

# A modern interpretation of Gerardus Dorneus' alchemical opus

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## 1. Interpretation preconditions

My interpretation of Dorn's opus is based on the alchemical tractate Rosarium Philosophorum, on its interpretation by Jung in CW 16 and his comments in *Mysterium Coniunctionis*, CW 14. Decisive are further the insights of Marie-Louise von Franz about Dorneus' opus in her book *Creation Myths*; especially her remarks in chapter XII on the unio corporalis, Dorn's re-integration of the body into the opus, "a unique step which you find in no [other] mystical text of the Middle Ages."<sup>1</sup>

To really understand Dorn's three-fold opus and formulate it for our modern understanding requires the use of a neutral language first demanded by the physicist and Nobel laureate Wolfgang Pauli (1900 – 1958). An overview of the neutral language terms compared with the colloquial terms are found in Table 1 at the end of this article. I recommend that the reader consult this table during the reading of this essay.

### 1.1 Jung's Logos ego/Logos Self axis and my Eros ego/Eros Self relationship

My interpretation differs from their interpretation insofar as besides Jung's Logos ego/Logos Self<sup>2</sup> axis I introduce the relationship between the Eros ego and the Eros Self. As I show in *Return of the World Soul* and especially in *Holy Wedding*, as a result of his "personal equation"<sup>3</sup> C.G. Jung's definitions are one-sided. As a thinking type, he lived in what we call today the Logos ego; thinking and sensation (and intuition) are the main instruments for gaining new insights, and feeling and the perception with the help of the vegetative nervous system, vegetative sensation are regarded as inferior. This leads to the definition of the Logos ego. On the one hand it is extraverted and this way the basis of the scientific worldview, on the other introverted and the cognition organ of depth psychology. With the help of the latter – and this is Jung's great discovery – his interpretation is able to relate to the Logos Self, the inner God-image (replacing the concretist God-image of theology).

In the above publications I define a complement to the Logos ego that I call the Eros ego. It is based on introverted feeling and vegetative sensation. With its help it is possible to observe the Eros Self, the God-image of the feeling type, or of the mystic.

I will show that the Logos ego/Logos Self axis is the basis of Dorn's first coniunctio, the unio mentalis [or its modern form, Active Imagination (A.I.)], and the Eros ego/Eros Self relationship of the second coniunctio, the unio corporalis [or Body-Centered Imagination (BCI)].

### 1.2 The lack of distinction between the ego and the Self by the alchemists

In interpreting the Rosarium Philosophorum and Dorn's three-fold opus in a modern language, we have further to consider the fact that the Medieval and Renaissance alchemists did not yet know the ego term. They still lived in a *participation mystique* and this way unconsciously identified their ego with the Self. Thus, they were not yet able to experience the coniunctio process on the individual level, the development of the ego.

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<sup>1</sup> *Creation Myths*, p. 240

<sup>2</sup> Since in common language the terms ego and self are mixed up I prefer the other definition of Jung's Self, the inner God-image or imago Dei.

<sup>3</sup> See especially *Return 1*, section 1.2 and *Holy Wedding*, section 4.2.1,

[http://paulijungunusmundus.eu/hknw/holy\\_wedding\\_alchemy\\_modern\\_man\\_p1i\\_e.htm#421](http://paulijungunusmundus.eu/hknw/holy_wedding_alchemy_modern_man_p1i_e.htm#421)

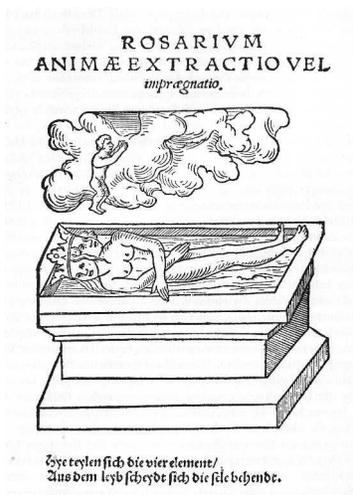
### 1.3 The collective and the individual coniunctio

Since C.G. Jung discovered the (Logos) Self and its relationship with the (Logos) ego, we are able to distinguish between collective, archetypal processes and individual ones. Therefore, a modern interpretation of Dorneus' opus must contain the collective as well as the individual process. This means that we have to separate the individual process, the process in the Logos ego from the process in the collective unconscious with its centre, the Logos Self. Since I also define the Eros ego/Eros Self relationship, we must further distinguish the process in the Eros ego from the process in the Eros Self, the centre of the unus mundus.

### 1.4 The distinction between Active Imagination and Body-Centered Imagination

We will further see that the introduction of the Eros ego/Eros Self relationship allows for a distinction between Jung's process in the collective unconscious, the *unio mentalis* aspect of the unus mundus, observed in Active Imagination, and the process for the *unio corporalis* aspect of the unus mundus, the psychophysical reality (W. Pauli), observed in Body-Centered Imagination that Jung and Pauli were not yet able to realize. They distinguish insofar as Active Imagination is a causal procedure, Body-Centered Imagination an acausal one (further explanations see below).

## 2. The collective (archetypal) aspect of the first and the second coniunctio, the unio mentalis and unio corporalis of Gerardus Dorneus, and the anima mundi



In the Rosarium Philosophorum the first archetypal (collective) coniunctio, the unio mentalis, is described in the first seven images<sup>4</sup>: the (collective) soul abandons matter and ascends to the spirit in the Christian Heaven (see image #7 on the right). There the soul unifies with the Heavenly spirit. In the neutral language demanded by Wolfgang Pauli I call the result of the unio mentalis collective (archetypal) spirit-psyche. It corresponds to the Neoplatonic idea of the Logos philosophicus, the spirit that dominates matter.

In alchemy, the collective spirit-soul was defined as the anima mundi, also called the "master workman" (die Werkmeisterin Gottes in the German original)<sup>5</sup>. In today's language we could say that she was a causal as well as an acausal energetic principle. Medieval theology stressed the causal development with the help of creatio ex nihilo: in a

unique act that today astrophysics calls the "big bang" she created the world that afterwards developed in a causal way, the so-called first cause argument<sup>6</sup>. However, theology also accepted creatio continua, the spontaneous (acausal) creation. The first argument, the causal development, lead to Jung's statement of natural science being a "cheerless clock-work fantasy,"<sup>7</sup> the latter to his postulate of synchronistic phenomena being "acts of creation in time."<sup>8</sup>

<sup>4</sup> See CW 16, The Psychology of the transference, chapters 1 to 7

<sup>5</sup> See Jung, CW 11, § 641 respectively Gesammelte Werke 11, § 641

<sup>6</sup> See [http://en.wikipedia.org/wiki/Ex\\_nihilo](http://en.wikipedia.org/wiki/Ex_nihilo) and [http://en.wikipedia.org/wiki/First\\_cause\\_argument](http://en.wikipedia.org/wiki/First_cause_argument)

<sup>7</sup> MDR, p. 285

<sup>8</sup> CW 8, § 965

Neoplatonic alchemists anticipated the first coniunctio, the unio mentalis. Since they were not yet able to distinguish the (Logos) ego from the (Logos) Self (or according to Jung, the *inner* God-image), their description of the first coniunctio was a mixture of the archetypal (collective) and the individual process. For really understanding their opus, it is therefore decisive to realize [that they remained unconscious of a further distinction between the ego and the Self.](#)

Most Neoplatonic alchemists were priests, unconsciously following the *causal* Logos principle. They [were dominated by a](#) Neoplatonic prejudice and believed that spirit was living and good ("God-like"), and matter was dead and evil or devilish. Thus, for them the first coniunctio, the liberation of the soul/psyche from evil matter and its unification with the Heavenly Spirit was the only procedure of the opus. It corresponds to the realization of the Holy Ghost and/or the anima mundi as collective spirit-psyche, and the development/realization of the divine Logos. Further, they identified with the Holy Spirit what mostly showed in an inflation (megalomania) that we see so impressively in some Christian leaders of today.

Hermetic alchemists, mostly physicians like Paracelsus, Dorneus, Fludd and Michael Maier (and also the mystics) lived unconsciously in the Eros. This is the decisive fact that Jung (and Jeff Raff) did not realize, since he was not conscious of and thus did not accept the Eros ego/Eros Self relationship and the *acausal* energy term. Instead of the Eros ego, Jung talked of an "abaissement du niveau mental."<sup>9</sup> Hermetic alchemists, however, living much closer to the Eros, did not perform the first coniunctio, the development of the mind, the Logos. They began directly with the second (collective) coniunctio, the unio corporalis based on the *acausal* energetic (see below). They, however, neither distinguished between the ego and the Self, and thus dissolved and disappeared unconsciously in the Eros Self.

### **3. The Holy Ghost, or collective inner spirit-psyche as the result of the unio mentalis, and the repression of the acausal energetic**

As it is drastically demonstrated in the sixth image of the Rosarium, during the first coniunctio matter and/or the body die (see image #6 on the right). In the development of science following the publication of the Rosarium by an anonymous author in 1550, but also in theology this had a decisive effect.

In Christian language the result of the unification of the collective psyche with the collective spirit in Heaven, the unio mentalis, is called the Holy Ghost, the spiritual principle of God that in the neutral language I call collective inner spirit-psyche, Jung's Logos Self (see below). It lacks the chthonic part of the spirit and corresponds to the deadening of matter and the body in the unio mentalis.

In his work *The Spirit Mercurius* Jung shows that "spirit" (and Mercurius) means much more than the Holy Spirit. In German the term spirit (Geist) has always also to do with a magic or acausal principle; ghost, spirit in parapsychological terminology; Mercurius is not just "God's intellect," causal collective spirit-psyche. Exactly by stressing the causal aspect in the definition of the Holy Spirit, the material and acausal part of the spirit was cut off. It returns as its subtle body aspect or astral body in Paracelsus'

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<sup>9</sup> After 1934 Jung anticipated some sort of an ego of the unconscious (see Return 2, section 6.1.5) without however realizing that it corresponds to the Eros ego that I defined in Return 2, section 6.1.3. In *Aurora Consurgens*, p. 168, Marie-Louise von Franz writes: "We know today that all thinking which takes place in our [Logos] ego-consciousness obscures that 'absolute knowledge' [synonymous to preconscious knowledge], and that an *abaissement du niveau mental* is required before one can approach it." This is not yet the Eros ego as I define it. The latter is related to body/subtle body phenomena only observable with the vegetative sensation not defined by C.G. Jung.

theory, and in the idea of Renaissance that the anima mundi corresponds to the (acausal) Logos spermatikos (see below).

#### **4. The development of the extraverted Logos ego or individual extraverted spirit-psyche, the inclusion of mathematics in science and the development of the causal energy principle or collective outer spirit-psyche**

During the 17<sup>th</sup> century a first differentiation happened. The early scientists like Galilei, Kepler and Newton began to think consciously and underpin their theories with empirical observation. The aspect of the scientific consciousness that I call the extraverted Logos ego or individual extraverted spirit-psyche in a neutral language developed. Its main functions are thinking and extraverted sensation (empirical observation) that are still the main functions of the scientific consciousness.

With the help of the extraverted Logos ego (individual extraverted spirit-psyche), Tycho Brahe (1546 – 1601) in Prague began to systematically observe the motions of the celestial bodies. Using his observations, his successor at the University of Prague Johannes Kepler (1571 – 1630) eventually found the Kepler laws, a mathematical description of these motions.

Before Kepler the astronomers thought of the celestial motions being ruled by a feminine divine principle, the anima mundi. With the help of her ability of motion, the *anima movens*, she moved the celestial bodies. Since the anima mundi was thought of being a divine principle there was no question of how this motion could have been done. Thus, what today we call the distinction between the causal versus the acausal function principle did not yet exist; the anima mundi was able to create in both ways.

Now, however, mankind realized that behind this motion there were mathematical laws that described the energetic of the motion of the celestial bodies. This way, a concretization of the theological Heavenly spirit happened and what I call collective outer spirit-psyche, the scientific energy term began to develop. The (causal) physical energy term, collective outer spirit-psyche, began to distinguish from the theological (inner) collective spirit-psyche, the Holy Ghost, and the alchemical anima mundi. Further, energy became the active principle that was able to move passive matter. The physical world was cut in two.

Mathematics is by definition causal; every effect is based on a single cause. This is the reason why the inclusion of mathematics for example in the Kepler laws, eventually led to the definition and development of the causal energy principle. The behaviour of the celestial bodies became completely describable in a causal way, which means that their position and motion became calculable with the help of causal mathematical laws. In theological language we would say that God or the Holy Ghost/anima mundi began to act in a strictly causal way, and the acausal, spontaneous creation possibility was repressed. So did the Logos ego of the scientist in applying mathematical laws for the liberation of energy and its transformation into different forms.

The reduction of collective spirit-psyche to mind/intellect and the differentiation between (causal) energy and matter, the active and passive principles, were necessary for the development of natural science. This way, the Neoplatonic Logos philosophicus developed into the causal energy term. This process began with Galilei and was continued by Kepler and Newton.

## **5. The extraverted Logos ego, the distinction of energy from matter and the repression of the acausal creating ability of the anima mundi**

Kepler showed that mathematics can describe motion, the energetic of the celestial bodies. This means that the causal energy principle, i.e. collective outer spirit-psyche began to reign the material universe with the help of mathematical laws. The idea emerged that the *active* principle of energy was able to influence the *passive* principle of matter, of the celestial bodies. The terms energy, the active principle described by causal mathematical laws, and passive matter began to distinguish. *The original unity of the anima mundi encompassing both terms as the Logos spermatikos, an acausal (spontaneous creating) energetic principle of matter itself and independent from the first cause, the Christian God, was repressed.*

Soon later, Newton realized that earthly objects can be influenced by the human mind (Newton's mechanics). The realization began to develop that individual extraverted spirit-psyche (the extraverted Logos ego) can change and control the energetic of the physical world, collective outer spirit-psyche, with the help of these mathematical laws. Thus, the inclusion of mathematics into the description of nature showed that "God's intellect," collective spirit-psyche and the human intellect, individual spirit-psyche are consubstantial; the deification of the human mind.

This way, *the creation process was turned upside down.* In the scientific worldview, not the Holy Spirit/anima mundi was the creation principle of the world anymore, but the human mind that began to control causal energy (the concretization of the Holy Ghost/anima mundi). In my neutral language this means, as I mentioned, that individual extraverted spirit-psyche began to control the collective *outer* spirit-psyche. As we will see, in his deep life crisis from 1913 to 1918 C.G. Jung was then forced to accept that it is in fact the collective *inner* spirit-psyche that controls the individual spirit-psyche.

## **6. The unio mentalis, the development of the intellect/mind and Descartes' distinction between res cogitans and res extensa**

We can conclude that the alchemical first coniunctio, the (Neoplatonic) unio mentalis, was an anticipation of the process in Western mankind that happened in the 17th century, the development of science, now however including the differentiation between the Logos ego (individual spirit-psyche) and the energy term (collective outer spirit-psyche). Further, the exclusion and repression of the chthonic and magic aspect of the collective spirit-psyche term lead to the fact that the mind (or what in a neutral language I call individual spirit-psyche) became one-sided and degenerated to the causal intellect and the conscious will, which became able to control collective outer spirit-psyche, causal energy. Both, the individual and the collective (archetypal) spirit became some sort of "purified spirit" that did not include its magic aspect anymore. The scientific attitude was born: the human will can control the causal energetic of matter, the individual Logos philosophicus reigns over matter.

On the level of consciousness, the first (individual) coniunctio lead also to Descartes definition of res cogitans and res extensa: the only living being is the mind; the body and matter are defined as dead. Matter and its energetic behaviour is describable by mere measuring, i.e. quantitatively (measure, number and weight; Mass, Zahl und Gewicht in German). It does not contain any qualitative attribute, as it did in the imagination (Vorstellung) of the alchemists. This is the prejudice of materialistic natural science since Descartes. But matter – and this is the revolutionary idea of Hermetic alchemists - is a

living being (revitalized in the second coniunctio; see below). It is a living organism, and not a dead machine.

Since our modern Logos ego identifies with the collective spirit-psyche (the Holy Ghost), we are mostly not able to see that the result of the first individual coniunctio is just creative thinking; the creative spontaneous idea potentially rooting in the collective spirit-psyche (the Holy Spirit) is realized by the individual spirit-psyche (thinking/mind). In the extraverted case, this is the way how creative minds, especially creative scientists act. But as materialists they have lost the relationship with the divine principle (Logos Self) and thus believe that also these spontaneous creative ideas are their property.

### **7. The exclusion of acausality in nature**

This way, the reduction of the processes in nature to causality, to the principle of cause and effect, culminated in the fact that the principle of magic, the spontaneous creation without any cause ("effects" without any "cause;" creatio continua; Logos spermatikos) was excluded. Since the term magic means nothing else than processes that we cannot describe in a causal way, also the acausal energy principle was excluded. In the mythological terminology of the alchemists this means that the self-fertilizing aspect of the anima mundi, the acausal energy principle was repressed. However, in contrast to the view of most scientists of today, nature contains also acausal processes, as we realize for example in the radioactive decay of one single atom that is not describable with the help of a mathematical/physical law.

### **8. Neoplatonic alchemy and the unio mentalis, Hermetic alchemy and the unio corporalis**

Wolfgang Pauli dealt intensely with this development beginning during the 17<sup>th</sup> century. In his letters to Marie-Louise von Franz<sup>10</sup> he had seen that alchemy was split into two completely different parts: Neoplatonic alchemy and Hermetic alchemy. The former belongs to the development in the unio mentalis (the first coniunctio) of Dorneus: the collective psyche abandons matter/the body and unifies with the collective spirit in Heaven to create the principle that I call collective spirit-psyche that by concretization became collective outer spirit-psyche, the causal energy principle (or Logos philosophicus). As we will see, the goal of the latter, Hermetic alchemy was the unio corporalis, creation and incarnation with the help of acausal energetic phenomena, the Logos spermatikos completely alien to Western science.

### **9. The repression of the anima mundi and the Pauli effect**

Pauli had further seen that this way Neoplatonic alchemy repressed one decisive part of the anima mundi. As I show in Holy Wedding, it is a self-fertilizing, i.e. acausal principle co-eternal with God; the so-called increatum<sup>11</sup> of Paracelsus. It is matter that with the help of its own energy principle independent from the "first cause," from God, is, in an acausal, spontaneous way, able to *create out of itself* (see below). Renaissance called this principle the Logos spermatikos complementary to the Logos

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<sup>10</sup> See Return, Part 1, chapter 4

<sup>11</sup> See CW 12, §§ 430 and CW 14, § 766

philosophicus<sup>12</sup>. Today we would speak of the acausal energy principle complementary to the causal one (the latter the only accepted energy principle of modern science).

Pauli further concluded that the repression of the anima mundi (in my terms the acausal energy principle) was the reason for the Pauli effect<sup>13</sup>, the paranormal and magic process that happened to him. It happened destructively since he was not conscious of the fact that for its observation we have to develop the Eros ego, the result of the individual process of Dorneus' second coniunctio, of the unio corporalis in my interpretation (see below).

#### **10. The introverted aspect of the first coniunctio or unio mentalis: Jung's distinction between the Logos ego and the Logos Self, and Active Imagination**

C.G. Jung (1875 – 1961) was educated in the materialistic scientific worldview of the 19<sup>th</sup> century. As a follower of Sigmund Freud (1856 – 1939) he accepted the latter's discovery of the unconscious mind, the subconscious. Both believed in the idea of repression, which was empirically observable in their patients. In the neutral language we can postulate that they extended the principle of the *conscious* individual spirit-psyche by the concept of the *unconscious* individual spirit-psyche. By becoming conscious of the repressed contents of the latter, for example with the help of dream interpretation, the unconscious mind was integrated and the conscious mind, individual introverted spirit-psyche was extended. This means that with the help of this revolutionary discovery of the 19<sup>th</sup> century the two psychoanalysts complemented the concept of the scientific mind, individual *extraverted* spirit-psyche, by the postulate of the individual *introverted* spirit-psyche, which was able to become more complete by becoming conscious of one's own unconscious contents.

This way, both extended the scientific worldview, remained however in the materialistic prejudice<sup>14</sup>. In both worldviews the collective inner spirit-psyche, the Logos Self was inexistent. In Jung this limitation led to his big life crisis, the night-sea journey that he experienced from 1913 to 1918. As he writes in his autobiography, in *Memories, Dreams, Reflections*<sup>15</sup>, the visions/auditions of that time forced him to the insight that it was not the mind, individual spirit-psyche that controlled the collective spirit-psyche as in science. In a deeply humiliating way he had to accept that it was on the contrary the collective inner spirit-psyche, the Logos Self, that reigned over the individual spirit-psyche, the Logos ego; in theological language the Holy Ghost (or causal aspect of the anima mundi).

As we remember, the scientific worldview developing during the 17<sup>th</sup> century turned the creation process of alchemy upside down. The human mind learned to control causal energy, the concretization of the Holy Ghost/anima mundi; individual *extraverted* spirit-psyche began to reign over the collective *outer* spirit-psyche. Now however, C.G. Jung was forced to accept that it was in fact the collective *inner* spirit-psyche, the Logos Self that controlled the individual spirit-psyche, the Logos ego. By re-discovering and accepting the inspiring force of a modern view of the Holy Ghost he overcame the materialistic worldview of science and Freud's psychoanalysis.

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<sup>12</sup> The idea of matter containing an energetic principle on its own returned in the Renaissance as the Pneuma, the world soul of the Stoa, the Logos spermatikos complementary to the Logos philosophicus of Platonism and Neoplatonism. See Stadler, M. [1991], *Renaissance: Weltseele und Kosmos, Seele und Körper*, in: Jüttemann, G., Sonntag, M., Wulf, Ch., *Die Seele, Ihre Geschichte im Abendland*, Weinheim 1991, pp. 180-197.

<sup>13</sup> Example see in section 11

<sup>14</sup> See MDR, pp. 178-179. There Jung also presents the (parapsychological/paraphysical) Pauli effect that happened in Freud's bookcase during discussing parapsychology, the "black tide of mud" (S. Freud).

<sup>15</sup> Chapter 6

Based on this deeply moving experience the depth psychologist developed the method of Active Imagination. In his autobiography he calls it the “confrontation with the unconscious”<sup>16</sup>. This remark shows us that he was not yet able to give up his conscious mind and will completely; his doubts and a critical mood concerning the fact that he later called the preconscious knowledge of the collective unconscious remained. That he was not able to completely let go of thinking and his will shows in a dream that he tells us in his autobiography<sup>17</sup>: in it, in an Islamic context – Jung designated Islam as the religion of Eros – he was “lead ... into the highest presence.” “Kneeling, and with great emotion” he should have bent his head and touch the floor; a complete surrender to the Eros Self. He was however not able to “bring [his] forehead quite down to the floor – there was perhaps a millimetre to spare.”

As Jung writes<sup>18</sup>, Active Imagination, at least in its form of the confrontation of the individual spirit-psyche with the collective spirit-psyche, of the Logos ego with the Logos Self (Jung’s Self), is the modern form of the alchemical unio mentalis, of its Neoplatonic aspect. His progress compared with alchemy is the dissolution of the *participation mystique* of the ego with the Self, and this way the possibility of the distinction of the Logos ego from the Logos Self. Compared with science, he extended the concretized collective outer spirit-psyche, the physical energy term, by collective inner spirit-psyche (what he called objective psychic energy; see Table 1).

In a letter to Wolfgang Pauli<sup>19</sup> Jung however confessed that he did not reach the unio corporalis (or second coniunctio) of Dorneus; consequently, this term does not exist in *Mysterium Coniunctionis*. Only Marie-Louise von Franz mentioned it for the first time in her books *Mysterium Coniunctionis*, volume 3, and *Creativity Myths*<sup>20</sup>.

In *Mysterium Coniunctionis* (CW 14) in interpreting the term matter or materialization as realization (symbolically: bringing down to earth)<sup>21</sup>, Jung reduces the second coniunctio, the unio corporalis, to the intellectual realization of the first coniunctio, of Active Imagination; the integration of its results into daily life. Thus, Dorneus’ re-unification with the body/matter, unio corporalis, is in a Neoplatonic way interpreted on the level of the mind/spirit and the psyche (in my terminology, on the level of spirit-psyche). It does not have anything to do anymore with the subtle body, the real body and matter as it was with Hermetic alchemists. Consequently, to him incarnation happens “only” on the level of the mind<sup>22</sup>; incarnation on the material level, in physical matter and the body (that happens in an acausal way) is excluded. This is Jung’s Neoplatonic limitation and prejudice.

As a confrontation A.I. is mostly verbal. On the other hand, language is causal<sup>23</sup>. Thus, verbal A.I. is a procedure on a causal background. It does not contain acausal elements. In contrast, Body-Centered Imagination is acausal (see below). This way, it is the necessary complement to A.I., as is quantum physics to classical physics.

In performing A.I., by stressing the Logos ego/Logos Self axis, there is the danger that unconsciously one also deadens the body as in the Neoplatonic unio mentalis. This can lead to disease, and even to an

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<sup>16</sup> See MDR, chapter VI

<sup>17</sup> MDR, p. 245

<sup>18</sup> CW 14, §§ 705-707

<sup>19</sup> Atom and Archetype, p. 101

<sup>20</sup> Aurora Consurgens, p. 366 (German original: *Mysterium Coniunctionis*, volume 3, p. 364) and *Creation Myths*, p. 240

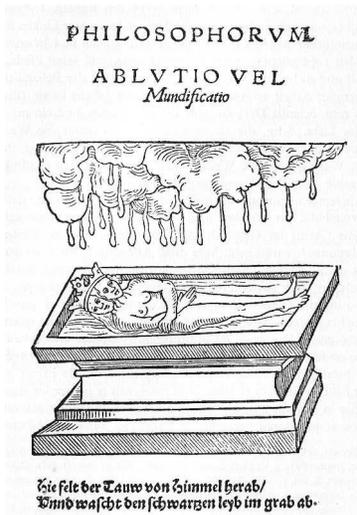
<sup>21</sup> See Holy Wedding, section 4.2.1, [http://paulijungunusmundus.eu/hknw/holy\\_wedding\\_alchemy\\_modern\\_man\\_pi\\_e.htm#421](http://paulijungunusmundus.eu/hknw/holy_wedding_alchemy_modern_man_pi_e.htm#421) and CW 16, § 486

<sup>22</sup> One goal of A.I. is therefore the differentiation of the ego into the four-fold consciousness described in *Psychological Types* (CW 6) that Jung also calls the “spiritual subtlety;” see Holy Wedding, section 4.2.2

<sup>23</sup> There is only one exception of this rule: the language of the Hopis. Consequently, as only language it does not distinguish between the past, present and future. (Personal information of Marie-Louise von Franz to the author)

early death, as I have seen in the case of some colleagues performing A.I. Especially feeling types rape themselves in this way. I was never able to perform A.I. My figures just did not talk. This is why I was forced to have a corporeal relationship with them (in your case, the dance with the Goddess). In my case, this coniunctio was extremely sexual, and at the beginning I had many troubles with this, especially when I also had an Eros/sexual relationship with a woman, when I was in love. In the dedication of Return 1 I thank all these former feminine partners, since they forced me to withdraw the projection of the sexual relationship with the anima mundi on them. Perhaps this is the specific trouble of a feeling type when performing the unio corporalis unconsciously and thus projected. We know of nuns who had a sexual relationship with Jesus Christ. I think this was so since they were feeling types and unconsciously performed some sort of the second coniunctio.

### 11. The (psychophysical) second coniunctio or unio corporalis of Gerardus Dorneus and its modern integration in Body-Centered Imagination



This leads directly to the second coniunctio or unio corporalis, the Hermetic coniunctio shown in image #8 of the Rosarium (see image on the left). As we know, Hermetic alchemists did not distinguish the ego from the Self. Thus, they experienced the collective process in which the collective soul abandons the collective spirit in the Heavens and descends to an intermediary world; between spirit/Heaven and matter/earth. This way earth/matter can ascend to this in-between world and become subtle. There, collective subtle matter unifies with the collective subtle soul *separated* from the collective spirit in the Heavens. It is the energy that in the neutral language I call (subtle) matter-psyche, the magic (acausal) energy of the unus mundus. It is defined in the intermediary realm, the region of the subtle body and the world soul, the anima mundi. Hermetic alchemists called this region the lapis, the stone (that has a soul), the Seal of Solomon, or the philosophical gold.

The Hermetic opus is completely heretic since the collective spirit in the Heavens, the Holy Ghost, the causal aspect of the anima mundi, is abandoned. In theological terminology this means that in this subtle world the Neoplatonic creatio ex nihilo, the unique creation process (the "religious big bang"), is replaced by the creatio continua. In Hermetic alchemical language we could say that the anima mundi regains her possibility of self-fertilization independent from the first cause, from God; the contrary to the Neoplatonic world soul at the chain of God (see image on the right). In modern terminology we can postulate that the original acausal aspect of the world soul, matter-psyche is included anew. This process happened in the Renaissance, in which the Neoplatonic anima mundi, the (causal) Logos philosophicus was complemented by the Hermetic world soul, the acausal Logos spermatikos rooting in Greek Stoa.

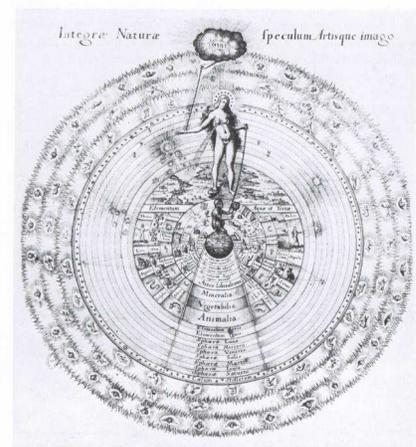


Abb. 8 Die weibliche Figur ist die von Gott geleitete (lunare) «anima mundi», die ihrerseits den Menschen führt.  
Evano, *Utriusque cosmi* (1617)

For a Christian, the re-integration of the acausal aspect of the anima mundi/Holy Ghost (and this way what in modern terminology we would call the acceptance of parapsychology/paraphysics) was of course a very heretic idea. Paracelsus, the great physician of Renaissance felt this split in his soul. This is why he wrote: "I also confess that I write like a pagan and yet am a Christian."<sup>24</sup>

As we know, Wolfgang Pauli showed that the inclusion of (causal) mathematics into the description of nature led to the fact that the acausal aspect of the anima mundi was repressed, and he thought that this was the reason of his being haunted by the acausal, i.e., magic Pauli effect. It showed for example during the foundation ceremony of the Zurich C.G. Jung Institute in 1948. Without any outer influence, a Chinese vase fell on the floor and the water poured out; what I call the Fludd/flood synchronicity<sup>25</sup>. I further showed that the meaning of this synchronicity was that Pauli had had the task to re-integrate (Hermetic) alchemy (of Robert Fludd) into modern science, especially physics. Later, by postulating the need of the integration of parapsychology/paraphysics in a modern scientific worldview, he stressed such an extension of science consciously<sup>26</sup>. He was however not yet able to realize that to do so we must accept the magic aspect of the energy term; matter-psyche, the Logos spermatikos, acausal energy (not accepted by modern physics). Such energy is a fleeting (symbolically: watery) principle<sup>27</sup> not controllable by the conscious will. It is the acausal energy principle of the unus mundus or psychophysical reality, which is only observable in the state of the Eros ego. In this half trance state of the altered consciousness, some sort of a subtle ego, we melt with the unus mundus and this way become able to observe spontaneous (acausal) inner images and vegetative sensations, the content of Body-Centered Imagination.

In chapter VI of *Mysterium Coniunctionis*<sup>28</sup> Jung tries to describe this process, however without really understanding what the descent/ascent to the intermediary level meant. In this process the alchemical king (God) enters the womb of the queen (the Goddess). There he dissolves into his atoms; he dies. This way, the atoms of the king/god become the sperm of the Goddess, and she receives the ability of self-fertilization; she does not need a masculine being for creation. In modern terms this means that she does not need causality (*the* masculine principle). She creates in an acausal way, spontaneously, and *re-vitalizes the body/matter* deadened in the unio mentalis, by a qualitative change in their subtle aspect. Such creation is some sort of an "effect" without any "cause," and we remember that this is also the case in the radioactive decay of one single atom not describable with the help of mathematics, with causality<sup>29</sup>.

It is this principle of spontaneous, acausal creation that became lost because of the integration of mathematics into the scientific worldview that is so new for our modern consciousness, and most people of today do not yet realize the revolutionary process that was initialized by the Hermetic myth. Medieval theology called it *creatio continua*, the complement to *creatio ex nihilo* by God (or the big bang in astrophysics) and the Renaissance the (Hermetic) Logos spermatikos complementary to the Neoplatonic Logos philosophicus; this way, also the existence of the miracle was explained. In my terms it is the observation of (white) magic happening in the completely will-less state of the Eros ego.

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<sup>24</sup> Jung, C.G., CW 13, § 148

<sup>25</sup> See Return 1, chapter 2

<sup>26</sup> See Pauli, *Wissenschaftlicher Briefwechsel*, volume 4/II, especially letters [1598], [1624] and [1667]

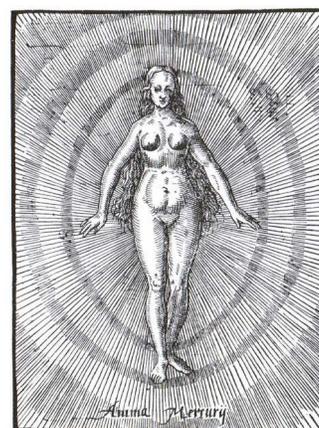
<sup>27</sup> As is Mercurius, the cervus fugitivus (fugitive deer) or servus fugitivus (fugitive servant)

<sup>28</sup> See Return 2, section 6.12.3.2 and especially Holy Wedding, section 4.3;

[http://paulijungunusmundus.eu/hknw/holy\\_wedding\\_alchemy\\_modern\\_man\\_p1j\\_e.htm#431](http://paulijungunusmundus.eu/hknw/holy_wedding_alchemy_modern_man_p1j_e.htm#431)

<sup>29</sup> Since the subtle body is nonlocally connected to the body/matter, also the latter is re-vitalized; a magic event as is also the destructive Pauli effect. Since in Body-Centered Imagination such re-vitalization is observed by the completely passive Eros ego (and not forced by the conscious will as in quantum physics) it is constructive and sustainable.

Because Hermetic alchemists were not yet able to distinguish the Eros ego from the Eros Self and remained in a *participation mystique* they could only describe the collective process. It is the main task constellated at the beginning of the 21<sup>st</sup> century to describe and enter this process consciously. It means that we have to abandon the identification of the (Logos) ego with the spirit-psyche, the Logos Self in the Christian Heaven and enter the Eros ego. [Similar to the Eros Self, the half trance state of the Eros ego is defined in the intermediary world, the unus mundus or psychophysical reality, the world between Heaven and earth, between spirit and matter that is reached by abandoning the identification with the Heavenly spirit. Thus, the Eros ego is the conscious aspect of the lapis, of the Seal of Solomon or philosophical gold.](#) By specific exercises one abandons the Logos ego, the consciousness identified with the brain, and identifies with the belly brain, the complement to [the brain](#) in the guts re-discovered by Michael Gershon<sup>30</sup>. Further, it is the task of giving up the conscious will, i.e., causal and will-dominated consciousness. One enters what Daoism called the wu wei, the active passivity of the ego. In it, one *just observes* potentially happening events, deeply corporeally experienced inner images and vegetative sensations, potential creation processes rooting in the unus mundus. One does not initialize and produce such processes with the help of the will anymore, but in contrast to A.I. just observes acausal incarnation. Since the world of psychophysical reality observed in such states is what I call psychophysically nonlocal – processes that happen in one human and at the same time in the whole universe; the radiation of the self-fertilizing anima mundi complementary to physical radioactive radiation (see image on the right) – the world changes spontaneously. Since we observe consciously, such processes are constructive and sustainable (and not destructive as in the artificial fission of the atom<sup>31</sup>). Such complementarity is the reason why in a symbolic language I talk of the observation of the inner radioactive decay; an acausal quantum leap that is observable in the spontaneous emergence of inner images and vegetative sensations.



Using the terms of Descartes, *res cogitans* and *res extensa*, we could also talk of the complementary conscious state of *res amans* that observes the *res intensa*. In contrast to the analytical principle of *res cogitans* that tries to control the quantitative aspect of matter and the body, causal energy, the synthetic principle of Eros just observes the inner, qualitative aspect of matter and the body that changes spontaneously, acausal, in observable quantum leaps in oneself.

## 12. The third stage of Dorneus, the reunion of the (Eros) ego with the universe, and C.G. Jung's Trickster

The idea of *res intensa* leads back to the Renaissance. As we know, it complements the Neoplatonic world soul and its limited way of creation, *creatio ex nihilo*, by the idea of the self-fertilizing ability of soulful matter, *creatio continua*; the causal Logos philosophicus is replaced by the acausal Logos spermatikos. As Stadler shows<sup>32</sup>, this means that the mechanistic worldview, in which outer energy moves and transforms matter, is replaced by the idea of the universe as an organism. This way, processes of change and transformation in the universe are not understood anymore as mechanistic active energy that transforms passive matter, but change becomes now the unfolding and development

<sup>30</sup> Gershon, Michael, D., *The Second Brain*, New York, 1998

<sup>31</sup> It is therefore to be expected that artificial fission leads to many further Pauli effects. In my opinion, the observation of UFOs is such an effect.

<sup>32</sup> Stadler, P. 185

of forms that are inherent in matter. Matter and energy are re-unified in what I call matter-psyche in the neutral language. Giordano Bruno speaks of the artifice interno, the visual artist in matter itself. It is not the absence (privatio) of forms in matter but its fullness of forms that strive to realization with the help of the Logos spermatikos. In today's terminology we would talk of acausal creation that Hermetic alchemy called the self-fertilization ability of the world soul.

Such change and transmutation is only observable with the help of the Eros ego, the res amans. In contrast to the analytical principle of the Logos ego it is synthetic. It does not cut the world into pieces with the help of the intellect, the thinking function anymore, but *feels* the intensity of acausal change in inner spontaneous images and vegetative sensations during Body-Centered Imagination. Further, it becomes space- and timeless and this way approaches the characteristic of the unus mundus<sup>33</sup>. In contrast to Jung's Logos ego and Logos Self that are separated in Active Imagination, the Eros ego and Eros Self melt and become one whole, the unio mystica. Dorneus described this mystic state as the re-unification of the (Eros) ego with the universe, the third state of his opus. Body-Centered Imagination leads to this third and final state of Dorneus.

Jung must have anticipated Body-Centered Imagination, the acausal complement to Active Imagination. He wrote a whole book about the Trickster<sup>34</sup> without however really realizing what he represents. The Trickster of indigenous Americans is the figure that corresponds to what Jung called the counter-will of the unconscious. It is independent from the conscious will, of causality, insofar as the Trickster creates spontaneously, in an acausal way, and thwarts the conscious will. In the outer wall of his Bollingen tower Jung erected a memorial in his honour (see image on the right). Since, however, he was not yet conscious of his acausal way of creating, of the self-fertilizing ability of the world soul, the Logos spermatikos, Jung was only able to describe him with the help of an image, the above mentioned half-relievo on his Bollingen tower. Though he tried to integrate this acausal principle with synchronicity, a self-creating principle on the level of the mind/spirit, the material/bodily aspect of the self-creation aspect of the Trickster does not be an issue in his depth psychological theory. By introducing Body-Centered Imagination as a complement to Active Imagination I extend his theory to the body/matter, and this way integrate acausality, the possibility of spontaneous creation, into modern science and medicine.



<sup>33</sup> See also the discussion of Jung and Pauli about space- and timelessness of the collective unconscious in Return 2, section 6.1.5

<sup>34</sup> On the psychology of the Trickster-figure, CW 9/I, §§ 456

	Individual Process	Collective Process	Alchemical Process	Locality/Nonlocality*)
<b>Neoplatonic Alchemy</b>	No distinction between individual and collective process Unconscious identity of <b>logos ego</b> and <b>logos Self</b> (unconscious participation mystique) In modern terminology: on level <b>collective spirit-psyche</b> (causal aspect of Holy Ghost, Mercurius, anima mundi)		Unio mentalis	Causal and local
<b>Hermetic Alchemy</b>	No distinction between individual and collective process Unconscious identity of <b>eros ego</b> and <b>eros Self</b> (unconscious participation mystique) In modern terminology: on level <b>collective matter-psyche</b> (acausal aspect of Mercurius and anima mundi)		Unio corporalis	Acausal and nonlocal
<b>Science</b>	On level of <b>logos ego</b> = <b>individual extraverted spirit-psyche</b> or <b>individual logos philosophicus</b>	On level of physical energy/matter = <b>collective outer spirit-psyche</b> Or <b>collective logos philosophicus</b> No collective unconscious No psychophysical reality (unus mundus)	Modern extraverted unio mentalis	Classical physics: causal and local Quantum physics: nonlocal (but acausal energy not accepted)
<b>C.G. Jung</b>	On level of <b>logos ego</b> = <b>individual introverted spirit-psyche</b> or <b>individual logos philosophicus</b>	On level of collective unconscious with center <b>Logos Self</b> = <b>collective inner spirit-psyche</b> Or <b>collective logos philosophicus</b>	Modern introverted unio mentalis = Active Imagination	Causal and local Exception: synchronicity = acausal and nonlocal
<b>Remo F. Roth</b>	On level of <b>eros ego</b> = <b>individual matter-psyche</b> Or <b>individual logos spermatikos</b> No distinction between inside and outside = conscious participation mystique	On level of psychophysical reality with center <b>Eros Self</b> = <b>collective matter-psyche</b> Or <b>collective logos spermatikos</b> No distinction between inside and outside	Modern introverted unio corporalis = Body-Centered Imagination	Acausal and nonlocal

\*) Locality = causal energy; no faster-than-light velocity possible; metric physical space and time  
Nonlocality = acausal energy; faster-than-light velocity possible or physical space and time non-existent

Table 1

**Appendix I:**  
**An example of Body-Centered Imagination (Symptom-Symbol Transformation) in the case of disease**

**Appendix II:**  
**An example of Body-Centered Imagination as compensation to the destruction of our world by modern science**

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