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C. G. Jung, Memories Dreams Reflections, New York Pantheon 1961.2.3

p 209: As I worked with my fantasies, I became aware that the unconscious undergoes or produces change. Only after I had familiarized myself with alchemy did I realize that the unconscious is a process, and that the psyche is transformed or developed by the relationship of the ego to the contents of the unconscious. In individual cases that transformation can be read from dreams and fantasies. In collective life it has left its deposit principally in the various religious systems and their changing symbols. Through the study of these collective transformation processes and through understanding of alchemical symbolism I arrived at the central concept of my psychology: the process of individuation.

p 222: My life is what I have done, my scientific work; the one is inseparable from the other. The work is the expression of my inner development; for commitment to the contents of the unconscious forms the man and produces his transformations. My works can be regarded as stations along life's way.

All my writings may be considered tasks imposed from within; their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out.

p 210: One night I awoke and saw, bathed in bright light at the foot of my bed, the figure of Christ on the Cross. It was not quite life-size, but extremely distinct; and I saw that his body was made of greenish gold. The vision was marvellously beautiful, and yet I was profoundly shaken by it. I had had an essentially alchemical vision of Christ, I felt comforted by it.

The green gold is the living quality which the alchemists saw not only in man but also in inorganic nature. It is an expression of the life-spirit, the anima mundi or filius macrocosmi, the Anthropos who animates the whole cosmos. This spirit has poured himself out into everything, even into inorganic matter; he is present in metal and stone. My vision was thus a union of the Christ-image with his analogue in matter, the filius macrocosmi.

[BL ta panta di autou kai eis auton; anima naturaliter xtiana; Teilha

CW 9, 11: Aion (paper: Christ, a symbol of the self)

p. 212: The main problem of medical psychology is the transference. In this matter Freud and I were in complete agreement. I was able to demonstrate that alchemy too had something that corresponded to the transference,-- namely, the coniunctio concept of the ... Evidence for this correspondence is contained in my book, Psychology and Alchemy (CW 12). Two years later in 1946 I pursued the matter further in "Psychology of the Transference," (CW 16) and finally my researches led to the Mysterium coniunctionis (CW 14).

C. G. Jung, Aion. Researches into the Phenomenology of the Self.
New York, Pantheon Books, 1959, Bollingen Series XX, No. 9, part II.

Ch. V. pp. 36-71, §§68-126. Christ, a Symbol of the Self.

p. 44, §70:

Yet, although the attributes of Christ... undoubtedly mark him out as an embodiment of the self, looked at from the psychological angle he corresponds to only one half of the archetype. The other half appears in the Antichrist. The latter is just as much a manifestation of the self, except that he consists of its dark aspect. Both are Christian symbols, and they have the same meaning as the image of the Saviour crucified between two thieves. This great symbol tells us that the progressive development and differentiation of consciousness leads to an ever more menacing awareness of the conflict and involves nothing less than a crucifixion of the ego, its agonizing suspension between irreconcilable opposites.

p. 45, §79:

... even though the Christian image of the self - Christ - lacks the shadow that properly belongs to it.

pp 45-52, §§80-95, polemic agst evil as privatio boni.

pp. 54-57, §§99-103, Clementine Homilies (moresatisfactory)

57-58, §§104-5, Ascension of Isaiah

58-61 §§105-111, Rabbinic texts

64-66 §§117-119 Gnostics

67 § 120 Alchemy

p 69 §123

The individual may strive after perfection (...) but must suffer from the opposite of his intentions ~~if~~ for the sake of completeness. (Quote Rom 7 21).

p 69 §124

.. grounded.. on the experience that under certain conditions the unconscious spontaneously brings forth an archetypal symbol of wholeness. From this we must conclude that some such archetype occurs universally and is endowed with a certain numinosity.

p 70 §125

Whenever the archetype of the self predominates, the inevitable psychological consequence is a state of conflict vividly exemplified by the Christian symbol of crucifixion - that acute state of unredeemedness which comes to an end only with the words 'consummatum est.'

... Only the complete person knows how unbearable man is to himself.

... accepting the task of individuation imposed on us by nature, and the recognition of our wholeness or completeness, as a binding personal commitment. If he does this ~~consciously~~ and intentionally, he avoids all the unhappy consequences of repressed individuation. In other words, if he voluntarily takes the burden of completeness on himself, he need not find it "happening" to him against his will in a negative form. This is as much as to say that anyone who is destined to descend into a deep pit had better set about it with all the necessary precautions rather than risk falling into the hole backwards.

p 71 §126

The psychological rule says that when an inner situation is not made conscious, it happens outside as fate. That is to say, when the individual remains undivided and does not become conscious of inner contradictions, the world must perforce act out the conflict and be torn into opposite halves.

Jung, Aion

p 180 §280

Myths and fairy tales give expression to unconscious processes, and their retelling causes these processes to come alive again and be recollected, thereby re-establishing the connection between ~~the~~ conscious and ~~the~~ unconscious. What the separation of the two psychic halves means, the psychiatrist knows only too well. He knows it as dissociation of personality, the root of all neuroses: the conscious goes to the right and the unconscious to the left. As opposites never unite at their own level (...), a superordinate 'third' is always required, in which the two pairs can come together. And since the symbol derives as much from the conscious as from the unconscious, it is able to unite them both, reconciling their conceptual polarity through its form and their emotional polarity through its numinosity.

p 173 § 267: alchemy had its beginning in Gnostic systems

p 179 § 278:

His (the alchemist's) doctrine was the quintessence of the symbolism of unconscious processes, just as the dogmas are a condensation or distillation of 'sacred history', of the myth of the divine being and his deeds. If we wish to understand what alchemical doctrine means we must go back to the historical as well as the individual phenomenology of the symbols, and if we wish to gain a closed understanding of dogma, we must perforce consider first the myths of the Near and Middle East that underlie Christianity, and the whole of ~~the~~ mythology as the expression of a universal disposition in man. This disposition I have called the collective unconscious... certain complex thought-forms, the archetypes, which must be conjectured as the unconscious organizers of our ideas. The motive force that produces these ~~xxxx~~ configurations cannot be distinguished from the transconscious factor known as instinct. There is, therefore, no justification for visualizing the archetype as anything other than the image of the ~~the~~ instinct.

p 178 §276

The bridge from dogma to the inner experience of the individual has broken down. Instead, dogma is 'believed'; it is hypostatized, as the Protestants hypostatize the Bible....

... the faith of the man of antiquity and of the medieval Christian never ran counter to the consensus omnium but was on the contrary supported by it. All this had completely changed in the last three hundred years. But what comparable change has kept pace with this in theological circles?

p 181 §282

... like the snake changing its skin, the old myth needs to be clothed anew in every renewed age if it is not to lose its therapeutic effect.

181 #283 numinosity in Aion symbolizes something, also yet unexplained