

## 9.2 Aion

Editorial Note: volume 9.1 is about archetypes, 9.2 only concerned with archetype of the Self

Forward: Christian Aeon tied to Pisces; this book is about how to make sense of the seemingly incomprehensible, which would ultimately be a defense against Utopianism;

### I. The Ego

- 1: self isn't the ego; self includes unconscious integration while ego is only conscious matter;
- 2: difference between various extra-conscious content;
- 3: somatic and psychic egos; bodily sensations; psychic ego explored elsewhere;
- 4: three levels of content (a) that which can be produced voluntarily ie memory, (b) contents that cannot be produced voluntarily, and (c) contents that can never be conscious;
- 5: ego as focal point of consciousness but again not personality;
- 6: ego develops from out and inner world; it's inferred temperament plays a role;
- 7: ego pretty much synonymous with conscious self, not to be mistaken for consciousness;
- 8: personality encapsulates ego, which raises questions of responsibility in court;
- 9: ego needs to incorporate unconscious to become a self;
- 10: ego can change and develop over time, can be healthy
- 11: ego can be healthy to the extent it incorporates unconscious factors;
- 12: collective unconscious introduced

### II. The Shadow

- 13: shadow, archetype part of collective unconscious along with all other archetypes; shadow, anima, and animus are most influential;
- 14: it's a moral challenge to become conscious of shadow;
- 15: latent emotion, which is synonymous with shadow, affects us outside of our awareness, renders us unable to be moral;
- 16: resistance to knowledge of shadow is projection
- 17: projections are illusions so they invariably isolate us; isolate ourselves as a protection from regret;
- 18: external problems are reflection of internal problems;
- 19: source of these projections not only the shadow but anima in men and animus in women; easier to perceive projections when they're personal;

### III. The Syzygy: Anima and Animus

- 20: mother and enmeshment as source of projection in man, a depository of unrealistic expectations;
- 21: the conspiracy between mother and son
- 22: both parties guilty in enmeshment, as in all codependence; difficult to let go of the mom and face tribulations of reality;
- 23: the low-hanging fruit of enmeshment
- 24: other women of course become receptors of the mother image;
- 25: when we discuss psyche, mythological terms are more accurate than scientific terms (ie psychology is conceptual, philosophical)
- 26: archetypes are predilections; mother projection is powerful precisely because female integration essential to psychological health of every man;
- 27: woman have animus; Jung came to these realizations through induction, not deduction;
- 28: father as projecting factor for daughter;

29: women have eros, men have logos; poor logos development, animus integration, in women is to have opinions (a priori claims of absolute truth); men likewise embody worst aspects of feminine; frivolous argument erupts via irruption;  
 30: commonplace projection feels like unique love;  
 31-39: animus and anima projections feed off each other in animosity;  
 40: infer existence of archetypes, never able to perceive them directly; we integrate their contents; psychic hygiene, to be aware of unconscious symptoms, as opposed to psychic incontinence;  
 41: we individuate through union;  
 42: man's quaternity is masculine subject, feminine subject, transcendent anima, and wise old man; woman's quaternity is woman subject, her male subject, animus and chthonic mother; this structure also reflected in primitive society hierarchy; the self is introduced as god;

#### **IV. The Self**

43: gain self through integration of unconscious contents;  
 44: as we integrate unconscious, ego become self; pride as a denial of unconscious and so disconnection with reality;  
 45: ego must remain conscious, otherwise we get incontinence;  
 46: overlap with automatization here; combine moral with intellect;  
 47: psychologize the unconscious leads to inflation as well; point is it's a mistake to sacrifice unconscious to reality and reality to unconscious; latter would be to renounce material world for religious purpose;  
 48: we will put ourselves in a situation to do what we know must be done, we'll do this unconsciously; rationalization is there to protect us from the defeat of the unconscious;  
 49: we avoid pain and rationalize it as will of god  
 50: will of god as natural forces within; this is our constitution and it's been successful so it must be psychologically correct;  
 51: impulses aren't arbitrary whims, they do mean something; we get the daemon and must decide whether it's ethical;  
 52: hints at integration of emotion and rationality;  
 53: shadow hits more definite, anima and animus more numinous and nebulous; a reduced state of concentration (hypnagogic) allows us reverse access to unconscious;  
 54: subjective values resonate more than objective ones;  
 55: poets express archetypal content via subjective feeling;  
 56: example of this concretization, anima as lady liberty  
 57: symbolic how dreams happen at night; manage those issues so they don't present as incontinence;  
 58: integrate anima to connect head and heart, ie to see behavior change;  
 59: quaternity and mandala symbols represent this need for wholeness; they're akin to god image; wholeness is greater than the sum;  
 60: cross creates order out of chaos; to grasp it intellectually not the same as an emotional grasp;  
 61: analogy is the difference between the study of an illness and to have the illness;  
 62: psychosis is irruption of unconscious without structure, without awareness;  
 63: Jung waxes on how you cannot give "get it"—he's Galileo and he shows you the telescope and where to look via his therapeutic process;  
 64: shadow tracks in mythology;  
 65: modern psychology must answer to mythology and religion;  
 66: we now need a concrete explanation for symbols, and religious leaders lack ability to communicate this;  
 67: Nazis used ancient symbol of quaternity, integration indicates what that movement was ultimately about; Christianity may express our unconscious but no clarity on how it does it;

## V. Christ, a Symbol of the Self

68: increase focus on material world in 20th century interpreted as antichrist;

69: which indicates Christ still our hero

70: Christ represents Self

71: Augustine on how imago Dei is within;

72: we integrate unconscious to become Christ

73: consciousness illuminated by conversation, anamnesis, restores god image;

74: this totality in Christianity originally included this yin, but it was lost through adaption; Origen creator of privatio boni

75: privatio boni takes evil seriously; we cannot simply cast it off;

76: antichrist as a disavowed shadow; Christianity renders this split irreconcilable;

77: “as late as book of job” but job was written early, 600 BC at least; the return of the antichrist is revelation of the unconscious, ultimately;

78: renaissance sought breadth in lieu of depth; we need both breadth and depth, earth and heaven;

79: antichrist manifests dark aspects of self;

80: summum bonum, the highest good, God or Christ can do no wrong;

81-83: emanation of Good is more of a Neo-Platonist point; two quotations to exemplify this point;

84: can be no good without evil re moral judgment; to ascribe responsibility is a debate about the extent we have free will;

85: psychic reality would explain both summum bonum and privatio boni; petite principle is begging the question, is committed in emanation argument;

86-95: how reality of evil was denied in antiquity, by church fathers; by Augustine; Aquinas only recalls the Aristotle that suits his argument, ie a thing is white to the extent it has no black without mention of the inverse argument;

96: seems silly to adhere to summum bonum in light of holocaust;

97: evil is real, psychically real

98: to deny evil is a form of um denial, privation of the good is circular; still may be psychological truth;

99-102: reality of evil in Gnostic texts from 2nd century AD; man and god as reflection of man composed of two mixtures, how the evil/unconscious aspect has always existed;

103: good and evil have same parents allegory;

104: Isaiah’s trip through levels of heaven; though Gnostics were dualists, Chinese weren’t;

105: Jewish and Gnostic thought is more in-line with reality of evil, ie Yahweh is metal;

106: indications of dark Yahweh;

107: right hand/left hand symbolism with Yahweh;

108: justice anathema to the world, implies it must come down from on high; world can be taken symbolically as present state of ego;

109: better to sin and repent than be righteous;

110: god regulates himself via commentary on Habakkuk

111: this is because of Job’s god, scholars try to make sense of it;

112: psychology takes opposites as given;

113: when we understand evil as real, this embiggens the human soul and what it’s able to deal with;

114: evil due to negligence, a dubious assertion; if we ascribe evil to the soul, it becomes fatalistic to attempt to be good

115: a quaternion to represent wholeness; recognize how we’re unique yet human like everyone else; recognize how we live the lives of our ancestors today;

116-117: good and spiritual as part of evil and chthonic in this quaternion; individuation is the mystery coniunctio of these two halves;

118: passion as an awaken of the inner parts of man, a focus on each part then their integration;

119: by the dark, chthonic we really mean unconscious;

120: Christ as lapis; passion is a way to make our seemingly dichotomous aspects conscious, what we all must do to individuate;

121-125: Jung thinks the Self came first, then Christ as its symbol; this doesn't diminish Christ and his redemption, rather it embiggens it; image of Christ as a perfection of the archetype of the Self; the psychological context of redemption and what it means strengthens the redemption;

126: we need to reconcile our inner divide lest we take the divide out on the world b/c an unconscious, inner issue occurs outside as fate;

## **VI. The Sign of the Fishes**

127: many symbols associated with Christ, and the devil, but fish symbolism goes way back, reactivated by Christ;

128: Christ marks beginning of Pisces in precession;

129: Saturn as saturnine; associated with an ass;

130: Jupiter as opposite symbol, so their conjunction represents psychic wholeness;

131: which is communicated here through allegory;

132: explicated here;

133: Tannin, chaos sea monster is two fishes according to this Talmudic commentator, significant because it's around the beginning of second millennium;

134: Gemini taken to be antithetical, opposite forces

135: astrology directed this Jewish prophecy

136: ancients knew about precession; also concern with conjunction of Jupiter and Saturn

137: holy ghost/spirit movement headed by Joachim as expression of this conjunction

138: French guy corroborates this observation, significant time in church to the conjunction;

139: revolutionary ideas spring up around 530, as foretold by Jewish prophecy; ideas seem to emphasize individual;

140: Pisces as antichristian, which coincided with this antichristian emphasis on individual

141: real cause of Joachim's behavior could have been archetype possession; based Jung, devil is in good intentions;

142: water bearer brings the unconscious ie evil that must be recognized; assumption of Mary as symbol of this recognition of evil;

143: holy ghost movement precursor to reformation; lapis as vital in alchemy;

144: Rublev interpretation of God's nature, created through prima materia rather than bestowed from on high;

145-149: fish depicted as opposites in conflict, the high and the low, which met at the Renaissance;

Aquarius age will usher in the conjunction of these opposites through the recognition of evil; to be clear this is the movement of spirit to matter and matter to spirit;

## **VII. The Prophecies of Nostradamus**

150: enantiodromia instance changed psyche pursuit from upward to outward;

151-152: Nostradamus predictions, 1792 as the second antichrist

153-155: why Nostradamus said 1792 was beginning of new aeon, had to do with dance of Saturn and Jupiter

156: where precession hits tail on second, antichristian fish is relevant;

157-158: north as the abode of the devil, with references

159-161: Nostradamus as mouthpiece for antichrist, Luther, Hitler;

## **VIII. The Historical Significance of the Fish**

162: Christian fish important, also ram re Aries;

163: Christ pursued and in danger as a child, found in more ancient myths;

164-165: pagan ritual as proto Christmas, could indicate deeper truth of Christianity;

166: Virgo as proto Christian;  
 167-168: revelation is an unconscious revelation; a variation of the Messiah story; other iterations of Messiah with references, similar to Jesus, which indicates constellation inspiration;  
 169: problem with Christianity is it split psyche into good and evil, left thinkers unable to deal with darkness  
 170: italicized, god image is the self, so when we destroy god we get lost in movements that require us to be an NPC  
 171: doctrine from early Christians indicate they got the psychological import of Christ  
 172: pivot to Christ as Pisces and how this made him in tune with zeitgeist  
 173: Babylonia and India know two fish as one, and one fish becomes two, which represents mother-child relationship  
 174-180: fish symbolism autochthonous, archetypal; Pisces contains essential components of Christian myth (177), though symbolism may not derive from zodiac but from paganism, then examples of this

### **IX. The Ambivalence of the Fish Symbol**

181-184: the split of the monster who opposes god into two monsters; verse about a snake with seven heads? Unsure about those adjectives; anyway, the split relieves god of the inner conflict between good and evil  
 185: archetypal motif of shadow double reflects this split, which is a split without the human element;  
 186: fish worship abounds;  
 187: mixed feelings, fish is both low and unclean yet venerated, examples of this;  
 188: symbolisms of opposites work together to create a divinity via both Israel and Egypt;  
 189: yet also in Arabia, similar burial symbolism  
 190: north as point of orientation, though not sure what this has to do with fish, oh guess how both good and evil come from North  
 191: God is the connection of opposites, wo when there is no evil, God is only partial, this is what alchemists brought back from so-called primitive conceptions of God;  
 192: references to this paradox, how god is found in hell, and the devil in heaven;

### **X. The Fish in Alchemy**

#### **1. The Medusa**

193-194: Turba goes back to 11th century, identifies fish with lapis and lapis is self;  
 195-199: fishes shine in the depths ie the high in the low, occurred frequently in medieval symbolism though they were unaware of what the symbolism would mean about the Christian view of evil;  
 200-205: alchemical symbolism aligns with nature of psyche, that is god is confluence of good and evil, references to god found in fire;  
 206-208: medusa ie jellyfish is mandala symbol, referenced in the dream of a young man who finds jellyfish in dark forest;  
 209-212: more references re stella maris; zodiac as wheel ie hamlet's mill;

#### **2. The Fish**

213: jellyfish isn't even a real fish, reference to cinedian fish, has dragon stones in its head and tail, as lapis parallel  
 214: dragon stone, where it comes from, may turn into a gem when bit of dragon's hate is inside  
 215: cinedian stone has dual nature, and power comes from this dual nature, it's connection;  
 216: sounds like archetype of the self  
 217: round fish is in fact the remora or suckerfish;  
 218: description of fish

219: spirit world is unconscious is sea, fish is speck of light in the darkness, we need magnet of the wise or a proper theory to find this light  
 220: lapis as a focal point in the alchemical process;  
 221: we all need and feed off each other, symbiotic I would say;  
 222: god is to be caught in the deep, symbolism here; caught and incorporated;  
 223: remora identified as self, due to its surprising power; Echeneis and its power to hold back boats;  
 224: mixture of a dual nature is the thing

### 3. The Fish Symbol of the Cathars

225: Cathars, a Christian sect that believed creation comes from both god and devil  
 226: belief popular among Cathars  
 227: Osob, Slavic word that means that which is peculiar to an individual  
 228: two fishes yoked like oxen, to Augustine these represent the kingly and priestly;  
 229: though to the Cathars think fish are ruling powers of Christ and devil  
 230: fish as consciousness, as they're yoked together;  
 231: fish as oxen, so powerful, mould our consciousness like plough moulds earth, mould is alt spelling;  
 232: god as the enantiodromia in the he foresaw it;  
 233: at this time, 10th and 11th century, halfway through Pisces, heresy arose  
 234: no proof alchemists got their ideas from Cathars; their own dual nature symbolism;  
 235: Pisces halfway shenanigans;  
 236-238: fish symbolism in dreams, how highest and lowest are one; voice indicates mandala symbolism, ie the individuation process;

## **XI. The Alchemical Interpretation of the Fish**

239: attraction of Echeneis on boat stems from man, signifies how we must draw out secrets from unconscious issues;  
 240: prima materia is more of a initial psychic situation rather than a definite substance, communicated through vagary and symbolism  
 241: magnesia as iteration of prima materia, as a hermaphroditic, transformative substance;  
 242: prima materia and its iterations are of course pieces of unconscious;  
 243: confusion on the surface, fascination underneath;  
 244: doctrine here can be taught, symbols represent both chemistry and psychology;  
 245: these are quaternary symbols, opposites that attract each other, become greater than sum;  
 246: theory and science need to overlap;  
 247: psychic magnet, sounds like a complex as prima materia; creation as the alchemical, individuation process;  
 248: reversal of corruption ie joy of infancy regained, while you become what you ought to be ie pleasure and happiness confluence here;  
 249: that which we need to change is what we receive from change, the stone bridges this gap, the stone is self-knowledge  
 250: the knowledge we have our ourselves affects the external work;  
 251: self-knowledge becomes objective when we are aware of what's common in all humanity  
 252: quis and quid distinction is subject and object distinction; implication here unconscious is god;  
 253: we fear self-awareness because it leads to change; why consciousness was created for four purposes, recognize god, worship how consciousness came from god, listen to god and execute, to develop  
 254: ideas lose vitality when we understand them, yeah okay  
 255: must know both good and evil to make helpful decisions;  
 256: earlier reference to self-knowledge as vital; lapis comes from self-knowledge, and lapis goes on to cause change;

257: Arabic reference to self-knowledge as vital, how it begets the stone; individuation formed in relationships  
 258: stone as an extraction from Mercurius  
 259: we need symbols to integrate unconscious, otherwise we become environmentalists;  
 260: alchemy is apocatastasis, the restoration of an original state ie joy of infancy regained;  
 261: ego is not the self, it is focal point of self; alchemists placed self therefore outside of self because they didn't get psychology fully;  
 262: Dorn thinks lapis is in heaven;  
 263: God is in the syzygy that comes post separation  
 264: stone as within us but only through the God in us;  
 265: Self therefore isn't part of ego-consciousness but in the unconscious;  
 266: alchemy as the nascent of monism in West  
 SUM: alchemy as intellectual bone ceremony, separation and reintroduction to create lapis, agent of further transformation

## **XII. Background to the Psychology of Christian Alchemical Symbolism**

267: no coherent bridge between faith and science, the gap widens;  
 268: faith needs reality and science needs abstraction, the psyche  
 269: faith and knowledge re experience both absolute in their own way;  
 270: Christian doctrine as a delineation of the psyche, but there are attempts to investigate nature from this perspective;  
 271: dogma as outdated psyche delineation, Indian philosophy is useful for Indians but not for the westerner;  
 272: Christianity and Islam, more deductive: Buddhism more inductive, grassroots;  
 273: westerners and easterners have different mentalities; we are not so far removed from paganism;  
 274: church must use language of present knowledge to communicate its message well, as Paul used language and context of his time;  
 275: church needs to update its communication, not its ideas;  
 276: dogma desiccates the helpfulness of religion;  
 277: Reformation through out the baby of ritual with the bathwater of rigidity; church concepts need to be updated, but to do this we need to understand exactly what they are on psyche level;  
 278: archetypes reflected in dogma, archetype as the image of instinct in man;  
 279: dangerous to cut ourselves off from tradition, because tradition shows us what we are;  
 280: myths connect us with unconscious, allows us to feel spirit;  
 281: examples of how symbols express both conscious and unconscious; dogma needs to be re-communicated so as not to lose its effect;  
 282: lack of roots and tradition makes us neurotic, more likely to accept tyranny, succumb to hysteria;  
 283: symbol of Christ is its own magnet, to reference the Echeanis; Christ as symbol of God-man;  
 284: alchemy puts Christ in new context, therefore renders him transcendent symbol;  
 285: how Christ is fish symbol, brought out of depths, cross as hook, crucified as bait;  
 286: Christ as next iteration of symbol of self;

## **XIII. Gnostic Symbols of the Self**

1

287: we can learn from gnostics because they assimilate various ideas, kind of focal points of culture;  
 288: synchronicity is this attraction mentioned earlier about the Echeanis, seems like attraction when really it's an archetypal experience, which means we're primed for it;  
 289: baptism as way to incorporate this magnetism;

290: another Naassene reference to magnet, which comes via Son, symbolized by serpent; Naassene btw are gnostic sect known via Hippolytus;

291: ah Christ as magnet that attracts parts of man that are divine; similarity between fish and serpent; another Gnostic sect likened the father to the cortex, son to the r-complex;

292: another magnet reference from Sethians, similar to alchemists with no proof of connection; extraction of spirit from prima materia with the sword Jesus mentions in Matthew;

293: Logos would be the confluence of the divine parts of man; three symbols of magnetic agent are water, serpent, Logos (God + thoughts and words)

294: above three agents, represent personal god, but used literally in ritual;

295: these are three archetypes awakened when Christ appeared;

296: indicates goal of therapy, the assimilation of ego into higher Self;

2

297: incorporate more and more unconscious into ego-consciousness, then we become a magnet for what we ultimately want; self is archetype so its glimmers are present from childhood;

298: Gnostic symbols for individuation, the unconscious;

299: lack of awareness as the only sin, even God's lack of awareness; god was mean, then archetype of self was represented, then god became nice;

300: reference to an unconscious deity from India;

301: Eckhart's theology of godhead, we can be god without being god; or god as a state of expanded consciousness

302: homage to and tad lament for Eckhart

303: transformation in consciousness is god-image and vice versa;

304: connection of opposites as god, represented as various symbols;

305: god as a unified man, a whole man; wholeness is god, which indicates its numinosity

3

306: let's look at Gnostic symbolism; every symbol is an iteration of the same idea, in case we get confused here;

307-312: Ogdoad, or double quaternity, much symbolism of, in Egyptian Heb-Sed festival; King symbolism is self symbolism, both creator and the created output; Naassenes and double meaning of mouth, both low and high functions; Christ represents psychological integration;

313: Ground symbolism as first stage of psychological integration, composed of three parts; phallus symbolism because of it's self-propagated nature;

4

314: sexual symbolism and Christ, if you're shocked by it, then you need more faith, reference to John 3:12

315: this symbolism can be seen today in clinic, visions and dreams of patients;

316-322: Christ speaks in symbols found in dreams; mountain is ascent, psychological; Christ as Self; Christ as creator like Adam, a woman from his side, plus Christ as androgynous; Self as androgynous; sex with self-woman is hieros gamos;

323: self-fertilization as spiritual renewal; Kepler recognizes trinity in nature, an integration of subject with object without devolve into subjectivism;

5

324-327: back to Hippolytus and Naassene symbolism re Hermes; an inner man, a logos, is represented; identity of god in man from Luke reference;



6

328-330: the Naassene quaternity; Moses as husband, Sephora as wife, Mariam as sister of Moses, and Jethro as the wise old man; other quaternity references with outcomes, a river flows upstream represents unification;

331: cup of Hermes indicated as quaternity;

332: Korybas indicates as quaternity;

333: perfection is in the process, not some endpoint; perfect means whole;

334-337: Mumia as the original man, quaternity unification words here; indicates psychic truth of their conception of self:

7

338-339: he doesn't let himself roll, Proteus likened to Mercurius; preparation for spiritual fulfillment is necessary; West has gargoyles, India has sexual acts;

8

340: indivisible point as symbol of Self; Hippolytus on Monoimos, as an iota in an ocean;

341: Jung uses that word paradoxical liberally;

342: Plotinus on how soul moves around a center, divinity is the center;

343: clear mandala overlap here;

344: similarly, spark symbolism

345: egg yolk symbolism

346: Christ later likened to mustard seed, hidden treasure, pearl, and we see the overlap with earlier, Gnostic thought; scientific reductionism threatens this transcendent view of self;

#### XIV. The Structure and Dynamics of the Self

347: in sum, Gnostics sought self-knowledge, they were proto-psychologists;

348: similar idea in the Upanishads;

349: another Upanishads reference;

350: Gnostics were psychologists; content from their focus on unconscious;

351: various symbols of the self, to begin with circle and quaternity; then self as physical structure like a city or castle; and then water as a blue expanse, then a human figure of some status;

355: self has antinomy character;

356: self as theriomorphic character, botanical character;

357: in culture in which sexuality is undervalued, self is phallus as compensation

2

358: back to Moses quaternity mentioned previous chapter, then to paradise quaternity the one with four rivers

360: so to Moses quaternity, higher and lower man, higher and lower woman;

361: Jethro and Miriam added to make a hexad; to indicate shadow, Moses marries Ethiopian woman, Miriam becomes lower as leper;

362: Jethro as wise old man, also has lower aspect

363: Moses quaternity basis for cross-cousin marriage quaternity

364: names in Moses quaternity are incidental, is the point of cross-cousin quaternity;

365: intro serpent to create shadow quaternity; so Anthropos and shadow are main quaternities;

366: Gnostics in touch with their dark side, but failed in its integration; archons are physical/lower in nature;

367: chthonic god arose at start of second millennium, various iterations mentioned;

3

368: Gnosticism to alchemy to science to French revolution to tyranny and labor camps;

369: Gnosis conceptualizes the chthonic;  
 370: shadow is animal instincts, felt to be supernatural when not conscious, the treasure guarded by serpent;  
 371: serpent and Hermes conjunction in alchemy; Mephisto as Mercurius;  
 372: Paradise quaternity; tree as development, fruit as endpoint  
 373: paradise as joy of infancy regained;

4

374: paradise quaternity, produces lapis which is used for further transformation;  
 375: four elements combine to make lapis in alchemy; elements mostly coexist, do not readily combine;  
 376: arcanum, prima materia likened to Genesis; matter changed to spirit is the overlap;  
 377: parts of the lapis quaternity; rotundum as head, golden head as wisdom since vessel is content;  
 378: square of circle, from scholia; vessel of Hermes is the testicles;  
 379: by transitive property, mandala is testicles; alchemists, the proto-nofap movement;  
 380: vessel is also psychic wholeness;

5

381: quaternity likened to some kind of conceptual epistemology; cousin-marriage quaternity allows for more psychological awareness, partner must be varied but not too varied;  
 382: quaternity arises via active imagination and dreams;  
 383: let's adopt the Moses quaternity with modern clinical observation;  
 384: second quaternity, or second pyramid, for chthonic purposes;  
 385: serpent as symbol of lower quaternity, positive aspects of snake as well indicates it's necessary for wholeness;  
 386: more positive snake aspects;  
 387: stone complements snake; stone as element of creation;  
 388: to reiterate, four elements make rotundum/stone, likened to Anthropos;  
 389: uroboros indicates likeness between low and high;

6

390: graph of the quadruple, double pyramid; serpent at center to signify its dual nature; lapis as counterpart of man; Adam/Anthropos counterpart of Rotundum;  
 391: quadruple, double pyramid arranged as uroboros, Anthropos/Adam connected with Rotundum; arrows represent descent then ascent  
 392: four elements ie four stages of fire; lowest is Vulcan/earthly, the second is mercurius, third is moon, fourth is sun; various iterations of these four levels listed  
 394: phlogiston, a supposed substance that exists in all material that is released when combusted, kind of a proto theory of energy;  
 395: fourth part of quaternity is source of power;  
 396: fourth part has paradoxical nature (serpent), which gives it its power; Moses quaternity with different nomenclature; Carl Lewis leap to link it to space-time quaternity;  
 397: oh what he means is serpent does to self quaternity what time does to physics quaternity;  
 398: need quaternity to grasp self like we need four dimensions to grasp physical location of an object;  
 399: similar idea in his study of individuation process, also similar idea from Joachim;  
 400: devil as part of god, or necessary for wholeness aka inner god;  
 401: similar relationships in alchemy  
 402: two Gnostic quaternities, one higher one lower, and both feed each other, as in the uroboros joined quaternity; Christ mediates between lower and higher quaternities, represented by two thieves;  
 403: shadow quaternity ties man to reality, which our libido fills when Christ's second coming doesn't happen, which you could argue was the unconscious intent of Christianity anyway in that when we fail to see the concretized archetypal story play out, it plays out in the psyche;

404: Paradise quaternity plays out in enlightenment, in turn toward reality;  
 405: there's a harmony of life and reality; ie we are built to connect with others and reality;  
 406: movement vital for connection with reality, like my group as gyroscope analogy;  
 407: uroboros closes, self forms;

7

408: let's make quaternity series into equation, A = Anthropos or end state; BCD as intermediate states, small letters are split off formations  
 409: each section of equation is its own iteration of wholeness;  
 410: formula doesn't express higher plane reached via transformation that occurs;  
 411: formula is self, a dynamic self, as the god image is active; likens this process to carbon-nitrogen cycle in the sun;  
 412: this previous liken is a stretch, Jung admits; atom as the archetype of physics; ultimately, what Jung refers to here is monism, or objective methodology of religion;  
 413: monism emphasized, basis perhaps for synchronicity;  
 414: this transformation equation overlaps with ancient initiations and Plato (who was of course initiated into mystery cults; this included four starting points with three stages of transformation each;  
 415: overlap with other ancient and psychological (ultimately) systems like geomancy (think Feng Shui)  
 416: Kircher, 17th Century German scholar, produced similar quaternity system;  
 417: Kircher indicates abstraction, the one in the many  
 418: more correspondence between alchemy process and Jung's formula, Self as immune to injury, ie a defense against tragedy;  
 419: Chinese independently discovered the same principles;  
 420: earth/lower as source of transformation; circular process must be repeated a "thousand times;"  
 421: another iteration in picture format;

## **XV. Conclusion**

422: arrive at discussion of self through inductive process, first look at archetypes the affect self directly; from this we see the power of unconscious effect on ego-consciousness;  
 423: self as integration of opposites; good and evil are contextual;  
 424: don't try to improve others, improve yourself; this is the result of a Self  
 425: self as integration of male and female;  
 426: ie conscious and unconscious;  
 427: polytheism seen as previous iteration of monotheism; Jewishness seen as more concrete, sensuous, materialism; but early Christian heresies attempted to be too conceptual ie idealistic in philosophical sense;  
 428: Gnostics first to find symbols of self since they looked inward for answers; also were able to poke holes in privation boni for same reason;  
 429: Jung's attempt to reconcile psychology and religion is imperfect, but it at least narrows the investigation;