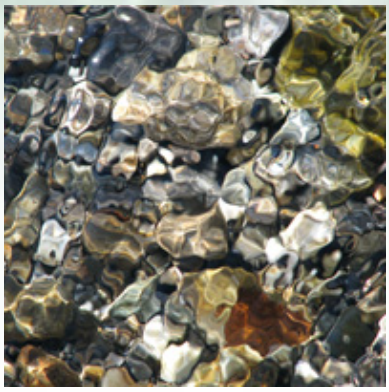
light of nature

Paracelsus and the lumen naturae

Lumen Naturae: The Light of Nature

January 1, 2010



This website is about the light of nature, an intuitive idea, found in thinkers of the Middle Ages and in many natural cultures, that there is a certain wisdom (light=consciousness) in nature.

What could this intuition be referring to? Perhaps it is the idea that we are also a part of nature (atoms, molecules, genes, neural networks), or that we can learn lessons from nature. You might say: "Nature is not *wise*, that is a projection! We human beings are conscious, we have memory; nature is unconscious, she is just nature, she cannot be *wise*!"

On the other hand, people do say: "I have to listen to my heart" or "I answered from my gut" or "Listen to what the trees and stones tell us." Even the Bible (Job 12:8) has: "Speak to the Earth, and it will teach you." Certainly guts do not talk**[1]** and trees and stones for that matter neither. Then what are we really talking about?

Looking closer (which I do in the pages linked on the right), I discovered that this light is a symbol for our conscious knowledge, or inspiration that comes out of the unconscious, which often appears to come directly from nature. Projected, yes. But still, is there or is there no "intelligence" in nature?. The answer given here is "Yes, but only when we make this conscious." That is, nature unfolds her "intelligence" in connection with our intelligence.

Being a natural scientist by my nature and also by years of study and research (at the Federal Polytechnic [ETH] in Zürich, on quantum physics, plate tectonics and non-linear natural processes), I decided to delve a bit deeper into these issues. In doing this, I came across the writings of a wild European character, Theophrastus Paracelsus, who lived in the 16th century. He expressed with eloquence, depth, and fervor (and a bit of craziness) his answers to questions about man's relationship to himself, nature, and God. Unlike myself, he seemed to have found a way to unify his own divergent voices. Thus I decided to investigate my own fascination and split by trying to understand what Paracelsus meant by "knowledge from God" and "knowledge from nature". I single out Paracelsus over many other writers, thinkers, and visionaries because he seems to have been aware of the god-like power that technology could wield and yet he expressed a differentiated attitude about the ethical responsibility involved in man's use of the light of nature. This differentiated attitude is, to my mind, not always shared by modern scientists. My particular personal problem is that I have neither a standpoint of my own nor much spiritual insight. The point of this essay is to help me to develop some kind of standpoint and, hopefully, a ray of light along the dark path to more spiritual attitude.

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[1] I am not so sure on this; consider the statement: "Gut feelings are not just free-floating emotional states but actual physical sensations that convey meaning to certain areas in the brain." Louann Brizendine, The Female Brain, Broadway Random House, 2006, p. 120. See also Michael D. Gershon, The Second Brain, The Scientific Basis of Gut Instinct and a Groundbreaking New Understanding of Nervous Disorders of the Stomach and Intestine, 1998, HarperCollins Publishers, Inc., New York.

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Paracelsus



Paracelsus (Theophrastus Phillipus Aureolus Bombastus von Hohenheim c.1493–1541) was a Swiss physician. He developed a new approach to medicine and philosophy based on observation and experience. He wrote:

"There are, therefore, two kinds of knowledge in this world: an eternal and a temporal. The eternal springs directly from the light of the Holy Spirit, but the other directly from the Light of Nature."**[1]**

C.G. Jung:
"This light [scintilla = sparks] is the *lumen naturae* which illuminates consciousness.."**[2]**

"… lumen naturae is the light of the darkness itself…"**[3]**

"Since consciousness has always been described in terms derived from the behavior of light, it is in my view not too much to assume that these multiple luminosities correspond to tiny conscious phenomena."**[4]**

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[1] Theophrastus Paracelsus, *Bücher und Schriften,* Edited by Johannes Huser, Basel, 1589-91, (reprinted by Georg Olms Verlag, Hildesheim, New York, 1971). This quote is from Huser vol. X (Olms, vol. 4): *Vored zu Philosophiam Sagacium*, p. 5.

[2] C. G. Jung, *On the nature of the psyche*, Collected Works vol. 8 (Routledge and Kegan Paul, London, 1967), p. 192.

[3] C. G. Jung, *Paracelsus as a spiritual phenomena*, Collected Works vol. 13 (Routledge and Kegan Paul, London, 1967), p. 160.

[4] C. G. Jung, op. cit *On the Nature*, p. 199.

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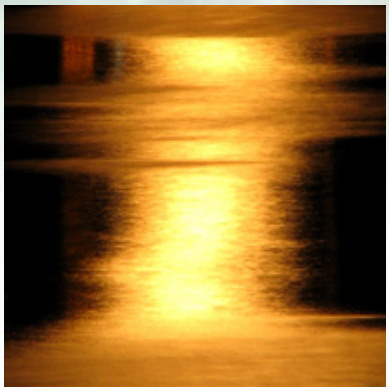
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Prologue



In southern California, where I grew up, there was a special phenomena that never ceased to fascinate me. I lived near the sea and on certain summer nights I would go down to the harbor to look at the phosphorescent algae that lit up in the water. I even gave a report on biological luminescence for my high school chemistry class. Although the *Scientific American* article I used for my homework explained the chemical reactions and the biological purpose, I still marveled at this living light that shone in the sea. It symbolized for me the inexpressible meaning of the mystery of life and of consciousness evolving out of matter. My fascination was not limited to biological phenomena; even inert matter**[1]** such as stones, seemed to contain a profound mystery**[2]** to me.

I have remained true to this childhood fascination in my professional work as a natural scientist, but I understand it no better. I often ask myself: Whither my avid interest in the newest research in various fields of the natural sciences? One response is that a part of me believes science will uncover the answers, hidden in nature, to the big questions such as: What is the meaning of life and death? Another possible reason, on a more personal level, is that I unconsciously imagine that the salvation of my soul lies concealed in nature. After all, ancient thinkers were also taken by a fascination with nature and they sought redemption through working with matter. The oldest (western) alchemists were:

…still fascinated by the Hyle (matter) and found the Deity and the whole secret of birth and death in mysterious matter, in dead and living bodies, in nature. It was the empirical world, which offered man in antiquity the solution of all problems and redemption.**[3]**

Do I imagine that one day understanding nature will somehow lead me to a better understanding of myself? I am certainly more conscious – in the sense of ego formation – than nature is. How can there be wisdom in nature that can help me to come to grips with myself and this world? I do not see how new geological understanding, for instance, is going to rid me of a depression, my character faults, or my weak relationship to the Self. The fate of my soul depends on how much I develop in my lifetime, and this development requires active participation on the part of my ego consciousness.

However, I know that character faults and weaknesses of the soul cannot be overcome at will, as several unsuccessful attempts have demonstrated to me over the years. (Perhaps I have not held out long enough!) It seems that some deep psychic complexes carry a fate stretching over generations or cultures and maybe these can only be dealt with by psychic elements that themselves span generations and cultures. Might these somehow be connected with nature or natural processes? How far *is* our psyche connected to natural processes? Certainly a fascination with nature alone cannot salvage my soul, but it may point out a path that leads in that direction. Jung said of the old alchemists that they assumed a divine soul lay sleeping in this prison of matter (the body, and nature).

C.G. Jung:

"This idea originated in a Gnostic myth: The Demiurge manifesting himself in matter, through his animating breath. As man is filled with the Pneuma, so matter is filled with the divine essence. Creation has, so to speak, got the Divine Being into difficulties, for he is hung up in matter, bound in her, and he suffers from this imprisonment and must therefore be freed.

This shows us why the alchemist was so tremendously enthusiastic about his work, he was so to speak, in the role of the redeemer. He undertook a work of redemption in the materia, in that he set himself the divine spirit – a piece at least of the Deity – free from its prison… it is the meaningful, metaphysical task of man to undertake the divine work of freeing God from his bound condition, and to lead him back to his original perfection and incorruptible condition.

This is a very important thought, but it is a projection. It is not really to be found in the materia. If you look at a piece of pyrite you will not see anything of the kind. The alchemists stared into the dark unknown hole of the materia until their own unconscious psychical background became visible in it. This is always the case whenever man sees something which is unknown to him, he finally sees his own unconscious. It was his own psychical condition which appeared to the alchemists in the materia; he saw the divine being which lay bound in himself. But as he saw this in the materia, he worked on the materia in order to free a divine being; and therefore, but only in a projected and symbolic way, he did the thing which should really be done in himself. We assume that the old alchemist did not know this, yet texts exist where the author is by no means as näive as we think. He recognizes the character of the projection and is apparently quite aware that the work was really done on himself.**"[4]**

In my case, to develop out of a state of being blindly fascinated to one of doubting the validity of identifying redemption with nature should, in principle, signal the end of an unconscious identity with the object (in this case, nature) and initiate the psychological awareness of a projection.**[5]** But still when I look at a rock, a mountain, a butterfly, or a stream something draws me. Evidently I have not exhausted the meaning held in the fascination; I have not really gotten the point yet. Since, as M.-L. von Franz writes,

…fascination always involves projection…In general it is always the unconscious, or some aspect of it, which produces the projection. It is the Self or a god. It is always a god who produces the projection, which means that it is always an archetype, the ego complex does not do it." **[6]**

It may be worthwhile to look closer at my inability to lose this nagging attraction to matter and nature. I can find four reasons for this unconscious bond.

Reason 1: The absence in my ego consciousness of a religious attitude to life is compensated by the unconscious with projections onto matter. When I wonder at something in nature that I cannot formulate, am I sensing the nearness of an inexplicable mystery, the closeness of the divine?**[7]** Like the alchemists before me, a part of me still participates in the unconscious archaic identity that "the Wisdom of God really [*is*] in matter"**[8]** and wonders at nature as if it demonstrates the existence of a higher power.**[9]** The mystery of life and natural symmetries and orderedness are so wondrous that many ancient thinkers were convinced that they must originate in, or be identical with, a greater Mind, i.e. God.**[10]**

For it is man's function to contemplate the works of God; and for this purpose was he made, that he might view the universe with wondering awe, and come to know its maker.**[11]**

Reason 2: My wonder at nature hints at an objective wisdom in matter, a projection of the wisdom greater than my ego which belongs to the Self and the unconscious psyche. In addition, a part of me is *convinced* that every bit of matter has a psyhic aspect; every psychic phenomena has a material aspect, any neither can be really separated from the other. M.-L. von Franz has delved into these deep questions expressing them in better words than I. She writes that:

The unconscious seems to deliver models which can be arrived at directly from within without looking at outer facts, and which afterwards seem to fit outer reality. Is that a miracle or not? There are two possible explanations: either the unconscious knows about other realities, or what we call the unconscious is a part of the same thing as outer reality, for we do not know how the unconscious is linked with matter. If a wonderful idea as to how to explain gravitation comes up from within me, can I say that it is the nonmaterial unconscious giving me a wonderful idea about material reality, or should I say that the unconscious gives me such a marvelous idea of outer reality because it itself is linked with matter, it is a phenomenon of matter and matter knows matter?

…

There we touch on great mysteries, but I speak of them because it is too cheap to say that the old alchemist, i.e., the medieval natural scientist of antiquity, projected unconscious

images into matter and nowadays we are enlightened and know what the unconscious is, and what matter is, but those poor fellows just did not distinguish between the two, which explains why they were so backward and fantastic and unscientific! The psyche/matter problem has not yet been solved, which is why the basic riddle of alchemy is still not solved. The answer to the question they pursued we have also not discovered. We can have projections of many things, just as they had about matter, but we prefer to speak of theirs as naive projections of the unconscious for we have outgrown those models. We can still recognize them as phenomena of the unconscious, or dream stuff, but we cannot recognize them anymore as being scientific. For instance, if someone says that lead contains a demon, we can say that he projects the shadow and demonic human qualities into lead, but we can no longer claim that lead contains a demon, for there we have outgrown the projection and have reached a different conclusion as to how and why lead is harmful to us.**[12]**

My personal struggle with this problem is symbolized by the luminescent algae, light from living creatures in dark waters. C. G. Jung summarizes a wealth of amplificatory material on the image of light by concluding that "light is the symbolical equivalent of consciousness, and the nature of consciousness is expressed by analogies with light."**[13]** As in my youthful fascination with bioluminescence, my psyche forms images symbolizing the idea of a certain "consciousness" in nature. It is obvious that there is intelligence in the psyche (we are aware, we think), my psyche does not have to search for ways to formulate that thought. But I suspect that the idea that non-psychic matter (if there is such a thing) can possess an intelligence is hinted at in this fascination. As with the quote from von Franz, I am left to wonder: How much is my projection and how much non-ego consciousness is there in innate matter?

Reason 3: The "goal" of the fascination is not only intellectual understanding, it is also a feeling relationship to the living psychic elements, the symbols of the collective unconscious, which are bound up with the object – in this case, nature. Since this feeling relationship is missing, a fascination fills the vacuum.

Should I, therefore, consciously participate even more in the fascination? How? Go more into the rational scientific fascination, or let myself float away in irrational fantasy? Find a way to do both? Sometimes I fear that death may tap upon my shoulder before I have found out who I really am. Am I the personality I identify with who moves in time and space among buildings, rocks, and trees? Or is there something timeless, a spirit in matter, a soul in rocks? Maybe I attribute a soul to matter because I cannot realize this ageless soul in myself. Maybe I sense that God lies in nature because my everyday life is so ego-oriented that nothing shakes this inflation until I come up against a mountain millions of years old.

Reason 4: As a hopeless intuitive, empirical reality fascinates my inferior sensation. On a deeper level, my personal relationship to the unconscious lies in matter. One could also say that the "puer" in me needs down-to-earth reality to balance his airy soul and ultimately save him from sure death in the lap of the positive mother.

Personifying my split relationship to matter

These four reasons are actually tightly interrelated. In attempting to find a standpoint within their field I am confronted with an internal split, which is not a comforting realization. A compromise based on a fake harmony is no solution. If I am split, I must remain split; perhaps I need to support it even more extremely. This is not necessarily courageous. I simply hope that somehow, a genuine unification will emerge if I just hold out long enough and bear the tension of opposites.

I begin with a story. When I was about 12 my Christian Science Sunday School teacher tried to explain to us doubters why evil could not exist. She gave the example of a jar with jelly beans. The jelly beans were supposed to symbolize God (being sweet and good; unfortunately I did not have a liking for jelly beans). If you fill up the jar with jelly beans, there was no room for anything else, for instance, evil.**[14]** Therefore evil could not exist. This attempt to explain away evil failed miserably. I too easily imagined all the holes between the jelly beans where the Devil could get in, and, knowing him, he would. I lost serious interest in Christian Science and began to suspect church religion in general. My parents were not convincing either. Who could I then trust? Scientists, although they did not deal with the problem of evil, at least had a duty to honestly observe and describe nature, I thought. No more of this Christian Science jelly bean type of explanations of why evil could not exist when I saw it all around me. As I grew older, I became more interested in rocks and Geiger counters than in the farce of Mary Baker Eddy. In high school I even toyed with the idea of becoming a nuclear physicist but fortunately my intelligence level severely limited any serious pursuit in this

direction. However, there remained a character in me who was fascinated by physics and the natural sciences in general. To distinguish this alter ego from other parts of my personality, I will personify him as Harvey, an untypical but still very rational scientist. He probably should have been a Talmud scholar judging by the way he loves to bicker about every possible detail. He identifies with the natural scientist and later played a role in my decision to study physics at the ETH in Zürich. His philosophy resembles that of I.I. Rabi, a well-known American physicist who left an orthodox Jewish upbringing to study physics.

When I discovered physics, I realized it transcended religion. It was the higher truth. It filled me with awe, put me in touch with a sense of original causes. Physics brought me closer to God. That feeling stayed with me throughout my years in science. Whenever one of my students came to me with a scientific project, I asked only one question, "Will it bring you nearer to God?" They always understood what I meant.**[15]**

There was also another boy in me; a half-human, a companion of whales and dolphins. He grew up in nature, in God's world in the form of the natural beauty of Southern California. In this natural landscape of sea and mountains there was neither good nor evil: it was just what it was. Similar to how it must have been for the Chumash Indians, whose spirit apparently dominates the inner landscape the region, strange shapes, talking animals, and demons were as real if not more real than rocks and trees. This boy went fishing, then surfing, and then to San Francisco in 1966. The reality of the non-physical world was overwhelmingly evident and empirically but subjectively demonstrated by the drug-induced visions of the hippy subculture. When the time came to decide between a scientific and a liberal arts college this character carried the day and took me to the latter (Antioch) as a poet-musician-painter. Later he led me to Switzerland and C. G. Jung. I will call him "T.B.," short for "Treelip Boy," after a dream I once had of a boy with a pine tree growing out of his lip.

Let me present these parts of myself in their polarized forms:

Harvey: "The answers to the deep questions, as far as they are not metaphysical, are to be found in the scientific observation of nature. If God exist in a form comprehensible and believable to the modern man of today, that is where His presence will be demonstrated."

T.B.: "The world of science is not the real world, which may be convincing but is only a veil. The real world is found in visions, fantasies, and dreams."

These two are actually suffering from one-sided outlooks caused in part by the streams of the collective age in which they exist; they are actually striving to find a way to unite or to find a middle ground on which to coexist. This third thing, in its emerging form I will personify as a character called Ash" (he comes out of the ashes). His point of view can be expressed as follows:

Ash: "If you look closely and objectively into the laws of quantum physics and the mystery of nature you will discover the irrational. They must go together. In this view quantum mechanics implies that everything in the universe is somehow "entangled" (at least when you want to measure some physical property). This can only mean to me that the psyche is involved. Thus the psyche is somehow inherent in quantum mechanics, we have to interpret it and understand it in this way. The quantum mechanical "rules" are essentially psychological, they can only be used to describe nature if the irrational is taken seriously and given its deserved place. The way to underpin this paradox is through the work of C.G. Jung."

To complete this internal zoo, there is Harriet, "the Red Woman" notorious for her quick, sharp wit, inconsistent thinking, variable standpoint, unannounced and highly-opinionated interruptions with twists of malicious glee at destroying structures created by rational men. (In short, she is animus-possessed). Occasionally she also demonstrates a good feeling reaction.

Harriet: "Harvey, you cannot demonstrate the existence of God by any rational means. Scientist are so cut off from their feelings and instincts and overrun by the mother that they run to the books. But even there they go wrong. Look. First of all you cannot underpin a paradox. A paradox is a set of irrational, just-so facts. Second, to force a harmony like Ash wants is premature. The two worlds do not fit together, they should and must be kept apart, otherwise neither will be integral. The whole view is indescribable, you will only see it anyway after your death. So what is the use of this typical mama's boy gibberish? You have lost your way to God."

Ash: "There is a way to bring the viewpoints together that is genuine, grounded in this life,

and meaningful: constantly be aware of two planes separately but simultaneously: 1) the outer objective meaning and 2) the psychological or symbolic meaning of the scientific terminology. Thus one preserves the scientific integrity and the perception of the inherent reality of the psyche."

Harvey: "There is a perceptual difference between the psychological viewpoint and the physical viewpoint that cannot be overlooked without damaging the integrity of both and doing the physical view injustice. Do not de-materialize matter, do not de-psyche the psychic! But what is the meaning of this difference if the ego did not create it? Is the difficulty of many scientists to accept Jung because they are stubborn, blind, scared, or still so utterly possessed by their "science", or is the possessing archetype keeping them blinded to force them to realize with full consciousness the meaning of life?"

T.B.: "Maybe science is trying to describe the psychoid world where matter and psyche are indistinguishable.**[16]** They just do not know it and are projecting psychic aspects onto matter and vice versa. Maybe they must continue to experiment and theorize until they demonstrate to themselves the reality of the fantasy world."

Ash: "As Jung and von Franz say, all of the statements scientists make can be treated as symbols expressing something about the psychoid realm even if the scientist themselves see it as only material. The translation of this "something" is a big job, but we could begin to work on it."

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I could continue their conversation indefinitely without – at least in my present state – much progress. (I will, however, let these characters interrupt the main discussion in the following pages. Some of their more long-winded and rational rhetorics have been relegated to Appendix IV). Alternatively I could look to see how other people dealt with these problems. Although other people cannot solve my conflicts, this site may offer a sounding board and inspiration to help catalyze a constructive development.

Recently I came across a reprint of the writings of a wild European character, Theophrastus Paracelsus, who lived in the 16th century. He expressed with eloquence, depth, and fervor his answers to questions about man's relationship to himself, nature, and God that are similar to those touched on by my inner characters. Unlike me he seemed to have found a way to unify his own divergent voices. Thus I decided to investigate my own fascination and split by trying to understand what Paracelsus meant by "knowledge from God" and "knowledge from nature". I single out Paracelsus over many other writers, thinkers and visionaries because he seems to have been aware of the god-like power that technology could wield and yet he expressed a differentiated attitude about the ethical responsibility involved in man's use of the light of nature. This differentiated attitude is, to my mind, absent in modern science. My particular personal problem is that I have neither a standpoint of my own nor much religious insight. The point of this essay is to help me to develop some kind of standpoint and, hopefully, a ray of light along the dark path to more religious attitude.

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[1] I am here not differentiating between "nature," "matter," and "inert matter" but follow an old precedence: an ancient translator of the *Corpus Hermeticum* from Greek to Latin noted parenthetically that the Greek word ulh [hyle] (which he did not translate, but left as Greek in the Latin text) means "mundus natura". These would in English be translated as "matter" and the "natural world", see *Asclepius II, A holy book of Hermes Trismegistus addressed to Asclepius* in *Hermetica: The ancient Greek and Latin writings which contain religious or philosophic teachings ascribed to Hermes Trismegistus*, Edited and translated by Walter Scott, Oxford, 1924-6, 4 volumes, reprinted by Shambala Press, Boston, 1985 (hereinafter referred to as: *Hermetica*), vol.1, p. 313. In the *Corpus Hermeticum* are several attempts to differentiate nature, matter, and inert matter which I will not go into here.

[2] This fascination is a general phenomenon, for example, Agrippa said: "…a great power lies hidden in the forces of stones and herbs" Heinrich Cornelius Agrippa von Netteshiem in *De Occulta Philosophia* , 2nd revised edition, 1533 (German translation as *Die Magischen Werk*, fourier Verlag, Poseiden Press, Wien, 1982, (first book, chapter 13) p. 39. As examples, Agrippa mentions the magnet that attracts iron, the diamond which when placed close to a magnet nullifies the magnetic force, and jasper that clots blood, etc. He reviews what the philosophers have written about the source of this power: Plato calls it "ideas", Avicenna poses "intelligences", Hermes reports the "stars", Albertus Magnus, the "characteristic form", and so forth. Agrippa himself explains that these authors are all saying in essence the same thing: "All powers come from God mediated by the world-soul", ibid, p. 38.

[3]C.G. Jung, *Alchemy, Vol. 1 and 2: The process of Individuation, Notes on lectures given at the Eidgenössische Technische Hochschule*, Zürich, November 1940-July 1941, privately printed, edition 1960, p. 38. I note that today it still is the empirical world – unfortunately only the material empirical world – in which modern man finds solution to all problems.

[4]Jung, *Lecture notes on Alchemy*, p. 45.

[5]"Projection is based on archaic identity of the subject with the object but can be first called a projection when the necessity to dissolve the identity with the object has arisen. This necessity occurs when the identity is disturbed, that is, when the absence of the projected contents significantly disturbs adaption and the return of the projected contents into the subject becomes advantageous…the concept of projection describes a state of identity which has been made noticeable and has become an object of criticism, whether it is self-criticism by the subject or whether criticism by someone else." C.G. Jung, *Typologie*, Walter Verlag, Olten and Freiburg im Bresnau, 1977, p. 161-2 (my translation from the German).

[6] M.-L. von Franz, *Alchemy, An introduction to the symbolism and psychology*, Inner City Books, Toronto, 1980 (hereinafter called *Alchemy*), p. 117-8.

[7] Is the divine in nature, or in my awareness of something divine in nature?

[8] A thought that M.-L. von Franz credits to the author of *Aurora Consurgens* (a text probably written in the latter half of the 13th century), in *Alchemy*, p. 224.

[9] This pantheistic (and Gnostic) view "that the world is the physical manifestion of God" was, of course, rejected by the Church since "God is Spirit" and the very opposite of matter, see Jung, *Mysterium Coniunctionis*, Collected Works vol. 14, (Princeton: Bollingen Series, 1977, hereinafter called *Mysterium*) p. 541.

[10] "The most divine and most beautiful object [God] seen in the murky mirror of the world", Robert Fludd, quoted in Wolfgang Pauli, *The influence of archetypal ideas on the scientific theories of Kepler*, in C.G. Jung and W. Pauli *The interpretation of nature and the psyche*, Bollingen Foundation – Pantheon Books, New York , 1955 (hereinafter referred to as *The influence*), p. 192.

[11] *A discourse of Hermes to Tat: The Basin*, in Scott, *Hermetica*, Libellvs IB, vol. 1, p. 151.

[12]M.-L. von Franz, *Alchemy* , p. 36-8.

[13] C. G. Jung, *Commentary* in: *The secret of the Golden Flower*, trans. by R. Wilhelm, Routledge and Kegan Paul, London, 1969. (hereinafter called *The secret*), p. 113.

[14] Interestingly enough, this story has an older parallel (but with the opposite sense). The *Tehillim* commentary on Psalm 119 says: "The Torah can be likened to a honey jug: When a quart of water is poured into a jug full of honey, a quart of honey will be displaced. Similarly, to the extent that you admit an alien culture into your heart, the words of the Torah will be forced out." *Tehillim / A new translation with a commentary anthologized from Talmudic, Midrashic , and Rabbinic sources*, commentary and translation by Rabbi Avrohom C. Feuer, ArtScroll Tanach Series, Mesorah Publishers, Brooklyn, 1985, p. 1463. My Sunday School teacher might have had better luck with honey than jelly beans. But I knew that the devil would get in somehow.

[15] I. I. Rabi, quoted in *Rabi, Scientist and Citizen*, by John S. Rigden, Basic Books, New York, 1987, pp. 302 , this quote is found on page 73.

[16] "Jung calls "psychoid" those areas of the unconscious where psychic phenomena fuse with or transgresss into matter." M.-L. von Franz, "Time and synchronicity in analytical psychology" in: J. T. Fraser (editor), *The Voices of Time,* 2nd edition, London, p. 647.

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Paracelsus 2

The Natural Light



Referring to the example of Fermi's discovery, the "light from nature" is, in contrast to the elemental light, his intuition *contrary to conscious expectation* to put paraffin in place of lead. Simply put, it is intuition from a source other than the ego.**[1]** This concept has deep implications and C. G. Jung has delved into them in great detail in his articles "On the nature of the psyche" and "Paracelsus as a spiritual phenomenon". The following exposition cannot in any way come close to Jung's masterful investigation, it is just my own attempt to understand Paracelsus.
(Photo of Enrico Fermi . ID badge photo from Los Alamos, image in public domain)

The concept of the light of nature in divination

Jung and von Franz traced the first mention of the term "light of nature" as "light" and not just a *sensus naturae* **[2]** to Agrippa von Nettesheim's *De Occulta Philosophica*.**[3]** In chapter 55 of the "First Book" of the 1533 revision of his famous compendium of esoteric knowledge, he states that omens and auguries read from prophecying animals and birds:

…are based on the light of natural sense [German: Licht des Natursinnes, Latin: luminositas sensus naturae]; it is namely as if a certain light of prophecy comes down to the four-footed creatures, the birds, and other creatures, through which we people can tell the future …But this feeling for nature [Naturgefühl] goes, as Wilhelm of Paris said, beyond every human concept, and is similar to and stands in close relationship to the gift of prophecy.**[4]**

Paracelsus also described a similar relationship between divination and the light of nature**[5]** and may have been the first to use the term in this form:

It is therefore also to be known that the auguries of the birds are caused by these innate spirits, as when cocks foretell future weather and peacocks the death of their master and other such things with their crowing. All this comes from the innate spirit and is the Light of Nature. Just as it is present in animals and is natural, so also it dwells within man and he brought it into the world with himself.**[6]**

Image of Paracelsus on the homepage is a modern Illustration after an etching by A. Hirschvogel from 1540. Source: http://special.lib.gla.ac.uk/exhibns/paracelsus/index.html

M.-L. von Franz says of this use of the term "light of nature":

The "light of nature" was taken, from the Middle Ages on, as a second source of knowledge, along with the Christian revelation…an unconscious, instinctive supernatural knowledge possessed by animals as well as by human beings.**[7]**

and:

Nobody thought of nature or of matter as something dead. For these people, it was animated by a spirit of its own kind, or a light which they generally called a *lumen naturae*, and which was, as it were, the living spirit manifesting in natural phenomena.**[8]**

Paracelsus clearly does not intend this relation to a spirit in nature to remain one of passive oracular use only. He points out that it is there for a purpose, and man should make use of

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the light of nature.

Paracelsus writes:

The herbs, spices, seeds, trees, fruits, etc. and all the gemstones that are on the Earth, and the four elements, these are nothing but letters**[9]** that contain something within them. But no one knows what these letters really harbor. Now the herbs and the seeds cannot talk with us, they cannot tell us: "Such-and-such is in me." They just stand there: silent and still. How can we find out what is in them? Man should and must know…**[10]**

Die Kräutter, Wurtzen, Sahmen, Bäum, Früchte, etc. und alles Edelgestein, das auff Erden ist, unnd in den vier Element, die seindt nicht anderst dann als Buchstaben, die etwas in ihnen haben und vermögen, niemands weiss aber nit, was dieselbigen Buchstaben in ihnen begreiffen. Nuhn können die Kreutter und Sahmen mit uns nicht reden, also dass sie selbs sagten, das und das ist in mir, sondern sie stehen still da, und reden und regen sich nicht: Wie soll man nuhn erfahren, was doch in ihnen sei? Dan der Mensch soll und muss wissen… **[11]**

For God has given his Power to the herbs, He has laid it in the stones, He has hidden it in the seeds. Into these things we should look and from them take. The angels have it in themselves but man does not. For man, wisdom lies in nature and there he should seek it out. For nature is the harvest; through nature man opens his power and receives the heritage of wisdom and the arts from his Father.
And:

Dann Gott hatt sein Macht in Kreutern geben, in Stein gelegt, in den Sahmen verborgen, in denselbigen sollen wirs nemen und suchen. Die Engel habens bey inen selbs, der Mensch aber nicht: Er hats in der Nature, bey derselbigen soll ers suchen. Dann also ist die Natur die Erndt, durch die Natur eröffnet der Mensch sein Macht und Erb seins Vatters der Weisheit und der Künsten.**[12]**

Rather God wants us to be awakened in his great natural things that he has given [us], based on which the Devil will recognize that we belong to God and are angels…

Thus things are created in such a way that man should find understanding in them…

Sonder [Gott] will uns haben erweckt in sein grossen Natürlichen dingen, die er geben hatt, auff dass der Teuffel sehe, dass wir Gottes sind, und Engel sind….

…Dann die ding sind darumb so beschaffen, das wir Menschen darinn ein erkanntnuss sollen haben…**[13]**

Harvey: "What the modern scientist takes from nature is a kind of quantitative wisdom but not the kind of qualitative wisdom that Paracelsus refers to here."

Ash: Too many modern scientists take technology for nature (geology- hydrocarbon exploration-gasoline for cars, etc.), instead of deep understanding (how was oil created over millions of years?). They just take for their ego purposes (to get around in cars). They do not take for inner purposes as Paracelsus here is referring to. This is the all-important difference."

The light of nature as man's gift of reason

Paracelsus was one of the few natural scientists to combine the rational and irrational sides that so trouble T. B. and Harvey. But to the modern scientist Paracelsus smoothed over some ugly sharp corners that allowed him to remain true to natural science and at the same time to his psychological insight.

Harriet: "Not necessarily, maybe your feeling function is just weak. His was strong and he knew not to let himself get caught up in collective. He was actually reacting from a more instinctual and whole place. Thus he was not unconscious, rather he consciously realized that to split himself was not only dangerous, but wrong from the feeling standpoint. Therefore he clearly placed priorities so that he did not let himself remain split like you. It would have been schizophrenic. He made a clear feeling evaluation and placed the Self (as the eternal light) above rational science (as the light of nature).

Paracelsus said:

That of which we now tell is called *lumen naturae* and is eternal. **[14]** God hath given it to the inner body, that it may be ruled by the inner body and in accordance with reason. Therefore all that Man does and should do, should be done from the light of nature. For the light of nature is reason and nothing else…

Das, so wir jetzt erzehlet, heist Lumen Natur, und ist Ewig, dasselbige hat Gott gegeben den inwendingen Leib, das er durch den inwendigen Leib geregiert werde, und das nach d'Vernunfft. So dann alles das, so der Mensch thut, und thun soll er thun auss dem Liecht der Natur. Dann das Liecht der Natur ist allein die Vernunfft, und nichts anders…

Therefore he who would be a proper doctor must believe and practice from his reason, that is, out of the light of nature and not without the light of nature. Because the light is that which produces belief. And Christ desireth that you believe with your conscience and not without it.

Darumb der da will ein gerechter Artzet sein, muss aus seiner Vernunfft, das ist, auss dem Liecht der Natur glauben und Artzneyen, und nit ohne das Liecht. Dann das Liecht ist das, dass den Glauben gibt. Dann Christus will, dass du mit deinem Gewissen glaubet, und nicht ohne dasselbig…**[15]**

J. Jacobi, in her glossary of Paracelsus' terms give the following definition of the light of nature:

Intuitive knowledge gained by the experience of nature and implicit in all beings at their birth, in contrast to the knowledge given by revelation [i.e., the light of the Holy Ghost]…In a cosmological sense, it is a secret radiation of nature and makes possible the discovery of the natural mysteries. In an anthropological sense, it is man's active intelligence (Paracelsus also calls it "reason"), a kind of knowledge guided by intuition and developed by experience. The light of nature belongs to the sphere of creation and operates only within it; it originates in the spirit of God. As Paracelsus says: "the light of nature was kindled by the Holy Ghost." But although the natural light is inseperably bound to the Holy Ghost, it constitutes an independent source of knowledge.**[16]**

Paracelsus also associates the light of nature (as the "temporal light") with the body.

Note further that two lights were reported, an eternal and a temporal: the eternal brings to completion its transformations in the soul, the temporal in the body. The temporal light manifests in the natural

Weither so merckendt, wie zwei Liecht gemeldet werden, ein Ewigs und ein Tödlichs: das Ewig in der Seelen sein wandlung volbringt, das Tödlich in dem Leib: das

light, the eternal in the eternal [light].

Tödlich Liecht wirckt im Natürlichen Liecht, das Ewig in dem Ewigen.**[17]**

Perhaps Paracelsus saw the light of nature in the body's ability to heal itself without conscious intervention, herbs, chemicals, or magic. This explanation however does not do justice to Paracelsus' deeper train of thought. As stated in the first quote of this chapter, Paracelsus identified the light of nature with the stars, the sidereal light.

Lumen naturæ as "Sidereal Reason"

Paracelsus emphasizes that the light of nature is something more complex than the potential healing powers of nature.

Not of flesh and blood, but of the stars in the flesh and blood, that is the treasure, the natural "Greatest Good".

Nicht aus Fleisch unnd Blutt, sondern aus dem Gestirn in Fleisch unnd Blutt, das ist der Schatz, das natürlich *Summum Bonum*. **[18]**

As this quote shows, he held that the light of nature was not in the physical body or in physical nature but in an inward body.**[19]**

Everything that the Natural Light instructs in mankind comes from the nature of the stars. Note the point that all natural arts and wisdom is given to man from the stars, excluding nothing…

Dann alles das, so das Natürlich Liecht den Menschen underweiset, kompt von der Natur des Gestirns. Dann merckent auff den Punct, dass alle Natürliche Künst und Weisheit von dem Gestirn dem Menschen geben werden, und nichts ist ausgenommen.**[20]**

And:

…man can do nothing that is not given to him from the light of nature, and what is in the light of nature, that is the effect of the stars….

…dass nichts im Menschen sein möge, es sei ihm dann vom Liecht der Natur gegeben: und was im Liecht der Natur ist, das ist die wirckung des Gestirns…

…So the stars teach us all the arts that are on Earth … but not only the arts, all the ways of war, governing, and everything that can be achieved throught the mind, takes its instructions from the stars, for ever and ever.

…Also lernen uns die Sternen alle Künst, die auff Erden sind… nit allein die Künst, sonder auch die Kriegsläuff, Regierung, und alles das, das durch das Hirn vollbracht wirt, nimpt sein underweisung auss dem Gestirn, und also für und für.**[21]**

Although he probably used the symbol of stars for his own particular meaning, Paracelsus' ideas resemble similar attempts to "grasp the ungraspable"**[22]** as found in older religious-philosophic traditions. Concerning Paracelsus' use of neologisms and unconscious parallels to the Gnostics, Jung said: "Paracelsus was not reaching back into the past, he was using the old remnants to give new form to a renewed archetypal experience."**[23]** However, to help

understand the archetypal role of the stars, I will mention some of these earlier attitudes from the vast pool of the collective unconscious from which Paracelsus unconsciously drew his ideas.

Assyro-Babylonian and Greco-Roman astrologies Paracelsus' stars were akin to the Greco-Roman gods and their Assyro-Babylonian astrological counterparts.**[24]** Babylonian astrology developed out of highly sophisticated astronomical observations into a codified dogma. To get a feeling for this, I can imagine living every night without city lights, under the vast night sky. The twinkling lights of the stars with their apparent patterns that change slowly and evoke an indescribable feeling in me. I am suddenly a minute creature in an infinite vastness. It would not be difficult to imagine that something up there controlled my fate down here, that one of those patterns of lights in the dark sky contained a consciousness beyond my human scope**[25]** which controlled my nighttime personality (my soul) just as my ego controls my daytime activities and consciousness. Putting myself in ancient Babylonia I could imagine that those who understood the patterns and the meaning of the structure of the heavens could, in this way, understand my human fate. In a culture just evolving out of the total dominion of Tiamat (the Great Mother, submersion in the collective unconscious), any form of conscious knowledge must have been numinous. Even if you did not understand, you knew that the stars oversaw the eternal part of your soul. It follows that the stars exercised absolute control over the fate of all individuals on Earth. Thus the stars could also take on a sinister aspect.

Psychologically, the (Assyro-Babylonian) stars symbolize consciousness in the unconscious; lights in the dark sky. Not the clear and bright light of the sun, but the guardians of the night world, the unconscious. The movements of the planets were far more complex, the patterns of the fixed stars more unchangeable and grandiose, than the simple path of the sun. In addition their light did not warm nor help create life. Indeed, we are usually under the power of unconscious complexes and drives in this night light. I experience the sinister aspect of the stars as my parental complexes. For instance:

Negative father complex: "You don't deserve this, you should be ashamed for being so weak…"

and the combination punch:

Positive mother complex: "You are something very special. You are wonderful as you are, there is no need to develop (Heh, NOW I've got him!)"

No matter what I do, I cannot seem to shake these "influences", dominating my life since childhood.

Jung says that the "Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche."**[26]** They not only inspire – they can also possess and blind consciousness. Jung puts it succinctly, bringing the gods down to earth:

We are still as possessed by our autonomous psychic contents as if they were gods. Today they are called phobias, compulsions, and so forth, or in a word, neurotic symptoms. The gods have become diseases; Zeus no longer rules Olympus but the solar plexus, and creates specimens for the physician's consulting room, or disturbs the brains of the politicians and journalists who then unwittingly unleash mental epidemics.**[27]**

Platonic philosophy During the Hellenistic blossoming of humanitarian philosophy a change occurred. The Platonic and Neoplatonic attitude to the stars, was (in my oversimplified interpretation) that the superb symmetry and patterns witnessed in the movements of the heavenly bodies was a manifestation of the highest form of the idea of order and harmony. The planetary control over man was not seen as something negative, but as an expression of the ideal of harmony pervading the universe.

Psychologically the platonic view of the stars emphasized them as a symbol of the supramundane patterning and ordering function that is inherent in the unconscious. Jung called this specific ordering factor of the collective unconscious, the Self. An experience of being a part of the cosmic order is at the same time an experience of that order: this is emotionally equivalent to experiencing God. Thus the Self imparts to man deep sense of life by placing him in his cosmic setting. It provides the pattern and meaning that connects one to something far beyond the ordinary mundane world. Although T.B. experiences fragments of this, I remain split.

T.B.: "Wait, to be honest I must admit that I did not really believe, so I turned to hallucinogens to prove to myself by experience that a meaning, that some symmetry in the universe, that God existed. Now I search through the ruins of my life to find evidence that there is a purpose. I can understand Harvey when he turns to physics, to the outer world – without hallucinogens – to prove to himself that there is a structure, a meaning, and a purpose to life."

Harvey: "Right, what good do your visions do me? I understand no more, I do not know how to bring them down to Earth, I wake up feeling terribly depressed and lost. But I also must confess that there is the nagging question whether the discoveries of modern physics, including those that give me the feeling there is a meaning and purpose, are not projections of some psychic structure. I am beginning to think that you and I have exchanged places, we are becoming our own opposites."

Gnostic Archons Historically a later change in attitude was expressed by the Gnostics. They reacted to older attitudes that did not adequately express their own experience of evil in this world and molded the older themes to better fit their psychological needs. They had to find a way to express the dualism they experienced in the existence of evil, the dark side of God and nature. For the Gnostics the seven "stars" were the "Archons," or the "Authorities," inherently evil characters, themselves blind and binding man to matter; i.e., to an earthly, unconscious, and unenlightened existence. Although they symbolized the patterns of the universe woven into the individual's life, they kept man from seeing his own acosmic inner self.**[28]**

Hans Jonas empathetically describes their attitude

We can imagine with what feelings gnostic men must have looked up to the starry sky. How evil its brilliance must have looked to them, how alarming its vastness and the rigid immutability of its courses, how cruel its muteness! The music of the spheres was no longer heard, and the admiration for the perfect spherical form gave place to the terror of so much perfection directed at the enslavement of man. The pious wonderment with which earlier man had looked up to the higher regions of the universe became a feeling of oppression by the iron vault which keeps man exiled from his home beyond.**[29]**

The home beyond is the realm of the Self within the collective unconscious. Another gnostic connection between man and the stars is provided by Arnobius, a Christian and early church defender who wrote in A.D. 304-310 against the Hermetic Gnostics. He certainly misrepresented the Gnostic attitude, but his account**[30]** provides a rough sketch of what the Hermeticists probably believed. He states that they felt that the soul is of divine origin, it is immortal and superior to the sun and stars; in respect of its reason it is superior to the animals. As the soul descends through the spheres it acquires certain qualities from the "stars." Another report states that

"As the souls descend, they draw with them the torpor of Saturn, the wrathfulness of Mars, the concupiscence of Venus, the greed for gain of Mercury, the lust for power of Jupiter "**[31]**

Arnobius says that the Gnostics believed that it is necessary to placate these powers (the Archons) lest the soul be prevented from returning to the paternal seat. Eventually the soul returns to heaven, to its Father's seat. The parallels here between Gnostic ideas about the fallible stars being lesser "lights" than the heavenly light and Paracelsus' ideas are clearly evident although Paracelus attached a slightly different meaning to the stars than did the Hermetic Gnostics. In addition, Paracelsus believed that the ultimate goal of man's development was also to return to the Father for which his term was "in the eternal light."

Psychologically the Gnostic attitude attempts to differentiate and balance the polarized views of the Babylon and the Platonics. The Gnostics played up negative aspects of the collective unconscious as exemplified by overemphasis on the physical world, material wealth, sexual pleasure, and worldly power, all aspects of Roman life at that time. In addition, the Gnostic emphasized the psychic realm as being the ultimate home and seat of life. Thus they were searching for a concept, now provided by the psychology of Jung, which places the crucial role on man's development of a differentiated attitude to the powers in his unconscious.

Hermetic Philosphy Hermetic philosophy was a neoplatonic movement closely associated with the Gnostics. Although there are many parallels between Paracelsus and the writing of the *Corpus Hermeticum*, I have not read that Paracelsus actually knew of them. It is written therein that

There are seven wandering stars which circle at the threshhold of Olympus, and among them ever revolves unending Time. The seven are these; night-shining Moon, and sullen Kronos [Saturn], and glad Sun, and the … Lady of Paphos [Venus], and bold Ares, and swift-winged Hermes, and Zeus [Jupiter], first author of all births from whom Nature has sprung. To those same stars is assigned the race of men; and we have in us Moon, Zeus, Ares, the Lady of Paphos, Kronos, Sun, and Hermes. Wherefore it is our lot to draw from the aetherial life-breath tears, laughter, wrath, birth, speech, sleep, desire. Tears are Kronos; birth is Zeus; speech is Hermes; anger is Ares; the Moon is sleep; Aphrodite is desire; and the Sun is laughter, for by him [by reason of his radiance] laugh all mortal minds, and the boundless universe.**[32]**

Thus in the third century A.D. a step had been made towards clarifying the inner nature of what had been previously projected onto the stars.

The stars in Paracelsus Now the same "stars" regarded by the Gnostics as Archons and harbingers of blindness were credited by Paracelsus as being sources of light, the light of Nature. However, Paracelsus clearly states that he is not referring to the physical, outer stars, but "the stars in the flesh and blood". He appears to be striving to unify the one-sided Christian and (i.e. anti-material) Gnostic dogma and the more instinctive, earth-bound attitude of natural man. He also relates the "stars" to the Greco-Roman gods in the classical tradition. As if to demonstrate his statement that the stars teach mankind the arts, Paracelsus gives an example recalling that of the hermetic philosophers quoted above. He writes:

…Were there no Venus, music would not have been discovered; were there no Mars, there would be no trades, commerce, or industry.	…Were die Venus nit gewesen, es weren die Musica nit erfunden worden: Also auch were Mars nit gewesen, es weren die Fabrilia nit erfunden worden. **[33]**

As a doctor of the soul as well as the body, Paracelsus was intuitively sensing what Jung later formulated in psychological language. The psychological equivalent of stars in the flesh and blood are autonomous psychic contents that manifest in the individual as complexes appearing as intuitions, emotions, affects, passions, and inspirations; in short, as spontaneous mental phenomena that are not associated with the ego. Jung has given the name "archetypes" to these a priori agents that structure psychic experience. Archetypes are represented in symbols, words, and images, describing psychic experiences which appear in similar form among various cultures and break into awareness with an emotional as well as imagic charge. The "sidereal light" is, in psychological language, the consciousness emanating from these archetypes. Paracelsus, says Jung

…beholds the darksome psyche as a star-strewn night sky, whose planets and fixed constellations represent the archetypes in all their luminosity and numinosity. The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e. the archetypes.**[34]**

But Paracelsus, following the Gnostics, views a crucial element of man's freedom in relation to the stars. He indicates that the ego must not simply follow unconscious desires and whims, but work together to form a dynamic balance. He wrote:

The stars are subject to the philosopher, they must follow him and not he them.**[35]**

…[Man] carries the stars within himself, … he is the microcosm and thus carries in him the whole firmament and its influences.**[36]**

Therefore the stars must obey man and be subject to him, not he to the stars.**[37]**

In interpreting a dream which had stars as a theme, M.-L. von Franz expresses the relationship of the individual to the stars within the perspective of one's whole life:

But if we look within and we look at the stars, then we come to realize that within that cosmic infinity we have a unique task to fulfill which we generally experience as what we call the meaning of our life.**[38]**

The relationship of the individual to the Self is illuminated by Paracelsus' third light, the "eternal light", which shines from God or the Self, the central, supraindividual core of the personality. Paracelsus' attitude to this third light is crucial to understanding his convictions about how rational man should attend to the light of nature.

Continued in Part 3 …

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[1] At the time of this experiment, there was no rational reason for using paraffin. Only later did Fermi understand why paraffin slowed the neutrons down.

[2] Cf. M.-L. von Franz, *C.G. Jung: His myth in our time*, Little, Brown and Co., Boston, Toronto, 1975, p. 31-2. (Von Franz suggests that a more exhaustive search of the history of this term would be valuable.)

[3] Agrippa was born in Cologne in 1486, printed the first edition of his compendium on magic in 1503. He denounced occultism in 1530 but despite this oversaw the printing of the second edition of his book in 1533. He died in 1535 in Grenoble.

[4] Agrippa von Nettesheim, *Die Magische Werke*, p. 32 (my translation from the German).

[5] C. G. Jung (in footnote 11 of *Paracelsus*) says that Paracelsus was much indebted to Agrippa's *De Occulta Philosophia*.

[6] Parcelsus, *Caput de morbis somnii,* [Quoted in C. G. Jung, *Paracelsus*, p. 114. The text is in the edition of Paracelsus' Work by Sudhoff and Mattheissen, vol. IX, p. 361. I could not find it in the Huser edition.] Note the last sentence, how did man bring it into the world? By being conscious of it.

[7] M.-L. von Franz, *C. G. Jung, His myth in our time*, p. 31. As will be shown in the sequel, Paracelsus probably associates this "supernatural" natural light with a kind of "sixth sense" and not with a "supernatural" god-like knowledge. Recent experimental work has demonstrated the existence of an "unconscious" seeing: blind people can detect images on a television screen. The researchers postulate a sensory perception, possibly in the skin, operating through a non-cerebral area of the brain and call it "the unconscious mind" in complete oblivion to Jung's work (Margie Patlak in the Los Angeles Times, August 21, 1989 Part II page 3).

[8] M.-L. von Franz, *Interpretation of Fairytales,* Spring Publications, Zürich, 1968, p. 169.

[9] This idea is similar to the cabbalistic teaching that the letters of the Hebrew alphabet contain immense psychic power. What is the psychological meaning of this? Possibly (as von Franz shows in her *Number and Time),* that the letters as numbers are the structure ordering our psychological experience of reality. But, being letters rather than numbers, perhaps they signify a higher cultural level of development.

[10] Note especially the last sentence: Paracelsus says "Man should and *must* know," a point to which I will return in Part III.

[11] Paracelsus, *Astronomia Magna…, Liber Primus: "Probatio in scientiam Philosophia Adeptae*, (Huser X, Olms V), p. 173.

[12] Paracelsus, *Vom Fundament der Weisheit und Künsten*, Huser 9, (Olms IV), p. 429.

[13] Ibid. p. 428.

[14] This translation was partly based on the translation in C.G. Jung, *On the nature of the psyche,* Coll. Works, vol. IX, paragraph 390. Note that at the beginning of this quote Paracelsus says *lumen naturae* is eternal when he otherwise insists that it is temporal, an example of his supreme ability to handle paradoxical statements or to be exasperatingly undifferentiated. Strictly speaking, *lumen naturae* is both eternal and temporal as will be discussed later.

[15] Paracelsus, *Liber de generation hominis,* Huser VIII [Olms V], p. 171.

[16] *Paracelsus: selected writings*, edited with an introduction by Jolande Jacobi, translated by Norbert Guterman, Bollingen Series XXVII, Princeton University Press, Princeton, 289 pp (hereafter called Jacobi, *Paracelsus*). This quote is from page 255.

[17] Paracelsus, *Vored* Huser X [Olms V], p 7.

[18] Ibid., p. 5.

[19] M.-L. von Franz,*C. G. Jung, His myth in our time*, p. 32.

[20] Paracelsus, *Vored* Huser X [Olms V], p 5-6.

[21] Paracelsus, *Astronomia Magna*, Liber Primus, Huser X [Olms V), p. 19.

[22] C. G. Jung, *Paracelsus*, p. 186.

[23] Ibid., p. 186.

[24] These "stars" are the sun and moon and the five planets: Mercury (Hermes), Mars (Ares), Venus (Aphrodite), Jupiter (Zeus), and Saturn (Kronos).

[25] Psychologically it is aspects of the human psyche that are projected upon the patterns of the stars. The contrast is between the (relatively miniscule) individual psyche and the (vast) collective psyche.

[26] C. G. Jung, *A psychological approach to the Trinity*, Collected Works vol 11, p. 163.

[27] C. G. Jung in his *Commentary* in R. Wilhelm, *The secret ,* p. 113.

[28] See Hans Jonas, *The Gnostic Religion,* Beacon Press, 1963, pp. 358, passim.

[29] Hans Jonas, *The Gnostic Religion,* p. 260.

[30] Rewritten from A. S. Ferguson in Scott, *Hermetica*, vol. 4, p. 475-6.

[31] Servius, In. Aen. VI. 714, quoted in H. Jonas, *The Gnostic Religion,* p. 157. (This astral pessimism is closely connected to the dualism of good and evil.)

32] Scott, *Hermetica*, Vol. 1 *Excerpts from Isis to Horus*, p. 531-2.

[33] Paracelsus, *Astronomia Magna*, Liber Primus, (Huser X, Olms 5), p. 19.

[34] C. G. Jung, *On the Nature of the Psyche*, Collected Works vol. 8, p. 195. Jung goes on to say: "It strikes me as significant, particularly in regard to the hypothesis of multiple consciousness and its phenomena, that the characteristic alchemical vision of sparks scintillating in the blackness of the arcane substance should, for Paracelsus, change into the spectacle of the "interior firmament" and its stars. "

[35] Paracelsus, *De Natura Rerum*, quoted in Jacobi, p. 154.

[36] Ibid., p. 154.

[37] Ibid., p. 155.

[38] M.-L. von Franz/Fraser Boa, *The way of the dream,* Windrose films, Toronto, 1988, p. 180.

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Paracelsus 3

The Eternal Light



Paracelsus uses three terms interchangeably to describe this third light. He calls it the "Eternal Light," "Light of the Holy Ghost," and "Light of Heaven." Jung describes this as a light outside the light of nature by which [man] can search out supernatural things. The relationship of this supernatural light to the light of revelation [i.e., the natural light] remains, however, obscure. Paracelsus seems to have held a peculiar trichotomous view in this respect.**[1]**

Here Jung refers to the following text of Paracelsus:

But in man is also a light outside the light that is in nature, it is the light by which man experiences, studies, and fathoms supernatural things.	Aber im Menschen ist auch ein Liecht, ausserhalb dem Liecht so in der Natur geborn ist,: dasselbig is das Liecht, dodurch der Mensch ubernaturlich dinge erfart, lehrnt, und ergründet.**[2]**

What does Paracelsus mean by this "eternal light"? Although he characteristically molds the German language for his own purposes without attention to details, I still think it is significant that Paracelsus uses the construction "the light by which one experiences…" Although difficult to understand rationally, this phrasing sounds intuitively correct. To really experience something as supernatural, one must be conscious that it is not normal (or else the experience is just "natural" – there is no differentiation). Putting it another way, *to perceive* is an experience in itself; one experiences a perception as if it originated in a center far from the ego, and consciousness suddenly wakes up to it. Thus, maybe Paracelsus is trying to formulate that one needs a specific light, not only to learn and understand, but also to experience.

Occasionally Paracelsus gives examples of concepts he is presenting. In the case of the light of the Holy Ghost, he mentions the New Testament story of Jesus bringing back Lazerus from the dead and other miracles of the Apostles.**[3]** Now miracle healings are experiences of psychic and physical wholeness and are examples of what I think Jung and von Franz would call "synchronicities." These are emotionally-charged events experienced as meaningful coincidences lying outside our normal causally-related flow of life. Jung and von Franz characterize synchronicities as occurring when "eternal" archetypal patterns break through into normal consciousness associated with concrete events**[4]** operating in time and space. **[5]** This particular eternal pattern that Paracelsus calls the eternal Light from the Holy Ghost is associated with if not identical to the Self, the spirit which seeems to guide our instinctive urge to live and to develop. In his examples contrasting the "natural" doctor with the "eternal" doctor (i.e. Christ or the Apostles; see next quote) Paracelsus points out the difference between healing with the ego and healing with the Self.**[6]** This is the crucial point which differentiates Paracelsus from the normal rational scientist of today.

Now why this animosity between the temporal and the eternal doctor? For example: the temporal doctor makes the sick healthy, the Apostle also makes him healthy. True, the Apostle surpasses the	Nuhn was wolt es für ein Feindtschafft hie geben,zwischen dem Tödtlichen und Ewige Artzet? Als ein Exempel. Der Tödtlisch Artzet macht ein kranken gesund, der Apostel macht ihn auch gesundt;

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natural [doctor], he makes the Rebirth. However, that thereby the natural light is rejected, this is not allowed by God. That the Apostle brings the dead back to life and not the natural [doctor] shows the natural [doctor] that his art is but a footstool compared to the Eternal. **[7]**

Das der Apostel ubertrifft den Naturlichen, das mach die Neue Geburt: Das aber darumb des Liecht der Natur verworffen sei, das gestatted die Gottheit nicht. Das aber der Apostel das Todte wider lebendig macht, und der Natürlich nicht, das erkennet der Natürlich, das sein Kunst ein Fußschemel ist gegen der Ewige.**[8]**

Why do I think Paracelsus would call them synchronicities if he were still alive? Clearly, he refers to those events which cannot be ascribed to either the elemental or the natural light. Therefore I can only associate them with events that are not explainable by "natural" factors. Von Franz writes that "Synchronistic phenomena are actually, as Jung emphasizes, of a parapsychological nature."**[9]** Harvey would prefer a slight rephrasing to say that synchronicities (sensu strictu) are *experienced* as being supernatural – and this is an all-important aspect of their nature because it makes them religious phenomena, not simply theoretical knowledge.

Eternity and absolute knowledge

Psychologically, the eternal world is a projection of the timeless, transcendent realm of the collective unconscious. Reformulating a concept first used by Gerhard Dorn (a student of Paracelsus who wrote around 1590), Jung has called this hypothetical unitary background to both psychic and physical reality the "one world" or "unus mundus"**[10]**.

The transcendental psychophysical background corresponds to a "potential world" in so far as all those conditions which determine the form of empirical phenomena are inherent in it. This obviously holds good as much for for physics as for psychology, or, to be more precise, for macrophysics as much as for the psychology of consciousness.**[11]**

The eternal light from the Holy Ghost is "consciousness" that can be ascribed to the Self. (I know that this is a contradiction: the only consciousness we are aware of is that which reaches our ego. Here something of a transcendental nature is implied: the awareness of a meaning (experienced as a *force* or an *energy*) spanning the microcosm and the macrocosm.) An inspiration from the Self, the archetype of totality, brings with it a feeling of "untarnished"**[12]** central importance. Like a religious meditation on a mandala, it includes psychic opposites in a holistic way (i.e. sees both as part of an irrational whole) and has a healing effect.

In her discussion of the West African divinity named "Fa", M.-L. von Franz writes of a concept that I feel can be fruitfully applied to understanding the eternal light of Paracelsus:

[Fa] is not a force of nature, but rather portrays God's solicitude for his creation…**[13]**

Fa represents a symbol of the Self and of "absolute knowledge"…an aspect of the God-image in the unconscious psyche, compelling man to seek higher consciousness, and consequently he also refers to an aspect of the Self activating and sustaining the development of higher consciousness in the individual….

This facet of the Self archetype does not, however, embrace the *entirety* of the collective unconscious which is certainly also the source of drives, chaos, and destructive passions.**[14]**

Paracelsus speaks directly to this last point as I will show in Part IV. Here I would like to dwell on his concept of absolute knowledge. In the language of Jung, absolute knowledge apparently has its source in the collective unconscious as experienced in dreams, visions, intuitions, and spontaneous psychic occurrences. Among these different kinds of intuitions there are those which, accompanied by strong numinosity, seem to originate from an all-inclusive and unbounding wisdom (usually experienced as "God" or "just-so" facts). These particular images are often accompanied by a feeling of wholeness, a healing experience which generates a sense of meaning. Jung might say that the natural scientist perceives this "eternal wisdom" in nature as it is reflected in the (timeless) laws of physics.

Jung:

…the idea of totality is always connected with the idea of duration, of immortality, the eternal return. That is substantiated by the fact that the actual psychological experience of totality,

which is a religious experience, always expressed or formulated as the experienced of God, has the quality of immortality, the quality of eternal duration. That is confirmed also by the consensu gentium; you find the evidence in the literature of the whole world. There is that element of duration, either limited to the duration beyond death, or the immediate feeling of divine eternity.**[15]**

As I was working on this problem of the eternal and the temporal, I opened von Franz's book *Number and Time* by chance to a page and read:

"…the world of timeless order, the collective unconscious…"**[16]**

Clearly, Jung and von Franz identify these two entities. On the same page, speaking of the "windows into eternity", von Franz says:

In truth, as Jung realized and pointed out, an experience of the Self opens such a window into eternity for the individual, because it enables him to escape from the stifling clutches of a one-sided view of life. Through this "window" man touches the eternal in himself, and at the same time the eternal can reach into his time-bound world in the form of synchronistic events.**[17]**

When a synchronicity occurs the timeless world of the collective unconscious appears to breach the time-space world of our ego existence. Not only is this moment often experienced as very meaningful, it seems to be the vehical *par excellance* for giving someone the conviction that there is a purpose in life, something science in and of itself cannot do. My childhood fascination with the bioluminescence in the sea points to something eternal behind time-bound Nature. Surely the fascination could have been saying to me: Yes, contrary to the feeling of no meaning in this world that you experience from the world around you and the unconscious of your parents, there is indeed a light in the darkness. Also my current work in geology possibly rides on the wave of an underlying fascination with "deep time" and the duality of historical/immanent time, as eloquently expressed by Stephan J. Gould in his book *Time's Arrow, Time's Cycle*.**[18]**

The three lights are One Light

Although Paracelsus tried to clearly differentiate the three lights, their exact bounderies are fuzzy when viewed in detail. G. Isler, in his essay on *lumen naturae* in Swiss alpine legends, **[19]** associates synchronicites with the light of nature. He remarks that when one experiences synchronicities they give one the feeling that God or fate was behind the coincidence of events.**[20]** Since they involve the experience of a (positive) power superordinate to the ego they appear to me to be closer to the "eternal" than the "natural light". On the other hand, synchronicities by their nature involve our material world; thus in a larger sense they are "lights out of the darkness" (as in the quote from Jung at the beginning of this essay), the darkness being the dark material side of God.

Jung:

Paracelsus, like all the philosophical alchemists, was seeking for something that would give him a hold on the dark, body-bound nature of man, on the soul which, intangibly interwoven with the world and with matter, appeared before itself in the terrifying form of strange, demoniacal figures and seemed to be the secret source of life-shortening diseases. The Church might exorcise demons and banish them, but they only alienated man from his own nature, which, unconscious of itself, had clothed itself in these spectral forms. Not separation of the natures but union of the natures was the goal of alchemy.**[21]**

Paracelsus himself states that even though the elemental, natural, and eternal lights were totally separate he also felt that they were intrinsically related. He writes:

As far as we can describe the origin of the inner man or body, we note that all inner bodies are only one body: one thing in all men. But they are distributed after well-ordered numbers of bodies, each one different from the other. And so they all come together as only one light, only one reason. Therefore, if we wish to live completely, then we	Damit wir aber beschrieben das herkommen dess Innwendigen Menschen oder Leibs, so mercket uns also, das alle Innwendig Leib nur Ein Leib sind, und ein Einiges ding in allen Menschen. Aber aussgetheilt nach d'wolgeordneten zahlen des Leibs, eim anders dann den andern: Und so sie alle zusammen kommen, ist nuhr Ein

should live coherently in one reason, not in two or three, etc.

Liecht, nuhr Ein Vernunfft, also, dass wann wir vollkommen leben wollen, so leben wir alle gleich in Einer Vernunfft, nicht in zweyen oder dreyen, etc.**[22]**

And:

Nature teaches all things, and what she cannot, she acquires from the Holy Ghost, who teaches her; and the Holy Ghost and Nature are one, that is, Nature is a light from the Holy Ghost and learns from Him and so it [light] comes to men, even if they be sleeping babies.

Die Natur die alle ding lehrnet, und was sie nicht kan, dass erwirbt sie vom Heiligen Geist, der sie lehrnt: und der Heilig Geist und die Natur sind eins, das ist, jeglich ist die Natur ein Liecht aus dem Heiligen Geist, und lehrnt von ihm, und also kompt es in Mensch, gleich als schläfflingen."**[23]**

Paracelsus appropriated the term "asleep" for his own use. In gnostic-hermetic tradition "asleep", "numb", or "intoxicated" were terms contrasting the normal, unconscious man against the wide-awake and enlightened man. The Gnostics said: "Wake from your slumber" and "The soul slumbers in Matter"**[24]**, references which could just as well be applied today in a somewhat different context to the collective sellout of the soul to runaway materialism. **[25]** The Gnostics meant: "Wake up to your true nature, which is not of this world!" Psychologically they may have been saying: Wake up to your psychic nature, not material nature. Here psychic meant specifically kinship with the Self. Complexes, emotions, drives instincts, were all identified with the world, the cosmos and the stars – the Archons. Paracelsus, as a medical doctor with at at least one foot solidly in this world, explains:

Man has a body which is asleep, therefore one must awaken it so that one can attain to the wisdom of the angels, that is, to God's wisdom and art.

Der Mensch hatt den Leib, der schlafft, darumb so muss man ihn erwecken, auff das er komm in die Weisheit der Engel, das ist, in die Weissheit und Kunst Gottes.**[26]**

Although Paracelsus may have grafted terminology from the Gnostics, he says we must awaken the body, not abhor it.**[27]** Jung says about this attitude:

But Paracelsus and his school assumed that matter was an "increatum" and hence coexistent and coeternal with God. Whether they considered this to be monastic or dualistic I am unable to discover. The only certain thing is that for all the alchemists matter had a divine aspect, whether on the ground that God was imprisoned in it in the form of the *anima mundi* or *anima media naturae*, or the matter represented God's "reality". **[28]**

Harvey and Ash wanted me to try to make a table. Here it is, although I am not entirely happy with it.

Comparison of terminologies:

Paracelsus	**Jung**	**Gnostics**	**Man on the street**
elemental light			*instincts*
elements	personal unconscious	hyle	normal rational reasoning
earth	ego	body	good common sense
temporal	time-bound	matter	smart ideas
natural light			*rational intelligence*
stars	collective unconscious	psyche	intuitions "out of the blue"
firmament	archetypes	soul	strange ideas
temporal	partially time-bound	psyche	creative impulses
eternal light			*irrational wisdom*
Holy Spirit	psychoid unconscious	pneuma	knowledge from God
Heaven	Self	Spirit	miracles

out of time, timeless synchronicities	wonder healing

When describing the relations between the microcosm and macrocosm the ancient Chinese (like many modern physicists today when seeking universal laws of the physical world) preferred the energetic view. They imagined light circulating as energy. This energy could appear at one time in the form of *hun*, at another time as *po*, and still another time as a holistic symbol, the *mandala*.**[29]** In addition, these forms of energy could have both a time-bound aspect and a timeless aspect.**[30]**

The eternal, "atemporal," non-material power is, in the terminology of the Gnostics, the (purely psychic) "acosmic" Self. Paracelsus would say that the eternal light shines through in the temporal (natural) light: the Self can manifest in the individual and in time as moments of sublime centering or feelings of order and wholeness.

How can the natural light and the eternal light be one? As the symbol of totality, the Self includes both the unconscious and the conscious realms. Jung states that "the self cannot be distinguished from an archetypal God-image and the "archetypal dispositions…are organized and arranged around the self."**[31]**. Therefore the light of nature is one with the Self in that it shines to illuminate under the guidance of a higher order. This process is psychologically identical with the statement by Paracelsus (quoted above) that "Nature is a light from the Holy Ghost."

Because the Father has set us in the light of nature we can understand and know; because the Son has set us in the eternal light we also can know. Therefore the Father bequeths us the Light of God and the Son bequeths us the Light of God, here on Earth and also in the Eternal Life. Neither part hinders that; neither the Father his Son nor the Son the Father. Therefore it is entirely possible that man can deal with, understand, and experience both sides.	Dann ursach, von Vatter sind wir in das Liecht der Natur beschaffen billich das wirs können und wissen: von Sohn in das Ewig Leben, billich auch das wirs wissen. Also erbt an uns das Liecht von Gott dem Vatter und das Liecht von Gott dem Sohn. Hie uff Erden auch in das Ewig Leben und kein theil hindert das und der Vatter sein Sohn nit, noch der Sohn dem Vatter nit, also mag der Mensch zu beiden seitten wol handlen, erfaren und ergruendt sein.**[32]**

How did Paracelsus resolve the "animosity" between the elemental and natural lights and the eternal and supernatural lights?

But the number One heals me. And so I have two loves, and to each I give its light as God has ordered.	Aber die Zahl Eins erhelt mich. Und so ich Zwei lieb hab, und gib einem jedlichen sein Liecht, wie es Gott einem jedlichen verordnet hatt. **[33]**

Harvey: "What is Paracelsus' "One" that heals his split? Why do I not see it or feel it? Am I blinded by a rational standpoint, my crippled feeling function?"

Harriet: "Note that Paracelsus says "*I* give each its light…" Obviously he implies that the ego plays a very important role. He may even be unaware of the fact that he has made man practically equal to God here. I think that the answer to your question is up to you and God both.

A diversion into "the inner debates" between the psychologists and the scientists

Paracelsus did not consistently differentiate the physical from the psychic, which is not avery easy differentiation to accomplish in depth psychology either. Jung has said that the spirit is both physical and psychic,**[34]** and that "Nature is not matter only, she is also spirit."**[35]** Jung also declared:

Man himself is partly empirical, partly transcendental…we do not know whether what we on the empirical plane regard as physical may, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical as psychic. **[36]**

Yet he also maintains:

…this much we know beyond all doubt, that empirical reality has a transcendental background… The common background of microphysics and depth-psychology is as much physical as psychic and therefore neither, but rather a third thing, a neutral nature which can be at most be grasped in hints since in essence it is transcendental.**[37]**

Jung's phrase "empirical reality has a transcendental background" set off a wave of comments by my inner crew. An excerpt of the ensuing converstaion is reported here. More dialogues are recorded in Appendix IV.

T.B.: Synchronicities give an overwhelmingly strong impression that there is a transcendental background to life and our world. And this background sometimes breaks into our empirical reality.

Harvey: Yes but this is a psychological fact, a subjective experience. Jung says "empirical reality" a term which a microphysicist might understand differently. I do not know if he or she could measure a psychological state to the extent that it would be a part of his empirical reality. You have to give the poor guy an apparatus that would produce numbers.

Harriet: Jung considers "empirical reality" to be a *subjective* experience. This is obviously not what the normal scientist understands. (Thus the reality of the scientist is severely limited!)

T. B.: I just might be able to produce a number associated with each synchronicity. Do material problems have a temporal and a timeless aspect? Do psychic problems have a temporal and timeless aspect? Of course. One part of the eternal must be temporal. One-way time must be a subset of two-way time, itself a subset of timelessness.

Ash: Is this transcendental background cyclic (eternal) time?

T.B.: Yes, Jung refers to the fact that all statements about physics, microphysics, and the physical world, are all statements made by the psyche. There must be a common background or else there would be no agreement between the two! On the other hand, all psychic phenomena must be rooted in matter, after all, through the chemistry of the brain we can think.

Two modern physicists, who are concerned that time (by which they mean historical, irreversable time) is not adequately integrated into formulations of quantum physics**[38]**, have written:

It is hard to avoid the impression that the distinction between what exists in time, what is irreversible, and, on the other hand, what is outside of time, what is eternal, is at the origin of human symbolic activity.**[39]**

I think the authors of this statement, I. Prigogine and I. Stenger, are referring to the fact that to understand nature we need to order the world around us. To perform this ordering we use the cyclical viewpoint.**[40]** The physical laws (the periodic table of elements, for instance) are eternal, cyclic, and immanent. However, this periodic table has brought order into our understanding of the elements. (Understanding in the sense of viewing patterns and symmetries.) There are a few, unfortunately very few, physicists who are aware that they view the timeless world in their theories.**[41]**

Harriet: You must first try to differentiate what the scientists are actually saying about matter from what they are (unconsciously) saying about the unconscious, and what they are saying about some (hypothetical) unitary (i.e. psychophysical) phenomena.

Ash: But the point is one can never differentiate what they are saying about "objective" matter from what they are (unconsciously) saying about the unconscious. All their statements are statements made by the psyche about some hypothetical "outer"reality".

Albert Einstein once defined his attitude to religion in the following way:

Science without religion is lame, religion without science is blind…A religious person is devout in the sense that he has no doubt of the significance of those super-personal objects and goals which neither require nor are capable of rational foundation.**[42]**

Jung has said:

The deeper layers of the psyche lose their individuality and uniqueness as they retreat farther

and farther into darkness. "Lower down" that is to say as they approach the autonomous functional system, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e. in chemical substances. The body's carbon is simply carbon. Hence at bottom the psyche is simply "world".**[43]**

Ash: "For me carbon is not "simply carbon." The fourfold pattern of the valence structure of elemental carbon is one of the basis for all organic molecules and, thus, for life itself. Is it not interesting that quaternary structures play such a role in psychic images of wholeness? Am I seeing the analogy here or does it have a more objective reality? Also: the carbon in our body was manufactured in the stars (in supernovae). Thus I do not agree that archetypes are "extinguished" in the body's materiality. It seems, rather, that they are as strongly present there as anywhere else. It is anyway my psyche projecting the concept of archetypes into such things as "carbon " quaternary structures," and "stars."

Harvey: "We are not aware of it, yet our body functions with an amazing "intelligence." There appears to be more "knowledge" in the body's materiality, for instance, in the RNA-mediated information transfer of physiological information**[44]**, than we have in consciousness. Is this the light of nature that Paracelsus was referring to?"

Jung might call the body's knowledge the "psychoid unconscious", the unconscious psyche which is so much a part of physical processes that it cannot be said to be strictly matter or psyche. This may be what Paracelsus meant when he referred to "the stars in the flesh and blood."

Jung:

Psyche cannot be totally different from matter, for how otherwise could it move matter? And matter cannot be alien to psyche, for how else could matter produce psyche? Psyche and matter exist in one and the same world, and each partakes of the other, otherwise any reciprocal action would be impossible. If research could only advance far enough therefore we should arrive at an ultimate agreement between physical and psychological concepts. Our present attempts may be bold, but I believe they are on the right lines. Mathematics, for instance, has more than once proved that its logical constructions which transcend all experience subsequently coincided with the behaviour of things. This, like the events I call synchronistic, points to a profound harmony between all forms of existence. **[45]**

Continued in Part 4 …

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[1] C. G. Jung, *Paracelsus*, p. 115. It is not clear to me what exactly this trichotomous view is that Jung refers to, but I will discuss some of the ambiguities or uncertainties in Paracelsus's texts that I found.

[2] Paracelsus, *Prologue* to *Liber de Nymphis, sylphis, pygmæis et salamandrees, et de cæteris spiritibus*, Huser IX (Olms V, second part), p. 46.

[3] Paracelsus often insists that healing through belief or the power of God is reserved for saints, not for ordinary doctors like himself. This is an example of his humility, absent in many of his stature.

[4] I am not sure whether Paracelsus sees these supernatural healings as events in space and time; he usually speaks of them as taking place "in the eternal light".

[5] See C. G. Jung *Synchronicity, an acausal connecting principle*, Coll. Works 9, and M. -L. von Franz, *Psyche und Materie* (Daimon Verlag, Einsiedeln, 1988 pp. 422). Examples and discussions will appear in a future essay. Allow me to document another fragment of a daydream that I had at this point while editing the text. "A boy hiking in the back hills of Southern California breaks through barriers (of space and time) to where nature is alive and crackling with synchronicities, but he does not bring them down to Earth. He either asks if it is real or not. He should retreat but he just goes on." This is a picture of how I used to be – until I sat down and tried to write this essay.

[6] Compare the Grimms fairytale "Godfather Death" where Death is both the master healer and Death himself.

[7] Note that Paracelsus uses the image of a footstool. Perhaps this has a certain meaning: a footstool is a way to reach higher, in this case higher consciousness. Thus for him living in the natural light is not the goal of personal development, but a stepping stone.

[8] Paracelsus, *Vored*, p. 8.

[9] M.-L. von Franz, *C. G. Jung: His myth in our time*, p. 242.

[10] C. G. Jung, *Mysterium* p. 533ff.

[11] C. G. Jung, *Mysterium*, p. 538.

[12] "gerecht, unbresthafftig Weisheit" [just, untarnished wisdom], Paracelsus – quoted in Part IV.

[13] M.-L. von Franz , *Number and Time*, p. 267.

[14] Ibid., p. 268.

[15] C. G. Jung, *Nietzsche's Zarathustra, Notes of the seminar given in 1934-1939,* edited by James L. Jarrett, quote from vol. II, p. 1045. Bollingen Series XCIX, Princeton University Press, 1988, pp. 1578.

[16] M.-L. von Franz, *Number and Time*, p. 261.

[17] Ibid., p. 261.

[18] Harvard University Press, Cambridge, Mass., 1988, pp 222.

[19] G. Isler, *Lumen Naturae. Zum wissen" von Naturwesen in den Sagen des Alpengebietses,* In: Studien zur Volkserzahlung, edited by Leander Petzoldt and Siegfried de Rachwiltz, Verlag Peter Lang, Frankfurt am Main, 1987, pp. 147-171.

[20] G. Isler, Ibid., p. 153.

[21] Paracelsus, *Astronomia Magna…*, p. 161.

[22] Paracelsus, *De Generationis Hominis*, Huser, VIII [Olms IV] p. 172.

[23] Paracelsus, *Fragmenta cum lib. de Fundamento Sapientiae Congruentia. Von Offenbarung und Findung aller Künsten*. Huser, IX [Olms V], p. 447-448.

[24] H. Jonas, *The Gnostic Religion*, p. 69f.

[25] But why this possession with matter? Von Franz might say that it is an unconscious compensation for not consciously realizing the feminine (feeling function) therefore becoming possessed by the unconscious mother (matter).

[26] Paracelsus, *Liber de Fundamento scientarum, sapientiæ que (Vom Fundament der Weisheit und Künsten)*, Huser IX [Olms IV], p. 428.

[27] Another daydream fragment: while editing this part I just saw myself with wide hips, looking like a woman. I suppose that this must be because I am here befriending matter and the feminine point of view.

[28] C. G. Jung, *Mysterium*, p. 537.

[29] I had the intuition here that mandalas lead one into eternity and that eternity leads one back into synchronicities.

[30] See the article "Weisheit des Ostens" by Richard Wilhelm.

[31] C. G. Jung, *A psychological approach to the Trinity*, Collected Works, vol 11. (Princeton University Press, 1973), p. 160.

[32] Paracelsus, *Astronomia Magna…,* Huser X, [Olms V], p. 482-3.

[33] Paracelsus, Vored, p. 7.

[34] Somewhere in *Psychological aspects of the Trinity* Coll. Works vol. 11.

[35] C. G. Jung, *Paracelsus*, p. 184.

[36] C.G. Jung, *Mysterium*, p. 536-7.

[37] Ibid., p. 538.

[38] Quantum physics is (at least to many interpreters) reversible, i.e., eternal, and thus (according to Prigogine and Stengers) can scarcely be said to be able to describe "real" events in the temporal world in which we live.

[39] Ilya Prigogine and Isabelle Stenger, *Order out of Chaos*, Bantam Books, New York, 1984, p. 312. Roger Penrose had a proposal for solving the time problem in quantum physics but I have not read it yet.

[40] One scientist answers the question: "But which is correct: cyclical or historical time?" by saying "Both and neither.", see Gould, *Time's Arrow-Times Cycle*, op. cit.

[41] Psychologically this is the world of the archetypes. I hope to explore this in a following essay on light (photons) and matter tentatively titled "*The archetypal origins of quantum electrodynamics"*. Another daydream fragment "…because…I said 'No', they are sitting around a table."

[42] Albert Einstein, quoted in Abraham Pais, *Subtle is the Lord: The Science and the Life of Albert Einstein*, Oxford University Press, 1982, p. vi.

[43] C. G. Jung, *The archetypes of the collective unconscious*, Collected Works, vol. 9, p.173.

[44] See Appendix III for example and explanation.

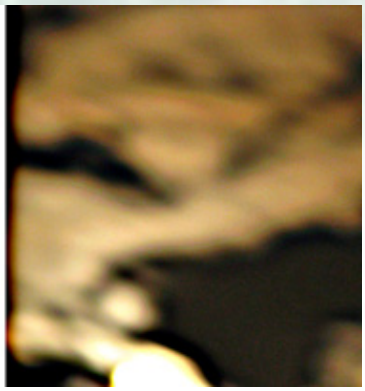
[45] C. G. Jung, *Mysterium*, p. 538.

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Paracelsus 4

The double nature of the Light of Nature



Paracelsus was not aware that his own pioneering work in pharmacology would lead to the huge international pharmachemical industries in Basle. Neither was he aware that his words "to make the unfruitful fruitful"**[1]** could support artificial insemination and an industry pursuing the genetic engineering of recombinant DNA. Both of these developed with the help of the shadow (greed, ambition, and desire for power over nature – read Satan's influence if you will) as the driving force as well as a genuine desire to heal the sick and better the health of mankind.**[2]** The mixture of *lumen naturae* plus the shadow is a dangerous concoction**[3]** not particularly conducive to psychological development. Yet Paracelsus often emphasized that man *must* use the light of nature to heal the sick and better mankind. He was well aware that we cannot avoid the fate of being conscious and having a shadow. His words:

It is well known and generally understood that all natural and important things grow and come to ripeness with moisture and warmth. This is adequately proven by the rain and the sun that follows the rain. No one can deny the truth that rain makes the Earth fruitful and similarly one must admit that the sun makes fruit timely, that is, ripe.**[4]** …

Es ist genügend bekannt und männiglich wissend, dass alle naturlichen und wesentlichen Ding von der Feuchte und Wärme wachsen und reif werden. Solches wird genugsam durch den Regen und durch die Sonne, welche darauf folgt, bewiesen.,denn das kann niemand leugnen, dass der Regen die Erde fruchtbar macht, und so muss man auch zugeben, dass die Sonne alle Früchte zeitig, das ist reif, macht…

…Since things are possible and must appear in nature through God's order, who would deny and not believe that man could also bring them about through the clever abilities of the art of alchemy and make the unfruitful fruitful, the untimely timely, and drive all

…Weil nun solches der Natur nach der Ordnung Gottes möglich ist und geschehen muss, wer wollt dann den widersuechen und nicht glauben, dass der Mensch solches auch vermöge und durch seine kluge Geschicklicktheit der Kunst alchimia tun

things to grow.	könne, und das Unfruchtbare fruchtbar, das Unzeitige zeitig machen und alle Ding zum Wachsen treiben könne.
…Indeed the Scriptures say: God made all creatures servient to man and gave them to him as possessions in his own hands, so that he could use them for his needs, to govern, to control all earthly things, nothing excepted.**[5]** Because of this it is allowed that man should rejoice that God in the light of nature has so highly enlightened and gifted him, so that all things obey and serve him, especially the whole Earthly kingdom and everything that within it and over it grows, lives, and moves.	…Denn die Schrift sagt, Gott habe dem Menschen alle Geschöpf unterwürfig gemacht und als ein Eigentum in seine Hände gegeben, um die selbigen zu seiner Notdurft zu gebrauchen, und zu regieren, zu herrschen über all irdische Ding, nichts ausgenommen, deswegen sich billig der Mensch freuen soll, dass ihn Gott im Licht der Natur so hoch erleuchtet und begabt hat, so dass ihm alle Kreaturen Gottes gehorsam und untertant sein müssen, besonders, das ganze Erdreich und alles, was darinnen und darauf wächst, lebt, und schwebt.**[6]**

Harriet: "Armed with this quote, you could justify artificial insemination and genetic manipulation. He says: '…to make the unfruitful fruitful…' This is the worst of scientific hubris!"

T. B.:"If someone acted only by these words and no feeling function, yes. But Paracelsus had a feeling function and an awe of God. He meant this to be taken in his view of how man and God, the microcosm and macrocosm, are related. He probably never imagined that someone could become so split as to do science for the ego (money, ambition, or power) and not in the service of God."

Despite certain impressions that the foregoing quote may create, Paracelsus, in contrast to Fermi, seemed to have been aware of the double nature of *lumen naturae*. He often stressed the importance of taking a stand relative to the integrity of his sources of intuitions. Paracelsus ends his prologue to the *Astronomia Magna* with a prayer-like appeal to be understood in the correct way.

So I have the gift and the grace of the same spirit that goes out from the Father in the Natural Light that otherwise goes through the Son, from the Father in the eternal light. And that is what I want to attest with nature, that there are many people who are honored as gods or saints who should have long been taken as	So hab ich doch die Gab und Gnad desselbigen Geists, der vom Vatter aussgehet in das Natürlich Liecht, der sonst durch den Sohn aussgehet, von der Vatter in das Ewig Liecht. Dann das will ich mit der Natur bezeugen, das viel under den Menschen seindt, die für Götter oder

Cadaver. Then this is because the devil sows his satanical virtues to turn mankind around.

Heiligen geachtet werden, die ellender dann ein Cadauer sollten gehalten werden. Dann das ist einmahl also, das der Teuffel seine Satanische Tugendt anseet, damit er den Menschen wider anrichte.

…Therefore it is necessary to teach the right light so that these satanical virtues can be striken from us. I hope that in what I have written herein I can be judged with the same truth, as much from the mortal light, as that which is given by God through the Spirit, who illuminates and brings to completion our work and deeds, *Ingenia* and doctrines. Amen.

…Darumb zu lernen das recht Liecht von nöten ist, damit dieselbigen Satansiche Tugenden von uns geschlagen werden. Verhoff mich hierinnen mit gleicher Warheit gefunden zu werden, soviel von dem Tödtlichen Liecht, von Gott durch den Geist geben ist, der uns unser Werck und Arbeit *Ingenia* und Doctrin erleuchten und vollenden wölle. Amen.**[7]**

The dark side of the light

An inspiration with an archetypal basis is both numinous and powerful. It can be emotionally impressive and momentarily exhilarating, rendering a feeling of coming close to the ultimate truth. However, it usually has two faces. Natural science – the reflection of the numinous light of nature on mankind – currently casts a long shadow. Already at the dawn of our modern technological age Paracelsus foresaw the problems inherent in the exhileration and excitement of working in the this field. He wrote:

The [wisdom] from the light of the Holy Ghost is of only one species, the just and untarnished wisdom. The other, from the Light of Nature is of two species: the good and the evil wisdom. The good attaches itself to the eternal, and the evil to the damned.

Die aus dem Liecht des Heiligen Geists, hatt nur Ein *Speciem* an ihr, das ist gerecht, unbresthafftig Weisheit. Die aber auss dem Liecht der Natur, hatt zwo *Species* an ihr, die gutt und die böse Weisheit. Die gutt henckt sich an die Ewig, die böse an das Verdammlich. **[8]**

In terms of intuitions from the "stars" Paracelsus wrote:

So you should know that Lucifer and his gang in Heaven do the opposite to that for which they were created. Similarly with the stars: perfidious conceptions spring up; twisting and confusing the arts, medicine, and

So sollen ihr auch wissen, dieweil im Himmel der Lucifer mit seiner Geselschaft anderst sich macht, weder er geschaffen war: Also in den Sternen anderst werden mag: Also auch

all the other proper natural sciences. Therefore not every spirit should be believed since there are two kinds. Just as there are two kinds of angels in heaven: one remaining as created by God, the other making of himself something different; so too are the spirits.

wiederwertig Conceptiones geboren mögen werden, als zerüttet und wiederwertig allen Künsten, der Artzney und allen andern gerecht Natürlich Weissheiten. Darumb soll nit eim jedlichen Geist geglaubt werden, dann ihr sein zweyerley: Nemlich wie auch zweyerley Engel im Himmel wohnen, der Ein blieb wie er geschaffen wass worden von Gott, der ander macht sich anderst: also auch das Gestirn thut:

Immediately following up this statement comes his main point:

Likewise mankind, who is their child, can also try to evade the responsibility that it inherited from the light of nature. Therefore note that the art of Astronomy**[9]** is an imperfect art and that [fact] man should finally know. Astronomy teaches the differentiation of the two spirits in the light of nature one from the other, the correct light and the false light, as the Holy Scriptures teach,**[10]** to tell God from the Devil, and the false from the proper Prophets, etc.

Also auch der Mensch der ihr Kindt ist, so er sich nicht nach dem Urtheil ziehen will, so er im Liecht der Natur angeboren hatt. Darumb so merckendt auff, das die Kunst Astronomey, ein notturfftige Kunst ist, die der Mensch endtlich wol wissen soll. Dann die Astronomei lernet die zween Geist im Liecht der Natur von einander zuendtscheiden, das recht Liecht und das falsch, wie dann auch die Heilige Schrifft lernet, Gott und den Teuffel erkennen, die Falschen und Gerechten Propheten, etc.**[11]**

Four hundred years later Jung reminds us that we are too easily possesed by the archetypes: all too often we think that the brilliant ideas are "ours" and that our illuminations are infallible. We do not realize that once again Lucifer has duped us. Jung notes:

Truth and error lie so close together and often look so confusingly alike that nobody in his right sense could afford not to doubt the things that happen to him in the possessed state. **[12]**

Paracelsus:

…Since man is born from the Light of Nature it follows that he knows good and evil; not from the flesh and blood, but from the stars in the

So nuhn der Mensch aus dem Liecht der Natur geboren wirdt, aus dem folgt nuhn, das der Mensch gutts unnd böses wies:

flesh and blood.**[13]**	Nicht aus Fleisch
This is the treasure, the natural "Greatest Good". Does not a person see this is a treasure: to differentiate the eternal wisdom from the temporal by realizing that he is the image of God? Through this he understands that the natural cannot reciprocate the eternal.	unnd Blutt, sondern aus dem Gestirn in Fleisch unnd Blutt, das ist der Schatz, das natürlich *Summum Bonum*. Ob solches nicht einem Menschen ein Schatzsen zu wissen, die Ewige Weisheit von Tödlichen zu erkennen, in dem das er die Bildtnus Gottes ist? Durch dieselben verstehet er das, dass das Natürlich gegen dem Ewigen nichts dienet.
Therefore he should search further, to separate the temporal wisdom into the good and the evil by measuring it against the image [of God]. That is he could now take on the good or the evil, knowing well towards what ends the evil serves, and also from what source the good comes…	Darumb soll er weither suchen, das der Bildtnus gemess, unnd die tödliche Weisheit zu scheiden in das gutt und böse. Das ist, dass er jetzo mag das Böss oder gutt annemmen, unnd weiss doch darbei wo das Böss hin dienet, und weiss auch mit dem Gutte, zu wem er kommt.
…Now I consider it a great good to separate, in each and every particular being, one from the other: so that one can pick out that part which is good, first the eternal wisdom then the temporal; keeping the good and dropping the evil.	Jetzo schetz ich das für ein gross Gutt, wo ein Scheidung geschicht eines jedlichen bosondern Wesens, von dem andern: Darum das, dass einer kan aussklauben, das jenig, das Gutt ist. Am ersten die Ewige Weisheit, demnach die Tödltichen: Aber die Gutt behalten, unnd die Böss fallen lassen.**[14]**

Harriet: "Paracelsus makes it sound easy to separate good from evil. Evidently for him if the information was written in the Bible, then it was guaranteed to be from the Holy Ghost. We, who cannot so easily trust the Bible, how are we supposed to tell the difference?"

Ash: "I am sure that Paracelsus, in his medical practise, met with cases not referenced in the Bible. He must have sweated them out himself, and taken the consequences."

This dilemma is described in a conversation from the novel *The Estate* by Isaac Beshevis Singer. Rabbi Mendel asks his son, Ezriel, a modern medical doctor:

"If a father gives his child a nut and the child swallows it, shell and all – how is the father guilty?"

"The father should have warned him, or removed the shell. You are referring, of course, to our Father in Heaven?"

"Naturally. He gave man reason so that he could choose. He gave reason and a law which tells what is allowed and what is forbidden. But we refuse to listen – How can we blame Him?"

"We might listen if we knew they were words of God. But how can we be sure? Each people has its own religion."

"If a man could actually see the workings of Providence, he would have no doubts and, therefore, no free will. This world is based on free choice. Of what can we be sure? Of life? Of one's livelihood? Man must constantly choose between truth and falsehood. If the heavens opened up and we could observe the celestial host, then everybody would be a saint. Do you understand or not?"

"Yes, Father, I understand."

"Everything is easy for angels. Therefore they have no reward. Man must fight for his faith. Every day, every minute. Even the holiest man doubts."**[15]**

A colleague of mine, an inorganic chemist, related an experience of his which serves as an excellent example of how one scientist differentiated the two spirits.

Example 2: A chemist's discovery

During my doctoral research I had to design a series of reactions to study the exchange kinetics of a chelated ligand**[16]** in solution. One day I had an intuition to try this with a substance having sulphur as the metallic ion. In the next few days, this idea appeared to hold great promise. In fact, I became convinced that it could be a major breakthrough in my field. However, these flights of inflation began to be disturbing, they were too ambitious. The moods became so intense that I could not work productively and decided to discontinue the trial experiments with sulphur. Several weeks later, I had the idea to try this series of experiments with a copper solute. This time, I felt at ease and comfortable. There was no flush of ambition. Over the next few months I carried out the experiments with copper. Later I learned that had I indeed continued to work with sulphur, I would have wasted months because the sulphur solution was totally inappropriate for his research goals. (It was too strong a chelate to study the kinetics). Looking up the alchemical meaning of sulphur I found that it was noted as being fiery element associated with Saturn, experienced as producing poisonous, heavy, dark, and ambitious moods. On the other hand, copper was associated with Venus, praised for its warmth and friendliness.

Speaking of Paracelsus' concept of *lumen naturae*, Jung wrote that "The light of nature is an intuitive apprehension of the facts, a kind of illumination."**[17]** Creative scientists experimenting with the unknown properties of matter, as those of my two examples, often experience this kind of illumination. Recall the example of Fermi's discovery. The experiment of Fermi's proved successful; it subsequently paved the way for the creation of the atom bomb. (Paraffin slowed down neutrons by elastic collisions and in this way made the neutrons more effective in causing fission). Typical of the creative scientist, he accepted these intuitions as his own genius, furthering the progress of science. He did not even acknowledge that his intuition came from the light of nature, something even Newton might have done, as the following quote demonstrates.

And if natural Philosophy in all its parts, by pursuing this Method, shall at length be perfected, the Bounds of Moral Philosophy will also be enlarged. For so far as we can know by natural Philosophy what is the first Cause, what Power he has over us, and what benefits we receive from him, so far our duty towards him, as well as that towards another, will appear to us by the Light of Nature.**[18]**

Paracelsus put it even more clearly:

It is God who makes you fly, with or without wings. He induces your imaginations, opinions, judgements…We can do nothing unless God has ordained…"**[19]**

Even when the first nuclear reactor built by Fermi and his associates at the University of Chicago "went critical" and technically speaking, out of control, he did not seem to consider the dark side of what "he" was discovering.**[20]** Due to the reticence of scientists to heed (and make public) anything subjective, it is difficult to know whether Fermi experienced doubts which he, however, kept to himself. I have skimmed a biography of Fermi by his wife**[21]** and have not yet found evidence that he was more differentiated than I suggest.

By contrast, the chemist I know consulted his feeling function before carrying out his experiment. He based his decisions on his discomfort with flushes of inflation, his relief upon feeling humbler, and his associated fantasies and subjective reactions.

Jung, and I assume that Paracelsus if he had access to the vocabulary, would have noted that scientific intuitions are psychic phenomena, like all intuitions, and not simply objective facts about nature. Jung wrote:

"[A] psychic phenomenon cannot be grasped in its totality by the intellect, for it consists not only of *meaning* but also of *value*, and this depends on the intensity of the accompanying feeling-tones."**[22]**

It is the feeling function which can evaluate an intuition on levels other than the purely outer application. This feeling evaluation was apparently missing in Fermi. (Possibly, like most physicists, he did not know how to evaluate his "subjective" information**[23]**). But it was present in my colleague, the chemist. The only way to tell whether the devil has his hand in the light of nature is to test it with the feeling function. The criteria is that the Self is behind the idea, that there is some personal meaning in terms of the scientists individuation process. If ambition and ego goals predominate, then suspicion is in order.**[24]** Of course, having sensed the devil, Fermi might have anyway tried his experiment with paraffin or my chemist friend might have used sulphur. Here I can only repeat one of Jung's most favorite quotes from the apocryphal sayings of Christ: "Man if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art cursed, and a transgressor of the law".**[25]** I suspect that any scientist who doubts the correctness of what he is doing can quickly rationalize away any uncertainty by pleading the peaceful use of atomic energy, or the saving of thousands of lives of cancer victims through recombinant DNA technology, or some other excuse. (I am well aware from my personal life of how easily the ego can disregard the small voice of the feeling function in favor of its own arguments – with catastrophic consequences.) After all, Paracelsus says we *must* use the light of nature (see quote on page 14). However, he insists that it be done knowing the dangers, being aware of the power of Satan (the darkness, the unconscious), and seeking the ultimate goal in God and the eternal light.

By definition, science takes a wide detour around subjective evaluations and the feeling function. Thus Satan, well-known for his intelligence and slyness, can have a more-or-less free reign, of which he constantly takes advantage. But who is this Satan? What is the dark side of the light of nature? Who gave Fermi the intuition to use paraffin? God or the Devil?

On a personal level, ambition and power are formidable drives and everpresent companions in all fields of scientific research, (especially in those areas in which the Nobel Prize is given, thank God not in geophysics!). On an impersonal level, the problem lies deeper. Was it the eternal light shining through the light of nature in the form of radioactive light that fascinated (and killed) Mme Curie? Surely one cannot place on her soul the responsibility for her own death (due to the exposure to radioactive cesium) nor onto Albrecht Hahn and Lise Meitner (the experimental discoverers of atomic fission) or Enrico Fermi the responsibility for thousands at Hiroshima who died because of the atomic bomb. Yet like myself, these scientists were fascinated by the light shinning in the darkness of matter. Whose hand was at work here? The Light of Nature? What lurks in the spaces between the jellybeans? Surely it is the dark side of God. He who does not know what His left hand is doing, yet is all-knowing. Evidently He needs some help in bringing light to His Light. Characteristically heretical and deeply human, Paracelsus states his viewpoint clearly and profoundly:

Natural reason and eternal wisdom belong together. Natural reason may exist without eternal wisdom, as when it follows the heathen and is unconcerned with the Eternal. But eternal wisdom cannot exist without natural wisdom because man, *through the natural,* must recognize the eternal. Therefore they both dwell in a man who lives

Also mag die Natürlich Vernunfft, und die Ewige Weisheit wol sein in Eim: Aber die Natürlich Vernunfft mag wol ohn die Ewige Weisheit sein, die nach dem heydnischen handelt, und nicht nach dem Ewigen achtet. Die Ewige Vernunfft aber mag ohn die Natürlich Weisheit nicht sein, in dem,

in God and they are the perfect match for all things.**[26]**

dass der Mensch auss dem Natürlich an das Ewig soll erkennen. Darumb sein sie beyde bey dem Menschen, den in Gott lebet, fürtrefflich für alle ding.**[27]**

This could have been Paracelsus' answer to the question: "Who is behind the intuitions of Fermi and other scientists?" Eternal wisdom can exist only if mankind uses the natural to realize the eternal. How is mankind to do this? This is the greatest trick, the heart of alchemy. The eternal must somehow be in Nature, in matter and in the psyche. However, Nature alone cannot differentiate, she needs man to do this. This is why man is possessed to know, to experiment, to theorize, and to search into matter.**[28]**

The Goal: Transformation of oneself

For Paracelsus the supreme task was not only to use the light of nature for discoveries and healing the ills of mankind but to use it to transform oneself. He wrote:

Therefore albeit it begins in nature, it does not follow that it ends with nature and remains in nature. Rather search further to end in the eternal, that is, in godly being and transformation. We human beings were created naturally, and were born naturally, but the point is not that we must die the same as we were created and born. Rather we should put away the same [old] clothes, and the same sourdough, and put on new ones, and step from the old birth into the new one.**[29]**

Darumb ob gleichwol mit der Natur angefangen wirt, so folgt doch nicht auss dem, dass in der Natur soll auffgehört werden, und in ihr bleiben, sonder weiter suchen, und enden in dem Ewigen das ist, im Göttlichen Wesen und Wandel. Dann natürlichen seind wir Menschen beschaffen worden, auch natürlich geboren: dass aber aus dem folge, dass wir in denselben sollen sterben, in dem und auss dem wir geschaffen und geboren seind, das sey weitt von uns: Sondern von uns soll dasselbig Kleid hingethan werden, und derselbig alt Sauerteig von uns, unnd da ein neues anlegen, von der alten Geburt in die neue tretten.**[30]**

The theme of putting on new clothes is also found in early Christian traditions as exemplified by the following quotes:

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. Here indeed we groan, and long to put on our heavenly dwelling so that by putting it on we may not be found naked. For while we are still in this tent, we sigh with anxiety; not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.**[31]**

And:

But first you must tear off this garment which you wear – this cloak of darkness, this web of

ignorance.**[32]**

For the Gnostics and early Christians "Life" meant eternal life in the "Light", the Light-man, or Christ. Paracelsus also said:

Well do I know that the Natural Light is not eternal, but rather through the eternal I must become eternal. But what if I do not want to merge the soul of the temporal light with the eternal light? Even then the body and soul are still together, who can not use two lights, as [I have written] above? Thus God made two beings in man, the earthly and the eternal, and they are wedded together until the Resurrection, when the earthly will be delivered to the Earth, the eternal to the kingdom of God.

Wol is mir das bekanntlich, dass das Natürlich Licht nicht Ewig ist, sondern durch das Ewig muss ich Ewig werden. Ob ich aber nicht möge der Seel des zergenglich Liecht vereinigen mit dem Ewigen? Noch ist doch Leib und Seel bei einander, wer kan dann nicht zwei Liechter, wie obstehet, gebrauchen? So doch Gott zwei Wesen im Menschen gemacht hatt, das Irdisch und das Ewig, und seind zusammen vermälet biss an die Aufferstehung, da wirdt das Irdlich der Erden zugestelt, dz Ewig dem Reich Gottes.**[33]**

And:

Therefore we are from the father and mother, corporeally out of the elements, spiritually from the stars: together in white of marriage, these produce the complete man.

Also Menschen seindt wir von Vatter und Mutter, Leiblich auss den Elementen, Sinnig auss dem Gestirn: Die all zusammen in Heirats weiss, geben den vollkommenen Menschen.**[34]**

Paracelsus' ideas are in essence about the spiritual development of the individual. I will review some of what I believe are his main points.

An individual receives the "light of nature" from the stars, the inner firmament. Following Jung's work, my crude psychological translation of this is that ideas, hunches, intuitions (scientific or otherwise) derive from the archetypes of the collective unconscious. These archetypes are lights, centers of psychic energy and sources of consciousness. They also structure our perception of the world.

The stars control the fates of those who live in the elemental light. Living instinctively and emotionally without differentiation, even if it seems momentarily to be positive or negative, is still being bound to a collective fate, manipulated by the collective unconscious. We are not yet born as individuals, answerable to our true inner personality, the Self.

It is an individual's duty to use the knowledge from the stars to heal himself and his fellow man. However, these sources of inspiration (the archetypes) are important healing factors. As exemplified by Jung's favorite story of the Chinese rainmaker,**[35]** living in tune with central currents of our individual fate can be of great healing value for the collective. We cannot cut ourselves off from our archetypal roots or else we are lost to a purely instinctual chaos.

One can thus establish a certain independence from the elemental and natural lights and therefore from a purely "astrological" fate (i.e. governed by the stars). On the other hand, to

develop a relationship with the psychic center (the Self) we must strive to differentiate the emotions, ideas, and intuitions that the archetypes emanate. The purpose of our life is not just to live off momentary powers of the unconscious, but to make contact with the center of our personality and consciously follow its guiding light.

In using the natural light, one should be aware that it has two natures, good and bad. The point is to separate the good from the bad and follow the good. One must use the light of the natural to find and give existence to the eternal. In being aware of the influence of the archetypes in our daily lives, we are making conscious the role that the eternal powers play in our lives, we are giving reality to the eternal. Evidently nature herself cannot differentiate these aspects, she cannot make them conscious, each individual must help her do this. This might be the inner meaning of my fascination with geology, which was in its historical development the carrier of the scientific study of time. Looking at the immensity of mountains and the incredible development of man and consciousness, one is confronted very concretely with both the eternal and temporal aspects of both outer (material) and inner (psychic) nature.

The ultimate goal is not just using the knowledge derived from the stars for the betterment of mankind and the healing of all mortal ills, but to transform oneself into a spirit living in the heavenly light. The point is to use the sparks of wisdom (intuitions, guidance, and life energy) from the collective unconscious to guide our individual path of development that Jung called individuation.

Next: Summary …

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[1] Quote in context follows below.

[2] As one of many recent examples, recall the battle between Robert Gallo and Henri Montaigner over who was the first to isolate the HIV virus that causes AIDS.

[3] Recall the example of Fermi: the nuclear bomb and nuclear power both create light and heat from matter.

[4] This is the natural, temporal light. In heaven there is no "coming to ripeness," everything is simultaneously unborn, living, and dead.

[5] I assume Paracelsus is referring to Genesis 1; 28 (King James Version):

…and God said unto them, be fruitful and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Or he may have been thinking of Genesis 9; 1-3:

And God blessed Noah and his sons and said to them, Be fruitful and multiply, and replenish the earth. The fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon all that moveth upon on the earth and all the fishes of the sea; into your hand they will be delivered.

[6] Theophrastus Paracelsus, *De natura rerum* (Liber primus. De generationibus rerum naturalium) in : W.-E. Peuckert, *Paracelsus Werke*, Band V, Schwabe & Co , Basle/Stuttgart, 1968, p. 66-7.

[7] Paracelsus, *Vored*, p. 10

[8] Paracelsus, *Vored*, p. 5-6.

[9] For Paracelsus, "astronomy" meant the in-depth study of the relationship between the microcosm and the macrocosm. As exemplified in the next sentence, Paracelsus' astronomy would today be called depth psychology.

[10] Paracelsus is probably referring to the New Testament (I John 4:1) where John admonishes: "Beloved, believe not every spirit but try the spirits whether they are of God; because many false prophets are gone out in the world."

[11] Paracelsus, *Erklärung der ganzen Astronomei,* Huser X, [Olms 5], p. 411.

[12] C. G. Jung, *Mysterium*, p. 552.

[13] Note that the stars in the flesh and blood enable one to know good and evil. Again, it is clear that the stars are the innate consciousness that can differentiate between good and evil, and discern the eternal.

[14] Paracelsus, *Vored*, Huser, X [Olms, 5] p.6.

[15] Isaac Beshevis Singer, *The Estate*, Penguin Books, New York, p. 47-48.

[16] Chelate comes from the word "crab" and refers to a molecule that has many "legs" and "grabs on"(my subjective association here). A chelated ligand is one that attaches itself easily to a central molecule in solution. The kinetics of such a system is the speed that one species of these attached molecules exchanges for another. This rate of exchange is poorly understood and has important consequences for some environmental and physiological processes.

[17] Jung, *Paracelsus ,* p. 115

[18] I. Newton, *Opticks or a treatise of the reflections, refractions, inflections & colours of light,* Dover Publications, New York, 1952, based of the fourth London edition of 1730. p. 405. (The first Cause was, for Newton, "certainly not mechanical" i.e., it was spiritual or God).

[19] Paracelsus, *Liber Prologie in vitam bestiam* quoted in Jacobi, p. 205.

[20] As I write this (April-May 1989) the search for "cold fusion" has caught the excitement of the applied physics world, with an equal lack of thought about the dark side of what they might be producing.

[21] A. Fermi, *From Apples to Atoms*, University of Chicago Press, 1954, pp 154.

[22] C. G. Jung, *Aion*, Collected Works vol. 9ii (Princeton, Bollingen XX, 1973), p. 27-8.

[23] Note that from the point of view of Jung (and Paracelsus and T.B.) these "subjective" feeling reactions are actually objective, coming as they are from outside the ego.

[24] However easy this sounds, I am aware that it is a matter that needs constantly to be tested. The Self can also be mercurial and tricksterish. Fallible humans can never be 100% sure that they have judged correctly.

[25] Quoted by Jung, translated by M. R. James, *The Aprocryphal New Testament*, (Oxford, 1924) p. 33.

[26] Translation slightly altered from Jacobi, *Paracelsus*, p. 162. The italics are mine: I find this phrase to be at the heart of the paradox of man's relationship to the natural light. This is also one of the deepest points that Jung makes in his *Answer to Job*: God needs mankind to be his conscience and to help consciousness develop. But once again, it is not simply a matter of the intellect alone, it requires a feeling function.

[27] Paracelsus, *Astronomia Magna*, Liber Primus, Huser X, (Olms 5), p. 24.

[28] There is another aspect of this I would like to mention here. Nature appears to want to become more human also. In her interpretation of the various figures of the Great Mother in fairytales (Baba Yaga, Frau Holle) Von Franz speaks of nature's shyness at being seen in her naked inhuman form. When poking into the secrets of nature a woman (or the anima of a scientist?) with an instinct for survival must act as if she has not seen anything. "On the other hand, perhaps it is sometimes a man's fate that he has to expand into such thoughts." (M.-L. von Franz, *The feminine in fairytales*, Spring Publications, Irving, Texas, 1972, page 170.) She goes on to discuss that: "There seems to be a tendency in nature which longs for the greater humanity of man…" (Ibid., p. 174.)

[29] Paracelsus is unconsciously picking up on ancient Egyption motives of life = bread and changing clothes = resurrection.

[30] Paracelsus, *Astronomia Magna*, Liber Primus, (Huser X, Olms 5), p. 244.

[31] II Corinthians 5: 1-4. This "earthly tent" is the material body; the "building from God", "eternal in the heavens", would be (in a rational interpretation) the psyche.

[32] From Libellvis VII, Scott, *Hermetica* I, p. 173. Scott notes that "garment" refers to the body.

[33] Paracelsus, *Vored,* Huser X [Olms 5], p.8.

[34] Paracelsus *Erklärung der ganzen Astronomei*, Huser X [Olms 5], p. 406.

[35] Jung tells this story in many places, one is in *Mysterium*, p. 419f, footnote 211.

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Summary



Paracelsus did not reject matter or nature as being evil, as did the Gnostics who repudiated material and earthly existence and any participation on the part of the jealous "authorities" (roughly equivalent to the stars in Paracelsus' terminology) in an individual's attempt to realize his "light-nature."**[1]** What we view in matter, in nature, is our own nature, instinctual and psychic. Paracelsus would say: both temporal and eternal, both from God. In fact, Paracelsus emphasized the significance of man's relationship to nature and his potential to learn from, understand, and to differentiate the light that emanates from it. He goes so far as to state that eternity needs man to use the natural light to help find light in the eternal. However, he foresaw the mood of enlightenment and with it the hubris that this awareness of man's powers would bring in the seventeenth and eighteenth centuries. Paracelsus felt that each person has a responsibility to use his wisdom (often mistakenly assumed to be identical with the ego) to better mankind, and more importantly, to better himself. In fact, in Paracelsus' time there was a strong collective feeling that the golden age was just around the corner. Evidently, Paracelsus was optimistic about man's abilities to differentiate good from evil. Now, in the twentieth century we have been forced to realize that the dark side**[2]** of our nature is at least as strong as the "light" side. The dangerous illusion prevails that even more technology can save us from the disasters that technology created. Yet the problem is not technology at bottom; it is due to the naiveté of the shadow and the double nature of the light of nature. However, a tenuous popular support seems to be emerging from a more "feminine" understanding of the dangers of this inflated view and the need for an individual, nonmechanistic relationship to matter. My personal understanding of Paracelsus is that he supported and lived this more feminine view – albeit unconsciously – in his awareness of the demonic side of matter and mankind's ethical relationship to the light of nature. By putting the emphasis on inner transformation, he went even a step farther than present developments in modern science.

Although Paracelsus died at the age of 48, to me he succeeded in transforming himself into an eternal light. Would that I could recognize it and use it to illuminate my dark path more often!

Next: Epilogue

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[1] A Gnostic myth concerning the awakening of man to his light-nature is given in Appendix II.

[2] I do not associate this dark side with the ego but with the lack of moral courage, differing for every individual, to deal with the darkness inherent in the collective unconscious.

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Epilogue

Have I met my goal that I set out when beginning this essay: to find a personal standpoint and a more religious attitude?

No, I have not; but at least I have made a beginning. Paracelsus was not only a figure of past history, he is a phenomena of the future. A truly holistic scientist, his central research goals were to unify the macrocosm and the microcosm to complete the work of God and to save his own soul. He had a genuine religious attitude to his work; he saw a deeper meaning to science than just producing technical improvements or saving lives. He also was an incorrigible individualist, following his own extreme path of conscience in the face of collective values that probably crucified the individual just as much as they do today. Thus he provides an inspiration to follow my own path with equal resoluteness and to put my soul before the collective phantasms of my outer job. I must therefore take courage to awaken whatever remnants of a miserable feeling function I might have through active imagination and the diligent study of my dreams, and to look honestly at my shadow.

Aware that my fascination with nature probably stems from the darkness of matter (the coldness) as well as darkness of my own shadow (the inflation, the timelessness), how can I bring a more religious attitude into my outer job (geophysics) as well as into my inner life? Although my extreme intuition and lack of sensation reek havoc, they (actually this is T.B.) stem from a part of my soul that is from another world, from the timeless universe. It balances the rational scientific world (Harvey), the opposite to which it is naturally attracted. In addition, it may be able to help me "find the eternal through the natural," to use Paracelsus' paradoxical phrase. How could I do this?

By researching the archetypal motifs in geology and physics. These motifs represent the eternal part of the psyche. It is tempting to hypothesize that they also represent the eternal in nature. This work could help to put myself in touch with the eternal in the psyche that is somehow connected with the eternal in nature.

By remembering how eternal time – the great cycles – interact with historical time. Although the theories of the Earth's evolution may be based on timeless physical laws, each instant of Earth's history has been unique (much of the oceanic crust gets recycled, but the face of the Earth is changing every instant).

By bringing the irrational into my work. I could try to let my feeling function (however weak) determine more what to do, instead of just following blindly what is in front of me.

By realizing the personal psychological meaning of my work. Am I studying how continents form in order to "find the eternal in the natural"? Who is it for? I used to have the feeling that I was telling the Earth something about itself that it did not know. I think now it is more likely that it is for my ego – to put me in touch with the eternal part of my soul. For me, someone who is afraid to be who he really is inside, afraid to look honestly at himself, and afraid to stand up for himself when he has found something genuine, it could indeed be healing to relate to an ageless stone.

I have no ancient tradition, no set of rituals. Either I find a relationship to God or else I am lost. Can I find this relationship in books, in equations, in theories of physics? Or in the wonder, the awe, the feeling of something much greater than myself in the natural world around me? One part of me (Harvey) identifies with those physicists, like I.I Rabi, who turned from religious traditions that no longer held meaning for them to the world of physics "to be closer to God."**[1]** On the other hand, T.B. always reminds me of a statement Jung made in his autobiography to the effect that lasting steps forward are made by going backward.**[2]** Of course, T.B. interpreted that literally to mean going back to wood houses, campfires, and

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walking. A while back I had a dream in which I stepped off a mad highway rushing into the suicidal psychosis of a technological future. I found myself beneath concrete bridges, in a world where the sun never reached. However, there were people and a river on which we had to paddle our canoes and try somehow to survive. Obviously I cannot afford to go along with the mania of progress in the collective. Yet I am living in an increasingly digital world – I cannot naively turn my back on it. Evidently I must work on building a personal relationship to the eternal collective unconscious but in this world, the world of time. As always, my voices have something to say about all this.

Harriet: "Although this may momentarily alleviate your guilt, it may not bring you closer to God, closer to a tradition, or closer to a set of rituals, all of which you need desperately."

Ash: "Even as you said that you know that it is not true. Somewhere paying attention to old Paracelsus, with his radical fantasies, but a genuine relationship to the unconscious, is helping an old tradition – that of those who turned their faces from the world and into their inner world. It is supporting Jung and von Franz in their work to demonstrate the value of the psyche."

T. B.: "Is it healing my character faults? No. It cannot do that. Is it teaching me to live with myself as I am? No. It does help me be aware of the dangers of science, but I am not on par with a Fermi or my chemist colleague. I know I will never come up with big ideas or important results."

Harvey: "Still you could get just as possessed by little ideas and by the trappings of modern science."

But there is yet another voice, and it sounds like mine:

All told, this path – with its different voices and personalities – is my path, the only way that I can approach God, even if I am unsure and doubting.

---

[1] Quoted in full in Chapter 1, J. S. Rigden *Rabi, Scientist and Citizen,* p. 73.

[2] "Reforms by retrogressions, on the other hand, are as a rule less expensive and in addition more lasting, for they return to the simpler, tried and tested ways of the past and make the sparest use of newspapers, radio, television and all supposedly time-saving innovations." C.G. Jung, *Memories, Dreams Reflections*, Collins paperback edition, p. 264, Vintage Books paperback edition, p, 237.

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A1 Vedic Sources

Vedic and Greek sources on the relation between matter and the soul.

Veda

It might be interesting to compare Paracelsus' thoughts, and Gnostic and Renaissance traditions on the relationship of the soul to matter to even earlier sources. The Upanishads (Hindu, 8th and 7th centuries B.C) contain many passages, each from a different viewpoint, illustrating how enlightenment consists of discovering the immortal soul in ourselves. As far as I understand their viewpoint, this realization is intended to transcend our material existence. As one of many examples I quote a part of the *Subala Upanishad* describing the "Narayana, the indwelling spirit of all":

There abides for ever the one unborn in the secret place within the body. The earth is his body; he moves through the earth but the earth knows him not. The waters are his body, but the waters know him not. Light is his body, he moves through the light but the light knows him not. Air is his body, he moves through the air but the air knows him not. Ether is his body, he moves through the ether but ether knows him not…Thinking mind is his body, he moves through thinking mind but thinking mind knows him not. He alone is the indwelling spirit of all beings, free from all evil, the one divine, radiant Narayana.**[1]**

Narayana is not the precise Vedic analogy of the *lumen naturae* or the "soul". I am just pointing out one of many parallels from a wealth of the Vedanta which could be compared to later ideas on these subjects.

Plato

Plato (427-347 B.C.) is another important source for thought on nature, time, and the human and world souls. Not only throughout *Timaeus*, but also in *The Republic* Plato presents ideas concerning the soul similar to the Hindu concept. It interested me especially when he teaches on the theme of uncovering the clothing of ordinary matter to see the inner nature.

"We must turn our eyes …to the soul's love of wisdom, and observe what she apprehends, and after what company she strives, led on by her kinship to the divine and immortal and that which ever is; and what she would become if she followed this with her whole being, and by this impulsion were rescued from the sea in which she lies now, and could strike off the stones and shell-fish that cover her; for now she feasts upon earth, and from those feasting that men call happy there has grown upon her a covering of earth and stone, thick and rough. Then one might see her true nature, whether it is manifold or single, or how and in what manner she is constituted."**[2]**

What changes?

Man's attitude toward spirit and matter has a long tradition. Whether this tradition reflects a long and ever-evolving cyclical or spiral development or different phases of all the attitudes that we have within us, is a problem touched on by Jung in *Aion* and von Franz in her lecture *Nike and the River Styx*. One of the questions that they ask is: What has changed? They answer: The archetypal spirit of the age. Von Franz, basing her discussion on the last chapter of Jung's *Aion* (*Structure and Dynamics of the Psyche*, especially p. 247ff.) says in her lecture:

Hence that which Jung once termed the "mysterious flow of events" has to do with the effect of the collective unconscious on occurrences in the world. The collective unconscious is not static; rather, certain archetypes constellate themselves in it over longer periods of time more

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than others, and this is what we commonly term the transformations of the Zeitgeist….

…In the case of the…zodiacal serpent, the spiritual temporally-determined ordering aspect [of the unconscious]…qualitatively *colors*" *so to speak, all the archetypal manifestations of an age.**[3]***

I wonder how much, if at all, did changes of in ego consciousness brought on by the observations of nature and attempts to understand the world affect this process? Did these changes influence at all the archetypes constellated during a particular age? Did these two "streams" influence each other; was there an interaction, a process of feedback? Or did the light of nature simply change color?

*Changes in the collective psyche may even mirror changes in the individual psyche along the path of individuation. The "secular course of events, a continual internal transformation of the Self"**[4]**, called by Jung "the process of individuation"**[5]** follows the cycle (or more accurately, spiral since it returns to a "higher plane" than the one where it began): Anthropos (Rotundum) ® Shadow (Homo) ® Physis (Serpens) ® Lapis (Stone) ® Rotundum (Anthropos)**[6]**. The subquaternio (or tetrahedron) of the Lapis "is the world of matter, whose numinosity in the shape of materialism threatens to suffocate the world".**[7]***

All these thoughts and questions are too big for me to tackle at the moment. They are, however, part of the fascination.

***[1]** S. Radhakrishnan, The Principle Upanishads, Georg Allen and Unwin, London, 2nd impression, 1968, p. 876-7.*

***[2]** Plato, The Republic, §612, page 316 in the translation by A. D. Lindsay, Heron Books (no printing date).*

***[3]** Unpublished translation by S. Freeman of M.-L. von Franz, Nike and the River Styx, p. 22.*

***[4]** Ibid, p. 23 (emphasis is from von Franz).*

***[5]** C: G. Jung, Aion, p. 265.*

***[6]** Cf. Jung, Aion, p. 247 and 259.*

***[7]** Ibid, p. 260.*

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A2 Gnosticism

The *Lumen Naturae* in Gnostic Traditions

In his *Lecture notes on Alchemy*, Jung said that Zosimos, Pseudo-Demokritos, and other early Greek alchemists of the 1-3rd centuries A.D. "…assumed that a divine soul lay sleeping in this prison [of matter]. This idea originated in a Gnostic myth: The Demiurge manifesting himself in matter, through his animating breath. As man is filled with the Pneuma, so matter is filled with the divine essence. Creation has, so to speak, got the Divine Being into difficulties, for he is hung up in matter, bound in her, and he suffers from this imprisonment and must therefore be freed".**[1]**

For the Gnostics material existence was evil, and not realizing this was blindness (i.e. the absence of light, unconsciousness). They felt one should strive to realize his true nature as a spiritual being as a "light-man". The central theme of the Gnostic myth is the creation of a Demiurge, (Yaldabaoth, Ialdaboth and many other names) from the folly of Sophia ("Wisdom") who wanted to make a "being like the light that first existed" and was thus drawn into imprisoning this light in the material world. I give one version of this myth from a tractate called "On the Origin of the World", one of the texts found at Nag Hammadi.**[2]**

After the nature of the immortals was completed out of the boundless one, then a likeness called "Sophia [wisdom] flowed out of the Pistis [faith]. <She> wished <that> a work <should> come into being which is like the light which first existed, and immediately her wish appeared as a heavenly likeness which possessed an incomprehensible greatness, which is in the middle between the immortals and those who came into being after them, like what is above, which is a veil which separates men and those belonging to the (sphere) above.

"Now the aeon of truth has no shadow <within> it because the immeasurable light is everywhere within it. Its outside, however, is a shadow. It was called "darkness" From with it (darkness) a power appeared (as ruler) over the darkness. And (as for) the shadow, the powers which came into being after them called <it> "the limitless Chaos." And out of it [every] race of gods was brought forth, both [one and] the other and the whole place. Consequently, [the shadow] too is posterior to the first work [which] appeared. The abyss is derived from the aforementioned Pistis.

"Then the shadow perceived that there was one stronger than it. It was jealous, and when it became self-impregnated, it immediately bore envy…

"Then the bitter wrath which came into being from the shadow was cast into a region of Chaos…

…And when Pistis saw what came into being from her deficiency, she was disturbed. And the disturbance appeared as a fearful work. And it fled [in order to dwell] in the Chaos. Then she turned to it and [breathed]into its face in the abyss [which is] beneath all of the heavens.

Now when Pistis Sophia desired [to cause] the one who had no spirit to receive the pattern of a likeness and rule over the matter over all its powers, a ruler first appeared out of the waters, lion-like in appearance, androgynous, and having a great authority within himself, but not knowing whence he came into being.

Then when Pistis Sophia saw him moving in the depth of the waters, she said to him "O youth, pass over here," which is interpreted as Yaldabaoth." Since that day, the first principle of the word which referred to the gods and angels and men has appeared. And the gods and angels and men constitute that which came into being by means of the word. Moreover the ruler Yaldabaoth is ignorant of the power of Pistis. He did not see her face but the likeness

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which spoke with him he saw in the water. And from that voice he called himself "Yaldabaoth". But the perfect ones call him "Ariael" because he was a lion-likeness. And after this one came to possess the authority of matter, Pistis Sophia withdrew up to her light.

When the ruler saw his greatness – and he saw only himself; he did not see another one except water and darkness-then he thought that [he] alone existed. His [thought was] made complete by means of the word, and it appeared as a spirit moving to and from over the waters. And when that spirit appeared, the ruler separated the watery substance to one region, and the dry [substance] he separated to another region. And from the (one) matter he created a dwelling place for himself. He called it "heaven". And from the (other) matter the ruler created a footstool. He called it "earth".

…

And he {Yaldabaoth, the First Father} rejoiced in his heart, and he boasted continually, saying to them, "I do not need anything," He said, "I am god and no other exists except me." But when he said these things he sinned against all of the immortal <imperishable> ones, and they protected him. Moreover, when Pistis saw the impiety of the chief ruler, she was angry. Without being seen, she said, "You err, Samael, "i.e. "the blind god." "An enlightened, immortal man exists before you. This will appear within your molded bodies. He will trample upon you like the potter's clay,<which> is trampled. And you will go with those who are yours down to your mother, the abyss. For in the consummation of your works all the deficiency which appeared in the truth will be dissolved. And it will cease and it will be like that which did not come into being."

…

I paraphrase the rest of this section: Yaldabaoth, after boasting that he does not need anything since he is a god, finally realizes that an enlightened, immortal man indeed existed before him and he became ashamed. This enlightened, immortal man was an angel called "Light-Adam". The authorities of darkness tried to create a molded man in their version of the likeness of Light-Adam (because they knew he was greater than they) so that man would think they were the creators. This molded man was called Adam "according to the one who was before him". But he could not rise (had no soul). However, Zoe (Life-Eve), daughter of Sophia, gave him a soul and instructed him about his true nature. The authorities tried to make her earthbound by defiling her, but she created a likeness of herself and slipped into the tree of knowledge. Abel and others were created from the defiled likeness and mankind came from the children of the molded Adam and his children.

The point of this Gnostic tradition is, in essence, that we should wake up to the fact that we have a light nature – not of this world created by the authorities of darkness as an illusion to hide their shame – but from another one, the world of light. In short: Wake up and see your true (light) nature. A Gnostic text says: "If, then, being made of Life and Light, you learn to know that you are made of them, you will go back to the Life and Light."**[3]**

A myth of the origin of the problem of the modern scientist?

Recall that the Demiurge had "a great authority within himself, but did not know whence he came into being". It is here that I see the parallel with the hubris of modern scientists who thinks that they create theory or notice the new correlation between measured values. These ideas come from the light of nature and rightly God should be addressed as to what he wants us to do with them. The typical scientist wishes to create a body of knowledge encompassing everything but does not know himself, psychologically, or where he came from. His psyche "comes from" the unconscious and he places too much credit on the ego for all knowledge. This is dangerous folly, since the thoughts and urges in the unconscious are dangerous, all the more so when unknown. Yet it is by means of these forces (stemming from the archetypes) from which all knowledge springs.

Of course this is not only the prerogative of the modern scientist. Most of us succumb to thinking that the ego – our consciousness – is everything, and give no credit to the unconscious source of our spontaneous ideas. Thus we behave like the Demiurge of the Gnostics, thinking we (ego-consciousness) possess control. We don't. Emotional outbreaks, dreams, and creative ideas testify that we are indeed, not the "rulers in our own house" as much as we imagine and automatically assume that we are.

In Gnosticism, this dark view of the world (creation by a folly born of a mood of inflation, rule by a Demiurge who is unconscious of his origin and in his blindness thinks he is the all-

powerful creator) can be brightened when each individual sees through this existence to his true nature. I.e. when he makes conscious his true origin (of which the Demiurge is not conscious) which is in the realm of the Light. In becoming aware of who one really is, one achieves salvation from this world and enters the realm of true wisdom and immortality.

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[1]Jung, *Lecture notes on Alchemy*, p. 45.

[2] From *"On the Origin of the World"*, translated by H.-G. Bethge and O.S.Wintermute. In: *The Nag Hammadi Library in English*, J. Robinson, general editor, p 162ff. I have retained the translators' textual symbols <…>, {…}, and (…) are inserts based on detailed research and comparative readings.

[3] The *Poimandres of Hermes Trismegistus*, translated in Scott, *Hermetica,* vol. 1, p. 127. Scott notes that Mind = Light as quoted in Appendix III.

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A3 Science

Lumen naturae in philosophical alchemy and modern physics

Robert Fludd, (1574-1637) a respected physician and Rosicrucian from Oxford and a popular "occultist", published in 1617 a folio titled *Utriusque Cosmi Maioris scilicet et Minoris Metaphysica, Physica atque Technica Historia* in which he writes:

The primitive darkness was more than mere privation of light and existed before light. The spirit of God, this light or fire, moving on the face of the waters, formed from them the three other elements, earth, air, and fire, which differed in density…The empyreum [the world of the spirits] was made by the spirit of God which cut out of the formless abyss a spherical universe by circling around it and forced it to the center the shadows of tenebrae, so that it left the highest heaven, the empyreum, free from shadows…

There was, however, a continual struggle between the light or fire and the cold or shadows. Some of the light penetrated too far, became entangled and as it were, captured by the shadows. From the combination were produced stars, planets, animals, mineral, metals and even bodies of men….

After some light had been enclosed in matter, the force of other rays, together with the impulse inherent in the imprisoned light, raised its mass till it reached the crystalline sphere, to which it became attached by freezing. The opacity of this spot of shadow enclosing a modicum of light then reflected all future light and appeared to mankind as a star….**[1]**.

Minerals and plants were both created on the third day from sparks of the weakest light enclosed in the tenebrae of the lowest heaven and from sparks of the secondary light enclosed in the shadows of middle heaven..**[2]**

Fludd's account of light descending into matter bears similarities with some Gnostic mythologies of the first centuries of the Christian era. The Gnostics were obsessed with the question of evil and one of their myths tells of the origin of earthly evil, the story of the Light that fell into the darkness **[3]**, and how the soul became caught in matter.

The Soul once turned toward matter, she became enamored of it, and burning with desire to experience the pleasures of the body, she no longer wanted to disengage herself from it. Thus the world was born. From that moment the Soul forgot herself. She forgot her original habitation, her true center, her eternal being.**[4]**

Fludd often mentions Hermes Trismegistus as one of his authorities. In the *Corpus Hermeticum*, a collection of writings first published together in the 14th century, but existing as individual texts prior to 500 A.D. (and probably written in the 1-3rd centuries A.D.) ascribed to this school of neoplatonic Gnosticism, one finds in *The Poimandres of Hermes Trismegistus* the following:

And Nature§, seeing the beauty of of the form of God* smiled with insatiate love of Man+, showing the reflection of that most beautiful form in the water, a form like his own, in earth and water, loved it, and willed to dwell there. And the deed followed close on the design; and he took up his abode in matter devoid of reason. And Nature, when she had got him with who she was in love, wrapped him in her clasp, and they were one, for they were in love with one another.

And that is why man, unlike all other living creatures upon earth is twofold. He is mortal by reason of his body; he is immortal by reason of the Man of eternal substance. He is immortal and has all things in his power; yet he suffers the lot of a mortal, being subject to Destiny. He

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is exalted above the structure of the the heavens, yet he is born a slave of Destiny.**[5]**

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Notes as given in Scott:

§Nature = "downward tending Nature" is the personification of the force which works in the "downward tending elements, earth and water

*God means here Man who, since he bore the likeness of God, was seen by Nature [in the form of God]

+ This Man is the son of the Father, "Mind" and the "Life and the Light". Here "Light" is equated with "Mind". Thus "Light", i.e. the mind, [or the psyche], gets drawn into Nature.

Paracelsus and Fludd unconsciously "rediscovered" an archetypal idea (or an archetype was trying to express itself through them) or some of the ideas in the *Corpus Hermeticum* (which, chances are, they had read) fit what they were trying to express. The Gnostics had differentiated *hyle* from *pneuma* and spirit and had explained the fascination with matter. But they were one-sided in their rejection of the material world, they were too "anti-matter" in their outlook. The alchemical tradition tried to rebalance the Christian and Gnostic one-sided attitudes towards matter eschewing the extreme ascetism of the Gnostics. A new psychological attitude was trying to emerge clothed in the images of light and matter.

In many pagan and later alchemical texts, psychological contents were projected onto matter in the form of the "anima mundi" (the world-soul**[6]**). Heinrich Khunrath (born 1560, studied medicine, took his degree in 1588 in Basel, and died 1605 in Leipzig) was influenced by Paracelsus and equated the anima mundi to the lumen naturae:

There are… fiery sparks of the World-Soul, that is of the light of nature, dispersed or scattered at God's command in and through the fabric of the great world into all fruits of the elements everywhere.**[7]**

Khunrath also linked the Spirit Mercurius to lumen naturae:

And our Catholick Mercury, by virtue of his universal fiery spark of the light of nature…**[8]**

This *Spirit Mercurius* is the alchemical Godhead, so to speak, the androgynous, dark and light, symbol of the psyche in matter, "a dual being who was as much spiritual as material".**[9]** Being a paradoxical uniter of opposites, Mercurius is psychologically a symbol of the Self. Jung says:

In a psychological sense Mercurius represent the unconscious, for this is to all appearances the *spirit* which comes closest to organic matter and has all the paradoxical qualities attributed to Mercurius. In the unconscious are hidden those "sparks of light" (*scintillae*), the archetypes, from which a higher meaning can be extracted. The *magnet* that attracts the hidden thing is the self, or in this case, the *theoria* or the symbol representing it, which the adept uses as an instrument. **[10]**

In an philosophical-alchemical sense, the lumen are the *sparks* in matter which are struck by the *flint* of Mercurius.**[11]** In this phrasing of Gerhard Dorn (a student of Paracelsus) Mercurius is differentiated, in other instances he is identified with the spark, or the lumen itself. If I were to attempt to put this into modern terms, I would say that the creative spirit behind the scientist working with matter is the Spirit Mercurius, and whatever he views in nature as having order or meaning, is the lumen.

M.-L. von Franz writes that:

The alchemical opus involves an inner experience and a numinous content, Wisdom (the anima), is the secret which the adept was looking for in the chemical substances.**[12]**

In the "Kore Kosmou", (literally the "eye-pupil of the Universe"), another treatise contained in the *Corpus Hermeticum* , it is said that

A fair woman, Physis, proceeded from God's voice, and God bade her be fruitful. Physis laughed, and obeyed the command; she bore to Ponos ..a daughter Heuresis ["finding" or "discovering"]; to her God gave the boon of knowledge, giving this boon he divided the things

that were already there and filled them with stars (the things that were to be known); and he gave Heuresis the mastery with regard to them. **[13]**

M.-L. von Franz comments on this:

"Thus here too the "spirit of finding the truth" resides as it were in Nature herself, in the form of a divine feminine being who must reveal herself if Nature is to be known**[14]**

Is Physis *Lumen*?**[15]** One of the subthemes of these essays is to point out the evident difficulty in separating the study of matter from the study the (unconscious) psyche. Does this difficulty have its source in the fact that there are objective connections? Or is it because there are still-projected psychic contents that, not yet integrated or understood, are residing in archaic identity? Are the still-projected contents in matter statements of how the psyche works? Or are there psychic roots that are intrinsic to the understanding of matter so that the laws of physics would be incomplete without including psychological understanding?

The "soft" de-animation of matter, exemplified by Galileo, and Kepler, was "stiffened" by René Descartes' (1596-1650) philosophical system that eliminated the spiritual and immaterial from the physical world (or at least tried to keep matter and spirit apart) and instituted a rational mathematical approach to study matter in motion.**[16]** One of the problems was that Descartes misunderstood the alchemical literature by taking everything concretely, so that his separation of matter and spirit was one-sided.**[17]** Descartes attributed light to be the passive pressure exerted by particles of dust or infinitesimal bits (which were luminous because of their speed) and round balls (created from the primordial whirl) upon one another as they continually strove to escape from the center (each part of matter revolved around its own center).**[18]** Descartes followed Aristotle and based his theory on the a priori axiom that a vacuum in nature is impossible. He also held that God was the first cause of both matter and motion.**[19]**

The major event in the continued mechanization of the world was the appearance of Newton's *Principia* (first published in 1687). As shown by Betty Jo Teeter Dobbs, in her well-researched book on Newton's alchemical studies, "in a sense the whole of his career after 1675 may be seen as one long attempt to integrate alchemy and the mechanical philosophy."**[20]** He tried to produce the "philosophick mercury" and believed that one had only to decipher the ancient writers and redo their experiments to obtain it. (He was only partially successful at this). In the last (1730) version of his Opticks, Newton showed that mechanical explanations were not his only consideration and paid homage to the Light in Nature:

And if natural Philosophy in all its parts, by pursuing this Method, shall at length be perfected, the Bounds of Moral Philosophy will also be enlarged. For so far as we can know by natural Philosophy what is the first Cause**[21]**, what Power he has over us, and what benefits we receive from him, so far our duty towards him, as well as that towards another, will appear to us by the Light of Nature.**[22]**

The alchemical difference

Newton' attitude is come a long way off from the ancient Hindu, Platonic, (see Appendix I) Gnostic (Appendix II), and Christian traditions which sought to purify the soul of its *descent* and desecration in matter. Newton exemplifies a rational view of the philosophical alchemists of the 18th century who were trying to reinstate the value of matter. They felt that something in the total religious view of their day was missing; instead of being rejected, matter needed to be revalued, purified, and united with the spirit. Jung puts it succinctly:

The soul was drawn up by the spirit to the lofty regions of abstraction; but the body was de-souled, and since it also had claims to live the unsatisfactoriness of the situation could not remain hidden from him. He [the alchemist] was unable to feel himself whole, and whatever the spiritualization of his existence may have meant to him he could not get beyond the Here and Now of his bodily life in the physical world. The spirit precluded his orientation to physis and vice versa.**[23]**

However, as Jung points out, the alchemist did not (like many people today) switch over to a one-sided body-oriented, materialistic view. They "held fast to their Christian traditions and did not slip back to onto a more unconscious level."**[24]** Thus they tried to remain true to a feeling that something was missing in the prevailing (anti-material) Christian dogma and that the arcanum (the "living stone") had, besides a soul and spirit, also a physical nature.

This attitude of the alchemist to the wonder of matter is a remnant of the ancient feeling for nature. But this relationship was unconscious, consciously the alchemist was a Christian, and was therefore trying to free himself from the fascination of matter, but just because it was unconscious it was a compulsion, a passion, which expressed itself in the fact that many alchemist believed they could transform the ignoble, corrupt material world into pure gold. This is how the idea of the art of making gold arose, which was regarded as the greatest nonsense ever invented by man.**[25]**

As M.-L. von Franz often emphasizes, the alchemist were essentially trying to redress a one-sided and incomplete Christian outlook. The rejected fourth – the missing feminine principle in the masculine trinity – is linked via the great mother to matter. Being still unrecognized, the undervalued feminine elements (potentially representing a deeper feeling attitude, greater moral consciousness, and a relation to meaning as well as a relatedness to feminine values, nature, and therefore the environment) is compensated for by a compulsive materialism. von Franz says:

…matter is also a mysterious cosmic principle, as modern physics looks at it.. The great mother has been taken into the institution of the Church and has not been recognized as matter, so that there is a compensatory unconscious materialization of ideas.**[26]**

The alchemist thought that man was necessary to transform matter, he even tacitly raised man to God's side in this task. If the alchemist was aware of this, he was not really inflated although he appears (to us) to make himself equal to God. He felt that he carried out the transformations, God (and nature) willing. A sense of this is hinted at in the quote above from Newton, and stated in a more emotional way by Paracelsus.

The Lumen in modern science

Psychologically the problem with the shadow is, with the help of dreams and analysis, supposedly well-defined. However, I am still left with a difficulty. What of the observations of nature, the discovery of laws which appear to fit nature, seemingly independent of my own psychic disposition, the state of awareness of my ego and shadow? Is there something in my wonder about nature that is objective – in the sense that it does not depend upon my own psychic state of development? Are the formulations of physical laws dependent on the collective disposition**[27]**, the Zeitgeist? Jung writes:

…we have every reason to value symbol-formation and to render homage to the symbols as an inestimable means of utilizing the mere instinctual flow of energy for effective work. A waterfall is certainly more beautiful than a power station, but dire necessity teaches us to value electric light and electrified industry more highly than the superb wastefulness of a waterfall that delights us for a quarter of an hour on a holiday walk.**[28]**

A physicist describes light in a way which sounds like the beginning of a modern myth:

Light…is represented by a particle, the photon of rest mass 0, spin 1. The emission of light by an excited atom is represented as a result of a fundamental coupling, or process e ® g (e stands for an electron, g for a photon) meaning that there is a possibility (described more precisely by a mathematical quantity, an amplitude) that an electron may *become* an electron and a photon; the precise law of this coupling (how the amplitude depends on the directions of motion and spin of the particles concerned) is known very accurately… When an electron in an atom does this, light is emitted by the atom.**[29]**

Compare this with Newton:

The changing of Bodies into Light, and Light into Bodies is very conformable to the Course of Nature, which seems delighted with Transmutations.**[30]**

Personally I am awestruck by nature, but I am also fascinated by the theories of the physicist. I am fascinated by the language that seems to be so mythological and to contain so much psychological information. To a part of me these characteristics seem to point to the idea that matter and psyche are somehow one. Herein lies my core fascination. I cannot back off, with cool objectivity, and say: "This is a projection". I am somewhere convinced that psyche and matter are connected and that the research of Jung and von Franz have a parallel in moder physics. But how can I define and characterize this intuition?

From the point of view of both Jung and von Franz, physicists appear rather blind to the evidence that the unconscious is the source of their theories and that the psychic nature of

our perceptions limits the objectivity of all theories**[31]**. If Charles Enz, (a close associate and biographer of Wolfgang Pauli) can be taken as representing the view of modern physicists, than Jung appears to be too little aware that the psyche is, at root, material**[32]** . However, I believe that Jung was fully aware of the material "roots" of the psyche (as quoted above) and feels no need to emphasize this. Rather Jung is compensating the collective overemphasis on material reality and stating what is too little understood; namely that the psyche is real, whether material or not.

Like Kukele's vision of the snake as his solution of the benzene ring and Poincaré's "coffee-trance"**[33]**, the pieces of a problem suddenly seem to fit together in a miraculous way.

The Light of Nature in the body

In reading about modern discoveries in the natural sciences, I am often amazed at discoveries of a kind of natural intelligence displayed by some life processes. This "intelligence" can be more-or-less explained by Darwin and physical-chemical laws. For me, whether it can be explained or not, does not reduce its meaning. I wonder whether this intelligence is a manifestation of the "light of nature" that the earlier natural scientists were also trying to describe. I formulate this in terms of a question:

What is the relationship between that which appears to the natural scientist as the wisdom of nature and that which appears to the psychologist as the "wisdom" of the collective unconscious?

The transfer of genetic information within the organism may serve as an example of what I associate with the *wisdom* of nature according to the natural scientist. Modern biology assumes that all the information needed by the body (including, I presume, the psychic functions) is encoded in genetic material. How is this passed on?

The rational scientist in me has come up with another example; this time of a kind of "natural intelligence" displayed by certain life processes. The transfer of genetic information within the organism may serve as an example of that which I associate with what the natural scientist calls the "wisdom" of nature. Modern biology assumes that all the information needed by the body (including, I presume, the psychic functions *in potentia*) is encoded in genetic material. How is this passed on?

Gene expression involves four kinds of ribonucleic acid (RNA). Initially a messenger RNA precursor is transcribed from central double helix containing all the genetic information (deoxyribonucleic acid – DNA). The intermediate step involves a strand of "messenger" RNA made up of unnecessary material (called introns) and the critical information (called extrons). Recently small ribonucleoproteins have been discovered that "edit" the intron material out – they cut the strand of messenger RNA just at the right places and splice it back together – just at the right places. Without this, "nonsense" would be translated and the process would come to a standstill. The messenger strand enters the cell cytoplasm and is translated into protein by a ribosome. Transfer RNA eventually collects amino acids and builds them into a protein chain which then fights an infection or mediates the process of reproduction. **[34]**

The origin of this "intelligence" of transfer RNA can be (more-or-less) explained rationally by Darwin and physical-chemical laws. For me, whether it can be explained by biology,**[35]** quantum mechanics,**[36]** or the psychoid unconscious,**[37]** does not reduce the fascination.

As a practicing medical doctor Paracelsus may have formulated his concept of the light of nature also to describe the body's own knowledge of how to heal itself. Referring to the above discussion, there appears to be more "knowledge" in the body, for instance, in the RNA-mediated information transfer of physiological information, than we possess in consciousness. Maybe the "light" is in the miracle of life. But then how do the "editing" ribonucleoproteins "know" where to do their precise cutting and splicing of the nonsense from the sense? I presume that they interact with the messenger RNA directly through chemical bonds or indirectly by means of protein intermediaries that also react by electron transfer. However, it is just these chemical bonds and electron transfer that are, in essence, quantum mechanical processes: the interaction of light and matter. Is this another aspect of the *Lumen Naturae*?

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[1]Note the modern-sounding technical terminology: "force of rays", "inherent impulse", "crystalline sphere", "attached by freezing", and "opacity of this spot". These phrases show the influence of the contemporary fashion to state things "empirically", observations of matter, and mental images. Such mental images that spring up when dealing with hitherto

unknown phenomena, have been called "archetypal images" by C.G. Jung. The archetypes themselves are unknowable, they are the hypothetical ordering operators and image-formers (Pauli, *The influence*, p. 153.) which mediate sense-perceptions and all psychic phenomena (ideas, emotions, and mental images) cf a statement by Kepler with a surprisingly similar meaning: "For to know is to compare that which is externally perceived with inner images and to judge that it agrees with them" Kepler, *Harmonices Mundei*, Book IV (Frsich, V, p. 224) Latin and English text in Pauli, *The influence*, p. 162.

[2] Cited from Katherine B. Collier, *Cosmogonies of our fathers*, Octagon Books, New York 1968 (reprinted by Columbia Universty Press, 1934) (hereinafter referred to as *Cosmogonies)*, p. 57, paraphrasing Fludd *Utriusque Cosmi Maioris scilicet et Minoris Metaphysica, Physica atque Technica Historia* pp. 133, 135, 137, 173-179, 205.

[3] cf. Hans Jonas, *The Gnostic Religion*, 2nd Edition, Beacon Press, Boston, 1963, p. 62ff.

[4] El Chatibi of the Harranites, quoted in Jonas, *The Gnostic Religion*, p. 63.

[5]Scott, *Hermetica* , vol. I p. 121-3.

[6] "The anima mundi was conceived as that part of God which formed the quintessence and real substance of Physis, and which was to God – to use an apt expression of Isidore – as the "accrescent soul (prosfnhs ynch, '*pro theus psyche*; grown-on') was to the divine soul of man. This accrescent soul was a second soul that grew through the mineral, animal kingdoms up to man, pervading the whole of nature, and to it the natural forms were attached like appendages…" C.G. Jung, *Mysterium Coniunctionis,* CW vol. 14, p. 280.

[7]*Von hyleaischen Chaos*, quote in Jung, *Mysterium*, p. 55.

[8]Khunrath, *Von Hyleaischen Chaos,* quoted in Jung, *Mysterium*, p. 56, without page number (previous quote from Khunrath was from page 217), but referring reader to pp. 220f and 263f.

[9]Jung, *Mysterium*, p. 490.

[10]Ibid., p. 491.

[11] From a quote of Gerhard Dorn in his *Speculum Philosophicum* (p. 307), cited by Jung, *Mysterium*, p. 54-55 (Latin original on p. 566).

[12] M.-L. von Franz, *Aurora*, p. 186.

[13] Scott, *Hermetica*, vol. IV, p. 450. The editor comments that it is evidently the upper world that must be put in order here.

[14] M.-L. von Franz, ibid.

[15] Or is she, as the "discover", the collective anima figure and the spirit behind modern physicists?

[16] cf. Betty Jo Teeter Dobbs, in *The Foundations of Newton's Alchemy*, (hereinafter called *The Foundations*) Cambridge, 1975, p. 100.

[17] See von Franz, *Traüme*, Daimon Verlag, Zürich, 1985, p. 204.

[18] In part iii, secs. 49-64 and 77 of his *Principles of Philosophy,* Amsterdam,1644

[19] This material from Collier, *Cosmogonies*, p. 34 -35.

[20]Dobbs, *The Foundations*, p. 230

[21]"…which is certainly not mechanical" Opticks, p. 369.

[22] Sir Isaac Newton, *Opticks or a treatise of the reflections, refractions, inflections & colours of light*, Dover Publications, New York, 1952, based on the fourth London Edition, 1730. p. 405.

[23]C.G.Jung, *Mysterium Coniunctionis,* p. 541.

[24]Ibid., p. 541.

[25]Jung, *Lecture notes on Alchemy*, p. 40.

[26] M.-L. von Franz: *Apuleius' 'Golden Ass'*, Spring Publications, Zürich, 1970, p. XI 16-17. These "ideas" may be the images or the theories associated with modern physics: the "laws" that every scientist assumes without question to refer to objective, matter and physical reality.

[27] Another daydream at this point: I must keep my head above the yellow muddy waters of a flooded wild river while swimming to my daughter.

[28] C. G. Jung, *On Psychic Energy*, in CW 8: *The structure and dynamics of the Psyche*, Routledge and Kegan Paul, LOndon, 2nd Ed. 1969, p. 47.

[29] R.P. Feynman, *The theory of fundamental processes*, Benjamin 1962, p.29. The interpretation, or the meaning of, the quantum mechanical amplitudes here mentioned are still a mystery – the subject of another possible essay.

[30] Newton, *Opticks*, p. 374

[31] For instance, that nothing can be stated or thought or "observed" outside the psyche. Admired today as an odd genius, Arthur Eddington said earlier this century that a purely objective world could not be observed and called the procedure of modern physics "selective subjectivism", (in *The Philosophy of Physical Science*, Cambridge, 1939, p. 17), cf. discussion by von Franz, *Number and Time*, p. 54. An example of a phrasing more or less acceptable in today's physics: "The simple fact is that no measurement, no experiment or observation is possible without the relevant theoretical framework." D.S.Kothari, *Some thoughts on Truth*, Anniversary Address, Indian National Science Academy, Bahadur Shah Zafar Marg, New Delhi, 1975, p. 5, quoted in Ilya Prigogine and Isabelle Stengers, *Order out of Chaos*, Bantom Books, New York, 1984, p. 293.

[32]"In the course of his work Jung was gradually forced towards a less extreme view in his psychology of the unconscious by admitting non-psychical elements." Charles Enz, *W. Pauli's Scientific Work*, in: J. Mehra,(Editor) *The physicists' Conception of Nature*, D. Reidel, Dordrecht-Holland, p. 790. As evidence, Enz cites the statement by Jung: "…my own theoretical rerflections…lead me to certain postulates which touch the domain of the atomic-physical conceptions, that is the space time continuum. Herewith the question of the trans-psychiocal reality is raised which is at the immediate basis of the psyche." (Jung quoted by A. Koestler, *Die Wurzeln des Zufalls*, pp. 102-3). Enz credits this change of attitude to Pauli's influence on Jung.

[33] H. Poincaré, *Mathematical creativity,* in James R. Newman, *The world of mathematics,* Torchbooks, New York, 1963, Vol. 4, p. 2044.

[34]The biochemical information in this paragraph was taken from Joan A. Steitz: "Snurps", *Scientific American*, June 1988, pp. 36-38.

[35] Light might have been necessary for the emergence of conscious life. Or maybe the energy from the sun in the form of light was inherent in the miracle of life.

[36] Considering light as a purely energetic phenomena.

[37] Jung might call the body's knowledge the "psychoid unconscious", the unconscious psyche which is so much a part of physical processes that it can not be said to be matter or psyche alone.

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A4 Five Dialogs

Five imaginary dialogs

Discussion A. Science and meaning

Harvey: "Science looks at the real stars for answers to the beginning and end of the universe. Paracelsus looked at them as inner spirits. Psychology looks at the basic ideas behind scientific theories and formulations of Paracelsus as archetypal images surfacing when someone tries to describe unknown aspects of nature. How are these related?

T.B.: "Jung says: 'Science is tacitly convinced that a non-psychic, transcendental object exists. But science also knows how difficult it is to grasp the real nature of the object…'**[1]**

Harvey: "No, science assumes that the psyche, being a product of physics, is of quantum mechanical origin. And physicists are arguing like crazy over what that means!"

Ash: "They are all trying to find order or meaning. Fred Hoyle wrote: 'It is probable that everybody is infused with some sense of religion. Scientists have a belief in a world with order. Some scientists even have a half-formed belief in a world of purpose, a view held overwhelmingly by the majority of people.'**[2]**"

T.B.: "Hoyle doesn't seem to understand: it is not a matter of belief, it is a matter of experience. An experience that gives an undeniable feeling that there is a meaning and purpose in life, in the world, in the universe. Since rational science has not demonstrated a purpose in nature, this experience (of meaning) must have something of the irrational in it. The irrational component is needed to make the experience a religious one and also to make it a whole one."

Harvey: "But what if science were to demonstrate that there is a purpose. I am aware that Descartes set out to do this, and felt he was successful, by showing that nature works causally, and since the ultimate Cause was God, that God existed. However, his picture was too one-sided, too mechanical; nature did not let herself get explained that simply. But still the natural scientist persisted, maybe they are driven by this need to prove a purpose in nature. Some scientists have claimed not to need God, empirical knowledge of Nature has replaced Him. The physicist I.I. Rabi, when he was deciding what to do with his life, told his orthodox Jewish father that he could not believe in God anymore and he had therefore to turn to science. This sounds similar to how I feel. Richard Feynman seems to have had the attitude that nature is so marvelous, there is no need for God."

T.B. "He doesn't realize that he has just replaced the term for God with "wonder at nature". But I am not sure that the psychological content is the same; does the "wonder" include the experience of an irrational factor and a purpose in the world? If it did, then one would sense that that particular scientist had a religious attitude. This may be true of Einstein, but I am not convinced with Feynman. Worse, neither Feynman nor Rabi seemed to have attained a truly religious attitude."

Harvey: "How can we read a divine purpose out of the material world, out of nature? What if science "proved" that there was a purpose, what difference would it make to someone confronted with God's dark side?"

T.B.: "Don't worry, science cannot "prove" anything irrational like a divine purpose in life.

Ash: "It could only be done by including the irrational, and then it would no longer be science (in the narrow sense)."

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T.B.: "No, it is conceivable that science would be confronted with facts and the inability to understand them within the present paradigm, and therefore forced to accept the irrational. (I think science is reaching this place with synchronicity, for instance.)"

Harriet: "But let's say that some physicist proved that there was a definite purpose in nature. Would this heal your character faults or the misery of your soul?"

Harvey: "But how could anybody prove a psychological experience (meaning, purpose) from a physical, material phenomenon?"

Ash: "Well, if anybody did, it would only increase my fear of God."

Harvey: "I am sure that some scientists would still find a way to understand it in a rational way, like David Bohm understands quantum mechanics with hidden variables for instance."

Harriet: "I still don't understand, how could you read a divine purpose out of the material world?"

Harvey: "As an answer I give an example of how one scientist answers the question 'Does the discovery of the charge conjugation/parity (CP) violation indicate a purpose in the universe?' Jean Audouze, cosmologist and scientific advisor to French President François Miterrand said: 'Some days I think yes, some days no. The universe is not uniform. And the universe is structured. And these two things are amazing. The universe is not something that happened at random.'**[3]** End of quote. Maybe I should explain that CP violation was discovered through experiments, it was not preceded by theoretical predictions but came as a surprise to the physics world in 1964. In essence, CP violation explains the asymmetry between matter and antimatter, which allowed life to come about. 'It accounts for the existence of humanity and the structure of the universe as we know it.'**[4]** I wonder if this was somehow known or foreseen in the psyche. How could something so important not be prefigured somehow in the unconscious?"

T.B.: "Maybe it has been and we have not yet seen it. CP violation is probably mirrored in a completely different language, in fairy tales, for instance, since the intellectual structure of physics is itself archetypal. Or maybe because it is not so important! Maybe the psyche, the symbolic and emotional life of man is far more important than the breaking of CP symmetry. Maybe meaning is more crucial to man's survival than his intellectual understanding of nature. The real world, that of fantasies, is the infinity into which we fall every night."

Harriet: "Maybe the unconscious somehow knows about how it came about in the material way, but does not know how the psyche functions – that would be the task of man, the real adventure. Where did God go? I am sure that He did not just disappear simply because a few inflated scientists thought they did not need Him anymore! This is only the first half of enlightenment. Like the Devil who has in Earth underground, He must have returned back into the psyche."

Harvey: "God "went" into Nature. He is in nature, and He is no less of a powerful figure because of this. In fact, I feel Him to be even more wondrous as an object of empirical nature than He was as a figure of religious belief.

Ash: "Consider the statement by a modern physicist: "Die Physik lehrt uns also, dass die Realitäten nicht materieller, sondern geistiger Natur sind".**[5]** Surely this is just what Jung is referring to!"

Harvey: "Your physicist is certainly referring to the modern attitude that an explanation of the physical world in terms of symmetries has more general explanatory power than in terms of a specific law. Look carefully at his wording; I do not think he is consciously saying that matter is (only) spiritual and not material."

Discussion B. Historical and Eternal time

Harvey: "I don't understand. How can the light of nature be "temporal" and yet be associated with the luminosity of the archetypes, which, as parts of the collective unconscious are not bound to time?"

Ash: "The way I understand it, when the archetype breaks into time (as the pattern behind a specific idea in a specific person at a specific time), it becomes then time-bound. That is, the light is temporal, although the patterning force behind the light (the archetype) is timeless.

Take the example of Fermi; what would a fisherman do with a sudden fantasy to use paraffin instead of lead for a sinker? He certainly would not tell any of his buddies or he would get tossed out of the boat! Joking aside, my point with this fisherman's tale is to show that the intuition, although not from Fermi's consciousness, did break into time at the exact moment when he had to perform his important experiment. This is clearly a timely expression (bound to that particular moment when he was doing his experiment) of "luminosity" from the collective unconscious. In this sense, the light from nature is temporal."

Harriet: "The big question still remains: if it was not the ego, then who knew that paraffin was correct? Which dark or light force was helping Fermi discover nuclear fission?"

T.B.: "A sense of the infinite – this is what religion is, isn't it? – the infinite being the inner world, is what makes the finite real, concrete, and wondrous. The world of fantasies is the infinite; we step just into it, we are not aware of it. We have no idea of the real nature of time. Our words describe a narrow, one-sided view. Perhaps time is really a burst of colored sparks flowing like a comets tail through a universe that is psyche and matter. Only a painter or visionary could see this. Perhaps we all see this only at the moment of death – when our time stops and another kind of time begins."

Harvey: "It is the fourth coordinate in Einstein's field equations. The all-important fourth. Stephan Hawkins said that this was the major unanswered question in cosmology today: Why does spacetime have four dimensions? Also the fact that Einstein's equations quantitatively describe so much of our universe is as equally wondrous as your painter's vision."

Discussion C. How old are the archetypes?

Harvey: "The observations of the stars certainly gave man a sense of order, (possibly even of understanding) within the chaos of the natural world around him. Take for instance the stone megaliths erected to observe celestial events as old as 5000 B.C. This knowledge could have been used to guide agricultural development."**[6]**

Harriet: "What do you want to say?"

Harvey: "That in our cultural history and in the development of consciousness, observations of the real stars may have played a very important role. Thus it would be hard, if not impossible, to separate out a purely psychic component, say, an archetypal component, from a cultural component handed down through actual experience."

T. B.: "But the archetypes are very ancient, more ancient than 5 or 10 thousand years…"

Harriet: "What then gave these people the idea in the beginning to connect stars with plantings?"

Harvey: "Through curiosity and observation these people witnessed that the seasons, obviously obeyed by the plants, were also identical with those obeyed by the stars.

Harriet:" But where did the curiosity comes from, the capacity to observe?

Discussion D. How does psyche move matter?

Harvey: "What is Jung referring to when he says that psyche can move matter? Is he thinking of how a thought causes physical action? But this can be described by a rational scientist without reference to psyche, for instance, as in the following quote:

*Any voluntary action – the closing of a fist, for example – begins with the generation of minute electrical impulses by neurons in the brain. Leaping from neuron to neuron, these impulses pass through the spinal cord and peripheral nerves and finally to the muscles that control the hand, causing them to contract.***[7]**

Harriet: "What ridiculous causal thinking!"

T.B.: "Maybe Jung is referring to the manner in which an image (fear, hunger, love, jealousy, sadness, depression) gets translated into the electrical impulses by neurons or by the non-excitable brain cells called "astrocytes"! These must be the (biological) "stars" in the flesh and blood. **[8]**"

Harriet: "Neither Jung nor Paracelsus were ever so materialistic, rational, or extraverted. For them everything including "the flesh and the blood" was full of goblins and demons. You are taking this far too literally and destructively – this is the psychosis of our times."

Harvey: "Paracelsus thought both materially and symbolically, he did not differentiate salt from NaCl but he referred to both a chemical and a numinous spirit of nature reaching into the mysteries of life."

Ash: "If psyche and matter, life and death, are actually in the equations of physics, then the significance of the numbers and symbols takes on a gigantic aspect. Psyche, love, suffering, all of life must be in those relationships! How are we to understand this? Is it truly too vast to be comprehensible?

Discussion E. "On synchronicity" (incomplete)

Harvey: "But there might be naturally explainable events which carry the same numinous experience of meaning, even though to someone else they might be explained by natural facts. How subjective is the synchronistic experience?"

T.B.:"Take shamanistic experiences. They cannot be objectively verified, it would be senseless. It is precisely the subjective experience which is the crucial one. It does not matter if they are verified by natural facts or not. However in most cultures, the relating of the story gives the same numinous impression to the listeners."

Harvey: "But not in our rational scientific culture of today."

T.B.: "But that is their blindness, their one-sidedness; it is not something to be proud of."

Harvey: "But it is still a general experience with which we must live. The child can except fairytales, the adult not."

T.B.: "That is because he is afraid of the unconscious and doesn't understand the potential meaning. Also, scratch any sensitive adult, and you will find a child still trying to find his way to the fairytale world, the world of his unconscious."

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[1] C. G. Jung, *Memories, Dreams, Reflections*, Collins paperback, p. 384.

[2] *Nature*, vol. 339 (4 May 1989), p. 23.

[3] Reported by B. James, *In Loire, a meetings of minds on matter*, International Herald Tribune, May 29, 1989, p. 4.

[4] Leon Lederman, quoted in James, ibid., p. 1.

[5] Cf. H. Schopper, *Technische Rundschau*, 52/88, p. 11. Compare a slightly less modern spiritualist, Mary Baker Eddy: "Therefore God is spiritual, not material." in her *Key to the Scriptures*. I have an intuition that there must be a huge,ugly, irrational fear behind this Christian Science attitude.

[6] Inspired by recent finding that a pre-Stonehenge site in Ireland was a very accurate observatory of the winter solstice, See *Scientific American*, April, 1989, p. 11.

[7] John Horgan in "Science and the Citizen", *Scientific Amercian,* October 1988, p. 22.

[8] See another *Scientific Amercian,* article, this time "Astrocytes" by H. K. Kimelberg and M. D. Norenberg, vol. 260, No 4 (April 1989) p . 44-55.

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A5 The adept

Paracelsus: The Philosophical Adept

Paracelsus knew that understanding does not arise from intellectual reasoning alone. He thus invented a kind of intermediary, someone to convey the knowledge inherent in nature to the interested researcher. This was embodied in his concept of a "Philosophical Adept", a figure who can mediate between the ego and the "Sidereal Body". Following his question of how can we find out what the secrets of the herbs, trees, and stones mean (quoted in Part II, page 15), Paracelsus answers:

Now it is the provenance of the Philosophical Adept to investigate what is in the herbs, to know all concealed things, all secrets, the arcana of nature, what is found in every herb, seed, spice, etc. If we now wish to learn and discover what is of heaven and the firmament in the Earthly Body, or what the elements are in themselves, then we must learn this from the Philosophical Adept.

Nuhn aber zu erforschen, was in Kreuttern ist, darzu gehört Philosophia Adepta, diesselbig weis alle verborgene ding, alle heimligkeit, alle Arcana der Natur, was in einem jeglichen Kraut, Sahmen, Wurtzen, etc. befunden ist. Wollen wir nuhn lernen und erfahren, was himmlisch, dz ist Firmamentisch ist, in den irdischen Corporibus, oder was Elementisch in ihnene ist, so mussen wir dz lernen von dem Philosophia Adepta.

And

…Now it is necessary that we know what the Philosophical Adept is so that we can learn from him. It is known that he is intangible, invisible, immune and is yet with us and lives with[in] us, in all forms. As Christ says "I am with you to the end of the world" but no one sees him, no one grasps him yet he is still with us, so too is the Philosophical Adept with[in] us.

…Nun ist von nöhten, das wir wissen, was der Philosophus Adeptus sei, damit wir von ihm lernen. So wissendt, er is ungreifflich, unsichtbar, unentpfindlich, und ist bei uns, und wohnen bei uns, in aller gestallt, wie Christus spricht: Ich bin bei euch bis zu endt der Welt. Und aber niemands sicht ihn, niemands greifft ihn, noch ist er bei uns. Also ist auch der Philosophia Adepta bei uns.**[1]**

Further,

But now man also has a supraelemental body in him, this is the Sidereal Body. One should let himself learn about this Sidereal Body and not about the flesh and blood in which there is nothing but earthly desires…**[2]**

Nun hatt aber der mensch ein Uberelementisch Leib auch in ihm, dz ist das Corpus Sydereum, dasselbig Corpus soll er lassen lernen, und nit Fleisch und Blutt, in dem nichts ist, dann irdische Begirden…

Lastly,

One should not learn how to find what the Philosophical Adept knows with the spirit that is flesh and blood, rather one should learn through the Sidereal Body, so that all supraelemental things will be

Der Mensch soll nit mit dem Geist lernen, d'Fleisch und Blut ist, was die Philosophiam Adeptam antrifft: sondern er soll lernen durch sein Sydereum Corpus, als dann so werden ihm offenbaret alle

revealed. Nothing is so secret that it cannot be revealed, and the same goes for the Sidereal Body through the Philosophical Adept.	Uberelementische ding: und nichts ist so heimlichs, das nicht geoffenbaret werde, demselbigen Sydereo Corpori, von dem Philosopho Adepto.**[3]**

What is a down-to-earth example of this odd Philosophical Adept? I think it may refer to an ego turned inward which has humbled itself to serve the Self. Someone who conscientiously follows and sees meaning in their dreams may be called a modern adept. For example, such a person studies (in) the light of nature as Jung describes in the following quote.

The *lumen naturae* is the natural spirit, whose strange and significant workings we can observe in the manifestations of the unconscious now that psychological research has come to realize that the unconscious is not just a"subconscious" appendage or the dustbin of consciousness, but is largely an autonomous psychic system for compensating the biases and aberrations of the conscious attitude, for the most part functionally, though it sometimes corrects them by force.**[4]**

Paracelsus devotes several pages**[5]** to a "celestial Philosophical Adept" (the "eternal" counterpart to the Philosphical Adept described above) but he says that he cannot describe this entity since it is celestial, not mortal.

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[1]Paracelsus, *Astronomia Magna…, Liber Primus: "Probatio in scientiam Philosophia Adeptae*, (Huser X, Olms V), p. 173.

[2] The "Sidereal Body" is another name for the astral or subtle body. See J. Jacobi, *Paracelsus: selected writings*, Bollingen, Princeton, 1963, p. 234.

[3] Paracelsus, *ibid.,* p. 174.

[4] C. G: Jung, *Paracelsus,* p. 184-5.

[5] Paracelsus, *Astronomia Magna…Philosophia Sagax*, Huser X (Olms V), p. 304f.

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About Author

This website was created and is maintained by Roy Freeman.

My interest in the light of nature is motivated by my training as a natural scientist and in the work of C.G Jung and Marie-Louise von Franz.

I live in Lucerne, Switzerland, and among other jobs, lead excursions in the Alps to help people *experience* natural processes, not just study them in books. For more information and a list of the avaliable excursions, see **www.geowanderung.ch**.

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