

9 B C D E represent the outside, A is the inside, "as it were the origin and source from which the other letters flow, and likewise the final goal to which they flow back," <sup>41</sup> F G stands for Above and Below. "Together the letters A B C D E F G clearly signify the hidden magical Septenary." The central point A, the origin and goal, the "Ocean or great sea," is also called a *circulus exiguus*, very small circle, and a "mediator making peace between the enemies or elements, that they may love one another in a meet embrace." <sup>42</sup> This little inner circle corresponds to the Mercurial Fountain in the *Rosarium*, which I have described in my "Psychology of the Transference." The text calls it "the more spiritual, perfect, and nobler Mercurius," <sup>43</sup> the true arcane substance, a "spirit," and goes on:

For the spirit alone penetrates all things, even the most solid bodies.<sup>44</sup> Thus the catholicity of religion, or of the true Church, consists not in a visible and bodily gathering together of men, but in the invisible, spiritual concord and harmony of those who believe devoutly and truly in the one Jesus Christ. Whoever attaches himself to a particular church outside this King of Kings, who alone is the shepherd of the true spiritual church, is a sectarian, a schismatic, and a heretic. For the Kingdom of God cometh not with observation, but is within us, as our Saviour himself says in the seventeenth chapter of St. Luke.<sup>45</sup>

<sup>41</sup> Ibid.\*

<sup>42</sup> Ibid., 408 b. Cf. the words of the "bride" in *Aurora Consurgens*, p. 143: "I am the mediatrix of the elements, making one to agree with another; that which is warm I make cold . . . that which is dry I make moist . . . that which is hard I soften, and the reverse." (Cf. Senior, *De chemia*, p. 34.)

<sup>43</sup> *Bibl. chem.*, 408 a.

<sup>44</sup> "It will penetrate every solid thing" \* ("Tabula smaragdina"). The sentence "for the spirit alone penetrates all things, even the most solid bodies," is probably not without reference to "for the Spirit searcheth all things, yea, the deep things of God" in I Cor. 2:10 (AV). Likewise the Mercurius of the alchemists is a "spirit of truth," a *sapientia Dei*, but one who presses downward into the depths of matter, and whose acquisition is a *donum Spiritus Sancti*. He is the spirit who knows the secrets of matter, and to possess him brings illumination, in accordance with Paul's "even so the things of God knoweth no man, but the Spirit of God" (I Cor. 2:11).

<sup>45</sup> Luke 17:21f. Recently, "within you" (*intra vos*, ἐν ὑμῶν) has been translated as "among you," therefore, as our author says, "in the visible and bodily gathering together of men." This shows the modern tendency to replace man's inner co-

That the Ecclesia spiritualis is meant is clear from the text: "But you will ask, where then are those true Christians, who are free from all sectarian contagion?" They are "neither in Samaria, nor in Jerusalem, nor in Rome, nor in Geneva, nor in Leipzig," but are scattered everywhere through the world, "in Turkey, in Persia, Italy, Gaul, Germany, Poland, Bohemia, Moravia, England, America, and even in farthest India." The author continues: "God is Spirit,<sup>46</sup> and those who worship him must worship him in the spirit and in truth. After these examinations and avowals I leave it to each man to judge who is of the true Church, and who not."<sup>47</sup>

- <sup>10</sup> From this remarkable excursus we learn, first of all, that the "centre" unites the four and the seven into one.<sup>48</sup> The unifying agent is the spirit Mercurius, and this singular spirit then causes the author to confess himself a member of the Ecclesia spiritualis, for the spirit is God. This religious background is already apparent in the choice of the term "Pelican" for the circular process, since this bird is a well-known allegory of Christ.<sup>49</sup> The idea of Mercurius as a peacemaker, the mediator between the warring elements and producer of unity, probably goes back to Ephesians 2 : 13ff.:

hesion by outward community, as though anyone who had no communion with himself would be capable of any fellowship at all! It is this deplorable tendency that paves the way for mass-mindedness.

<sup>46</sup> Πνεῦμα ὁ Θεός. John 4 : 24.

<sup>47</sup> *Bibl. chem.*, I, p. 443 a.

<sup>48</sup> In his "Speculativa philosophia" (*Theatr. chem.*, I, p. 291) Dorn says of this union: "Such is the philosophical love between the parts of inanimate things, and the enmity also, as between the parts of men. [An allusion to projection!] But no more in the former than in the latter can there be a true union, unless the corruption of the said parts be removed before they are joined together; wherefore that which thou doest is for the sake of peace between enemies, that friends may come together in unity. In all imperfect bodies and those that fall short of their ultimate perfection friendship and enmity are both innate [an apt formulation of the coexistence of opposites in the unconscious "imperfect" state]; if the latter be removed by the work or effort of man, needs must the other return to its ultimate perfection through the art, which we have set forth in the union of man." \* Cf. "The Spirit Mercurius," pars. 259ff.

<sup>49</sup> Cf. Honorius of Autun, *Speculum de mysteriis ecclesiae* (Migne, P.L., vol. 172, col. 936): "For it is said that the pelican so loves her young that she puts them to death with her claws. But on the third day for grief she wounds herself, and letting the blood from her body drip upon the fledglings she raises them from the

But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace, who has made both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of two, so making peace, and might reconcile both to God in one body through the cross, thereby bringing the hostility to an end. And he came and preached peace to you who were far off and peace to those who were near; for through him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ himself being the chief cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you are also built into it for a dwelling place of God in the Spirit. [RSV] <sup>50</sup>

11 In elucidating the alchemical parallel we should note that the author of the scholia to the "Tractatus aureus Hermetis" prefaces his account of the union of opposites with the following remark:

Finally, there will appear in the work that ardently desired blue or cerulean colour, which does not darken or dull the eyes of the beholder by the healing power of its brilliance, as when we see the splendour of the outward sun. Rather does it sharpen and strengthen them, nor does he [Mercurius] slay a man with his glance like the basilisk, but by the shedding of his own blood he calls back those who are near to death, and restores to them unimpaired their former life, like the pelican.<sup>51</sup>

Mercurius is conceived as "spiritual blood," <sup>52</sup> on the analogy

dead. The pelican signifies the Lord, who so loved the world that he gave his only-begotten Son, whom on the third day he raised up, victor over death, and exalted above every name." \* Pelican is also the name of a retort, the spout of which runs back into the belly of the vessel. [Cf. *Alchemical Studies*, fig. B7.]

<sup>50</sup> Cf. the comment on II Cor. 3:6 ("for the letter killeth, but the spirit giveth life") in Olympiodorus (Berthelot, II, iv, 41), where one with knowledge of the hidden alchemical art is speaking: "How, then, do I understand the transformation (μεταβολήν)? How are the water and the fire, hostile and opposed to one another by nature, how are they come together in one, through harmony and friendship?"

<sup>51</sup> *Bibl. chem.*, I, p. 442 b.

<sup>52</sup> The *aqua permanens* "whose power is the spiritual blood, that is, the tincture.

of the blood of Christ. In Ephesians those who are separated "are brought near in the blood of Christ." He makes the two one and has broken down the dividing wall "in his flesh." *Caro* (flesh)<sup>53</sup> is a synonym for the *prima materia* and hence for Mercurius. The "one" is a "new man." He reconciles the two "in one body,"<sup>54</sup> an idea which is figuratively represented in alchemy as the two-headed hermaphrodite. The two have one spirit, in alchemy they have one soul. Further, the lapis is frequently compared to Christ as the *lapis angularis* (cornerstone).<sup>55</sup> As we know, the temple built upon the foundation of the saints inspired in the *Shepherd of Hermas* a vision of the great building into which human beings, streaming from the four quarters, inserted themselves as living stones, melting into it "without seam."<sup>56</sup> The Church is built upon the rock that gave Peter his name (Matthew 16 : 18).

<sup>12</sup> In addition, we learn from the scholia that the circle and the Hermetic vessel are one and the same, with the result that the mandala, which we find so often in the drawings of our patients,

---

... For the body incorporates the spirit through the tincture of the blood: for all that has Spirit, has also blood." \* (Mylius, *Phil. ref.*, pp. 42f.) These quotations come from the *Turba* (ed. by Ruska, p. 129) and from the book al Habîb (quoted by Ruska, pp. 42f.). For the Greek alchemists gold was the "red blood of silver" (Berthelot, II, iv, 38 and 44). Cf. also Philo, *Quaestiones in Genesim*, II, 59: "But blood is the essence of the sensible and vital spirit; for he says in another place [Leviticus 17 : 14]: The spirit of all flesh is its blood." \* Cf. Leisegang, *Der heilige Geist*, p. 97 n. and p. 94 n.

<sup>53</sup> "Son, you must take of the fatter flesh." \* (Quotation from Aristotle in *Rosarium philosophorum*, *Art. aurif.*, II, p. 318.) The *prima materia* "grows from flesh and blood." \* ("Mahomet" in "Rosinus ad Sarratantam," *Art. aurif.*, I, p. 308.) "To take the egg in the flesh." \* (Laurentius Ventura, *Theatr. chem.*, II, p. 274.) "Choose the tender flesh and you shall have the most excellent thing." \* (Ibid., p. 292.) "Flesh and blood" correspond to the "inward and hidden fire." (Dorn, *Theatr. chem.*, I, p. 599.) For the patristic view see Augustine, *Quaestiones in Heptateuchum*, I, lx (Migne, *P.L.*, vol. 34, col. 616): "Perhaps he who was delivered for our transgressions [Christ] is signified by the flesh at evening." \*

<sup>54</sup> Cf. "Aenigmata phil.," *Art. aurif.*, I (1593), p. 151: "And then take the glass vessel with the bride and bridegroom and cast them into the furnace, and cause them to be roasted for three days, and then they will be two in one flesh." \* (Cf. Gen. 2 : 24 and Matt. 19 : 5.)

<sup>55</sup> "As Christ in the holy Scriptures is called the Stone rejected by the builders, so also doth the same befall the Stone of the Wise" \* ("Epilogus Orthelii," *Theatr. chem.*, VI, p. 431).

<sup>56</sup> "The Shepherd of Hermas," tr. by Lake, II, pp. 217ff., Similitude 9.

corresponds to the vessel of transformation. Consequently, the usual quaternary structure of the mandala<sup>57</sup> would coincide with the alchemists' quaternio of opposites. Lastly, there is the interesting statement that an Ecclesia spiritualis above all creeds and owing allegiance solely to Christ, the Anthropos, is the real aim of the alchemists' endeavours. Whereas the treatise of Hermes is, comparatively speaking, very old, and in place of the Christian Anthropos mystery<sup>58</sup> contains a peculiar paraphrase of it, or rather, its antique parallel,<sup>59</sup> the scholia cannot be dated earlier than the beginning of the seventeenth century.<sup>60</sup> The author seems to have been a Paracelsist physician. Mercurius corresponds to the Holy Ghost as well as to the Anthropos; he is, as Gerhard Dorn says, "the true hermaphroditic Adam and Microcosm":

Our Mercurius is therefore that same [Microcosm], who contains within him the perfections, virtues, and powers of Sol [in the dual sense of sun and gold], and who goes through the streets [*vicos*] and houses of all the planets, and in his regeneration has obtained the power of Above and Below, wherefore he is to be likened to their marriage, as is evident from the white and the red that are conjoined in him. The sages have affirmed in their wisdom that all creatures are to be brought to one united substance.<sup>61</sup>

Accordingly Mercurius, in the crude form of the prima materia, is in very truth the Original Man disseminated through the physical world, and in his sublimated form he is that reconstituted totality.<sup>62</sup> Altogether, he is very like the redeemer of the Basilidians, who mounts upward through the planetary spheres, conquering them or robbing them of their power. The remark

<sup>57</sup> Cf. my "A Study in the Process of Individuation."

<sup>58</sup> Cf. Schweitzer's view of Christian concepts as "late Jewish eschatology": *Geschichte der Leben-Jesu-Forschung*, p. 635.

<sup>59</sup> The text is in *Psychology and Alchemy*, par. 454.

<sup>60</sup> What would appear to be the first edition of the scholia, dated 1610, was published in Leipzig under the title *Hermetis Trismegisti Tractatus vere aureus de Lapidis philosophici secreto. Cum Scholiis Dominici Gnosii M.D.* The scholia are also printed in *Theatr. chem.*, IV, pp. 672ff., but there the author is said to be anonymous.

<sup>61</sup> Dorn, "Congeries Paracelsicae chemicae," *Theatr. chem.*, I, p. 578.

<sup>62</sup> In *Aurora Consurgens*, also (pp. 129f.), the Adam composed of the four elements is contrasted with the Adam "from pure elements," who, as the concluding sentence shows, is produced by the circulation of the four elements.

that he contains the powers of Sol reminds us of the above-mentioned passage in Abu'l-Qasim, where Hermes says that he unites the sun and the planets and causes them to be within him as a crown. This may be the origin of the designation of the lapis as the "crown of victory."<sup>63</sup> The "power of Above and Below" refers to that ancient authority the "Tabula smaragdina," which is of Alexandrian origin.<sup>64</sup> Besides this, our text contains allusions to the Song of Songs: "through the streets and houses of the planets" recalls Song of Songs 3 : 2: "I will . . . go about the city in the streets, and in the broad ways I will seek him whom my soul loveth."<sup>65</sup> The "white and red" of Mercurius refers to 5 : 10: "My beloved is white and ruddy." He is likened to the "matrimonium" or coniunctio; that is to say he is this marriage on account of his androgynous form.

## 3. THE ORPHAN, THE WIDOW, AND THE MOON

- <sup>13</sup> In the text cited at the end of the last section Dorn continues: "Hermes Trismegistus called the stone 'orphan'."<sup>66</sup> "Orphan" as the name of a precious stone is found in Albertus Magnus. The stone was called "orphan" because of its uniqueness—"it was never seen elsewhere"—and it was said to be in the Emperor's crown. It was "wine-coloured" and sometimes shone in the night, "but nowadays it does not shine [any more] in the darkness."<sup>67</sup> As Albertus Magnus was an authority on alchemy, he may have been the direct source both for Dorn and for Petrus Bonus (see n. 66). "Orphan" as the name of a gem may therefore mean something like the modern "solitaire"—a very apt name for the unique lapis Philosophorum. Apart from Dorn and Petrus Bonus, it seems that this name is found only in the

<sup>63</sup> Gratarolus, *Verae alchemiae*, II, p. 265.

<sup>64</sup> "He receives the power of the higher and the lower things. So shall you have the glory of the whole world." \* "Tabula smaragdina," *De alchemia*, p. 363. Also Ruska, *Tabula Smaragdina*, p. 2.

<sup>65</sup> Cf. *Aurora Consurgens*, p. 135.

<sup>66</sup> *Theatr. chem.*, I, p. 578. \* I do not know to which Hermes text Dorn is referring here. The orphan first appears in the *Pretiosa margarita novella* of Petrus Bonus: "This Orphan stone has no proper name" \* (*Theatr. chem.*, V, p. 663). It is also in the edition of Janus Lacinius, 1546, p. 54<sup>r</sup>.

<sup>67</sup> Du Cange, *Glossarium*, s.v. "Orphanus."