

The Rosarium Philosophorum

Applied Jung Foundation Modules



The Rosary of the Philosophers (Rosarium philosophorum sive pretiosissimum donum Dei) is a 16th-century alchemical treatise. It was published in 1550 as part II of De Alchimia Opuscula complura veterum philosophorum (Frankfurt).

The term rosary in the title is unrelated to the Catholic prayer beads; it refers to a "rose garden", metaphoric of an anthology or collection of wise sayings.

VOLUME 16 OF THE
COLLECTED WORKS OF

C. G. JUNG

**THE PRACTICE
OF PSYCHOTHERAPY**

ESSAYS ON THE PSYCHOLOGY OF THE TRANSFERENCE
AND OTHER SUBJECTS

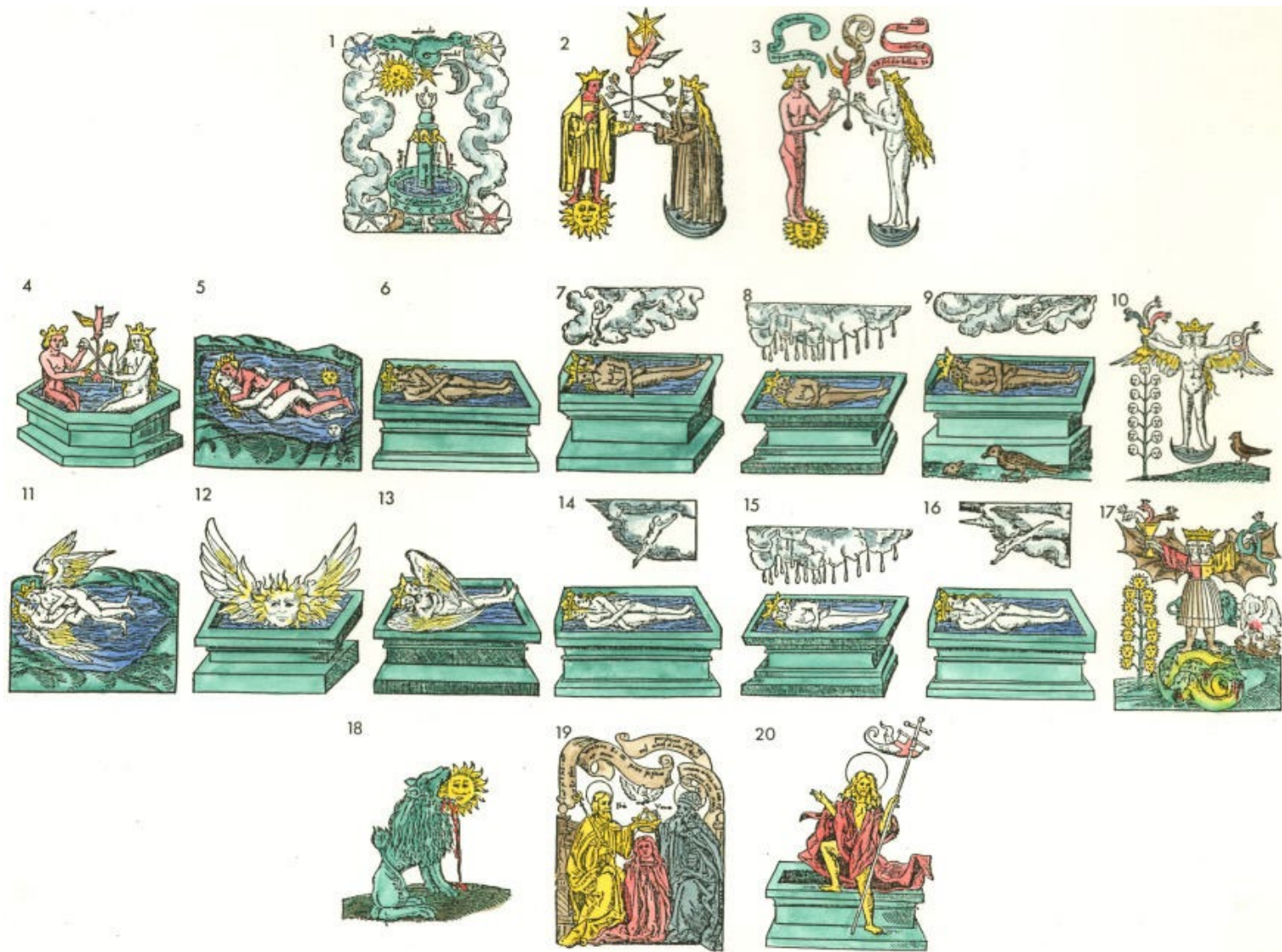
BOLLINGEN SERIES XX

PRINCETON

The psychology of the transference: an account of the transference phenomena based on the illustrations to the “Rosarium Philosophorum.”

Collected Works of C. G. Jung, Vol. 16: The Practice of Psychotherapy

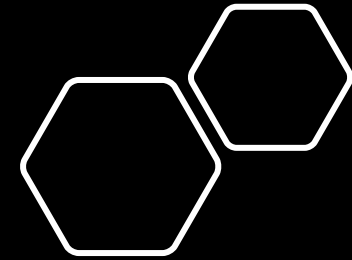
The twenty plates of the Rosarium Philosophorum in sequence



The Mystery of
THE CONIUNCTIO
Alchemical Image of Individuation



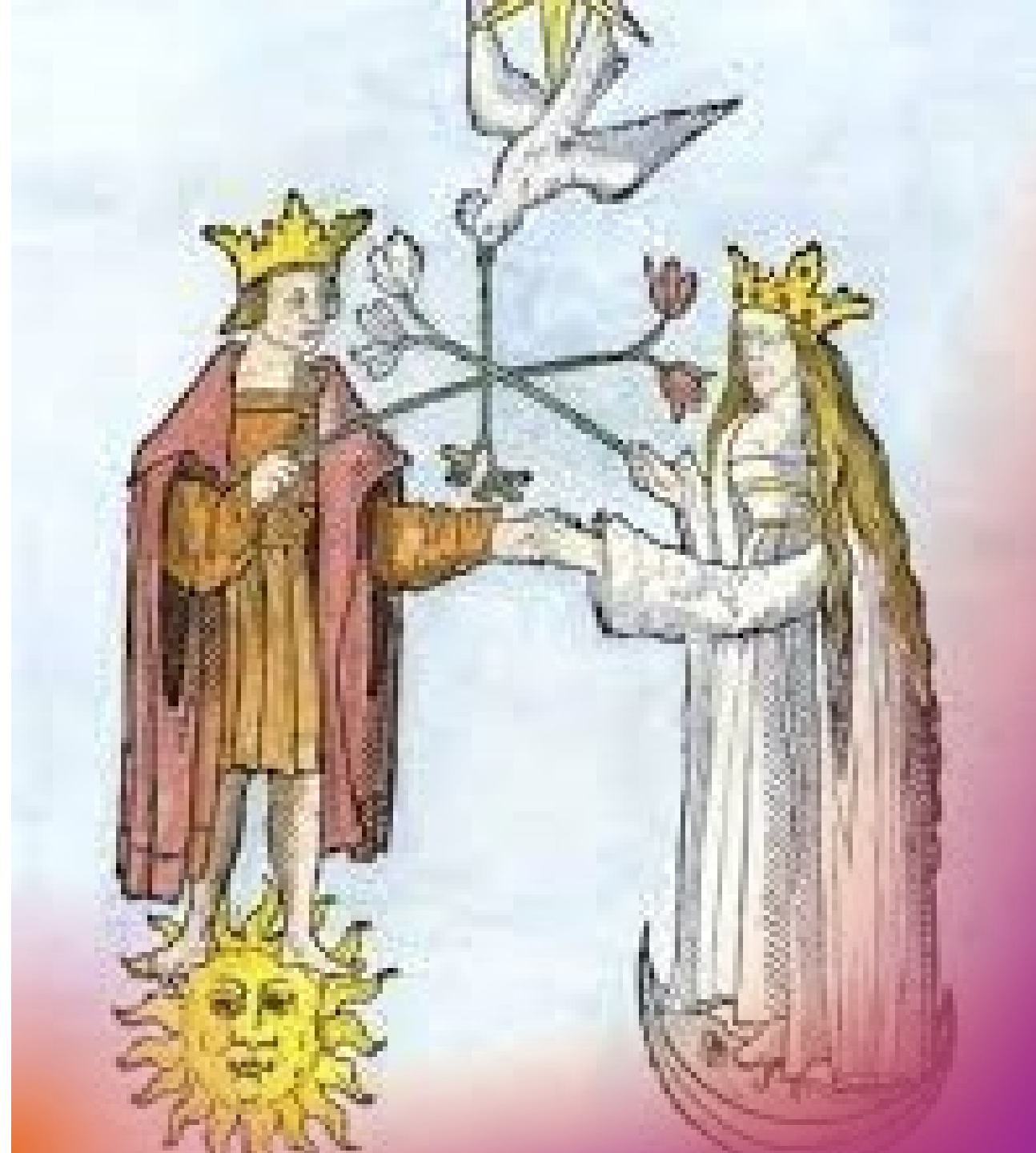
Edward F. Edinger
Lectures Transcribed and Edited by Joan Dexter Blackmer



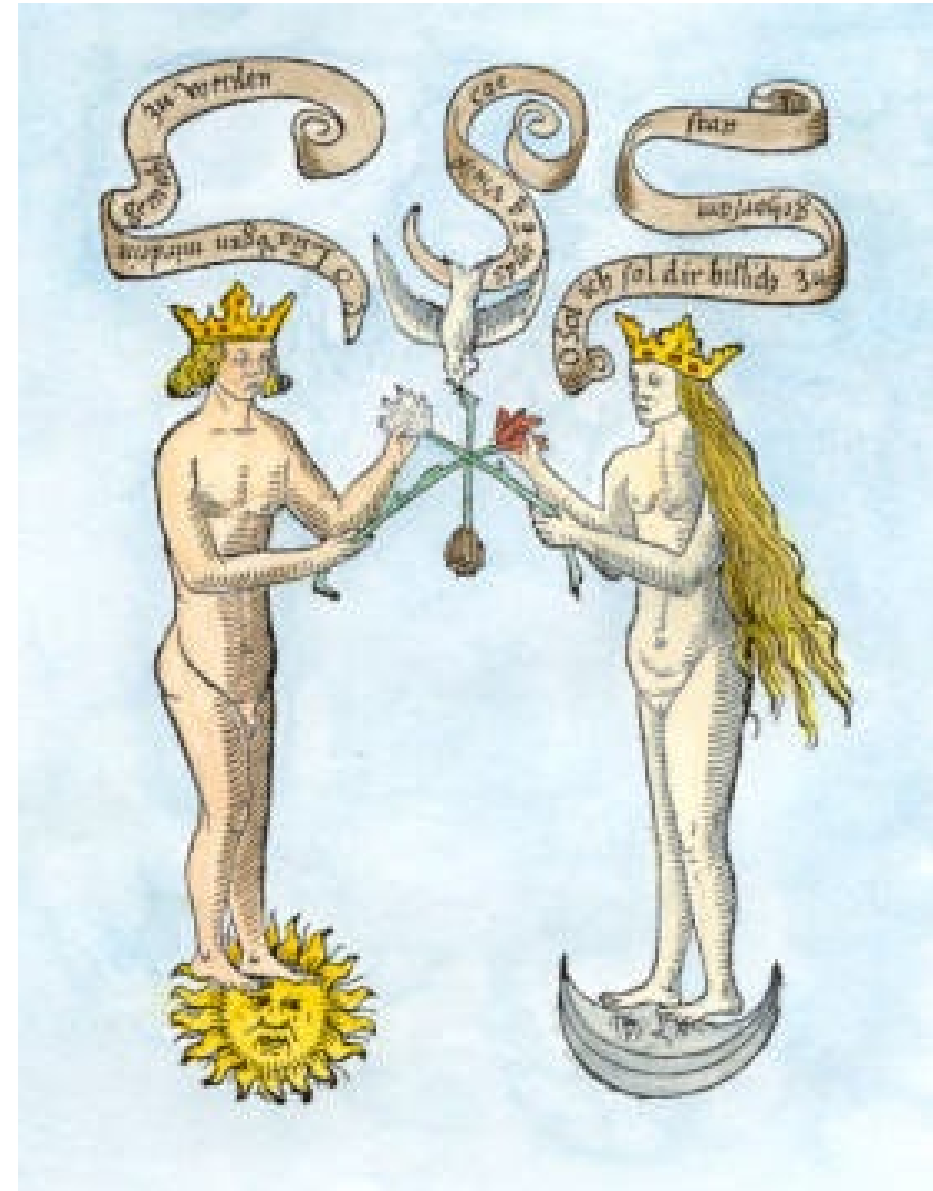


The Mandala Fountain
(representing the
prima materia)

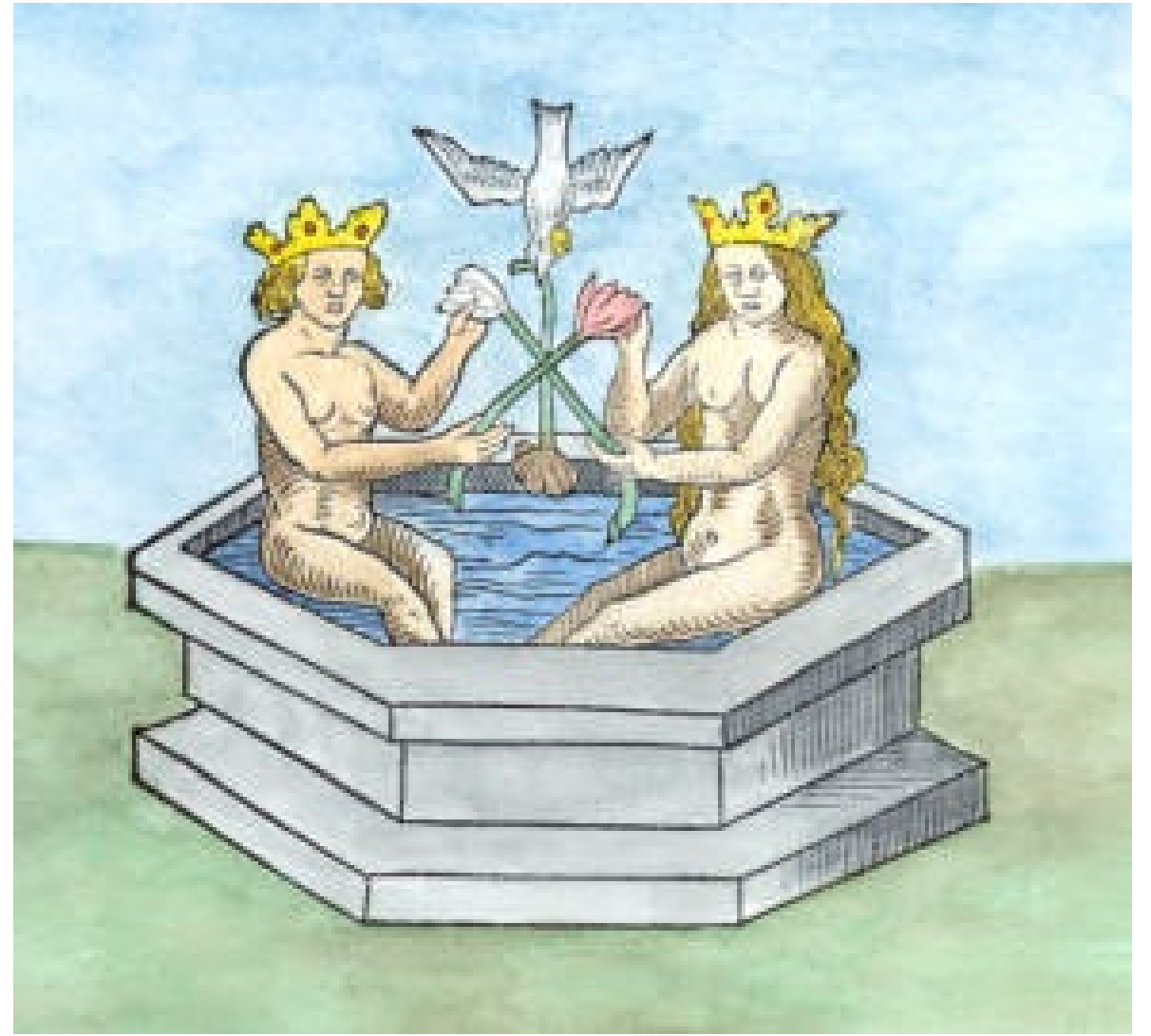
Emergence of the Opposites



Stripped for Action



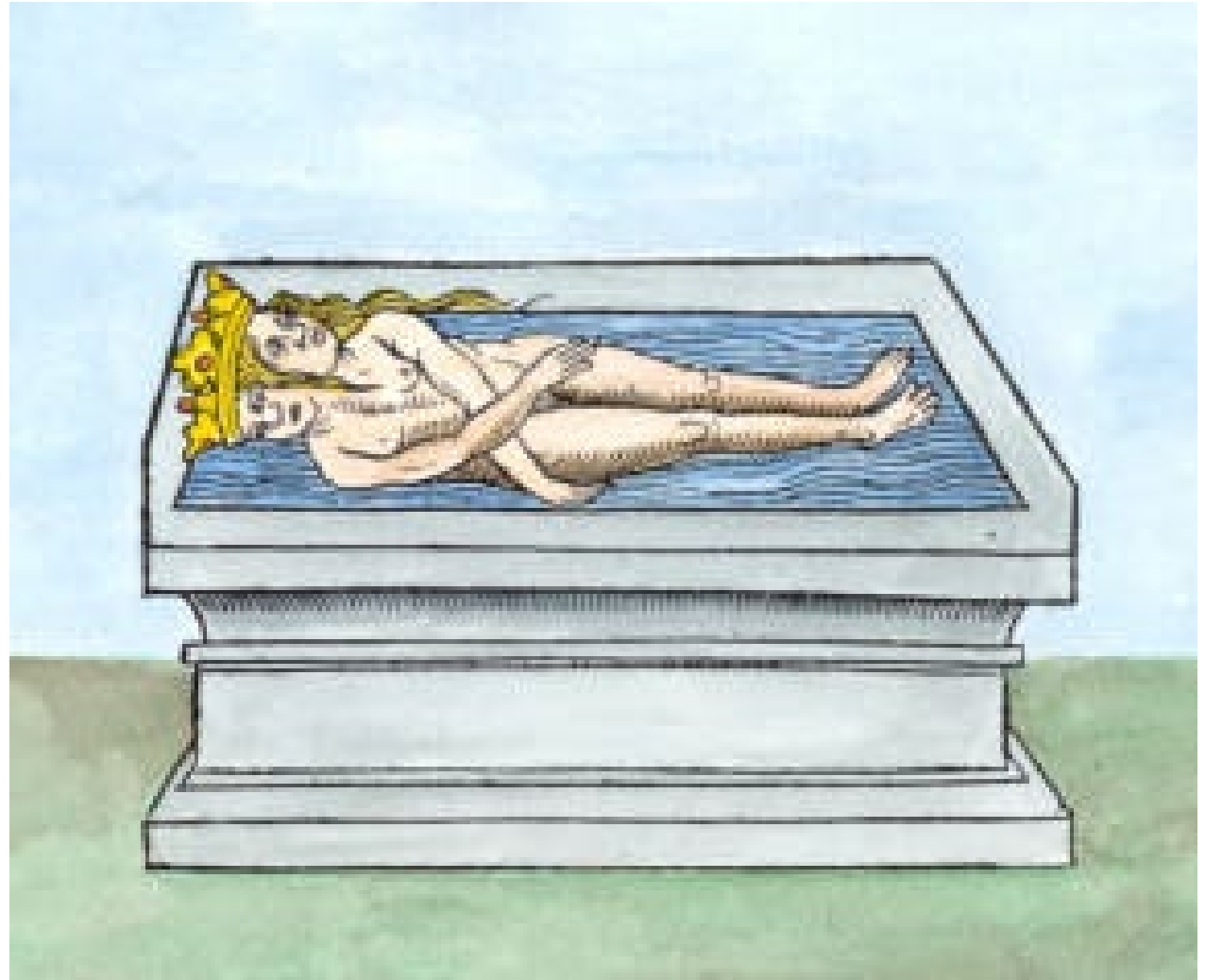
Descent into the Bath



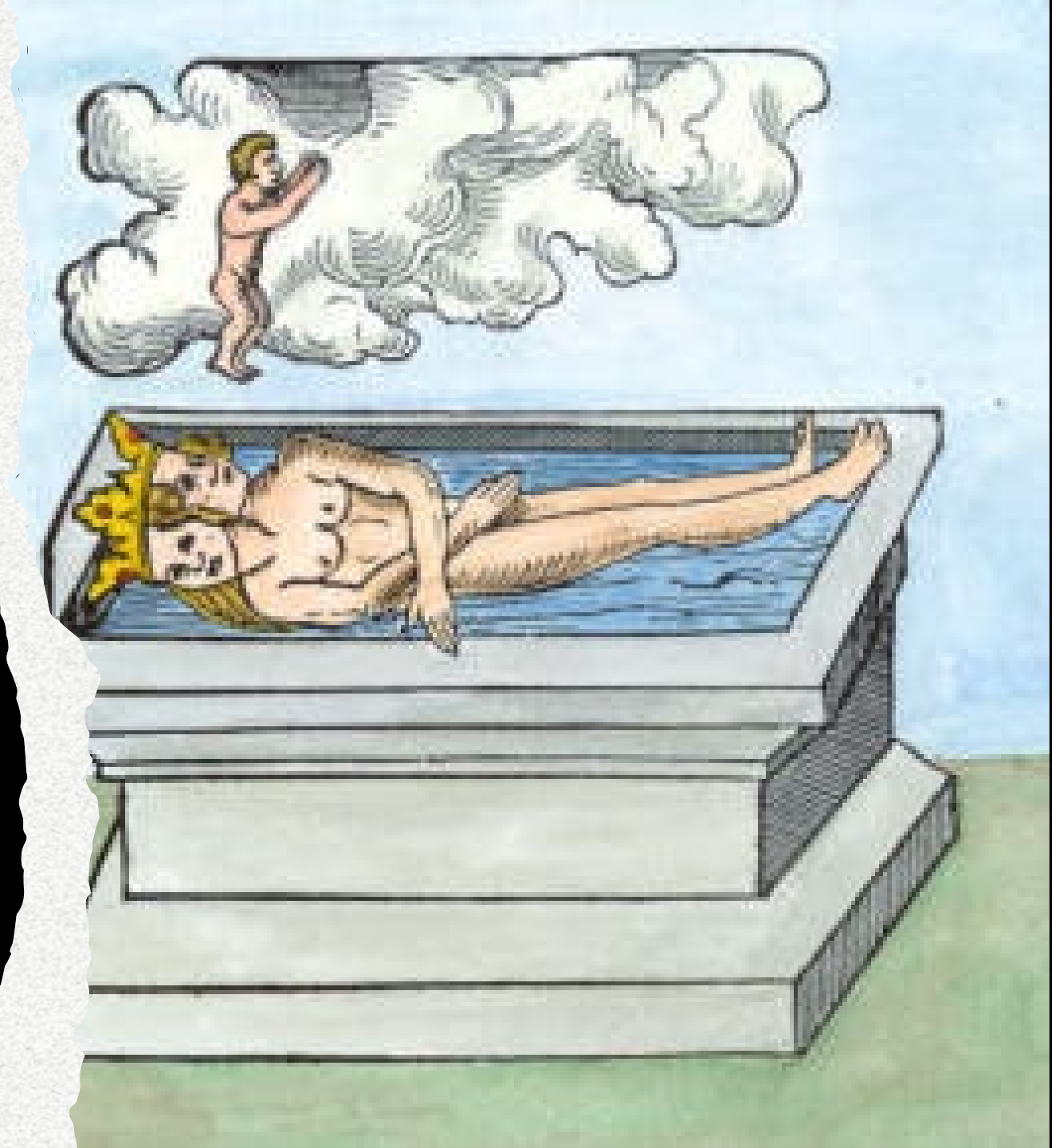
Union,
Manifestation
of the Mystery

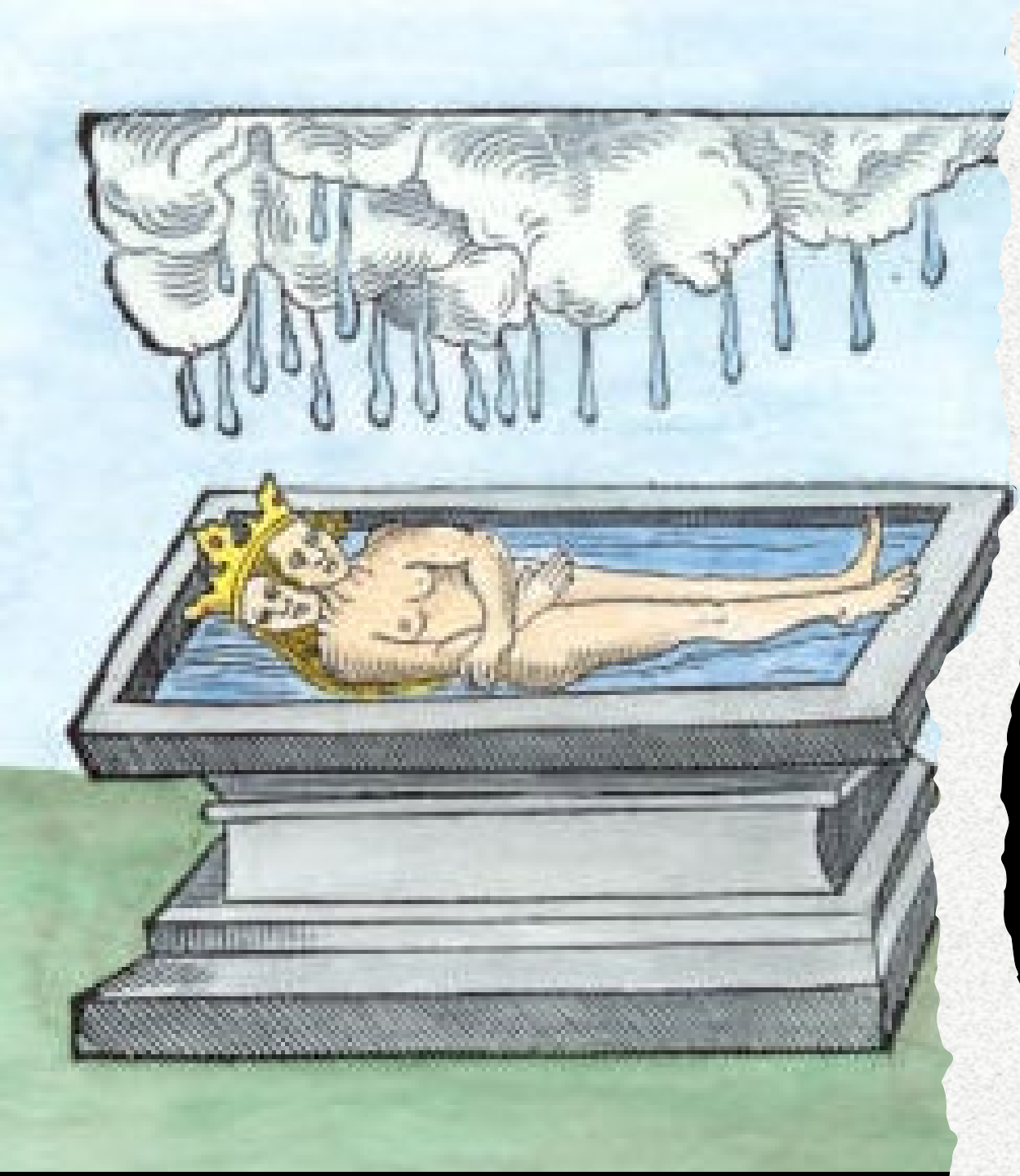


In the Tomb



Separation of Soul and Body





Gideon's Dew
Drips from the
Cloud

Reunion of Soul and Body





Resurrection of the
United Eternal
Body

The Rosarium cycle

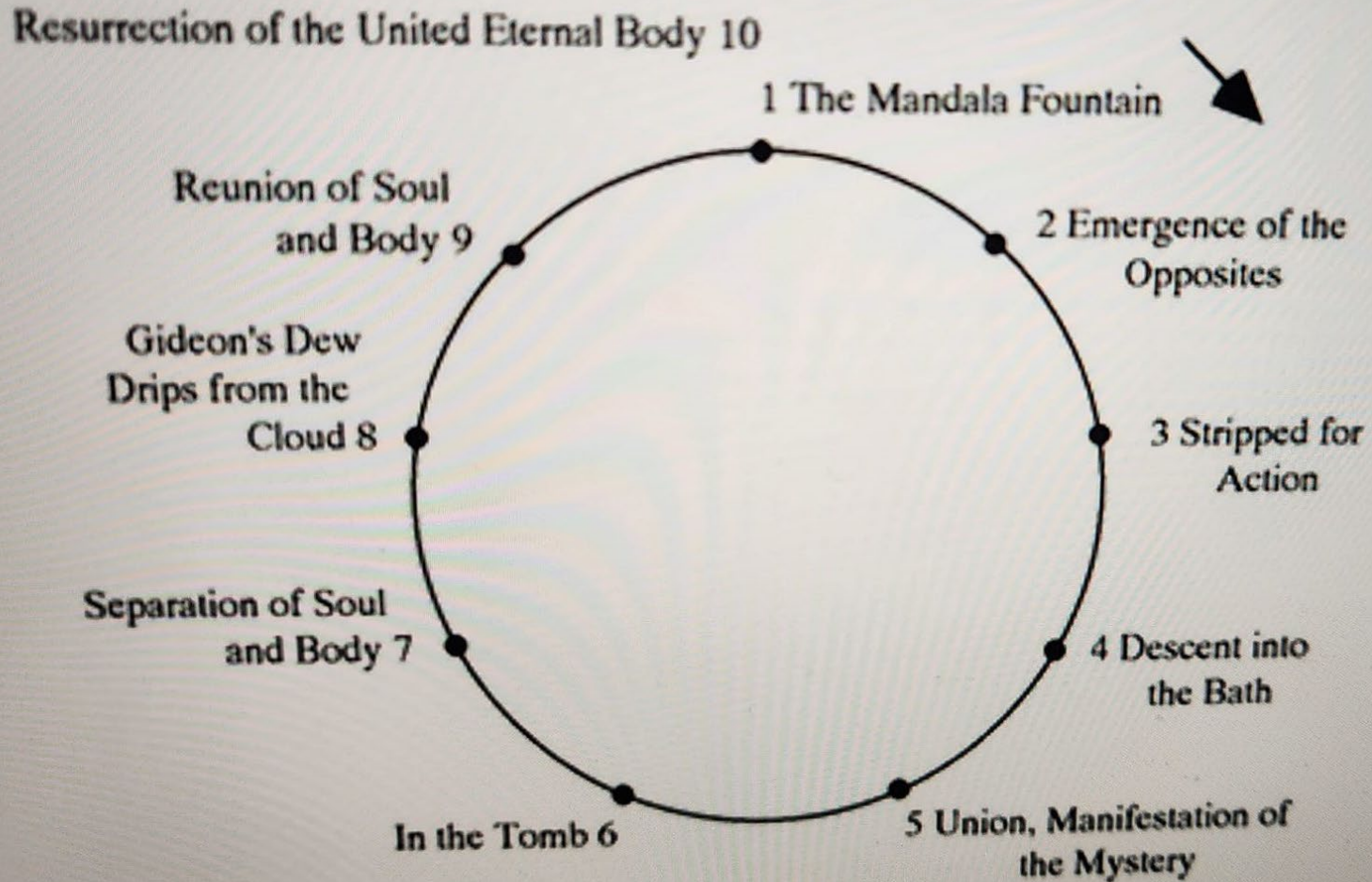


Diagram 1.
The Rosarium cycle



Don Quixote explains to Sancho that Homer and Virgil did not describe the characters as they were, but as they had to be in order to be an example to the future men of their virtues. Now, Don Quixote himself is anything but a role model. Novel characters don't ask to be admired for their virtues. They ask to be understood, which is something completely different. Epic heroes win or, if defeated, retain their greatness until the last breath. Don Quixote has been defeated. And without any greatness. Because suddenly everything becomes clear: human life as such is a defeat. The only thing left before this irreparable defeat that we call life is to try to understand it. This is the reason for being the art of the novel.



— Milan Kundera