

16. The Practice of Psychotherapy

Principles of Practical Psychotherapy (1935)

- 1: psychotherapy transcends simple conversation or advice; chemical reaction analogy; each therapeutic approach is a slice of the truth; mind and body are one; Jung makes statements decry abstraction but will of course go on to form his own abstractions;
- 2: have humility, but later Jung contradicts this whatever;
- 3: it's not particular versus abstract, but abstract informs particular and vice versa; political and cultural movements can "cure" neurosis (really only give it ultimately an unproductive outlet)
- 4: antimony isn't the same as dichotomy; sometimes Jung mixes these up;
- 5: critical of collectivist straw man of individualism; two types of neuroses are too much collectivism or too much individualism (I see this as false dichotomy);
- 6: Jung denying abstraction still
- 7: if your method is too strict, don't throw out the method rather develop a more helpful one;
- 8: though it is good, of course, to be honest about limitations;
- 9: analytic versus symbolic interpretation of neurosis, analytic is one of fixation, symbolic is one of growth;
- 10: therapist's personality (vaguely) matters;
- 11: dumb people need CBT; don't push the change if patient isn't open to it; learn to accept neurotic symptoms as indications of having strayed;
- 12: individuation is to look inward for guidance, not outward;
- 13: spontaneous, repetitive dreams and fantasies are language of unconscious; it's unconscious letting you know what's going on with you and what to do;
- 14: water motif repetition in dream;
- 15: various themes on the same motif make for a more subtle and so helpful analysis;
- 16: an unknown woman shows up in various forms throughout a series of dreams; anima representation;
- 17: fairies as anima representation, now rethinking interpretation of Peter Pan;

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18: tread lightly at first in dealing with unconscious content;

19: archetypes matter;

20: religion as potentially healing, to incorporate as part of psychotherapy; psychology needs to answer to religion, not religion to psychology;

21: patients can find cure in religion, even a political credo, which seems to contradict Jung's main criticism of politics as religion in that it removes the focus from the individual;

22: the psyche has reasons unto itself, beware reductionism;

23: challenge assumptions; therapist needs awareness in addition to knowledge; therapist analyzes his unconscious as the surgeon washes his hands; therapist must balance between getting involved in patient's neurosis without getting too affected;

24: patients needs in therapy vary, advice, suggestion, abreaction; two main sins according to Augustine based in pleasure and power;

25: treat the surface level neurosis until the archetype appears, then treat that; some apt analogy here;

26: start off at max four sessions per week, then incrementally reduce sessions as patient learns to treat himself;

27: integration leads to individuation;

What is Psychotherapy? (1935)

28: we've come full circle with the paternalistic advice (CBT dig);

29: advice is to therapy what the bandage is to surgery; symptom merely an indication of a deeper issue, thanks Freud;

30: hypnosis is insufficient; good insurance observation;

31: Freud says to look at causes of neurosis instead;

32: in a sense, a question as to whether the symptoms are real;

33: cathartic method, neurosis based in trauma, demands deeper scrutiny of patient; less lucrative;

34: trauma theory was overgeneralization, led to repression theory; examine anamnesis, dreams, fantasies;

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35: right, dreams;

36: treatment must be individualized (partial disagreement);

37: neurosis matters, it's damaging for real you guys;

38: neurosis bleeds over into medicine;

39: Jung thinks Freud's view is too narrow, focus on sexual; Adler's insights help to round it off;

40: awareness plus simplification of neurosis; so look at it and make sense of it;

41: both Freud and Adler try to "objectify the demon" in various ways;

42: individualism necessary for psychological health, politically stated;

43: develop the individuality within a social context; careful to not let patient get wrapped up in the treatment; aim is of course to give them necessary tools to work through issues on their own;

44: study mythology along with science; agora of many disciplines is psychology;

45: psychotherapy matters, left up to doctors for now but probably not in the future;

Some Aspects of Modern Psychotherapy (written in English, 1929)

46: society has a diminished view of psychotherapy;

47: society is unofficially interested in psychotherapy, has gained grassroots support;

48: yo, Freud was right about a lot, trauma, sexual trauma, repression, defense mechanisms;

49: psychological teachings not politically correct;

50: elaboration of previous point;

51: neither conscious nor unconscious takes precedence over consciousness, or total psyche;

52: culturally, psychology is at nexus of instinct and moral law, or how to reconcile these two seemingly contradictory things;

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53: but past can influence present attitude; knowing the cause of neurosis isn't enough; must also correct attitude, which I would say the information required to do this is found in the cause; unification of psychology inherently solves this dilemma;

54: of course, anamnesis is vital;

55: dream doesn't matter by itself, rather our relationship with the dream is what matters; incest to be taken symbolically;

56: can focusing on the past be helpful?

57: yes, some curative element of regression;

58: conscious anamnesis inoculates against wallowing;

59: symbolism of regression is we need to go back to find who we are; introversion and extroversion noted as ways of being, not personality types;

60: literal versus symbolic interpretations may reach same ends through different politics

61: one way to think of archetypes as way to differentiate reality; melody analogy;

62: phenomenon delineated in Kahneman's Thinking Fast and Slow;

63: paradoxes are most informative re psychological phenomenon;

64: regressive tendency is essentially the secondary emotional payoff; still helpful to explore the payoff in indicates something to get back from childhood ie incorporate into adulthood (eg longing for connection with father is in truth you wanting connection now);

65: Freud's reductionism is hopeless; the way out is through connection;

The Aims of Psychotherapy (1929)

66: little agreement on structure of neurosis and therefore treatment; let's see where various opinions overlap, how they're all various slices of the same truth; Freud's success indicates a sociological truth;

67: Adler and self-assertion also viable psychically at least;

68: Freud and Adler both good;

69: ditto;

70: create a spiritual relationship with yourself;

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71: psyche is complicated;

72: Jung is making stabs here;

73: adequate therapeutic methods uber alles, but I would say these methods would be indicative of more fundamental truths about psychology;

74: developed theory through failures with patients;

75: younger patients easier to work with; various life stages have their various goals;

76: use Alderian and Freudian methods accordingly, use Alderian when power is a problem, Freudian when sexuality is a problem; consider temperament as well (Alderian, introverted; Freudian, extroverted);

77: type matters, and of course here type is adaptation;

78: lame point;

79: materialistic vs spiritual temperaments;

80: information from psychotherapy will be more vague than in typical medicine;

81: temperament may be an adaptation or compensation; treat each case differently, based on personal experience;

82: information is in the neurosis;

83: Jung treats people with whom CBT or “rational” methods have failed;

84: a lot of Jung’s patients are “stuck,” and he notes the feebleness of advice;

85: when you’re stuck, look to your reactions or compensations;

86: dreams can have answers;

87: feelings of being stuck could be due to loss of libido from only interacting with reality in a specific (one-sided) way;

88: dreams show us what we ignore;

89: dreams may hint at future events, created through unconscious awareness (similar to previous point)

90: dreams that indicate the future often contain more symbolism and analogy;

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- 91: doesn't know what he's talking about;
- 92: intro to patient's dream about sick niece;
- 93: symbolism in dream can be based on experiences and background of patient;
- 94: unconscious metaphysics seems to be the psychic truth;
- 95: no fear of suggestion in therapy because if it's the wrong one the client will unconsciously reject it;
- 96: at the very least create meaning from the dream; last sentence is famous quotation;
- 97: common objection is dream analysis doesn't hinge on reality;
- 98: like neurosis, the fantasy may not be real necessarily but there can still be tons of useful information in it;
- 99: value in the play of fantasy itself; religious function has value over the dogma, and in fact, religion isn't about the dogma at all (dogma is a vehicle for the function);
- 100: lifted free association from Freud;
- 101: good to equip patients with tools for self-analysis;
- 102: paint your dreams, the product will probably be bad but the enlightenment is in the effort (this lecture was given about 15 years after his "break");
- 103: Jung's patients are mass men and want to find meaning in their individual existence; they're established so nothing to prove with their dream paintings;
- 104: it's bad art but, again, the point is the self-expression;
- 105: why encourage painting?
- 106: painting dreams is about creating an active engagement with the psyche; constantly uncover his psychic life, the Self;
- 107: dream painting creates gravitas;
- 108: dream painting connects the head with the heart;
- 109: it's healthy for young people to identify solely with conscious mind;
- 110: dream painting aids self-acceptance;

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111: archetypal symbols show up in patients' dream paintings; archetypes equivalent to living out inner, true purpose; psychic reality elaborated, it's an illusion but not a mere illusion; note last six lines;

112: life is more than the conscious mind;

113: this lecture was meant to pique your interest, not as a full explanation;

Problems of Modern Psychotherapy (1929)

114: the good old days;

115: psychoanalysis is working through complexes by uncovering repression esp. sexuality; Adler = individual psychology; Jung = analytic;

116: now Jung seems to imply the different views are irreconcilable;

117: good medical analogy, don't get too fanatical about any one method; various methods are an indication no one knows what they're talking about; problem of psychotherapy is multifaceted;

118: let's be more broad in our approach;

119: questions about psychology are coming to fruition;

120: split between rational explanations and apparent irrational aspects of what the human mind does;

121: let's look at what analytical psychology does;

122: there are four stages of analytic: confession, elucidation, education, and transformation

123: confession must come first, proto therapy; link between religion and psychology;

124: secrets = poison; need confession with sin; when we have no secrets, we invent them; initiation rites;

125: to clarify, secret can still be shared; secret splits off and becomes complex; confession is how we throw ourselves into the arms of humanity; unconscious has its own contributions, of course;

126: clumsiness as form of neurosis, good point;

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- 127: neurosis is when some content in unconscious, either from above or below, inadvertently affects the conscious mind;
- 128: fundamental principle of the psyche here; talk about the small things;
- 129: any secret has the effect of shame, even if it's not sinful;
- 130: affect omission is a form of secrecy as well, hence abreaction as therapy; moodiness is symptom of affect secrecy;
- 131: various forms of secrecy leads to various forms of neurosis; psychasthenic = avoidant anxiety;
- 132: secrecy is an affront to nature;
- 133: "straightforward"
- 134: psychology is modern tool to act on ancient wisdom, which is to unite with unconscious, or at least become aware of it;
- 135: sometimes confession is enough to see a cure;
- 136: elucidation is next stage of psychotherapy, it has many horns ie multifaceted;
- 137: elucidation helps with confession, in that more likely to be aware of unconscious if it makes sense;
- 138: confession is how we meet the unconscious, elucidation is how we develop a healthy boundary with it;
- 139: elucidation good for issues that don't respond well to mere catharsis; confession without elucidation leads to transference (makes sense because patient is more likely to depend on therapist when there's no clarity of their issue);
- 140: nature of this transference is incestuous in that it's emotionally parasitic; the incest fantasy stems from "libido regression" ie complex ie dysregulated, latent emotion;
- 141: elucidation for issues that we have a difficult time making conscious in a concrete form;
- 142: transference can also happen, so to speak, with a patient's own unconscious—ie instead of getting attached to therapist in unhealthy way, they become attached with unconscious, or self-absorbed with negative connotation;
- 143: again, cathartic method not enough for more complex issues;

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144: interpretive = let patient know what's going on;

145: false dichotomy here between awareness and man as noble;

146: must look at what a man is before we create ideas of who he is; inductive vs deductive approach to philosophy of man; dogmatic slumber wakens;

147: ideas that make man > ideas made by man;

148: cure to incestuous relationship is responsibility, or helplessness to anxiety or hostility to anger;

149: vagueness about precisely what I elucidate through a theory of emotions;

150: education re psychology in general is next state, and here Freud alone is deficient through incompleteness;

151: Adler rounds off incompleteness of sexuality with power ie we may want importance more than pleasure; I categorize this as intimacy and authority, a concretization of Oedipus complex;

152: Freud interprets, Adler educates; Freud's conception of the unconscious inevitably leads to stasis; Adler offers a way back to reality; a doctor needs to be a good nurse;

153: education involves man aligning with his nature; proper sequence imho is education, confession, elucidation, transformation;

154: Freud and Adler need each other; cannot have unconscious without elucidation, and vice versa;

155: whence the dogmatism?

156: answer: confirmation bias and group politics;

157: we all begin with same prima materia, so let's all get along;

158: though interpretation necessitates education, and vice versa;

159: likens stages of analytic psychology to triune brain;

160: transformation is fourth stage; not a replacement for previous stages of course;

161: abnormal seeks the normal; normal seek supra-normal;

162: we want what we lack, psychologically;

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163: Jung off in disintegration land; famous quotation “For two personalities... both are transformed;” countertransference more insidious;

164: who transforms more? The less stable personality—weaker boundary—of the two;

165: analysis of the analyst to treat the counter-transference;

166: stoic therapist or overly-affected therapist are both unhelpful;

167: therapist must practice what he preaches;

168: ditto

169: ignorance of the psyche places negative connotation on self-absorption; tune the tuner;

170: it’s easier, and more fun, to analyze the patient rather than yourself;

171: this issue of self-examination is a rabbit hole;

172: summation of lecture;

173: human psyche is object and subject, which makes its study interesting to say the least;

174: may be important to tame the psyche at first, but we’ve reached the stage of civilization where we can now begin to listen to the psyche; analytic psychology is to be a cornerstone of civilization;

Psychotherapy and a Philosophy of Life (Zurich, 1942)

175: psychology had to outgrow its physical inception; psychology comes down to philosophy (for now until technology becomes adequate to study the brain without variable noise);

176: philosophy must be based in physiology, though;

177: mysteries clarified through paradox;

178: how does sublimation not create repression, because we only repress what we think is bad, and if we sublimate it we are by definition using the instinct in a useful way;

179: okay for a therapist to have a complex, but not a neurosis; neurosis is a complex we are unaware of;

180: no equality here, therapist needs ideas; flexible, contextual ideas;

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181: therapists don't want to admit they're philosophers b/c academic philosophy is terrible; psychology is a fledgling religion that needs guiding principles;

182: consistency with principles uber alles;

183: seek religion as a safe structure, especially when in chaotic times;

184: helpful to seek religion; rigid ideas may not be correct but they feel good;

185: instinct seeks some outlet based on patient's philosophy; behind neurosis is pain we're unwilling to bear;

186: religious ideas transcend explanation; they say something real about the psyche;

187: we submit to religious ideas, otherwise they lose their power (through choice);

188: power in Christianity by discovering the ideas that influenced religion;

189: medieval physicians did this;

190: take Christianity as metaphor to regain power of monism;

191: apply methods of science to the mind, this area that was previously left to epistemology of unconscious instinct ie religion;

Medicine and Psychotherapy (1945)

192: how therapy relates with medicine, let's get into it; doctors do not typically find meaning in psychological explanations;

193: so let's put therapy in context of medical procedure (anamnesis, diagnosis, therapy) for it to make more sense

194: psychological anamnesis will be more subjective; good to ask questions about a seemingly unrelated issue in patient's life;

195: diagnosis not so helpful in therapy, too vague, doesn't indicate certain therapy as it does in medicine;

196: textbook diagnosis are a façade; where the diagnosis comes from is way more important than the diagnosis; neurosis has an autonomous nature;

197: beware easy diagnosis routines, otherwise we impose our view to deleterious effects;

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198: proper therapeutic treatment transcends theory; Jung in disintegration zone again;

199: treatment is subject to inner culture of patient; Jung notes lameness of symptom management in therapy;

200: um

201: medicine's concern is what, therapy's concern is who; disagree here to some extent; Kantian point here, which is true psychologically but not philosophically, and sometimes this crucial distinction gets lost in Jung's vagueness;

202: psyche presents as emanations;

203: thus we find the psyche in the world, figuratively, not literally as ancients thought;

204: psyche is bigger than conscious mind;

205: elaboration of previous paragraph

206: archetype delineation, not about ideas so much but patterns of behavior; disabuses any mystical connotation of archetype;

207: common themes in myths are how psyche presents in the world;

208: mythologems are key that unlock psyche; fixed action pattern;

209: psyche permeates all academic fields, so psychology will invariably stray far from medicine;

210: get yourself well-rounded;

211: not including phenomenology of psychic experience; ontology is a branch of metaphysics;

Psychotherapy Today (1941)

212: psychology has tentacles that go into every field, less demarcated; must be more than techniques; point about sibling relationship as transition from relationship with mother and father to outside world; withdrawal of projection is to take responsibility for its contents; psychological life can be seen as shift in relationship from parents to reality to children, or parents, siblings, reality, friends, spouse, children; friends, reality, death;

213: how did this transition present prior to psychology;

214: answer: initiation rites, the existence of which protects against psychic injuries that tend to occur in the stage into which you're initiated;

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- 215: order of church reflects familial order; communion is familial rejuvenation;
- 216: need tradition as outlet for these inner archetypes, otherwise we fluctuate between delusions and inferiority, or hybris ie hubris;
- 217: patriarchic order is archetypal;
- 218: when imagos projection withdrawn, we become our own father and mother, or confront anxiety and assert anger respectively; complex incidents in descending order from Jews, protestants, and Catholics; must conceptualize the illness to overcome it;
- 219: the eastern self is more experiential, phenomenological, as opposed to intellectual; yoga as recommendation for experiencing this state; eastern individuation is easier; western individuation is wrapped in esotericism;
- 220: alchemy had to be esoteric to avoid heresy;
- 221: so goal of psychotherapy is to experience the self; with the dissolution of outer authority, we need to create an inner authority;
- 222: state is becoming new reality; everything must serve the collective, hence politically correct;
- 223: psychotherapy will serve the state's ends; includes point about how Christianity aided individualism by placing importance on individual soul; individual, by definition, is more fundamental than society;
- 224: again, individual more fundamental than state; we need food to live sure but this doesn't mean we live for food; good footnote;
- 225: collectivism is the temptation of unconsciousness; state's conception of therapy would be a practice to increase individual usefulness to collective ie it would look like CBT mixed with sociology; great rant in second half of paragraph;
- 226: allure of hive is the escape effort of consciousness;
- 227: we need each other to become evermore conscious; culture is bottom-up; nature abhors a vacuum;
- 228: social integrity begins with the individual;
- 229: individualism uber alles;

Fundamental Questions of Psychotherapy (1951)

230: many views of psychotherapy;

231: psyche as continent, and what we need is a Map; Paracelsus, then Mesmer, Janet and Charcot, or a quick history of psychology up until this point; if hysteria exists then unconscious exists;

232: psychology as confluence of philosophy and medicine; doctors had no room for unconscious investigation;

233: various personalities create various theories;

234: Adler, with a different temperament, created a different theory of psychogenesis; both theories useful, of course;

235: Freud and Adler are complementary;

236: psychological truths expressed in antimonies; again more indications the types are adaptations;

237: whatever the therapist doesn't see in himself will be skewed in the patient; therapist submits to analysis as the surgeon washes his hands; a theory will be wrong at some point if it only discusses contents of unconscious, rather than how to get there;

238: problems with psychology based on authority;

239: instead, dialectic process; it hurts to treat a patient, and this hurt is how the therapist grows;

240: cultural sensitivity; psychotherapy isn't philosophy;

241: confluence of extroversion and introversion, both matter;

242: extraverts are flighty, introverts are awkward;

243: subjective premises makes theories irreconcilable, which isn't a bad thing;

244: each theory is an aspect of the total problem;

245: avenues for further research—aetiology of type, the basis of decisions (both solved);

246: archetype symbolism arise in dreams of course, thanks Freud;

247: conflicts arise when cultural codes contradict archetypal functioning;

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248: inability to conform to social ideas leads to neurosis, schizoid personality, schizophrenia, a splitting off; the nature of weakness, though unhelpful explanation;

249: two types of neurosis, physical weakness and one of inability to fit in to normal society; try to think of a modern account of these two types; somewhat relevant Bible verses

250: general attitude is bound up with principles and ideas, hmm wonder what that could mean; Jung explains why psychologists need to be philosophers; priests and philosophers, former mundane, the latter impractical;

251: ecphorate, great word; need to keep talking, maintain connection; we've been disconnecting from primordial roots for awhile;

252: psychology, through understanding the unconscious, will mend this connection;

253: unconscious has a language that we must learn, will take much study from various fields;

254: important distinction about archetypes that everyone who criticizes Jung gets wrong; ESP exists, though not in the way we typically think it would; mythologems also indicate an unconscious;

The Therapeutic Value of Abreaction (1921)

255: WWI got us to look at trauma at least;

256: Breuer and Freud promoted traumatic aetiology;

257: Jung unsure about this;

258: difficult to determine the trauma that matters, could go back to prenatal life, even attitude of parents at conception (scientology influence);

259: transcend symptoms;

260: again WWI brought back trauma theory of neurosis;

261: trauma as catalyst, not a cause;

262: re-experience trauma until it loses its intensity;

263: abreaction can be harmful though;

264: abreaction never meant to be cure-all;

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- 265: refractory cases show where abreaction as therapy theory is lacking;
- 266: previous point shows value of abreaction isn't "confession" but in the "elucidation"
- 267: trauma symbolized as wild animal, indicates disruption of conscious life;
- 268: integrate trauma uber alles;
- 269: presence of therapist matters ie connection matters in abreaction;
- 270: therapist has stabilizing presence during abreaction;
- 271: therapist serves as point of connection, of course;
- 272: integrate trauma, not expunge it;
- 273: where no connection, abreaction doesn't work;
- 274: abreaction not so useful when neurosis isn't traumatically determined;
- 275: abreaction abandoned for analysis due to spotty success;
- 276: patient needs relationship, connection, with therapist to work through neurosis;
- 277: it's not all about sex;
- 278: sex focus is unhelpful
- 279: reductionism inhibits understanding
- 280: to reduce the past is to be stuck in the past;
- 281: figuring out cause of neurosis won't matter unless it's elucidated (like figuring out cause of WWI);
- 282: transference to the detriment of reality;
- 283: transference is a projection of course;
- 284: careful with an abrupt severe of therapeutic relationship;
- 285: relationships required for consciousness, even if relationship is a projection; ugh I'm bored with this;
- 286: must first objectify the projections of transference;

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287: yeah, therapists need analysis do yee;

288: patient will only be as open as the therapist;

289: so patient-therapist relationship matters, but objectively not subjectively;

290: criticism meant in psychoanalytic sense;

291: doctor needs to be tuned;

292: method still matters; transference as useful tool to confess content but then need to analyze it;

293: must build up healthy behaviors after neurosis is destroyed; though I would say one informs the other; cultivate neurosis, don't destroy it;

The Practical Use of Dream Analysis (1931)

294: we view dream analysis the way we view the unconscious;

295: laying groundwork, making sure everyone's on same page;

296: dreams matter you guys;

297: example of rags to riches guy, experiencing mountain sickness; dream one about forgetting his roots

298: simple analysis of previous dream;

299: dream two, because of anxiety, misses train that is doomed to crash;

300: significance of neurosis at back of train;

301: patient sacrifices integrity of psyche for ambition;

302: patient eventually did seek loopholes that crashed his career;

303: yup

304: dream shows inner reality

305: dreams also show us exactly what we need to do;

306: not all dreams are as palpable;

307: over-emphasis on aetiology has limited use; cause of neurosis is nice but perhaps it doesn't ultimately matter; though not all dreams regard aetiology; dream one, cannot find frontier;

308: second dream, similar but with house light and someone clinging to patient in the frontier;

309: too much countertransference;

310: dream three (with Jung), in customs house and has twin bed in bag, to patient's astonishment;

311: these dreams are anticipatory, indicate patients view of therapists;

312: due to unconscious as aware of more than the conscious

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- 313: doctor cannot understand too much;
- 314: understanding as agreement, not one-sided;
- 315: influence of one-sided agreement would be suggestion, which is limited;
- 316: sum of previous paragraph;
- 317: dreams are expansive; more about the relationship with the dream than the dream itself;
- 318: dreams matter, again more about engagement (like dream painting);
- 319: first step of dream analysis, list out images, just go with the facts at first and put theories aside; first learn to read before you decode;
- 320: context of dream uber alles; or, what does the patient think of the images;
- 321: context before interpretation, for each dream image;
- 322: have patient work out context before evaluation, then have them begin with their own interpretation first;
- 323: mountain climber's dream predicts his death; death in dreams doesn't present as literal death;
- 324: Jung recommends he takes two guides, he's incredulous, ends up dying
- 325: mere cultural bias makes us scoff at unconscious processes, as though they're inferior to conscious;
- 326: nature of neurosis indicates an unconscious, which done through conscious assimilation of unconscious contents, that is right;
- 327: unconscious = good; western culture wants to degrade it and stamp it out;
- 328: Jung has more positive view of unconscious than Freud; to see unconscious as lower is part of mind-body dichotomy;
- 329: only problem with unconscious is when we repress it;
- 330: unconscious, and our relationship with it, is more contextual, compensatory element; helpful to ask what unconscious activity is compensating for in conscious life;
- 331: only way out of unconscious compensation is through acceptance;

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- 332: replacement in either direction doesn't work;
- 333: unconscious will damage to the extent conscious is weak;
- 334: helpful to consider dream as compensation for the conscious; they're not random;
- 335: example of young man who has dream of father being irresponsible to compensate for being a daddy's little boy;
- 336: in other words, inquire not why he had the dream, but what the purpose could be—this lets us understand it as compensation;
- 337: young man liked this interpretation; only possible when analysis of dream in context of his life;
- 338: good Bolshevik experiment analogy; bout context you guys;
- 339: takes dream symbols in context as well;
- 340: Freud's symbol association versus Jung's symbol amplification;
- 341: symbols are relatively fixed, but again context uber alles;
- 342: dreams as not only context of the individual but context of temporal individual;
- 343: though sometimes can be helpful to interpret dream symbols as fixed; young girl with mother and horse dreams;
- 344: mother as unconscious, physiological functions; Yin in Chinese philosophy
- 345: mother is an important concept, but with way too many representations on the concrete level, thus symbolism is necessary;
- 346: hence, a suicided mother = unconscious life is destroying itself, no matter who has this dream;
- 347: horse represents wild, animal, lower beastly parts of man; think Twin Peaks
- 348: both dreams indicate the life is destroying itself on a physiological level;
- 349: dreams about death speak another, coded language; conversely, death in dreams are not about death IRL;
- 350: as both dreams indicated, girl did have dystrophy;

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351: need to gather a lot of information from various fields for proper dream interpretation; this is integration of unconscious into consciousness;

352: unconscious assimilation is more than the sum of each part;

The Psychology of the Transference – Interpreted in Conjunction with a Set of Alchemical Pictures (1946)

Foreword: Jung agrees that transference matters but it depends on the case, helpful in one, unhelpful in another; alchemy is symbolic of unconscious activity, and transference is an unconscious activity, so using one to clarify the other makes total sense; not meant for beginners, not an explanation of transference or defense of its existence; read volume 12 beforehand; will introduce problem of opposites in alchemy, which he will talk about later in volume 14;

Introduction

353: nuance of alchemy represented as coniunctio, or union; not the same as, say, an amalgamation; implies both conscious and unconscious change, like a chemical reaction, like transference;

354: mysterious union represented in alchemy as well as in chemistry; each mind is an individual wave in the ocean;

355: Christian alchemy is Christ as masculine and church as feminine; pagan alchemy is sun and moon;

356: we can rule out conscious and bodily factors for psychic disturbances, so there must be an unconscious, which Jung still refers to as hypothetical;

357: some background on transference, therapist becomes a member of the family; footnotes may be helpful for background information on transference;

358: transference is powerful, hence the coniunctio ie union, as in a chemical reaction; counter-transference likened to empathy; interesting note on Jung and Freud's first meeting, Jung was 32;

359: transference is unconscious and so cannot be demanded; disagree that "good advice" isn't harmful;

360: no single unconscious content of transference;

361: four stages of women, eve, Helen, virgin Mary, Sophia; the last as a mystical union;

362: difficult to parse transference, or any other projection;

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363: how we manage emotions is how we manage sexuality; transference is projection to manage, which is emotional management;

364: therapist takes over suffering of patient, it's "fascinating"—description of how projection works

365: acknowledge the personal relationship with patient, and it will be more powerful;

366: acceptance of unconscious is continual process;

367: therapy is demanding from both sides of dyad;

368: familial projection may have multiple causes, emotional incest, regressive libido, arrangement of the will to power;

369: emotional incest is a way to get the safety of incest without the retarded children;

370: how incest is interpreted depends on patient;

371: incest possession;

372: behind procrastination lies an unbearable pain, hence little proper use of libido; OCD described as neglect yet compulsion, "I can't but I have to"

373: new awareness can sap proper libido use, an incubation period of new awareness; a rest period before an anticipated exertion of energy;

374: therapy likened to war negotiations; payoff elucidated towards end of paragraph;

375: projection must be tapped for treatment to be born, or make the projection conscious through taking responsibility for it;

376: prima material tapped, product of previous regulation, and so dreams appear that signify awareness of unconscious;

377: example of dream in which child loved before she was born six months ago;

378: dreamer looked at notes from six months prior;

379: six months prior, dreamer dreamt of a tree birth child, mandala symbolism;

380: nine months prior to this, dreamer dreamt of conception with mandala and syzygy symbolism;

381: union of opposites symbolized, the beginning of new life, therapeutic headway; weakness of conscious attitude, as Jung means it, is proportional to strength of resistance

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(fear of change); explanation of “I see where you’re coming from,” and “that makes sense;”

382: transference occurs in wide range of case severity;

383: unconscious awareness either leads to artificial distrust or rapport; unconscious content can only be integrated through projection, though all unconscious content is perceived indirectly so moot point;

384: mercurial nature of Mercurius, beauty found in the dirt; positive psychology is lame and unhelpful;

385: rescue the unconscious, this is precarious, deep work;

386: therapy sounds strange but its really no different than medicine;

387: we cannot know the extent to which we have conscious integration; list of issue that affect us outside conscious awareness;

388: devil symbolism of unconscious, or repressed unconscious;

389: conscious is helpful to the extent we relate with it; Lucifer is evil yet the bringer of light;

390: morality must be more the precepts; religion as therapy;

391: unconscious has natural affinity to church values; it wouldn’t have become powerful if it didn’t;

392: religion not to be confused with a creed; reformation is indicative of neurosis, of a conflict that is to be resolved through more precise distinction between religion and creed, and what we’re really doing when we go to church;

393: we’re evermore top-heavy on conscious ego at the expense of the psyche;

394: cultural dissociation, hence WWI and WWII

395: 1946 “present crisis” has brewed for centuries;

396: yo we need to reconnect;

397: increase in knowledge means we can no longer project the unconscious contents but understand them, a religion of psychology; Origen got it; velleity, good word;

398: many antimonies in alchemy for obvious reasons;

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399: alchemy describes unconscious processes, also what the alchemist does; easy to lose touch with reality of psychology in therapy, as in symbolism because philosophical;

400: all work is spiritual, but nowhere is this more apparent than with therapy, than with alchemy;

401: sol-Luna union symbolism as depicted in Rosarium Pihlosophorum from 1550 to follow, helpful to elucidate transference

1. The Mercurial Fountain

402: from mercurial fountain, transformation takes place that ends in quaternity; elements in square must be united in circle; note hermaphroditic nature of Mercury;

403: a lot of symbolism with this fountain;

404: not only a map of the unconscious but the process of individuation; syzygy;

405: mandala as crosshairs; square and the circle, earth and heaven;

406: action as the end result, not the means to an end;

407: Faust as symbolism for awareness of unconscious contents made symbolic through alchemy;

408: elixir is individuation

409: the psyche is a fountain that powers itself;

2. King and Queen

410: king (Apollo) joins his queen (Diana); King is on sun, representative of masculinity; Queen is on moon, representative of femininity;

Give each other their left hand, signifying unconscious association;

Right hand as compensatory; holding branch of four flowers to represent fire and air (masculine) and water and earth (feminine, passive)

Fifth flower is brought by dove, reference to Noah

411: 5 flowers, three branches, masculine numbers; three branches correspond to Mercurius three pipes of the fountain; [text translation]

412: analysis of the text: you must begin in the right place, with the right prima material, or something from pure nature as opposed to something arbitrary or artificial; this admonishment was of course heretical at the time;

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413: yet alchemists were orthodox about their belief in illumination from the holy ghost and gifts from a spiritual God, so what gives?

414: union of man and women is natural, so illumination from nature must be natural too, but this contradicts mind-body dichotomy omnipresent during 16th century; a roman politician (Agrippa), subtly condones alchemy, or the occult schools that would later become alchemy

415: the desired union is incestuous (psychologically incestuous of course) at least in part;

416: triple nature of the union: masculine and feminine and divine; the divinity springs from the union of the first two; primordial man needs this union to create “the light that surpasses all the lights”

417: Jung thinks this symbolism is archetypal, so it can be both secret yet widely known;

418: the doctrine of Anthropos, that god comes from man, put alchemists in a dilemma of not wanting to be misunderstood as quacks, but also not wanting to be condemned as heretics;

419: incest implies integration of one’s own being, or unconscious; physically repulsive but symbolically powerful;

420: content of transference is prima material, great for understanding unconscious of patient; essentially amounts to taking responsibility for your own issues instead of projecting them out ie blaming the world or people, events or situations;

421: adept vs helper; masculine vs feminine; Jung says we can only project opposite sex soul, though not sure I agree with this; reference to some story about unconscious, sacred union, and its spiritual result; btw, adept is the alchemist, or one studying alchemy;

422: relationship pattern diagram

423: explication of the diagram, simple enough; the better we identify with either our anima or animus, the more we are able to see it as a projection (the projection being not necessarily wrong)

424: examples to follow;

425: Icelandic fairytale to follow;

426: need to overcome incest to create a beneficent relationship

427: Russian fairytale; marry the brother figuratively but not literally; must manage own demons before literally getting married to figurative brother;

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428: four dolls = quaternity = self;

429: ring fits witch's daughter; witch knew ring would fit daughter;

430: need to meet unconscious;

431: incest could be thought of as group politics, not only within family but why not any group;

432: you need to integrate your opposite of course;

433: the tribal custom of the dual marriage, husband's sister with wife's brother for instance, or practiced through trade;

434: such tribal customs symbolize joining of the dual nature;

435: tribes then split into four, through patrilineal and matrilineal; may explain squaring the circle earthworks; Egyptian hieroglyph for city is Celtic cross;

436: cousin marriage therefore represents integrating the opposite archetype in this context;

437: who knows the origin of this archetype, it may not be primitive marriage;

438: exogamous marriage can be viewed as beneficial not only physically but spiritually; second and third cousin marriage are further steps taken in exogamous direction; incest marriage as possible conspicuous consumption;

439: indulgence of incest exemplifies perfection of the spirit

440: alchemists first overcoming mind-body dichotomy through unconscious projection; spirit may in fact come from matter;

441: projection of anima or animus is psychological regression to a time of cousin marriage;

442: we got rid of cousin marriage but not unconscious projection (ie blame); to overcome this we must engage in an endogamous spiritual marriage, or an integration of the unconscious projection (ie individuation)

443: increasing exogamy will need to be dealt with only through individualism; similar when I say that society no longer creates our identity for us; cousin-marriage society may be a future compensation for the mass state, or yeah probably not Jung;

444: either individuate or become a herd animal;

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445: take responsibility for our projections through connection with others, but first through connection with the unconscious (a process that transcends what we think is consciousness)

446: transference to be analyzed, bring awareness to it, which allows patient to integrate it as part of unconscious integration;

447: can't simply avoid the feelings of the transference;

448: individuation is integration and objective relationship, or an objectification of psychological issues; beware of the spirituality that distracts us from reality; also beware tendency toward emotionalism;

449: struggles of the individual soul may seem small but in fact represent the struggle of humanity to take responsibility for our projections;

3 The Naked Truth

450: translation of text for figure three, the adept must possess a certain character or disposition

451: represents the unification of the spirit, or "the spirit that equips";

452: nakedness as symbolic of shadow awareness and so integration; in a healthy union, we begin to create distinction;

4. Immersion in the Bath

453: bath, water is for the unconscious psyche; Mercurius now "attacks" from below as opposed to above re the dove

454: soul is what holds the mind and body together;

455: we are united both above and below; Jung notes the psychological base of Heraclitus philosophy;

456: fantasies are an indication of what we want, which are to be integrated to reach wholeness;

5. The Conjunction

457: the sun may be powerful but it needs the moon;

458: transcendence through ejaculation, it seems to me;

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459: though conjunction takes place in water, indicating unconscious element;

460: biological intercourse as symbolic of spiritual intercourse;

461: nine month gestation shows up symbolically in dreams;

462: the union with the unconscious is mysterious, which is why concrete advice or our conscious plans may not indicate what we really need;

463: when transference is particularly tricky or entwined, it may help to completely cut off the relationship though Jung likes a more conservative view; there may be great use in the neurosis;

464: a call for humility

465: psychological issues may not be rational, but they have a reason unto themselves; often it's best to listen

466: in order to get facts of psychology, not opinions, we must go back and collect empirical data before there was pretension; or indigenous practices are a clue into what we need;

6. Death

467: conservation of spiritual energy, or life necessitates death;

468: sin leads to death

469: man projects anima, woman projects animus; deal with our nature to achieve a higher order, ie order is made from the chaos;

470: three things will "suspend" man on his path to wholeness: shadow, projections, and the collective unconscious;

471: man must seek feminine in himself if he is not to be warped;

472: integrating the unconscious destroys the ego, symbolized by death; dropsy as symbolic of too much or drowning in unconscious assimilation;

473: death begets that which transforms lead into gold, a variation of the idea that divinity is found within

474: ego combines with unconscious to create Self; one plus one equals eleven;

7. The Ascent of the Soul

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475: one soul departs the two bodies, symbolizes unification through the death;

476: figure represents disorientation that comes from unconscious integration;

477: this integration may cause loss of conscious equilibrium, may be experienced as levitation, which is indicated in figure;

478: water immersion, representative of symbolism of the unconscious;

479: understand contents of unconscious gives a new vantage point; the darkness that leads to this vantage point purifies the soul

480: god of the earth and god of wisdom; unconscious (chthonic) has its own invigorating nature to it that is lost on the intellectual, modern man;

481: man rises from the chthonic, transcends mortality

482: this process is anthropos, birth of the divinity from within;

8. Purification

483: text translation

484: unconscious combines with conscious, symbolism; passage with indications on how to integrate unconscious, it is perpetual, psychological food;

485: water = unconscious = wisdom; yo this is common symbolism;

486: purification can be seen as abstraction; unconscious integration as abstraction as well;

487: must have unconscious integration (water) seep into intellectualism to make it truly enlightened;

488: alchemists mend the theory-practice dichotomy;

489: affect of dream matters as much as understanding it intellectually;

490: empathy in alchemy matters, so empathy in therapy matters as well;

491: it's dangerous to compartmentalize various forms of perception

492: fourth stage of alchemy is the anticipation of the philosopher's stone, this anticipation likened to intuition;

493: implies the dew (unconscious) is necessary for intuition;

9. The Return of the Soul

494: birds represent double nature of Mercurius (chthonic and pneumatic);

495: must objectify the unconscious contents to learn from them, through education and self-analysis;

496: mother god = moon = water = unconscious

497: conflicting messages about diadem representation, but perhaps not; confusion because on a certain perspective, alchemists didn't know what they were writing about; we at least know they were symbolizing the psyche, but we may not know its exact nature, to be fair;

498: maybe through diadem symbolism they are obscuring their true knowledge of mind-body integration by equating low with high; must have knowledge of lapis before you can use it, like Uroboros ;

499: object projected on must be of relatable nature to the psychic object that is projected onto it; "hook" analogy;

500: story of Rosencreutz as example of preceding paragraph

501: pollution of ego by the unconscious must be overcome through sublimation;

502: individuation breakdown (ie man qua man and man qua self); men aren't conquered from without until they are conquered from within; libertarian rant, "bait of social security"

503: examination of unconscious must be done in at least a dyad, with someone who's been there before;

504: anima-possessed man becomes, well, possessed; animus-possessed woman is opinionated, idiomatically bossy;

505: women in alchemy, funny Jung opinions;

506: John Pordage's instructions for his mystical sister re alchemy

507-517: the letter; alchemical gravitas; Mars-Venus symbolism; good summary of previous 50 or so pages; think of tincture as alchemical fuel;

518: Pordage's unconscious anima syncs well with a woman's conscious anima;

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519: tree grows out of head (animus) in woman and genitals (anima) in man; images in volume 12;

520: more compensatory symbolism;

521: note of woman turns a man's head as example of anima takeover;

522: man must learn to hear no, woman must learn to say no (accept versus discern); hey guy, unconscious integration is difficult so go easy on yourself; strange how it's easier to be nicer to others than it is ourselves; golden rule regards good as well as evil;

523: reminder, cross/mandala is suffering;

524: no third party; combination of opposites yields a new birth;

10. The New Birth

525: MO of alchemy is to produce son of God, philosopher's son; represents union of groom and bride, hence Jesus is androgynous

526: alchemy is a perpetual motion machine;

527: lapis and Uroboros connection, again self-perpetuating;

528: Gnostic view that anything mysterious could best be portrayed in terms of opposites, antimonies; a poem of antimonies, yet theme of self-perpetuation;

529: Uroboros/lapis, how else could a mom give birth and remain a virgin; sounds like more Anthropos;

530: man is the world made conscious; mandala symbolism of collective unconscious in alchemy and so man;

531: immortality is psychically real; God mode when we confront our anxiety; both conscious and unconscious dance with the lapis;

532: intuition as combination of antimonies; similar thought found throughout other religions besides Christianity;

533: three snakes in chalice are trinity, one is the unity; there may be a reason why the product of alchemy is "hideous"—if it was beautiful then it wouldn't represent chthonic aspects; represents fledgling mind of the alchemist, for he neither knew of chemistry nor psychological projection; science, specifically empiricism, can explain both;

534: sexuality is only one part of unconscious contents; also, make conscious each aspect of the unconscious else a spouse will throw them in your face;

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535: mandala unites opposites, um thanks;

536: symbols merely as paths to the conscious wholeness, immortality;

537: Jung's saying the same thing in various ways; it's our ethical duty to unit our opposites;

EPILOGUE

538: so to land the plane, transference is a form of alchemy; if anything Jung has written is unclear, it's because the idea is inherently unclear; proceeding figures explanation;

539: society cannot organize except around the integrity of the individual's psyche, individualism rant; why sociologists don't know what's going on;

APPENDIX

The Realities of Practical Psychotherapy (1937, posthumously published lecture)

540: neurosis is more varied than physical disease; diagnosis doesn't matter as much as what needs to be done; this is one point of divergence I have with Jung;

541: no one-size-fits-all procedure for treating neurosis; again, some divergence here;

542: examples of previous point;

543: be wary of methods; therapist chooses method subjectively, so be wary of the subject (you);

544: conflict of premises reveals values of patient;

545: therapist will experience counter-transference to the extent he's a neurotic or has unmanaged, unconscious issues; counter-transference leads to stagnation in therapy;

546: counter-transference also arises from lack of knowledge; former patient analysis;

547: dreams about unconscious therapists;

548: fantasy is to get married;

549: reveals unspeakable sexual fantasy; it's on another level Jung cannot relate with;

550: consciously Jung looked down on patient, unconsciously he looked up to her;

551: Jung tells patient this dream, her neurosis changes; dreams about birthing white elephants;

552: patient develops uterus issues;

553: patient then develops bladder problems sans physical symptoms; unconsciously drew mandalas;

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554: patient develops other phantom symptoms;

555: Jung wanted to end the treatment, she did not;

556: patient experienced this neurosis/somatization as positive;

557: patient background;

558: The Serpent Power by Woodroffe may give clues as to what patient's dreams mean;

559: patient experienced somatization on chakra lines;

560: chakra breakdown;

561: patients bringing neurosis into reality through somatization;

562: surprise, she wants a child;

563: expressed neurosis of European consciousness through Tantric philosophy;

564: Jung had to learn about eastern philosophy to treat this patient; overcoming neurosis is about indicating childhood with adulthood;