation of God is him as imperfect, which has a pagan influence on the Christianity overtones;

380-430: to enter God's kingdom, king must first regress to chaos, original state, the massa confussa; laps, peacock, and other multi-colored, array-like objects represent the reunion of the elements from massa confussa; this reunion is the self; homoousia is the mix of seemingly disparate elements in unconscious; colors correspond to seven planets, gods, and representative of characteristics; also symbolized in rainbow via Mark and post flood in Noah, probably Joseph's coat; various peacock references; lion symbolism as Mercurius, warm-blooded dragon; to be honest skimmed this section, but multiple animal references indicate king's return to animal nature, which is important for renewal; savage and feminine animals predominate, indicates message is their need for assimilation; the rose is a symbol of contrasts; alchemy as a proof the mystery of faith is reflected in nature; the queen and her symbols is what the king lacks, compensates for him;

434-437: the transformation in Cantilena similar to that of the Mass;

438-448: square of the circle imagery, the son becomes perfection through birth, the eternal youth of the king; engage in a certain process, is the message, and a paraclete or eternal child will indwell; clearly alchemy is a futile process, yet alchemists didn't turn away from it, which indicates its psychological nature; alchemical thought, or something like it, as cure to go-nowhere sectarianism

449-458: apotheosis of the queen a la virgin mary; iconoclastic symbolism like Ulysses; iconoclast can be either beneficial or detrimental, depends on psychological state of observer;

459-463: the triumphant king, symbols and ideas associated with him; similar idea resonates at end of Faust II; three women in both, three iterations of boy in both, before final consecration;

#### 5. The Dark Side of the King

464-479: let's focus on the phase of nigredo, of decay and death, that leads to rebirth of king; immersion or death is paradoxical, indicates corruption yet leads to purification of its renewing powers, like vacation benefits work; healthy to avoid one-sidedness for the sake of ego-inflation; this Zarathustra mindset feels good but unsustainable; phoenix myth indicated here of course along with serpent figure; Mercurius is what connects and so it inevitably transforms chaos, operative "so" there;

480-483: the dark side of Mercurius is the serpent, serpent/worm symbolism itemized;

## 6. The King as Anthropos

484-489: Christ figure, or Anthropos, as an archetype; though Anthropos is closer to Basilidian conception of an inner, spiritual man; check quotation at end of 489;

490-497: Anthropos/Christ figure is chen-yen in Chinese alchemy via Wei Po-yang; Christ as an integrated man rather than a redeemer ie the quest of the integrated man is to sacrifice himself for only himself, not to redeem others; we sacrifice ourself for wholeness re uroboros;

## 7. The Relation of the King-Symbol to Consciousness

498-508: light of sol illuminates Luna, psychological connotations there; integration of psyche comes from conscious acceptance of unconscious material; dreams and fantasies occur most frequently and impactfully when ego-consciousness diminishes from overuse or one-sidedness; neurotic symptoms are result of no confrontation with unconscious; aqua permanens or chaos here to symbolize the conscious confrontation with unconscious; what we did is take our inner experience of growth and project it onto pair bonds, results in pregnancy;

509-513: how Protestantism became dogmatic, it shed the ritual, eschewed feminine; alchemy is a stive to connect with the archetype, a need that went unfulfilled by Protestantism; the fault of Protestantism was to make sense of Catholicism, which led to the religious conflicts as disconnection from unconscious leads to personal conflicts; good points in 510 on destruction of individualism; prima materia is man himself;

## 8. The Religious Problem of the King's Renewal

514-525: alchemy and Christianity are practical for therapists; if a client is interested in archetypal symbolisms or religion, then this is a compensation from the unconscious the therapist needs to recognize and know and understand; the union of consciousness and unconscious create a new totality, that central rose window; androgynous nature of Christ repressed, too bad because this nature represents the masculine-feminine unity

526-531: this androgyny heavily implied in text, but not carried out in doctrine; alchemists and mystics are needed to press beyond the doctrine to the pure expression of the archetypes;

## 9. Regina

532-543: how anima symbol presents, as Luna, queen of Sheba, the church, and the vessel of Christ; note 415, Huxley on importance of mysticism, as a kind of social, cultural glue; integrate that anima otherwise she will possess you; awareness renders anima as temptress to anima as psychopomp; such concepts are only a part of mythology because they are first a part of our psyche; Jung believes the syzygy is inconceivable, but it's more conceivable than he believes, see me;

## V Adam and Eve

### 1. Adam as the Arcane Substance

544-558: Adam as the arcane substance, yup, various iterations of this; creatures of the earth represent an instinctual nature; Adam made out of clay, seems vital; massa confusa is undifferentiated prima materia, but capable of differentiation; Adam as the order of the elements ie the four functions; ends with psychic reality point from Job;

### 2. The Statue

559-569: statue as the lapis, Adam as a statue into which the alchemist needs to bring life; a precious water or oil is hidden within the substance that needed to be drawn out, hence educo;

### 3. Adam as the First Adept

570-584: Adam as primordial seer, associated with lapis; Adam as inventor of arts, science, various professions, medicine, writing, agriculture, metalsmith; sounds like Adam as civilizer from Atlantis; China has similar mythological symbolism of primordial seer; Adam as first prophet, Christ as eighth; theme of seven men and one woman; anyway, eight gods or prophets, represent eight planets in concentric circles, orbits; eighth is feminine since it represents the mother of the series; Adam like Christ is androgynous;

### 4. The Polarity of Adam

585-595: Adam as light/sun/spirit but also darkness and earth; Adam as androgynous or hermaphroditic as well; similar hermaphroditic beings via Plato, in Gayomart, not so much in alchemy; adam as dual nature, symbolized by two faces, Adam's connection with Satan;

### 5. The Old Adam

596-605: ie the primordial Adam, sinful, of the earth; relationship between Adam and object of Song of Solomon, either deliberate confusion or unconscious conflict in Eleazar's text; mythology as the consecration or rites, and how instinct and religion connect via a compensatory relationship, 603 check; separation from gods is separation from unconscious;

### 6. The Transformation

606-613: Adam and Eve means consciousness is separation from god; then degeneration of man until the flood, which is moral ablution, Noah as minister of it; in Eleazar's work, Shulamite suspended from alchemical cross, still must be crucified to be transformed; Parvati hindu goddess of fertility similar to Shulamite; these quaternary are from the werk;

614-625: transformation is to make animus and anima conscious; objectivity limits our psychic potential, but humility smooths its rough edges;

### 7. Rotundum, Head, and Brain

626-628: references to head and brain symbolism, esp the symbol of the gold head; brazen heads, don't forget about those guys; the intuition the brain/head combo is rational, such ideas must be archetypal;



## 8. Adam as Totality

629-638: now with background knowledge, we can delve into Eleazar's transformation symbolism in work; quaternary only found in early Christian texts like Ezekiel and Job, and of course later alchemy books; Mercurius in revelations, phallic references in both Mercurius and Yesod;

639-653: lapis aka sapphire in Cabala, in Ezekiel, Exodus, Deuteronomy is identified as God, crystal Christ; integration of evil, or Negredo, unconscious, Black Shulamite, anima, feminine; in the unconscious is where science and religion join;

## VI The Conjunction

### 1. The Alchemical View of the Union of Opposites

654-668: many symbols used to represent the alchemical, transformative process because it's a projection of our psychology; it's as useful to investigate dogma as it is to investigate alchemy; psychic reality mentioned; Mercurius, like the primordial world, is both the agent of change and the object of unification ie it's the collective unconscious and the various alchemical symbols are the archetypes; mandala the coniunctio at the center of the psyche; alchemical texts indicate equivalence of symbol and object of the symbol, which indicates alchemists were somewhat aware of the psychic nature of their practice; assumption of Mary as the final stage as a symbol becomes fully conscious, and indicates autonomous nature of archetypes since assumption transcends dogma;

### 2. Stages of the Conjunction

669: chymical marriage as individuation process, or the ultimate stage of it; various symbols to represent array of the coniunctio;

670: Dorn's attempt to reconcile this array ie the various unconscious parts is to say it's God as synonymous with truth; what Jung calls the self;

671: separation of mind from body, the bone ceremony; allows for Stoicism as a stage;

672: but we cannot stay in this separated state because it leads to incontinence;

673: body without a mind is lost, like a woman without a husband; mind is what we associate with traditional intellectuals;

674: alchemy bridges this gap poorly bridged by Christianity; the separation and realization are death; goal of this stage is the union of the mental;

675: when we ignore an impetus to awareness, real death may occur or spiritual death;

676: this separation stage is to overcome the body with the mind, the goal of Stoicism, which originates in the earthly god or the god in man;

677: second stage would be the reunion of mind with body, symbolized by chymical marriage; effect of which was lapis and later realized it to be Christ; medicament prepares body for separation;

678: Dorn thought spagyric medicine, medicament, was physical but also results from asceticism;

679: union implies a use of the insights gained via separation;

680: what this reunion is no one knows for sure, but we try to attain it with a quick fix snake oil, which is a comforting fantasy;

### 3. The Production of the Quintessence

681: balsam as a substance in body that unites opposites; balsam aka quintessence, virtue, vigor, psychic wine, panacea;

682: Dorn rambles re balsam;

683: balsam recipe

684: "piety is knowledge of ourselves" is what Jung says about ten pages ago;

685: balsam helps us to understand what we are in addition to who we are; knowledge of god is result of this;

### 4. The Meaning of the Alchemical Procedure

686-693: various ingredients in alchemy chosen for psychological reasons; caelum as celestial substance for Dorn; human blood as a notary; it's a production of the kingdom of heaven on earth;

### 5. The Psychological Interpretation of the Procedure

694: each of the ingredients in production of caelum has psychological significance; god image and individuation process are one;

704: alchemists felt an intuitive urge to integrate shadow, chthonic element into the creation of Christ and what he represents;

705: therapy method of this is to bring the unconscious contents into consciousness so they must be assimilated;

706: one technique to create this conscious conflict is to focus on fantasy image associated with a certain mood, notice your participation in the fantasy and how this resolves the conflict

## 6. Self-Knowledge

707: to come to terms with shadow is the unio mentalis; the solution so to speak is created when the unconscious impacts consciousness;

708: initial confrontation creates doubt and stasis; religious meditation has effect of unconscious repression, ie a consolidation of consciousness;

709: bias against meditation in west, too self-involved re indulgent

710: take back projections, part of the unio mentalis;

711: self in alchemy and east is broader, deeper than ego; atman is the conjunction, freedom of opposites;

712-714: Albert Magnus on Mercurius; it's the beginning and the end; the substance that transforms contains within it the transforming substance;

715: antinomian statements, paradoxical prima facie; Mercurius is antinomian, equivalent of how we are at stasis yet able to change, ie describes the seeming contradiction of free will

716: this all begets individuation, creation of the Self via the archetype;

717: water as symbolic of this process, be the water;

718: uroboros as union of opposites par excellence;

719: Mercurius as the central point in the Albertus cross

## 7. The Monocolus

720-737: monocolus ie the uniped; a unique word which must express a unique characteristic; examines illustrations in 18th century French manuscript, indicate separation and coniunctio; shadow is the nigredo, brings on stages of melancholy; must use a light touch when we introduce clients to their shadows; alchemy makes much more sense when we analyze it as dream content or active imagination or fantasy;

## 8. The Content and Meaning of the First Two Stages

738-745: confrontation with the unconscious is difficult, rituals and religion allow us to contact unconscious without too much discombobulation; but Christianity denied the body, so alchemy arose as the compensation for this denial;

746: archetypes have various iterations, we are gripped by certain forms at certain times, like a trend of a deeper idea;

747: no body in Christianity, hence alchemy;

748: patterns of Anthropos

749: alchemy as projection, active imagination;

750: tyranny flourishes due to infantile attachments;

751: we cannot separate from parents with no where else to go;

752: note on fish eyes, symbol for attention since they're always open;

753: fantasy projection could be part of the separation, meta point there;

754: helps to make symbolism conscious, to give shape to archetypes;

755: active imagination is helpful but potentially hazardous;

756: dragon battle symbolism, ultimately the unio mentalis;

757: we can represent the individuation process with our milieu;

758: search for the lapis outside was of course an internal search

### 9. The Third Stage: the Unus Mundus

- 759: creation of lapis is propaedeutic, still necessary to use it for union; we will never fully integrate all of unconscious;
- 760: union with one world is psychological implication, do yee
- 761: Plotinus and his indications of collective unconscious;
- 762: union is the mystic, that's how we experience it;
- 763: point of opus was this union;
- 764: good quotation at end, the lower goes high, the higher low;
- 765: union isn't compromise between high and low, rather it's something new, one and one is eleven; spirit is ultimately matter in the unconscious, and matter is spirit;
- 766: spirit-matter dichotomy laid down in genesis and Timaeus;
- 767: functional medicine implicit endorsement;
- 768: modern physics and psychology begin to converge at transcendence;
- 769: unus mundus comparable to spirit world
- 770: third conjunction world is inconceivable, has many names
- 771: experience with spirit world varies but has common themes, indicates a frequency we cannot see;
- 772: arcanum is what alchemists identified as absent in Christianity; it's true but didn't go deep enough into unconscious;
- 773: lapis is psychic; technically alchemists weren't heretics;
- 774: Christianity preaches disunion, alchemy union;
- 775: body has become elevated at expense of unio mentalis;

### 10. The Self and the Bounds of Knowledge

- 776: alchemists experienced the self in matter, which in no way minimized the experience;
- 777: religious symbolism only useful as a spiritual guide; lapis and Christ convey sense of wholeness; Christianity lost its vitality because we failed to differentiate it;
- 778: it's implied that we experience the Self when we overcome insecurity a la Job meets with Yahweh; intellectually we know Self differs from God but feels the same;
- 779: conscious needs a way to conceptualize unconscious, a tesseract; difficult to do because conscious experience of unconscious is a numinous one;
- 780: these experiences of the Self are natural aspect of therapy, not anomalous;
- 781: god conception is unclear, implies it's a human projection, and so there are various iterations of this projection;
- 782: to religious personalities, many are called but few chosen; their success and so the success of the religion determined by milieu alignment;
- 783: rise of Hitler or any statesman a similar phenomenon, so Jung disagrees with great man theory;
- 784: truth based on authority inevitably begs the question; metaphysical truth vs psychological truth; opinion consensus is the latter;
- 785: the need for authority arises from distress; an experience of god in no way proves his existence; Jung makes it seem in this paragraph that truth could only come from revelation;
- 786: psychoid as soul-like, a factor that is unrepresentable; factionalism in religion a sign of various experiences of the same divine influence of unconscious;
- 787: spirit world cannot be articulated well, which is why we fight about these proverbial answers in the back of the book; possession is when we are possessed by the archetypal images and so believe we are correct about what they are; but this possession is a great compensation for distress; of course doesn't mean the possession is accurate;
- 788: caution or modesty won't prevent the possession, rather our management of stress will;
- 789: we need to take this psychological approach to religion, this gives the idea of God significance, not the delineation of what God is;