



ARK

C.G. JUNG
THE PSYCHOLOGY
OF THE
TRANSFERENCE





ARK

C.G. JUNG
THE PSYCHOLOGY
OF THE
TRANSFERENCE

TRANSLATED BY R.F.C. HULL

ARK PAPERBACKS

London, Melbourne and Henley

TO MY WIFE

First published in 1969 as *The Psychology of the Transference*
Extracted from Vol. 16 of the *Collected Works of C. G. Jung*
(second edition 1966)

ARK edition 1983

ARK PAPERBACKS is an imprint of
Routledge & Kegan Paul plc
39 Store Street, London WC1E 7DD, England
464 St Kilda Road, Melbourne
Victoria 3004, Australia and
Broadway House, Newtown Road,
Henley-on-Thames, Oxon RG9 1EN, England

Copyright 1954 by Bollingen Foundation Inc., New York, N.Y.
New material copyright © 1966 by Bollingen Foundation

Printed and bound in Great Britain by
Cox & Wyman Ltd, Reading

No part of this book may be reproduced in
any form without permission from the
publisher, except for the quotation of brief
passages in criticism.

ISBN 0-7448-0006-4



ARK PAPERBACKS

THE PSYCHOLOGY OF THE TRANSFERENCE

The Psychology of the Transference is an authoritative account of that central issue in all analysis, the handling of the transference between analyst and patient. This is made doubly fascinating because Jung does this by drawing on his conceptions of archetypes and man's inner life. The bond between analyst and patient is seen as being analogous to the kinship libido between the alchemist-adept and his 'mystic sister'. The book is one of the finest of Jung's later writings. It contains practical applications to familiar psychological situations in both the clinical context and everyday life.

C. G. JUNG

C. G. Jung's collected works are published in full by Routledge & Kegan Paul.

EDITORIAL NOTE

C. G. Jung first published this work in book form as *Die Psychologie der Uebertragung* (Zurich: Rascher, 1946), and the present translation first appeared in Volume 16 of the *Collected Works* in 1954, together with eleven shorter papers on general and specific problems of psychotherapy. For the second edition, in 1966, the translation was extensively reworked and the footnotes and bibliography were corrected and brought up to date, taking into account the subsequent publication of nearly all of Jung's writings in the English edition.

In 1958 Volume 16, with the title *Praxis der Psychotherapie*, was the first volume to appear in the Swiss collected edition. In a foreword that Jung specially wrote for that volume he described *The Psychology of the Transference* as "an historical study of a phenomenon that may be regarded as the crux, or at any rate the crucial experience, in any thorough-going analysis—the problem of the transference, whose central importance was recognized long ago by Freud. This question is of such scope, and so difficult to elucidate in all its aspects, that a deeper investigation of its historical antecedents could not be avoided.

"Naturally, if an historical study like this is seen in isolation from my later writings, the unprepared reader will have some difficulty in recognizing its connection with his conception of what psychotherapy should be. Psychotherapeutic practice and the historical approach will seem to him to be two incommensurable things. In psychological reality, however, this is not the case at all, for we are constantly coming upon phenomena that reveal their historical character as soon as their causality is examined a little more closely. Psychic modes of behaviour are, indeed, of an eminently historical nature. The psychotherapist has to acquaint himself not only with the personal biography of his patient, but also with the mental and spiritual assumptions prevalent in his milieu, both present and past, where traditional and cultural influences play a part and often a decisive one.

“For example, no psychotherapist who seriously endeavours to understand the whole man is spared the task of learning the language of dreams and their symbolism. As with every language, historical knowledge is needed in order to understand it properly. This is particularly so since it is not an everyday language, but a symbolic language that makes frequent use of age-old forms of expression. A knowledge of these enables the analyst to extricate his patient from the oppressive constriction of a purely personalistic understanding of himself, and to release him from the egocentric prison that cuts him off from the wide horizon of his further social, moral, and spiritual development.”

*

The paragraph numbers of the collected edition have been retained to facilitate reference, and some essential corrections have been made. The bibliography of Volume 16 is reproduced in full, inasmuch as only a few of its entries do not apply to *The Psychology of the Transference*, and a new index has been prepared.

FOREWORD

Everyone who has had practical experience of psychotherapy knows that the process which Freud called "transference" often presents a difficult problem. It is probably no exaggeration to say that almost all cases requiring lengthy treatment gravitate round the phenomenon of transference, and that the success or failure of the treatment appears to be bound up with it in a very fundamental way. Psychology, therefore, cannot very well overlook or avoid this problem, nor should the psychotherapist pretend that the so-called "resolution of the transference" is just a matter of course. We meet with a similar optimism in the treatment of "sublimation," a process closely connected with the transference. In discussing these phenomena, people often talk as though they could be dealt with by reason, or by intelligence and will, or could be remedied by the ingenuity and art of a doctor armed with superior technique. This euphemistic and propitiatory approach is useful enough when the situation is not exactly simple and no easy results are to be had; but it has the disadvantage of disguising the difficulty of the problem and thus preventing or postponing deeper investigation. Although I originally agreed with Freud that the importance of the transference could hardly be overestimated, increasing experience has forced me to realize that its importance is relative. The transference is like those medicines which are a panacea for one and pure poison for another. In one case its appearance denotes a change for the better, in another it is a hindrance and an aggravation, if not a change for the worse, and in a third it is relatively unimportant. Generally speaking, however, it is a critical phenomenon of varying shades of meaning and its absence is as significant as its presence.

In this book I am concerned with the "classical" form of transference and its phenomenology. As it is a form of relationship, it always implies a *vis-à-vis*. Where it is negative or not there at all, the *vis-à-vis* plays an unimportant part, as is gen-

erally the case, for instance, when there is an inferiority complex coupled with a compensating need for self-assertion.¹

It may seem strange to the reader that, in order to throw light on the transference, I should turn to something so apparently remote as alchemical symbolism. But anyone who has read my book *Psychology and Alchemy* will know what close connections exist between alchemy and those phenomena which must, for practical reasons, be considered in the psychology of the unconscious. Consequently he will not be surprised to learn that this phenomenon, shown by experience to be so frequent and so important, also has its place in the symbolism and imagery of alchemy. Such images are not likely to be conscious representations of the transference relationship; rather, they unconsciously take that relationship for granted, and for this reason we may use them as an Ariadne thread to guide us in our argument.

The reader will not find an account of the clinical phenomena of transference in this book. It is not intended for the beginner who would first have to be instructed in such matters, but is addressed exclusively to those who have already gained sufficient experience from their own practice. My object is to provide some kind of orientation in this newly discovered and still unexplored territory, and to acquaint the reader with some of its problems. In view of the great difficulties that beset our understanding here, I would like to stress the provisional character of my investigation. I have tried to put together my observations and ideas, and I recommend them to the reader's consideration in the hope of directing his attention to certain points of view whose importance has forced itself upon me in the course of time. I am afraid that my description will not be easy reading for those who do not possess some knowledge of my earlier works. I have therefore indicated in the footnotes those of my writings which might be of assistance.

The reader who approaches this book more or less unpre-

¹ This is not to say that a transference never occurs in such cases. The negative form of transference in the guise of resistance, dislike, or hate endows the other person with great importance from the start, even if this importance is negative; and it tries to put every conceivable obstacle in the way of a positive transference. Consequently the symbolism so characteristic of the latter—the synthesis of opposites—cannot develop.

pared will perhaps be astonished at the amount of historical material I bring to bear on my investigation. The reason and inner necessity for this lie in the fact that it is only possible to come to a right understanding and appreciation of a contemporary psychological problem when we can reach a point outside our own time from which to observe it. This point can only be some past epoch that was concerned with the same problems, although under different conditions and in other forms. The comparative analysis thus made possible naturally demands a correspondingly detailed account of the historical aspects of the situation. These could be described much more succinctly if we were dealing with well-known material, where a few references and hints would suffice. But unfortunately that is not the case, since the psychology of alchemy here under review is almost virgin territory. I must therefore take it for granted that the reader has some knowledge of my *Psychology and Alchemy*, otherwise it will be hard for him to gain access to the present volume. The reader whose professional and personal experience has sufficiently acquainted him with the scope of the transference problem will forgive me this expectation.

Although the present study can stand on its own, it forms at the same time an introduction to a more comprehensive account of the problem of opposites in alchemy, and of their phenomenology and synthesis, which will appear later under the title *Mysterium Coniunctionis*.² I would like to express my thanks here to all those who read my manuscript and drew attention to defects. My particular thanks are due to Dr Marie-Louise von Franz for her generous help.

C. G. JUNG

Autumn, 1945

² [Translated as Vol. 14 of the *Collected Works* (1963).]

TABLE OF CONTENTS

EDITORIAL NOTE	v
LIST OF ILLUSTRATIONS	viii
FOREWORD	ix
Introduction	3
An Account of the Transference Phenomena Based on the Illustrations to the "Rosarium philosophorum"	
1. <i>The Mercurial Fountain</i>	41
2. <i>King and Queen</i>	49
3. <i>The Naked Truth</i>	74
4. <i>Immersion in the Bath</i>	79
5. <i>The Conjunction</i>	85
6. <i>Death</i>	95
7. <i>The Ascent of the Soul</i>	105
8. <i>Purification</i>	111
9. <i>The Return of the Soul</i>	121
10. <i>The New Birth</i>	144
Epilogue	159
BIBLIOGRAPHY	167
INDEX	185

LIST OF ILLUSTRATIONS

Figures 1–10 are full pages, with woodcuts, reproduced from the *Rosarium philosophorum, secunda pars alchimiae de lapide philosophico* (Frankfurt, 1550). Figures 11–13 are full pages reproduced from the textless picture book *Mutus liber, in quo tamen tota philosophia hermetica . . . depingitur* (see Bibliography). They are described on page 160, note 1.

1. The Mercurial Fountain	43
2. King and Queen	51
3. The Naked Truth	75
4. Immersion in the Bath	81
5. The Conjunction	87
5a. The Conjunction	89
6. Death	97
7. The Ascent of the Soul	107
8. Purification	113
9. The Return of the Soul	123
10. The New Birth	145
11–13.	<i>following</i> 160

THE PSYCHOLOGY OF THE TRANSFERENCE

INTERPRETED IN CONJUNCTION WITH
A SET OF ALCHEMICAL PICTURES

*Quaero non pono, nihil hic determino dictans
Coniicio, conor, confero, tento, rogo. . . .*

(I inquire, I do not assert; I do not here
determine anything with final assurance; I
conjecture, try, compare, attempt, ask. . . .)

—Motto to Christian Knorr von Rosenroth,
Adumbratio Kabbalae Christianae

INTRODUCTION

Bellica pax, vulnus dulce, suave malum.

(A warring peace, a sweet wound, a mild evil.)

—JOHN GOWER, *Confessio amantis*, II, p. 35

I

The fact that the idea of the mystic marriage plays such an important part in alchemy is not so surprising when we remember that the term most frequently employed for it, *coniunctio*, referred in the first place to what we now call chemical combination, and that the substances or "bodies" to be combined were drawn together by what we would call affinity. In days gone by, people used a variety of terms which all expressed a human, and more particularly an erotic, relationship, such as *nuptiae*, *matrimonium*, *coniugium*, *amicitia*, *tractio*, *adulatio*. Accordingly the bodies to be combined were thought of as *agens et patiens*, as *vir* or *masculus*, and as *femina*, *mulier*, *femineus*; or they were described more picturesquely as dog and bitch,¹ horse (stallion) and donkey,² cock and hen,³ and as the winged and wingless dragon.⁴ The more anthropomorphic and theriomorphic the terms become, the more obvious is the part played by creative fantasy and thus by the unconscious, and

¹ "Accipe canem corascenum masculum et caniculum Armeniae" (Take a Corascene dog and an Armenian bitch).—"De alchimiae difficultatibus," *Theatrum chemicum*, I, p. 163. A quotation from Kalid (in the *Rosarium, Artis auriferae*, II, p. 248) runs: "Accipe canem coetaneum et catulam Armeniae" (Take a Coetanean dog and an Armenian bitch). In a magic papyrus, Selene (moon) is called *κύων* (bitch).—Paris MS. Z 2280, in Preisendanz, *Papyri Graecae Magicae*, I, p. 142. In Zosimos, dog and wolf.—Berthelot, *Alchimistes grecs*, III, xii, 9. [No translation of the words *corascenum* and *coetaneum* has been attempted, as we are advised that they are probably corrupt, or may indicate geographical names.—EDITORS.]

² Zosimos, in Berthelot, *Alch. grecs*, III, xii, 9.

³ The classical passage is to be found in Senior, *De chemia*, p. 8: "Tu mei indiges, sicut gallus gallinae indiget" (You need me as the cock needs the hen).

⁴ Numerous pictures exist in the literature.

the more we see how the natural philosophers of old were tempted, as their thoughts explored the dark, unknown qualities of matter, to slip away from a strictly chemical investigation and to fall under the spell of the "myth of matter." Since there can never be absolute freedom from prejudice, even the most objective and impartial investigator is liable to become the victim of some unconscious assumption upon entering a region where the darkness has never been illuminated and where he can recognize nothing. This need not necessarily be a misfortune, since the idea which then presents itself as a substitute for the unknown will take the form of an archaic though not inapposite analogy. Thus Kekulé's vision of the dancing couples,⁵ which first put him on the track of the structure of certain carbon compounds, namely the benzene ring, was surely a vision of the *coniunctio*, the mating that had preoccupied the minds of the alchemists for seventeen centuries. It was precisely this image that had always lured the mind of the investigator away from the problem of chemistry and back to the ancient myth of the royal or divine marriage; but in Kekulé's vision it reached its chemical goal in the end, thus rendering the greatest imaginable service both to our understanding of organic compounds and to the subsequent unprecedented advances in synthetic chemistry. Looking back, we can say that the alchemists had keen noses when they made this *arcanum arcanorum*,⁶ this *donum Dei et secretum altissimi*,⁷ this inmost mystery of the art of gold-making, the climax of their work. The subsequent confirmation of the other idea central to gold-making—the transmutability of chemical elements—also takes a worthy place in this belated triumph of alchemical thought. Considering the eminently practical and theoretical importance of these two key ideas, we might well conclude that they were intuitive anticipations whose fascination can be explained in the light of later developments.⁸

⁵ Kekulé, *Lehrbuch der organischen Chemie*, I, pp. 624f., and Fierz-David, *Die Entwicklungsgeschichte der Chemie*, pp. 235ff.

⁶ Zacharius, "Opusculum," *Theatr. chem.*, I, p. 826.

⁷ "Consilium coniugii," *Ars chemica*, p. 259. Cf. *Aurora consurgens*, I, Ch. II: "Est namque donum et sacramentum Dei atque res divina" (For she [Wisdom] is a gift and sacrament of God and a divine matter).

⁸ This does not contradict the fact that the *coniunctio* motif owes its fascination primarily to its archetypal character.

We find, however, that alchemy did not merely change into chemistry by gradually discovering how to break away from its mythological premises, but that it also became, or had always been, a kind of mystic philosophy. The idea of the *coniunctio* served on the one hand to shed light on the mystery of chemical combination, while on the other it became the symbol of the *unio mystica*, since, as a mythologem, it expresses the archetype of the union of opposites. Now the archetypes do not represent anything external, non-psychic, although they do of course owe the concreteness of their imagery to impressions received from without. Rather, independently of, and sometimes in direct contrast to, the outward forms they may take, they represent the life and essence of a non-individual psyche. Although this psyche is innate in every individual it can neither be modified nor possessed by him personally. It is the same in the individual as it is in the crowd and ultimately in everybody. It is the precondition of each individual psyche, just as the sea is the carrier of the individual wave.

The alchemical image of the *coniunctio*, whose practical importance was proved at a later stage of development, is equally valuable from the psychological point of view: that is to say, it plays the same role in the exploration of the darkness of the psyche as it played in the investigation of the riddle of matter. Indeed, it could never have worked so effectively in the material world had it not already possessed the power to fascinate and thus to fix the attention of the investigator along those lines. The *coniunctio* is an *a priori* image that occupies a prominent place in the history of man's mental development. If we trace this idea back we find it has two sources in alchemy, one Christian, the other pagan. The Christian source is unmistakably the doctrine of Christ and the Church, *sponsus* and *sponsa*, where Christ takes the role of Sol and the Church that of Luna.⁹ The pagan source is on the one hand the hierogamos,¹⁰ on the other the marital union of the mystic with God.¹¹ These psychic experiences and the traces they have left behind in tradition explain much that would otherwise

⁹ Cf. the detailed account in Rahner, "Mysterium lunae."

¹⁰ A collection of the classical sources is to be found in Klinz, 'Γερὸς γάμος.

¹¹ Bousset, *Hauptprobleme der Gnosis*, pp. 69ff., 263f., 315ff.; Leisegang, *Der heilige Geist*, I, p. 235.

be totally unintelligible in the strange world of alchemy and its secret language.

As we have said, the image of the *coniunctio* has always occupied an important place in the history of the human mind. Recent developments in medical psychology have, through observation of the mental processes in neuroses and psychoses, forced us to become more and more thorough in our investigation of the psychic background, commonly called the unconscious. It is psychotherapy above all that makes such investigations necessary, because it can no longer be denied that morbid disturbances of the psyche are not to be explained exclusively by the changes going on in the body or in the conscious mind; we must adduce a third factor by way of explanation, namely hypothetical unconscious processes.¹²

Practical analysis has shown that unconscious contents are invariably projected at first upon concrete persons and situations. Many projections can ultimately be integrated back into the individual once he has recognized their subjective origin; others resist integration, and although they may be detached from their original objects, they thereupon transfer themselves to the doctor. Among these contents the relation to the parent of opposite sex plays a particularly important part, i.e., the relation of son to mother, daughter to father, and also that of brother to sister.¹³ As a rule this complex cannot be integrated completely, since the doctor is nearly always put in the place of the father, the brother, and even (though naturally more rarely) the mother. Experience has shown that this projection persists with all its original intensity (which Freud regarded as aetiological), thus creating a bond that corresponds in every respect to the initial infantile relationship, with a tendency to recapitulate all the experiences of childhood on the doctor. In other words, the neurotic maladjustment of the patient is now

¹² I call unconscious processes "hypothetical" because the unconscious is by definition not amenable to direct observation and can only be inferred.

¹³ I am not considering the so-called homosexual forms, such as father-son, mother-daughter, etc. In alchemy, as far as I know, this variation is alluded to only once, in the "Visio Arislei" (*Art. aurif.*, I, p. 147): "Domine, quamvis rex sis, male tamen imperas et regis: masculos namque masculis coniunxisti, sciens quod masculi non gignunt" (Lord, though thou art king, yet thou rulest and governest badly; for thou hast joined males with males, knowing that males do not produce offspring).