What’s more, Jung had been talking like this for several decades, making him the first psychotherapist to suggest that the therapist’s work with his own personal reactions to the patient (countertransference) was the central issue in psychotherapy. Jung’s major treatise on the therapeutic relationship talks about the therapist “voluntarily and consciously earlier statement, “For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed” taking over the psychic sufferings of the patient” (1946, p. 176), which follows from an earlier statement, “For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed”.

Playing with these derivations, the root translations for psychotherapy are “life treatment,” “soul therapy,” or “attending to life”; and the etymological sources for psychotherapist result in something like “soul attendant,” “one who attends to or treats the life principle,” or, more poetically, “the one who helps you breathe.” Besides providing an etymological anchor for modern psychotherapy, these ideas and images bear a thought-provoking relationship to religious conceptions (“breath” in Latin is spiritus, or spirit; the well-known Biblical sentence “the wind bloweth where it listeth”), to meditation practices, and to creativity (“inspiration,” to breathe in).

Much of the therapeutic work in any Jungian analysis is oriented by the patient's dreams, which open a relationship between the ego and what Grotstein calls the "ineffable subject of unconscious." As young has shown, fairy tales are the collective dreams of humankind. Therefore, while fairy tales may seem a quaint form of literature to include in a clinical case, their wisdom can be very helpful. Their inclusion in this chapter helps draw attention to the fact that trauma and dissociation have been processed by the symbolic resources of mankind since time immemorial.