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Hiding in plain sight: Jung, astrology, and the psychology of the unconscious

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Abstract: Astrology was a lifelong interest for C.G. Jung and an important aid in his formulation of psyche and psychic process. Archetypally configured, astrology provided Jung an objective means to a fuller understanding of the analysand's true nature and unique individuation journey. Jung credits astrology with helping to unlock the mystery of alchemy and in so doing providing the symbol language necessary for deciphering the historically remote cosmology of Gnosticism. Astrology also aided Jung's work on synchronicity. Despite astrology's worth to Jung's development of analytical psychology, its fundamental role in guiding his discoveries is all but absent from historical notice. The astrological natal chart seems rarely used clinically, and many clinicians seem unaware of its value as a dynamic diagram of the personality and the potentialities within which nature and nurture foster and/or discourage for individual growth and development over the lifespan. This paper charts Jung's interest in astrology and suggests why his great regard for it and other paranormal or occult practices remains largely neglected and unknown.

Keywords: Jung, analytical psychology, archetypal, astrology, occult, paranormal, synchronicity

Introduction

This paper charts Jung's lifelong interest in astrology and suggests that astrology was an important guide in his research into the psychology of the unconscious. This understanding challenges the prevailing view of Jung's limited involvement with astrology and some may find it provocative, given the scientific attitude toward astrology as an 'occult' (superstitious)[1] practice, and not a legitimate subject for psychological investigation[2]. Jung did not *believe* in astrology[3], i.e., belief as acceptance or faith in something as true,

[1] Jung regarded predictive astrology as superstitious: the 'stat[ing] of facts beyond psychological possibilities', Jung letter to Robert Kroon, 15 November 1958 (Jung 1975, p. 464).
[2] See Sonu Shamdasani 2003, loc. 5530, fn. 84; Jung letter to Calvin Hall, 6 October 1954 (Jung 1975, pp. 184-187)
[3] Jung letter to James Kirsch, 11 January 1955 (Lammers 2016, p. 215); Kirsch letter to Jung (ibid. 2016, p. 216).

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although materially unprovable. Based on his experience of acausal phenomena when using analysands' natal charts, Jung *knew* that the irrational was operative in astrology, as it is in tarot and *I Ching*. He sought to bring to light the 'occult' or *hidden* dynamics underlying astrology's effectiveness, using an experimental-scientific approach in service of a symbolic-psychological perspective. Experience, not belief, was Jung's guide in his phenomenologically-based psychological investigations. A review of his published writing and that of analyst-colleagues and biographers shows that Jung was working with horoscopes by 1911[4] and he consulted astrological charts over the next forty years or so[5]. Jung's correspondence (discussed later) reveals that he enjoyed discussing astrological matters and astronomical phenomena with like-minded individuals into his later years. His extensive library included works on ancient and medieval astrology-astronomy (von Franz 1970) which he referenced in his spiritual-philosophical-psychological research on the symbolism of the archetypal Self and the individuation process, as observed in his *Collected Works*.

Jung and the occult

Astrology partakes of the occult. For Jung 'occult' carries its traditional, older meaning: 'hidden (from sight); concealed … not apprehensible by mind; recondite, mysterious …. imperceptible by the senses' and for 'those sciences involving the knowledge or use of the supernatural (… alchemy, astrology …)' (Little 1955, p. 1355). Occult concerns the immaterial and non-rational. Jung's use of 'occultism' has regard to the danger of adopting the wrong attitude to the irrational, something he believed the modern western mind was prone to do. The consequence: a one-sided attitude favoring the irrational to the exclusion of the rational (Jung 1957). ('Scientism' or materialism is the other side of this phenomenon where the rational is favored at the expense of the irrational.) Over time Jung came to understand that occult or paranormal phenomena are expressions of the collective unconscious and of archetypes[6]. This realization developed with the maturing of his thought on psyche and psychic process.

In *Memories, Dreams, Reflections*, Jung confides that his childhood and adult life were suffused with occult experiences. Paranormal happenings, such as mysterious visions, apparitions and premonitions, and clairvoyant, telepathic and telekinetic events, were accepted as natural and encouraged by his mother who, like her father before her, and Jung himself, was sensitive to supernatural occurrences that defied causal explanation. Jung's paranormal

[4] Jung letter to Freud, 8 May 1911 (McGuire 1974, 254 J, p. 421).
[5] Jung letter to B.V. Raman, 6 September 1947 (Jung 1973, p. 475).
[6] Jung 1946, para. 405, fn. 118.

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interest was stoked by the spiritualist's belief that the dead could communicate with the living. During Jung's university years, spiritualism was given expression within the family circle at séances; Jung's experiences of these helped set the course of his future work. His medical dissertation ('On the psychology and pathology of so-called occult phenomena', 1902) was based on these séances and was the beginning of his parapsychological research (scientific investigation of paranormal and psychic phenomena). In a lecture to fellow university students of the Zofingia Society ('Some thoughts on psychology', 1897) Jung boldly stated his philosophical-spiritualistic leanings and intimated his future direction: 'The theory of long-range effects in time is among the most obscure and complex topics in the realm of occult phenomena.... the problem is vitally interesting and virtually begs for commentary' (Jung 1897, p. 42). The problem of 'long range effects in time' - the acausal principle active in occult phenomena – where past, present, and future time collapses and the worlds of material reality and the immaterial coalesce – would occupy Jung for the remainder of his life.

Jung's scientific paranormal investigations, beginning with his medical dissertation on spiritualism and spiritualistic phenomena, were informed by Pierre Janet's research on the dissociability of consciousness, and that of Theodore Flournoy. Jung investigated his medium-cousin's trance states during séances to determine the veracity of paranormal phenomena. Jung concluded that the communicating spirits were not authentic paranormal events, but externalized splinter personalities (autonomous complexes), or 'hysterical splits of consciousness' (Jung 1902, para. 130). These personifications of the medium's part-selves were not necessarily pathological, but served a vital growth-promoting function within the unconscious, reflecting the teleological movement of psyche directing and anticipating future personality development. Unable to account for his own profound experiences of 'inexplicable' (in Jaffe 2014, loc. 263) occurrences during séances and at other times, Jung continued to wrestle with the problem of occult phenomena.

In a paper to the Society of Psychical Research ('The psychological foundations of belief in spirits', 1919), Jung admitted finding no scientific validation for spirits: 'I must regard this whole territory [the occult] as an appendix to psychology' (Jung 1919, para. 600), while also 'granting our intellect [with] only a limited validity' (ibid.). Revising the paper many years later (1948), Jung expressed doubt that an 'exclusively psychological approach can do justice to the phenomena [of spirits]' (ibid., para. 600, fn. 15), speculating that a 'transpsychic reality immediately underlying psyche' accounted for experiences of non-ordinary reality (ibid.). By this time Jung had postulated a psychoid factor within the unconscious, an 'irrepresentable' 'archetype as such' (Jung 1946, para. 417). Inaccessible to consciousness due to the archetype's location 'beyond the psychic sphere, analogous to the position of physiological instinct ... with its psychoid nature, [it] forms the

bridge to matter' (ibid., para. 420). Following his presentation on synchronicity at Eranos a few years later ('On synchronicity, 1951'), Jung states directly: the psychoid is '"an arranger of psychic forms" inside and outside psyche' (in Main 1998, p. 164)[7]. Jung's psychoid hypothesis and its unifying function aiding movement toward psychic wholeness provided the meaning on which his acausal theory of synchronicity (meaningful coincidence) relied. Synchronicity provides a psychological understanding for the 'numinous character' of paranormal phenomena (Jung 1946, para. 405). To 'account [for] certain regularities and therefore constant factors' (Jung 1952, para. 965) of synchronistic phenomena experienced in parapsychological experiments, Jung hypothesized an 'acausal orderedness' (ibid.) to synchronicity operating 'without the participation of the human psyche' (ibid., para. 944, fn. 71): '*acts of creation in time*….continuous creation of a pattern that exists from all eternity' (ibid., para. 965, 967). Acausal orderedness could account for astrology's effectiveness as 'synchronicity on a grand scale' (Jung 1930, para. 81).

Jung and astrology

Jung recognized the invaluable psychic map modern astrology[8] afforded him in deepening his understanding of individual psychology and his formulations of the unconscious. His astrological research was well underway during his association with Freud[9] and for many years Jung regularly consulted patient natal charts when working with complex cases (Storr 2015; Bennet 2012). Over time Jung came to understand that astrology is not solely based on projection as he first conjectured (Jung 1927), nor does astrology foretell in the concrete sense of an 'immoveable given' (Greene & Sasportas 1992, vii), as the ancients believed. He came to understand the natal chart as a diagram of the archetypally configured personality *in potentia*[10], revealing the archetypal structure – or 'unconscious astrology which is in our bones' (Jung 1935, para. 412) - of the individual's developmental possibility. That is, the potentialities within for psychological growth and personality development dependent on the shaping environment: the interacting forces of nature and nurture, of archetype and complex. Astrology, through the archetypal symbol as represented in the natal chart, provides a glimpse into what is possible within given parameters (natal data) and guides personality growth by

[7] Jung letter to Dr. H., 30 August 1951.
[8] 'What today is taken as a mere psychological factor, in those days was held to be fate' (13 November 1929 dream seminar, Jung 1984, p. 388).
[9] Jung letter to Freud, 12 June 1911 (Jung 1973, p. 24).
[10] *Personality* represents the individual's accomplishment of an increasingly integrated self which is potential and not yet attained.

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offering an objective view of the archetypal potentialities within the individual: the individual's archetypal and genetic endowment given form by the environment near and distant (Jung 1952).

The natal chart provided Jung an objective means to corroborate his empirical observations within the consulting room and a way to attempt to scientifically validate his theory of synchronicity. Astrology aided Jung's study of mythology and what it revealed of the human psyche and the collective unconscious (Jung 1946; McGuire 1974[11]). The natural science of astrology[12], the oldest of the esoteric methods employed to understand the human condition within an interconnected universe, provided Jung with the symbol system unlocking the mystery of alchemy. 'Alchemical symbols', Jung writes, 'are saturated with astrology' (Jung 1963, para. 493, fn. 353). Astrology provided a physio-spiritual correlate to the psychological process of individuation. In unlocking alchemy, astrology also provided a symbol language to deciphering the historically remote cosmology of Gnosticism[13]. The powerful impact of astrology on Jung's work is observable *hiding in plain sight* in much of his published writing. Associating astrology and synchronicity, Jung states: 'It is not so much a question of superstition as of a truth which remained hidden for so long only because it had less to do with the physical side of events than with their psychic aspects' (Jung 1952, para. 944 fn. 71). Despite astrology's worth to Jung, the extent of his engagement with it seems little known or understood.

Jung's interest in astrology was lifelong. Von Franz noted that Jung 'from his early youth kept an eye on parapsychological and astronomical phenomena, reading more on these subjects than is perhaps apparent in his works'[14] (von Franz 1970, p. 192). His astrological research can be tracked in his correspondence and may have begun as early as 1910[15]. Gret Baumann-Jung, Jung's daughter and collaborator in his astrological investigations, writes that while they were discussing horoscopes shortly before his death, Jung quipped, 'the funny thing is that the darned stuff even works after death' (Baumann-Jung 1975, p. 55).

Initially, Jung used the astrological chart as an aid in his analytic work with patients based on the synchronistic phenomena observed between patient material and the character portrait revealed in the chart. Over time, astrology became an important resource supporting his deepening understanding of psyche and psychic process and he came to rely on the natal chart as an important archetypal constituent of the collective unconscious. Jung worked

[11] Jung letter to Freud, 8 May 1911, (McGuire 1974, 254 J, p. 421).
[12] In ancient times no distinction was made between astronomy and astrology.
[13] On Jung's library, see von Franz 1970, p. 191; Jung 1984, p. 388.
[14] Jung read Camille Flammerion's *Astronomie Populaire* (1881) as a young man (Bair 2003 p. 50).
[15] Freud letter to Sandor Ferenczi, 29 December 1910 (Brabant et al. 1993, p. 246)

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with his own chart early on and the astrological data from the charts of patients willing to do the same became an invaluable adjunct to analysis (Bennet 2012; Jung 1973; Storr 2015). Writing late in life of the natal chart's worth for a fuller sense of the individual's character and personality development over time, and for what it suggests about the transtemporal nature of reality, Jung stated, 'It [astrology] is an intelligent *aperçu*[16]' (Jung 1975, p. 464[17]).

Jung, Ferenczi and Freud, and the occult

Jung shared little publicly about astrology's role in his psychological investigations. His reticence was due not to any doubt as to its usefulness either clinically or experimentally; he knew its worth, as indicated by his published writings and correspondence over his half-century of astrological research. The natal chart presented another perspective[18], one trustworthy and reliable, guiding his search 'to find a clue to the core of psychological truth' as he wrote to Freud in 1911 (Jung 1973, p. 24[19]). Jung's reluctance to share his astrologically-based insights was due to his concern that he and his findings would be ridiculed as unscientific by the medical community and others, placing the entirety of his work in jeopardy. Freud shared this concern for his movement's vulnerability to attack from critics of his libido theory: an association with occult practices such as astrology could irreparably harm the movement he was building before it solidified[20]. Freud was ambivalent, urging caution while giving support[21], proceeding with his own paranormal research[22], then pulling back from both. Initially supportive of Jung's occult investigations, as he was of Sandor Ferenczi's telepathic experiments, Freud eventually withdrew his active support in favor of protecting psychoanalysis[23]. Writing to Ferenczi about Ferenczi's and Jung's paranormal research, Freud was forthright: 'Jung writes that we must also conquer occultism and requests permission to undertake a campaign in the realm of mysticism. I see that the both of you can't be restrained. You should at least proceed in harmony with each other; these are dangerous expeditions, and I can't go along there' (Brabant et al. 1993, p. 274)[24].

[16] *Apercu*: 'A summary exposition, a conspectus' (Little 1955, p. 80).
[17] Jung letter to Kroon, Geneva correspondent for *Time* and *Life* magazines, 15 November 1958.
[18] Jung letter to Raman, 6 September 1947 (Jung 1973, p.475).
[19] Jung letter to Freud, 12 June 1911.
[20] Ferenczi letter to Freud, 13 May 1911 (Brabant et al. 1993, p. 277).
[21] Freud letter to Jung, 12 May 1911 (McGuire 1974, 255F, p. 422). See Jung 1965, pp. 150-151.
[22] Freud letter to Sandor Ferenczi, 15 November 1910 (Brabant et al. 1993, p. 232), part of a letter exchange concerning the medium astrologer Frau Seidler.
[23] Jung reminisces that Freud was a man fearful of the darkness within; his libido theory was a barrier against the 'eruption' of the irrational (Jung 1965, p. 150, 151; McGuire 1974, p. 218).
[24] Freud letter to Sandor Ferenczi, 11 May 1911.

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After Jung and Freud's personal relationship ended in 1913, Ferenczi, with whom Jung had had a collegial relationship based on their shared occult interest, used his knowledge of Jung's astrological pursuits to disparage him and the Zurich psychoanalysts who remained loyal to Jung instead of to Freud. Attempting to assuage Freud's fears that the loss of the Zurich analysts would endanger the future of psychoanalysis, Ferenczi mockingly suggested that: 'The Zurichers will soon stand there in isolation and very soon present the mystical side of their being (astrology); that is the only 'original' thing in their conception. With that, however, they will make themselves innocuous to the cause of psychoanalysis' (Brabant et al. 1993, p. 502, 503)[25].

By the early 1930s, Freud, who had for many years privately accepted the reality of paranormal phenomena[26], was finally willing to publicly admit that there was a psycho-physical phenomenon behind 'so-called occult phenomena' (in Simmonds 2006, p. 132), validating not only Ferenczi's work on thought transference[27] but Jung's paranormal research as well. Several years earlier (1921) writing to a parapsychological researcher, Freud admitted that, 'If I had my life to live over again, I should devote myself to *psychical research* [italics added] rather than to psychoanalysis' (in Farrell 1983, p. 77). Like Freud, Jung experienced the medical community's suspicion of psychoanalysis as an obstacle to more freely sharing his astrological interest and his scientific investigations with other occult practices (Keve 2015)[28]. Jung's need to safeguard the legitimacy of his psychological-paranormal investigations was likely fueled by a discomforting episode from university days involving his cousin, the medium Helene Preiswerk, on whom his dissertation is based. As one recounting of the episode goes (Zumstein-Preiswerk cited in Shamdasani 2015), Jung invited student friends to a family séance where they witnessed Helene either fabricating supernatural events or being overly dramatic in her presentation. The incident cast doubt on Jung's credibility, calling into question his professional integrity. Thus, from the first, Jung carefully considered his audience when deciding what and how to share his discoveries. Up until the very last years of his life, circumspection[29], and at times prevarication[30], were Jung's guides in addressing the conundrum posed by his astrological and paranormal research.

[25] Ferenczi letter to Freud, 5 August 1913.

[26] Freud letter to Jung, 15 June 1911 (Jung 1965, p. 364).

[27] Ferenczi's research anticipated today's conceptualization of the intersubjective field.

[28] Jung letter to Ferenczi, 6 December 1911 (in Keve 2015, p. 100, 101).

[29] When discussing astrology in his dream seminar, rather than reveal his astrological interest, Jung hid it: 'Astrology…today enables certain people to make verifiable diagnoses' rather than reveal his astrological pursuits(27 November 1929, Jung 1984, p. 405).

[30] Confronted by Freud that he was slipping into 'former spiritualistic inclinations', Jung essentially denied it although his paranormal researches continued (in Charet, 1993, p. 186).

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The astrological in Jung's published work

Astrological references are scattered throughout Jung's writing, in lectures and seminars and in his correspondence. Jung's willingness to reveal the extent of his involvement with astrology was founded on his growing certainty as to its psychological value and the receptivity of his audience. The astrological is present in *Liber Novus*[31] as a hidden subtext within the dialogue[32]; it is present too in some of the companion paintings with the incorporation of astrological symbols[33]. Jung's inclusion of the astrological emphasizes its importance as an inner truth vital to his psychological discoveries. He devotes considerable attention to astrology in his dream seminar of 1928-1930 (Jung 1984)[34] and it is intriguing to speculate that in Jung's working with the paradoxes inherent in astrology may be seen the seeds of his astrological experiment conducted thirty years later[35]. It is only in his mature works dealing with the archetypal Self, alchemy and Gnosticism, and, of course, synchronicity, that Jung is forthcoming about his debt to astrology as the field of knowledge that helped open up the mystery of psychic phenomena and processes, and as revelatory of the unitary reality underlying all of existence.

Four volumes of the *Collected Works* specifically focus (to a greater or lesser degree) on the astrological symbol system as the means for deepening Jung's researches into psyche and psychological development: *Aion*, *Psychology and Alchemy*, *Alchemical Studies,* and *Mysterium Coniunctionis*. In *Aion*, astrology provides a historical basis for a phenomenology of the Self archetype active in the individual and collective psyche; in *Psychology and Alchemy* and *Alchemical Studies,* astrology is the tool opening up the psychological purposes of alchemy. In *Mysterium Coniunctionis,* Jung even goes so far as to suggest that 'alchemy is inconceivable without the influence of her elder sister astrology' (Jung 1963, para. 222). In 'On the nature of the psyche' (*CW* 8) while working on *Mysterium Coniunctionis,* Jung makes an even stronger statement regarding the importance of astrology to alchemy. Referring to Paracelsus' work on the *lumen naturae,* the light hidden in matter (the consciousness within the unconscious), Jung writes: 'The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective

[31] Jungian analyst Liz Greene's in press book, *Jung's Studies in Astrology: Prophesy, Magic & the Cycles of Time*, will open up this important topic to greater awareness.

[32] See Jung's dialogue with Izdubar: Liber Secundus, 'First Day', p. 280; 'The Way of the Cross', p. 394 (Jung 2009).

[33] See Plate I, Liber Primus, blue banner with zodiac signs at top representing the zodiac 'belt' of constellations.

[34] Lecture VII (27 Nov. 1929) and Lecture IX (4 Dec. 1929).

[35] See Lecture V (5 Dec. 1928) (Jung 1984).

unconscious, join hands' (Jung 1946, para. 392). In *Archetypes of the Collective Unconscious* ('A study in the process of individuation' and 'Concerning mandala symbolism'), Jung amplifies a patient's drawings with a discussion of her natal chart as a correlate to her life situation (Jung 1959)[36]. In 'The Terry lectures' (*CW 11)*, Jung attempts to amplify Wolfgang Pauli's 'clock' dream[37] with an analogy to the horoscope, only to give it up as 'unsatisfactory' (Jung 1938, para. 115).

The Structure and Dynamics of the Psyche includes Jung's late-life work on synchronicity, to which his astrological experiment was central. In his memoriam to Richard Wilhelm, Jung spoke of Wilhelm's bequest to him, that of scientifically validating the principle of synchronicity and so proving the reality of the psyche (Jung 1930). By the late 1940s Jung undertook this task with a quantitative study using astrological data. Unlike the *I Ching*, geomancy and tarot with which he had experimented while researching synchronicity, astrology provided the necessary basis for a statistical analysis. Jung presented his findings in a short paper at Eranos ('On Synchronicity,' 1951) and published a longer version ('Synchronicity: An acausal connecting principle') the following year. His statistical methodology, common to astrology but not to experimental science, was roundly criticized; he attempted to clarify his approach several years later in another shorter version ('An astrological experiment', 1958a)[38]. Pauli, Jung's physicist-collaborator on synchronicity, was astounded that Jung undertook this astrological experiment since synchronicity cannot be established by a statistical method: 'A test of this kind, in which every irrational factor is eliminated and the unconscious has no chance to operate … cannot turn out in any other way!' (Gieser 2005, p. 285, 286)[39]. Jung eventually conceded that he had not succeeded with his astrological experiment and the task of showing that 'improbable facts do exist …. and are interwoven with psychic conditions' (Jung 1975, p. 374)[40].

The richest source for Jung's views on astrology is his published correspondence, *C.G. Jung Letters* and *The Freud-Jung Letters*, as well as, *The Correspondence of Sigmund Freud and Sandor Ferenczi*, which reveals how others saw Jung. From Jung's first excited mention of the clinical use of the natal chart in a letter to Freud[41] in which he shares that 'remarkable

[36] Jung presents the case of Miss X (Kristine Mann) using a series of drawings and mandala paintings she created in 1916 and in her 1928 analysis; astrology is the focus of Plates 10-13 based on astronomical images in her mandalas.

[37] See C.A. Meier 2001, p. 20, 21.

[38] Jung letter to Philip Metman, 27 March 1954 (Jung 1975, p. 161, 162).

[39] Pauli letter to Markus Fierz, 20 March 1950. A mathematical physicist, Fierz assisted Jung with the astrological experiment's statistical data.

[40] Jung letter to Steven Abrams, 20 June 1957.

[41] Jung letter to Freud, 12 June 1911.

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things have turned up' (Jung 1973, p. 24) correlating patient material and the natal chart, to his last letters on the subject nearly fifty years later, Jung reveals his ongoing scientific interest in astrology.

For the most part, Jung dispensed with his opaque scientific stance regarding astrology in his correspondence and revealed his true thoughts as to astrology's symbolic-psychological value, loosening his self-imposed restraint as he aged and individuated, increasingly less concerned about others' criticism[42]. His letters to colleagues and strangers alike help chart his deepening regard and driving desire to understand the principle underlying astrology's effectiveness as an 'apt tool' (Jung 1975, p. 464)[43] in his work with patients, as well as its revelatory properties as 'psychological possibilities' (Jung 1975)[44]. Given modern astrology's *outré* position within the sciences, then and now, it is not surprising that Jung's letters show continuing trepidation about being viewed as unscientific. In a letter to Enrique Butelman, the Spanish translator of *Psychology and Religion*, Jung complains about the poor reception of his synchronicity paper due to his use of astrological statistics: 'People seem to be incapable of following my conclusions. It seems that they are particularly shocked by my using astrological statistics …. Astrology is – for the reasons indicated in my book – not a safe field for investigation' (Jung 1975, p. 317, 318)[45]. Jung's bitterness regarding the scientific community's rejection of his astrological experiment is less censored in an earlier letter of the period: 'Astrology occupies a unique and special position among the intuitive methods …. [and] has much to offer psychology, but what the latter can offer its elder sister is less evident' (Jung 1975, p. 177)[46].

Jung's astrological conundrum

One of the most perplexing questions Jung sought to answer was how to explain scientifically the 'astonishing predictions' (Jung 1975, p. 429)[47] he encountered when using patient natal charts. He was repeatedly confronted with impressively accurate correspondences between patients' natal charts and their character (Bennet 2012; Jung 1930; Jung 1973; 1975). Adding to this mystery was the astrological indicator[48] Jung observed following World War II that, in accordance with patients' dream material, suggested the beginning

[42] Jung letter to Upton Sinclair, 25 February 1955 (Jung 1975, p. 232).
[43] Jung letter to Kroon, 15 November 1958.
[44] See Jung letter to Andre Barbault, Vice-president, Centre Internationale d'astrologie, 26 May 1954 (Jung 1975, pp. 175-177).
[45] Jung letter to Enrique Butelman, July 1956.
[46] Jung letter to Barbault, 26 May 1954.
[47] Jung letter to Hans Bender, a parapsychologist, 10 April 1958.
[48] 'The line of the ecliptic … traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below' indicated to Jung sinister forces do not 'come to a head' (Eleanor Bertine 1948, p. 174).

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of a new phase of constructive symbols in the collective psyche; this astrological phenomenon gave Jung hope that civilization would not destroy itself (Bertine 1948). The concordance of patient dreams and astrological material would eventually serve as a basis for Jung's writing on the phenomenology of the Self – the integrative function of psyche in *Aion* wherein he explored in depth the shift occurring as the Piscean Age gave way to the Age of Aquarius with a resultant expansion of collective consciousness. A decade later, unusual astrological events prompted Jung to write an essay on UFOs to 'prepare those few who will hear me for coming events [changes in the collective psyche] which are in accord with the end of an era' (Jung 1958b, para. 589). Doubtful his voice would reach the 'ear of the multitude' (ibid.), as it had not when raised in alarm during the rise of Nazism[49], Jung felt compelled to speak, even at the risk of ridicule (Duplain 1959).

Jung was reluctant to proffer hypotheses about the powerful correspondences between a patient's character and natal chart, and between planetary movement and world events. Throughout much of his professional life, lacking the data required by the scientific method to support his findings, Jung was highly cautious in voicing or writing about his speculations, especially any that could be considered superstitious. He probed and prodded his facts, testing new information against the old in an investigative-reflective process that could take years before he committed himself to paper (von Franz 1970). Jung's paranormal activities were not unique to him. The late 19th century was the heyday of paranormal research by psychologist-philosophers such as Theodore Flournoy, William James and Frederick Myers, each of whom was actively engaged in empirical research, conducting experiments, lecturing, and publishing the findings; Jung's understanding of the unconscious and its dynamics was influenced by these scientists. James and Myers were founding members of psychical research societies that continue today, one in the United States (American Society of Psychical Research, ASPC) and one in England (SPR)[50]. By the turn of the 20th century, however, their phenomenologically-based investigations conducted in séance parlors and in homes was increasingly being overshadowed by the laboratory research of experimental psychologists such as Ivan Pavlov, William Wundt, G. Stanley Hall and Morton Prince, all of whom regarded psyche as an epiphenomenon of biology. Anything smacking of the occult (that is, anything unaccounted for by experimental means) was rejected. Psychic phenomena, distinct from material substance, did not lend themselves to control and replication[51].

[49] 'Wotan' (Jung 1936).

[50] See Jung letter to Ferenczi, 11 August 1907 (in Keve 2015, p. 96); Freud letter to Ferenczi, 23 January 1912, (Brabant et al. 1993, p. 334); Ferenczi letter to Freud, 11 October 1911, (ibid. p. 303).

[51] Joseph Rhine's laboratory-based experiments on ESP influenced Jung's work on synchronicity; Rhine's experimental results have not been duplicated.

Not fitting within the scientific paradigm, the paranormal defied natural laws as they were understood and was labeled as supernatural and outside of science's domain. To have an interest in the paranormal was to be unscientific.

Unlike Jung, James was open about his paranormal activity. To those who took him to task for his support of the medium Mrs. Piper, James riposted, 'If you wish to upset the law that all crows are black … it is enough if you prove that one crow to be white. My own white crow is Mrs. Piper' (Murphey & Ballou 1960, p. 41). Jung was cautious in opening himself to a skeptical scientific community regarding anything having to do with the mysterious and unseen, whether the occult or depth psychology. For many, they were the same: arguing with James Putnam, an early supporter of psychoanalysis, about the 'new subterranean psychology' as formulated by Freud, Morton Prince warned: 'You are raising a cult not a science!' (Maddox 2006, loc. 2104). Jung's self-protective stance was likely due to his fledgling status as a newly-minted doctor seeking credibility for his work, buttressed by Helene's embarrassing behavior during a séance that included his fellow students (see p. 7 above). Jung's paranormal investigations became more discrete and his references more veiled. He confined his occult discussions to those colleagues whom he could trust, such as Ferenczi and Freud initially[52], and those scientists and religionists he met through Keyserling's School of Wisdom and at Froebe-Kapteyn's Eranos seminar, and with others outside these groups who shared his interest. By the early 1950s, based on his astrological experiment, Jung was confident that he had the scientific evidence in support of processes (synchronistic phenomena) not accounted for by Newtonian science, and presented his findings in the three successive papers on synchronicity mentioned earlier.

For Jung, an 'either-or' (Jung 1975, p. 428)[53] explanation for astrological phenomena of any kind (a purely psychological explanation or a wholly supernatural one) was not adequate in accounting for the powerful influence astrology exerted on the modern psyche[54]. Only an 'either *and* or' (ibid.) explanation could account for the parapsychological anomalies he

[52] Jung, in an intriguing letter to Ferenczi (6 December 1911) alludes to research 'the time has not yet come to present to the public officially'. He ends mysteriously: 'Speaking confidentially, I am occupying myself most devotedly with the secret arts as much as anyone in medieval times, but I do not let this be known publicly. I am very busy' (Keve 2015, p. 100, 101). Jung may be referring to his astrological research and his discovery of 'meaningful coincidence' (synchronicity). The mystery deepens: in a letter to Freud (11 August 1910), Jung suggests that mathematics is important in the development of psychoanalysis (McGuire 1974, 206 J, p. 345). Mathematics is essential for astrological calculations.

[53] Jung letter to Bender, 10 April 1958.

[54] In a lecture to Zurich psychoanalysts, Jung addressed the popularity of astrology: for there to be such an 'insatiable need for this counterpole to the scientific spirit, we can be sure that the collective psyche in every individual … has this psychological requirement' (Jung 1916, para. 495).

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encountered - 'the things that fall under the table when you apply the statistical principle' (Jung 1975, p. 374)[55] because materialistic science cannot account for 'improbable facts' (ibid.) and so excludes them. While engaged in his investigations into synchronicity, Jung concluded that 'so strong is the correspondence between the world and the psyche' (Serrano 1961, p. 462) that no one theory of psychic phenomena could explain the powerful correlation between patient material and the information revealed by the natal chart. Astrology was just too complex. Writing in 1958 to Hans Bender, Jung was dismissive of the scientific demand for tidy explanations: 'astrology seems to require differing hypotheses … for nature does not give a fig for the sanitary neatness of the intellectual categories of thought' (Jung 1975, p. 429-430)[56].

Jung hypothesized 'a multiple consciousness and its phenomena' (Jung 1946, para. 392) to explain the complexity of psyche and psychic experience. To account for astrology new hypotheses were needed that included the psychological and the material: the psychological process of projection, acausality as well as causality to a limited degree, and cosmological influences (Jung 1975, p. 421)[57]. Jung concluded that only a unified theory of the *unus mundus,* a pattern of order underlying and supporting all of creation, could account for the 'transgressivity' (Jung 1952, para. 964) of matter and spirit experienced in synchronistic phenomena and accessed in the natal chart, and other intuitive methods such as *I Ching* and tarot. The consciousness inherent in nature, the *lumen naturae* or the light hidden in matter that these methods release, reveals this wholeness with 'the zodiac and the planets represent[ing] … not personal traits; they are impersonal and objective facts' (Jung 1975, p. 177)[58]. Astrology shares a symbolic correlate with the *I Ching* and tarot, but through the mapping of the individual natal chart, the astrological system provides the necessary objective correlate that these other intuition-based systems cannot.

In a letter responding to a journalist's inquiry about his views on astrology[59], Jung was adamant about three points: first, it is an intuitive method of value to one who is knowledgeable in its use and intuitively sensitive; astrology in the hands of anyone lacking these essentials is unreliable and dangerous. Second, astrology operates on the principle of acausality, and for this reason, lacks at present a foundation in the scientific method; astrology is not at fault, but the limits of consciousness. And third, although astrology is flourishing today in

[55] Jung letter to Stephen Abrams, 20 June 1957.
[56] Jung letter to Bender, 10 April 1958.
[57] Max Knoll's insight concerning the influence of solar proton radiation on planetary constellations (Knoll 1951) changed Jung's thinking about astrology and synchronicity, Jung letter to Aniela Jaffe, 8 Sept. 1951 (Jung 1975, pp. 23 24).
[58] Jung to Barbault, 26 May 1954.
[59] Jung letter to Kroon, 15 November 1958 (Jung 1975, p. 463, 464).

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the collective, it is 'most unsatisfactorily explored' (Jung 1975, p. 464). Jung suggests that scientific disregard for astrology must be rectified, for astrology has much to offer 'a versatile mind' (ibid.). Interestingly, Jung seemed unaware of the seminal work of astrologers Dane Rudhyar and Alice O. Howell who were practicing at that time and, greatly influenced by analytical psychology, developed an astropsychological approach for working with the natal chart. That said, based on his writings, Jung can be considered the first modern astropsychologist.

Reception of Jung's astrological interests then and now

Given the importance of astrology to Jung's research and analytic work, other than the Jungian analyst Liz Greene[60] who has written extensively on psychological astrology from a Jungian perspective, it is surprising that there appears to be little written on Jung and astrology within the analytic community. It seems that others outside this sphere are doing the work; Richard Tarnas comes to mind in this regard (Tarnas 2006). That said, there are Jungian analysts who, as trained astrologers, use this knowledge with their analysands[61], and psychological astrologers whose work has been heavily influenced by Jungian psychology, beginning with Rudhyar and Howell[62]. Certain of Jung's contemporaries shared his interest in astrology, such as Aniela Jaffe who calculated charts for him and Marie-Louise von Franz who was an intellectual adherent. Others, such as Michael Fordham, were mostly positive about its symbolic value, while June Singer denied any serious interest on Jung's part. There are a few papers on astrology by Jungian analysts[63], some scattered passages in books by Jungian analysts, and the little that Jung's biographers[64] say about his astrological investigations. What Jung had to say is largely unknown and I suspect this is due to collective discomfiture with anything astrological. In this regard, Pauli, whose views on astrology were markedly different from Jung's[65], suggested to the Zurich Curatorium that Bartel van der Waerden[66] give a lecture at the Jung Institute on the history of astrology; Pauli never received a reply[67].

[60] See fn. 31.

[61] Jungian analyst Liz Greene, as mentioned, and Jungian analysts Judith Robert, Christina Becker and Monika Wikman, for example.

[62] Contemporary astrologers such as Ellynor Barz, Robert Hand, Glen Perry and Sue Thompkins, among others.

[63] Gerda Ujhely (1985) and Luis Aurigemma (1971; 2008).

[64] Deidre Bair (2003) provides the most extensive coverage.

[65] Pauli letter to Jung, 4 June 1950 (Meier 2001, p. 43).

[66] A noted mathematician and scholar, van der Waerden wrote a history of mathematics beginning with the astrological systems of ancient cultures.

[67] Pauli letter to C.A. Meier, 1 June 1957 (Meier 2001, p. 217).

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In a paper given at the annual Zurich Conference (1995), analyst Wayne Detloff suggested that astrology is 'one of the most potent areas to look for archetypal patterns' (Detloff 1997, p. 202), crediting Jung with this discovery. Detloff discovered when canvassing Jungian colleagues regarding astrology's archetypal nature, their discomfort indicated by 'varying degrees of reservation, skepticism and dismissal' (ibid.). For 'something as archetypal as astrology' (Jung 1958a, para. 1182), this disquiet regarding so potent a symbol of archetypal energy is perplexing. It begs the question as to why there appears to be this astrological lacuna within the analytic community, a community to which the symbolic is essential, for this symbol system that is perhaps the oldest and among the greatest symbol systems we humans have and continue to experience.

My sense is that the answer lies in astrology's occult nature: how astrology works and why it is effective is not known. Ungoverned by material laws, astrology is not scientifically explainable or provable, and so does not fit within the current scientific paradigm. Astrology has historical baggage and continues to carry the whiff of a pre-scientific understanding, and the taint of ancient astrology's predictive element which continues to stick to modern astrology like a leech, energized by superstitious adherents. When Jung wrote to Freud of his astrological investigations and of his desire that psychoanalysis 'conquer' the field of occultism, he was flush with the excitement of new discoveries beckoning in 'these lands of darkness' (McGuire 1974, p. 421). Foreseeing negative consequences to psychoanalysis – and to Jung himself – Freud warned that Jung's reputation would only hold out so long against the charge of 'mystic' (Jung 1965, p. 363)[68]. 'Don't stay too long away from us,' Freud writes, '… it is necessary to govern at home' (ibid.). The subtext of Freud's message is clear: the occult and psychoanalysis do not mix.

Jung's astrological investigations and other parapsychological researches reflect his lifelong effort to make a place for the irrational and immaterial in an overly rational and materialistic world view. The charge of 'mystic' with its implication of 'not scientific' attached to Jung by Freud, his followers and others is a legacy that continues to adhere to Jung and analytical psychology today. I wonder at its effect both positively and negatively, bringing some people into analysis, while others turn away. There is neglected wealth contained within the astrological and my sense is that the inclusion of this shadow material offers much in expanding and deepening the psychological field with its rich and potent language of symbol.

Given increasing scientific recognition of the *unus mundus,* the hidden order underlying all creation, the apparent absence of contemporary astrological work into the archetypal nature of astrology within the analytical community

[68] Freud letter to Jung, 12 May 1911.

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(except for that being done by a handful of analysts, as previously mentioned) is striking. Analytical psychology risks losing much in its neglect of the astrological symbol system as a vital resource to greater understanding of individual psychology and individuation. This risk is even greater in light of ever-increasing challenges to the symbolic approach by the evidence-based medical model dominating psychology today. This state of affairs - the increasingly one-sided emphasis on consciousness in relation to an increasingly subordinated (or denied) unconscious, and a concomitant overemphasis on the rational at the expense of the irrational - is mirrored in the challenges confronting us today. Modern astrology exemplifies, in the individual soul and the cosmic soul (Jung 1946), the interconnectedness of life in an immediate and extraordinarily powerful way. The careful consideration of the archetypal nature of the astrological symbol system and its objective function in relation to subjective consciousness can be considered as a religious endeavor tying the individual back to the source of greater knowing inherent in the universe; a wisdom made accessible through the natal chart.

Conclusion

In a late interview, Jung is clear that the constellations and the zodiac exert an influence on our lives, that the 'whys' of this influence cannot be explained, but that it is real nonetheless as a 'Just-So Story' (Duplain 1959, p. 412)[69]. Jung's nod to astrological 'causality'[70] will probably raise some eyebrows and may cause consternation for those uncomfortable with the element of archetypal 'possibilities' as potentially something more. This understanding moves astrology beyond the projection of collective and personal psychic material to astrology's role in the *unus mundus*. Jung expressed contradictory views regarding astrology and its role in individual and collective life over the half-century and more of his involvement with it. His differing statements suggest a maturing of his thought, as well as a certain degree of obfuscation to guard against misunderstandings and ridicule from those who would call into question the seriousness of his researches (Duplain 1959). They reflect as well the ultimate mystery of psyche. George Hogenson suggests that Jung's psychology with its foundation built on 'elements of occult experience'

[69] In response to an interviewer's question, 'What reality do such constellations exert?', Jung replied, 'People don't like you to talk about that, you will get yourself laughed at …. The influence of the constellations, the zodiac, they exist; … it's a "Just-So-Story" …. any knowledge or faith can be ridiculed on the basis of what small minds do with it. That's stupid and, above all, it's dangerous' (p. 412). A "just-so story" is a term given to that which is unverifiable and unfalsifiable. It has been suggested that it is another term for hypothesis.

[70] 'The astrological experiment is by its very nature a lucky hit; were it not so it would have to be causal. But presumably it is causal only in the most minimal degree'. Jung letter to Bender, 12 February 1958 (Jung 1975, p. 415; See also 10 April 1958, pp. 428-430 (Jung 1975).

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(Hogenson 1983, p. 22) beginning with his dissertation on mediumistic phenomena, is really an 'encipherment intended to protect the mystery of the meaning which Jung originally attached to the séances' (ibid.). My sense is that Jung sought not to hide the 'mystery concerning his life', but to shed light on it and the mystery that is psyche. Astrology was of fundamental importance to this psychological endeavor.

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Translations of Abstract

L'astrologie fut pour Jung un centre d'intérêt tout au long de sa vie, ainsi qu'une aide dans sa formulation de la psyché et du processus psychique. L'astrologie, étant configurée de manière archétypale, fournit à Jung un outil objectif pour une compréhension plus pleine de la véritable nature de l'analysant et de son voyage d'individuation. Jung reconnait à l'astrologie le mérite d'aider à déverrouiller le mystère de l'alchimie, et ce faisant, de fournir le langage symbolique nécessaire pour déchiffrer la cosmologie ancienne du gnosticisme. L'astrologie a également aidé Jung dans son travail sur la synchronicité. En dépit de la valeur que l'astrologie a eue pour Jung dans l'élaboration de la psychologie analytique, il n'est quasiment jamais fait mention de son rôle fondamental à le guider dans ses découvertes. Le thème astrologique de naissance semble être rarement utilisé en clinique, et beaucoup de cliniciens ne semblent pas mesurer sa valeur en tant que diagramme dynamique de la personnalité et de ses potentialités. Potentialités dans lesquelles l'inné et l'acquis soutiennent et/ou freinent la croissance individuelle et le développement tout au long d'une vie. Cet article retrace l'intérêt de Jung pour l'astrologie et montre pourquoi l'estime qu'il avait pour elle et pour d'autres pratiques occultes ou paranormales reste en grande partie négligée et méconnue.

Mots clés: Jung, psychologie analytique, archétypal, astrologie, synchronicité, paranormal

Die Astrologie bildete für C.G. Jung ein lebenslanges Interesse und eine wichtige Hilfe für seine Formulierung der Psyche und der psychischen Prozesse. Archetypisch eingestellt lieferte die Astrologie Jung ein objektives Mittel zu einem volleren Verständnis der wahren Natur und einzigartigen Individuationsreise des Analysanden. Jung schätzt die Astrologie als Hilfe bei der Entschlüsselung der Geheimnisse der Alchemie, wobei sie die Symbolsprache zur Verfügung stellt die benötigt wird, um die historisch zurückliegende Kosmologie des Gnostizismus zu dechiffrieren. Auch unterstütze die Astrologie Jung bei seiner Arbeit über Synchronizität. Trotz des Wertes, der der Astrologie für Jung bei der Entwicklung des Analytischen Psychologie zukam, ist ihre fundamentale Rolle bei der Lenkung seiner Entdeckungen völlig fern von geschichtlichem Gewürdigtwerden. Das astrologische Geburtsdiagramm scheint klinisch kaum benutzt zu werden und vielen Klinikern scheint sein Wert als dynamisches Diagramm der Persönlichkeit und eingeschlossenen Potentialitäten, die Natur und Erziehung beim individuellen Wachsen und entwickeln lebenslang fördern und / oder hemmen nicht bewußt zu sein. Dieser Beitrag skizziert Jungs Interesse an Astrologie und stellt Vermutungen darüber an, warum seine große Wertschätzung

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diesbezüglich wie auch gegenüber paranormalen oder okkulten Praktiken weitgehend vernachlässigt wird und unbekannt geblieben ist.

Schlüsselwörter: Jung, Analytische Psychologie, archetypisch, Astrologie, Synchronizität, paranormal

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L'astrologia è stata un interesse che ha accompagnato Jung per tutta la vita ed è stato anche un aiuto importante nelle sua formulazioni della psiche e dei processi psichici. Nella sua configurazione archetipica, l'astrologia ho fornito a Jung un mezzo obiettivo per raggiungere una comprensione più completa della vera natura dell'analizzando e del suo unico percorso individuativo. Jung attribuiva all'astrologia la possibilità di aiutare a svelare il mistero dell'alchimia e, così facendo, offrire il linguaggio simbolico necessario per decifrare la cosmologia storica dello gnosticismo. L'astrologia aiutò Jung anche nel suo lavoro sulla sincronicità. Malgrado il valore che l'astrologia ha avuto per Jung nello sviluppo della psicologia analitica, il ruolo fondamentale che questa ha avuto nell'orientare le sue scoperte è quasi assente nelle note storiche. La carta natale astrologica è utilizzata raramente nella clinica, e molti clinici sembra non conoscano il suo valore come diagramma dinamico della personalità e delle potenzialità entro cui la natura e l'educazione promuovono e/o scoraggiano la crescita individuale e lo sviluppo nel corso della vita. Questo articolo riconsidera l'interesse di Jung per l'astrologia e fa ipotesi sul perché il suo grande interesse per essa, e per altre pratiche paranormali o occulte, sia ampiamente trascurato o non conosciuto.

Parole chiave: Jung, psicologia analitica, archetipico, astrologia, sincronicità, paranormale

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Астрология всю жизнь интересовала К.Г.Юнга и значительно помогала ему формулировать происходящее в психике, психические процессы. Выстроенная архетипически, астрология снабжала Юнга объективными средствами более полного понимания подлинной природы анализанта, его уникального индивидуационного путешествия. Юнг верит в то, что астрология помогает открыть тайну алхимии и, таким образом, найти символический язык, необходимый для расшифровки исторически далекой космологии гностицизма. Астрология также помогала Юнгу в его работе над концепцией синхронистичности. Несмотря на ценность астрологии для Юнга в развитии аналитической психологии, ее фундаментальная роль в руководстве его открытиями совершенно не упоминается в исторических трудах. Астрологическая натальная карта редко используется клинически, и многие клиницисты не осознают ее значения как динамической диаграммы личности и тех потенциальных возможностей, которыми природа и воспитание иногда пестуют, а иногда препятствуют индивидуальному росту и развитию в течение жизни. В этой статье не только описывается интерес Юнга к астрологии, но и высказывается предположение о том, почему его большое расположение к ней и другим паранормальным или оккультным практикам остается по большей части игнорируемым и неизвестным.

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Ключевые слова: Юнг, аналитическая психология, архетипическое, астрология, синхронистичность, паранормальное

La astrología fue un interés de Jung de toda la vida, y una ayuda importante en su formulación de la psique y de los procesos psíquicos. Configurada arquetípicamente, la astrología proveyó a Jung de un medio objetivo para una comprensión más completa de la verdadera naturaleza del analizando y de la singularidad de su proceso de individuación. Jung reconoce en la astrología una ayuda para develar el misterio de la alquimia, y al hacer esto, proveer el lenguaje simbólico necesario para descifrar la cosmología históricamente remota del Gnosticismo. La astrología también ayudó a Jung en su trabajo sobre la sincronicidad. A pesar del valor que la astrología tuvo para Jung en el desarrollo de la psicología analítica, el rol fundamental que la misma tuvo en sus descubrimientos, no ha recibido atención alguna en la historia. La carta natal astrológica raramente es utilizada en la clínica, y muchos clínicos parecieran no saber del valor de la misma como diagrama dinámico de la personalidad y de las potencialidades con las cuales naturaleza y contexto posibilitan o no posibilitan el crecimiento individual y el desarrollo a lo largo de la vida. El presente trabajo da cuenta del interés de Jung en la astrología y sugiere razones respecto de porqué su atención hacia ésta y otras prácticas paranormales han permanecido largamente desconocidas y sin el debido reconocimiento.

Palabras clave: Jung, psicología analítica, arquetipal, astrología, sincronicidad, paranormal

隐藏于显眼之处:荣格、占星学、和分析心理学的发展

摘要:
占星术是荣格一生的兴趣， 并对其心灵及心理过程的理论形成起到重要的影响。星象作为一种原型性的组成形态，为荣格提供了一种客观的方法去充分理解被分析者真实自然的、以及独特的个人旅程。荣格借助占星术的帮助，去解开炼金术的神秘之锁，与此同时它提供了必要的象征性的语言，用以解读诺斯替教历史久远的宇宙学。占星学也帮助荣格发展其共时性方面的工作。占星学不仅仅是帮助了荣格发展其分析心理学，它对于荣格的发现所起的基础性的作用，在历史上一直被忽视。占星术的出生盘甚少被临床使用，很多临床工作者似乎也没有看到其作为人格动力图的价值，也没有看到其中蕴含的潜力，即，其中涉及到那些与个体终生发展与成长有关的自然的滋养或是劝阻。这篇文章描绘了荣格对占星术的兴趣， 并提出为什么他对此重视，以及为什么其它超自然或神秘的实践仍然被忽视和不被知晓。

关键词: 荣格，分析心理学，原型，占星术，共时性，超自然

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