

Jung and Astrology

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1

Jung's influence on 20th century astrology

'Jung was the seminal figure in the development of twentieth-century astrological thought, probably even more so than Alan Leo.' (Campion, p.251).

- Jung gave astrology an appeal amongst the educated and esoterically-inclined, by giving it a practical application that need not be supernatural.
 - Possibility of a secular/psychological framing of the birth chart as psychological complexes – fits with modern discourses about mind. Humanistic context.
 - Jung disapproved of contemporary theosophists – thought they were playing with psychic forces they did not understand. But both shared a common heritage of Neoplatonic/Hermetic thinking – a perennial wisdom expressed through spiritual alchemy and astrology.
- o Nicholas Campion, History of Western Astrology Vol. II, pp.251-252.



'Astrology represents the sum of all the psychological knowledge of antiquity.'
 Jung, 'Richard Wilhelm: In Memoriam'
 in CW15, par.81

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Jung's influence on 20th century astrology

Jung's model of the psyche:

- Formed of conscious, personal unconscious and collective unconscious.
- Archetypes (shadow, Self, senex, puer, etc).
- Tension of opposites that produces a third force or resolution. *Enantiodromia*.

Campion, *History of Western Astrology Vol. II*, pp.251-252:

'This model became one of the core interpretive schemes of late-twentieth-century astrology'.

Jung viewed the psyche as dynamic and developmental – this provided astrology with an entirely new language when linked to the planets as archetypes. Provided the apparatus for Leo's vision of astrology as self-understanding and 'character as destiny' to flourish.

Discussion of astrology and its significance pervades Jung's work, but he left almost no clue as to how he actually read a horoscope.



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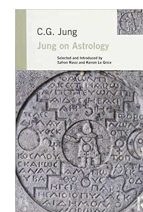
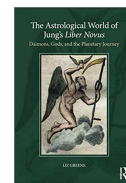
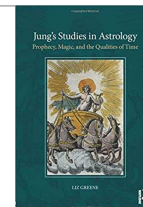
Secondary source books for an understanding of Jung

Liz Greene, *Jung's Studies in Astrology* (London & New York: Routledge, 2018).

Liz Greene, *The Astrological World of Jung's Liber Novus* (London & New York: Routledge, 2018).

C.G. Jung, *Jung on Astrology*, selected by Safron Rossi and Keiron Le Grice (London & New York: Routledge, 2018).

Selection of Jung's writing on astrology – a primary source. But also contains intro/commentary so a secondary source too.



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Jung's interest in astrology

Jung's *Collected Works* do not contain a volume specifically on astrology. Only one example in the *Collected Works* of his use of astrology with a patient (Miss X). (Archetypes and the Collective Unconscious, CW9i, para 606).

Significant interest in astrology is evident as early as 1911 in his correspondence with Freud (began studying in 1910). Pursuance of astrology contributed to his break with Freud.

His interest continued for over 40 years. Evident in seminars in 1920s and 1930s and in letters and writings of 1940s and 1950s, particularly in connection with synchronicity (e.g. Letter to B.V. Raman, 1947; 'marriage experiments' and 1952 essay on Synchronicity).



Liz Greene, *Jung's Studies in Astrology* (Oxford: Routledge, 2018), Introduction.

Stephanie Buck, 'Hiding in Plain Sight: Jung, Astrology and the Psychology of the Unconscious' in *Journal of Analytical Psychology*, 63, 2, 207-227).

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Jung's interest in astrology

Regularly used birth charts when working with complex patient cases. Recommended that psychotherapy trainees should learn astrology. Central to the development of his psychological model – archetypes, complexes, individuation, development of the Self).

Had numerous interpretations of his own birth chart – also numerous birth charts of patients, friends and family members in his private archive.

Position on astrology changed over his lifetime and often shifted within a particular work – no consistent evolution of his ideas on astrology. Difficult to chart a chronological progression.



Liz Greene, *Jung's Studies in Astrology* (Oxford: Routledge, 2018), Introduction.

Stephanie Buck, 'Hiding in Plain Sight: Jung, Astrology and the Psychology of the Unconscious' in *Journal of Analytical Psychology*, 63, 2, 207-227).

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Jung's interest in astrology: letters to Freud 1911

'At the moment I am looking into astrology, which seems indispensable for a proper understanding of mythology. There are strange and wondrous things in these lands of darkness. Please don't worry about my wanderings in these infinitudes. I shall return laden with rich booty for our knowledge of the human psyche. For a while longer I must intoxicate myself on magic perfumes in order to fathom the secrets that lie hidden in the abysses of the unconscious.'

Jung, Letter to Sigmund Freud, 8 May 1911 (254J) in *Freud/Jung Letters*.

'My evenings are taken up very largely with astrology. I make horoscopic calculations in order to find a clue to the core of psychological truth.'

Jung, Letter to Sigmund Freud, 12 June 1911 (259J) in *Freud/Jung Letters*.



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Jung's interest in astrology

Letter to B.V. Raman, 6 September 1947 (from Jung, *Letters I*, pp. 475-476):

'As I am a psychologist, I'm chiefly interested in the particular light the horoscope sheds on certain complications in the character. In cases of difficult psychological diagnosis I usually get a horoscope in order to have a further point of view from an entirely different angle. I must say that I very often found that the astrological data elucidated certain points which I otherwise would have been unable to understand.

From such experiences I formed the opinion that astrology is of particular interest to the psychologist, since it contains a sort of psychological experience which we call "projected" – this means that we find the psychological facts as it were in the constellations. This originally gave rise to the idea that these factors derive from the stars, whereas they are merely in a relation of synchronicity with them. I admit that this is a very curious fact which throws a peculiar light on the structure of the human mind.

What I miss in astrological literature is chiefly the statistical method by which certain fundamental facts could be scientifically established.'



Bangalore Venkata
Raman (1912-1998)

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Jung's interest in astrology

From the letter to B.V. Raman, 6 September 1947 we see that:

- In Jung's view, the astrologer is part of the process – not an outside observer but implicated psychically in the act of astrological interpretation.
- Suggestive of pre-Newtonian magical cosmos. (c.f. *Stoic sympatheia*).
- However, it is not enough to take this as truth – one must apply scientific method to establish the facts about astrology.
- *Campion, History of Western Astrology Vol. II, p. 255.*



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Ambivalent relationship to astrology

'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 ... [Up until the very last years of his life, circumspection, and at times prevarication, were Jung's guides in addressing the conundrum posed by his astrological and paranormal research.](#)'

Stephanie Buck, 'Hiding in Plain Sight', *Journal of Analytical Psychology*, 2018, 63, 2, 207–227, p. 213.

'This is of the nature of a scientific truth, but astrologers are proverbially reluctant to make such researches. They prefer to swim in intuition. To work scientifically is too much trouble; each horoscope would take three hours and one would need thousands of them. Astrology is a dark science, a Hecate science.'

Carl Jung, Dream Analysis seminar, Lecture VII, 20th November 1929.

Jung also said: astrologers are often too literal, missing the multi-level meanings inherent in symbols: 'sometimes too literal and not symbolic enough, also too personal.'

Jung, letter to André Barbault, 26 May 1954, in *Letters II*.



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Jung's astrological sources

In the *Collected Works*, Jung cites Ptolemy (*Tetrabiblos*), Abu Ma'shar (*De magnis coniunctionibus*) and Jerome Cardan (*Commentaria in Ptolomaeum de astorum indiciis*).

Avoided citing living astrologers except those involved in statistical research (e.g. Karl Ernst Krafft and Paul Flambart).

Jung's knowledge was probably obtained from books rather than through a teacher.

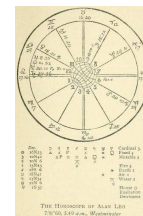
The only books in his library likely to be modern sources for his early studies in astrology were:

- *The Text-Book of Astrology* by Alfred John Pearce (1840-1923) – traditional, devoid of psychology. This is the only text of Pearce's in Jung's library.
- Raphael – *The Key to Astrology* (Robert Thomas Cross, 1850-1923).
- Alan Leo (1860-1917) – Jung acquired early editions of several of Leo's texts, e.g. the two-volume *Astrology for All*. Leo's astrology and views were very influential on Jung's astrological imagery in *Liber Novus* (see Liz Greene, *The Astrological World of Jung's Liber Novus*).

Liz Greene, *Jung's Studies in Astrology*, chapter 2: Jung's Astrologers.



Alan Leo



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Jung's astrological sources

- Also enrolled on a correspondence course in 'Rosicrucian astrology' run by Danish esotericist Max Heindel, whose work included association of classical myths with the astrological planets, discussion of the Aquarian Age, and equation of Christ with the Sun entering Capricorn at the winter solstice. Heindel applied mythic images to interpretation of the horoscope.
- Engaged in lengthy correspondence with Scottish astrologer John Thorburn and commissioned from him a written interpretation of his natal chart.
- Obtained delineations of his horoscope from other astrologers, e.g. Liliane Frey-Rohn (analytical psychologist and Jung's assistant in the 'marriage experiment').

'It seems Jung's discomfort about revealing the extent and sources of his astrological investigations pursued him throughout his life.' (Greene, *Jung's Studies in Astrology*, p. 38).

o Liz Greene, *Jung's Studies in Astrology*, chapter 2: Jung's Astrologers.



Max Heindel (1865–1919)

12

Planets as Archetypes

Astrology as a symbolic language of archetypes – the root principles and patterns in the unconscious.

- 'Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: the "planets" are the gods, symbols of the powers of the unconscious.'
- '[The horoscope] apparently corresponds to a definite moment in the colloquy of the gods, that is to say the psychic archetypes.'

Jung, letter to André Barbault, 26 May 1954 (in *Letters II*)

Jung took Platonic archetypes and made them anthropomorphic – characters in dreams, art, literature. View of myth as universal themes/archetypal patterns common to all human psychology.

Mythology as a projection of the collective unconscious – gave a context for astrology as a form of celestial myth:

- 'We can see most clearly if we look at the heavenly constellations, whose original chaotic forms were organized through the projection of images. This explains the influence of the stars as asserted by astrologers.' (Jung, CW8, para. 325).

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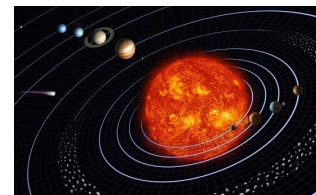
Planets as Archetypes

In *Mysterium Coniunctionis* – outlines a symbolism of the planets in his writings on alchemy, portraying a symbolic relationship between the planets and the archetypes.

'King Sol, as the archetype of consciousness, voyages through the world of the unconscious, one of its multitudinous figures which may one day be capable of consciousness too. These lesser lights are, on the old view, identical with the planetary correspondences in the psyche which were postulated by astrology. When, therefore, an alchemist conjured up the spirit of Saturn as his familiar, this was an attempt to bring to consciousness a standpoint outside the ego, involving a relativization of the ego and its contents.'

Jung, *Mysterium Coniunctionis* (CW 14, par. 504)

Planets portrayed as the heroes, gods and archetypal themes which are metaphors of the activity of the psyche. Myths as metaphoric descriptions of psychic processes – they reveal patterns in the unconscious.



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Psychological Types, CW 6, 1921: the four elements

Proposes four 'functions types': sensation, intuition, thinking and feeling (also two main 'attitude types': extraversion and introversion). (CW6, par. 556).

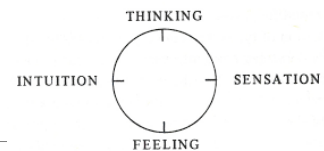
Jung did not pursue the typological correlation to astrology – connection was made by psychological astrologers such as Stephen Arroyo, Liz Greene and Karen Hamaker-Zondag (Rossi & Le Grice, p.7). E.g. Greene: Fire/intuition; Earth/sensation; Air/thinking; Water/feeling.

However, his work shows a belief that the correlation existed:

'The astrological elements were clearly important in Jung's assessment of his patients' horoscopes, as his comments about Miss X indicate.' Greene notes the inclusion of the elements in describing the qualities of characters and landscapes in the *Red Book* (Liz Greene, *Jung's Studies in Astrology*, p. 23).

'Jung's four function types fit hand in glove with astrology's ancient division of the four elements. It is not a case of one being explained away by, or derived from, the other; rather, each is a distinct way of describing the empiric observations of the same phenomena.' (Liz Greene, *Relating*, p.53).

JUNGIAN TYPES



'From earliest times attempts have been made to classify individuals according to types, and so to bring order into the chaos. The oldest attempts known to us were made by oriental astrologers who devised the so-called trigons of the four elements – air, water, earth, and fire ... According to this age-old view, whoever is born in these trigons shares in their aerial or fiery nature and will have a corresponding temperament and fate.'

C.G. Jung, *Psychological Types*, CW6, par. 933 (and quoted in Greene, pp. 24-25).

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Individuation

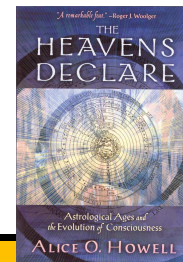
Model of individuation process based on alchemy and Gnosticism (alchemy rooted in Gnostic/Hermetic cosmology). For Jung, astrology allowed an understanding of both. Individuation essentially prefigured by the Gnostics (*Aion*) – *gnosis* (as knowledge of the unconscious), personal awakening and transformation, journey of soul back to union with God as symbol of wholeness, etc.

'The journey through the planetary houses [i.e. celestial planetary spheres] boils down to becoming conscious of the good and the bad qualities in our character, and the apotheosis means no more than maximum consciousness, which amounts to maximal freedom of the will.' (Jung, *Mysterium Coniunctionis*, CW14, par. 309).

Reflected later in work of psychological astrologers – e.g. Alice O. Howell, early adopter of Jung's psychological model into astrology:

'[The birth chart is] *in potentia*, a treasure map to the individuation process or greater awareness of the Self, and I am using Self in Jung's definition of the word as meaning the center and totality of the psyche. The chart will impel us unconsciously, as do our complexes, until we become more conscious.'

Alice O. Howell, *The Heavens Declare: Astrological Ages and the Evolution of Consciousness* (Quest Books: 2006, 2nd edition), p. 6.



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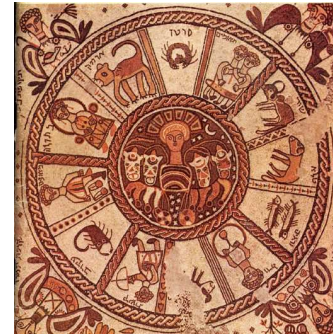
Self and the horoscope as mandala

Jung viewed the horoscope as a form of mandala which reveals the Self.

'The psychic life-force, the libido, symbolizes itself in the sun or personifies itself in figures of heroes with solar attributes.' (Jung, CW 5, par. 297).

Hanegraaff refers to Jung as creating a 'Cult of the Interior Sun' – Christ is psychologised as a symbol of the Self (i.e. sun as image of Self). (Hanegraaff, *New Age Religion and Western Culture*, p. 501).

Liz Greene on the horoscope: 'It is a mandala, and as Jung has shown, mandalas are the symbolic expression of the potential wholeness of life and the human psyche. They are at the same time symbols of the Self, and symbols of God, for these two are, in terms of human perception, the same.' (Greene, *Relating*, p.27).



6th century mosaic with Helios and zodiac, synagogue at Beit Alpha, Israel

17

Jung and fate

Identified fate with the archetypes:

'The effect of the unconscious images has something fateful about it. Perhaps – who knows – these eternal images are what men mean by fate.' (Jung, CW 7, par. 183).

Fate as the 'driving force of the libido':

'The power of fate makes itself felt unpleasantly only when everything goes against our will; that is to say, when we no longer find ourselves in harmony with ourselves ... The power of fate reveals itself at closer range as a compulsion of the libido.' (i.e. a compulsion of the life force). (Jung, *Psychology of the Unconscious*, p. 42).

Wrote also on the Stoic idea of *heimarmene* (fate as cause-and-effect, astral fate): 'the dependence of character and destiny on certain moments in time' as illustrated by the horoscope (with time as the symbol of fate). The journey through the planetary houses as a journey of freeing oneself from *heimarmene*. (Jung, CW 12, par. 40).

'...his concept of individuation – the evolution of the personality into what it was always 'fated' to become – may be understood as an effort to reconcile the paradox that plagued the Stoics for so many centuries. Jung's solution was both succinct and elegant: "Free will is doing gladly and freely that which I must do"' (Jung, quoted in Liz Greene, *Jung's Studies in Astrology*, p. 127).

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Jung and fate

'The sun, moon and planets were the exponents, so to speak, of certain psychological or psychical constituents of the human character; and this is why astrology can give more or less valid information about character...The religious mysteries of later antiquity were all concerned with freeing man from the Heimarmene; in other words, with freeing him from the compulsive quality of the foundations of his own character.'

(Jung, *Modern Psychology*, Vol. 5-6, p.120, quoted in Liz Greene, *Jung's Studies in Astrology*, p. 15).

And late in life (letter to the Daily Mail) on the unity of fate and psyche:

'What happens to a person is characteristic of him. He represents a pattern and all the pieces fit. One by one, as his life proceeds, they fall into place according to some predestined design.'

(Jung, quoted in Liz Greene, *Jung's Studies in Astrology*, p. 122).

19

Synchronicity

Conducted the 'marriage experiments' to obtain statistical proof for astrology.

Idea of Synchronicity first formulated in the 1920s, partly based on his knowledge of the I Ching and partly to create a psychic counterpart to Einstein's theory of relativity (e.g. see Jung's letter to Paul Seelig, 23 February 1954, in *Letters II*, p. 109).

Jung saw astrology as 'synchronicity on a grand scale' (Jung, 'Richard Wilhelm: In Memoriam', in CW 15, par. 81).

'I will understand that you prefer to emphasize the archetypal implication in synchronicity. ...but I am equally interested in the metaphysical aspect of the phenomenon, and in the question: how does it come that even inanimate objects are capable of behaving as if they were acquainted with my thoughts?'. (Jung, Letter to Michael Fordham, 1957, in *Letters II*)



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Synchronicity – a paradox

Jung expresses a paradox in his work on Synchronicity.

‘The fact that it is possible to reconstruct a person’s character fairly accurately from his birth data shows the relative validity of astrology. It must be remembered, however, that the birth data are in no way dependent on the actual astronomical constellations, but are based on an arbitrary, purely conceptual time system. Owing to the precession of the equinoxes, the spring-point has long since moved out of the constellation of Aries into Pisces, so that the astrological zodiac on which horoscopes are calculated no longer corresponds to the heavenly one. If there are any astrological diagnoses of character that are in fact correct, this is due not to the influence of the stars but to our own hypothetical time qualities. In other words, whatever is born or done at this particular moment of time has the quality of this moment of time.’



Jung, ‘Synchronicity: An Acausal Connecting Principle’ in CW 15, par. 82)

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Synchronicity – a paradox

1. Jung suggested the existence of ‘acausal orderedness’ – correlation between celestial and terrestrial events (ordered Platonic cosmos). Provides possibility for an objective ‘mechanism’ for astrological events: ‘Whatever is born or done at this particular moment of time has the quality of this moment of time’. (Jung, ‘Richard Wilhelm: In Memoriam’, CW15, par. 82).

2. But also: idea that participation of the astrologer is key to the outcome. Coincidences in time meaningful only if the astrologer believed them to be so. Horoscope is not an objective map of the psyche but a means of personal enquiry and search for meaning.

‘Marriage experiments’

Obtained three batches of chart data and analysed them for occurrence of connections between Moon, Sun, Venus, Mars, Ascendant in various pairings. He analysed the charts as they arrived in the post and obtained a particular result – but when co-workers repeated the analysis, each one obtained a different result. Jung concluded that the psychological state of the astrologer influenced how the charts were chosen (i.e. only seemingly ‘at random’).

Concluded there is ‘a secret, mutual connivance ... between the material and the psychic state of the astrologer’ ... The errors ‘...all tend to exaggerate the results in a way favourable to astrology, and add most suspiciously to the impression of an artificial or fraudulent arrangement of the facts.’ (Jung, *Synchronicity* in CW Vol. 8, pp. 478-9).

22

Roderick Main on Synchronicity

'If, however, the astrologer's psychic condition can indeed participate in the arrangement of the material being considered, this means that astrology may be more a form of divination and less a form of science than many of its practitioners would like to believe. This conclusion has in fact been drawn by some astrologers and has led to a serious reassessment of their practice (see Hyde 1992).'

Roderick Main, in C.G. Jung, *Jung on Synchronicity and the Paranormal*, edited by Roderick Main (London: Routledge, 1997), p.32.



'The astrologer presumes that he or she has a chart about someone but it also seems to be about something else. The 'something else' often turns out to be the astrologer.'

Maggie Hyde, *Jung and Astrology* (London: The Aquarian Press, 1992), p.173.



23

No astrology without the astrologer?

View that there is no objective astrology 'out there'.

- E.g. Alexander Ruperti – there is no independently truthful astrology, there are only astrologers trying to interpret their relationship to the cosmos using astrological symbols. Techniques of astrology are a construct (although contradicted somewhat by his practice of astrology).
- E.g. view that all (judicial) astrology is divinatory - Geoffrey Cornelius, Maggie Hyde, Patrick Curry.

Astrology is 'a ritual in which the unknown...is invited to speak to the inquiry at hand.'

Willis & Curry *Astrology, Science & Culture*, p.62.

'The efficacy of astrology may not be dependent on the right or wrong map, but on a process of the psyche by which an astrologer *mysteriously* brings himself or herself into line with the person and the material. A moment does not have significance until there is *somebody* there for whom it is significant. ... The time of astrology is no longer Aristotelian objective time. It is the time assigned, given by the intentionality of consciousness...'

Geoffrey Cornelius: 'Is Astrology Divination and Does it Matter?' at <http://cura.free.fr/quiring/01gfcor>

24

Aion and the astrological 'Great Ages'

Aion (CW9ii) – focuses on the psychology of Christianity and Christ as a symbol of the Self. Christ is one-sided – balanced by the Antichrist/Satan as 'shadow' which must be integrated to create personal and collective wholeness.

Jung used astrological concept of the 'Great Ages' as a framework of symbolic images for understanding periods of world history from an archetypal perspective.

Jung: symbol of the fishes spontaneously arose with emergence of Christianity. Equinoctial point reached point between the two fishes during Renaissance – *enantiodromia* (pivot into the opposite).

Upcoming movement of equinoctial point into Aquarius as symbol of unification of the opposites represented by Pisces.



'A synchronicity exists between the life of Christ and the objective astronomical event, the entry of the spring equinox into the sign of Pisces. Christ is therefore the "Fish" (just as Hammurabi before him was the "Ram"), and comes forth as the ruler of the new aeon.' C.G. Jung, *MDR* (London: Collins and Routledge & Kegan Paul, 1963), p. 210).

'Thus the astrological characteristics of the fish contain essential components of the Christian myth; first, the cross; second, the moral conflict and its splitting into the figures of Christ and Antichrist; third, the motif of the son of a virgin; fourth, the classical mother-son tragedy; fifth, the danger at birth; and sixth, the saviour and bringer of healing.' C.G. Jung, *CW 9ii (Aion)*, par.177 (original italics).

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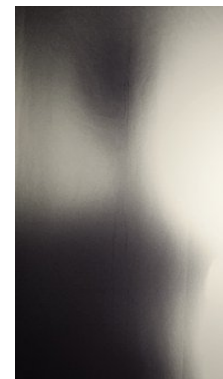
The 'Shadow'

Liz Greene – associates the Shadow with Saturn in *Saturn: A New Look at an Old Devil* and in *Relating*:

'We may thus infer from the placement of Saturn that area where the shadow will express itself most readily, where one is perhaps the most defensive and critical of others, and where one is most liable to attract the hostility and opposition of the environment because of one's own unconscious attitude of inferiority'. (Greene, *Relating*, p. 99).

Alice O. Howell (1922-2014) – Jungian analyst and psychological astrologer. Also associated Saturn with aspects of the shadow:

'When Saturn pairs up with any other planetary process and furthers its negative expression you will find one of the 'seven deadly sins' or, psychologically expressed, one of the repressed or suppressed complexes. . . . Complexes are not in themselves sins but the results of processes which have been in intense internal conflict, for one reason or another, causing the ego to suffer a lack of harmony and self-acceptance.' (Howell, *Jungian Symbolism in Astrology*, p. 176).



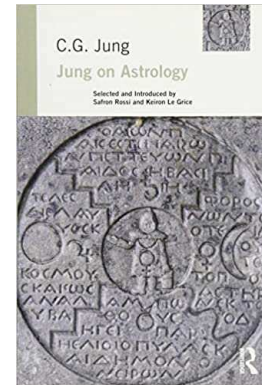
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Influence of Jung on astrologers

Rossi & Le Grice suggest that Jung's psychological model has had a three-fold influence on astrologers:

- 1. Inspiring a psychological interpretation of astrological factors** - e.g. influence on Stephen Arroyo, Alice O. Howell, Liz Greene and Karen Hamaker-Zondag.
- 2. Emphasising psychological development** (as opposed to predictive nature of traditional astrology).
- 3. Helping to explain the theoretical assumptions behind astrology** (e.g. through use of Jung's archetypal basis of reality – influence on archetypal astrology of Tarnas and Le Grice – and through theory of synchronicity).

'Between the astronomical and human is an archetypally informed synchronicity.' Tarnas, *Cosmos and Psyche*, p. 69.



27

Patrick Curry on Jung & astrology

Psychological astrology is now the dominant kind.

A development of Neoplatonic/Hermetic astrology – emphasis on self-knowledge and self-transformation (but 'unevenly and inconsistently secularized').

Psychological astrology therefore reflects the tensions and contradictions of Neoplatonic/Hermetic astrology (inner versus outer, symbolic versus literal).

This tension in astrology partly attributed to Jung's ambivalence as to whether astrology is scientific or mystical, subjective or objective.

Liz Greene attempted to reconcile by stating that 'archetypes "have a unity which encompasses, and transcends the opposition of, psychic and physical, inner and outer, personal and collective, individual and world"' (Greene, quoted in Willis & Curry, p.73).

Split also reflects accommodation towards an Aristotelian cosmos by Ptolemy & Aquinas – is the cosmos mechanical (and fate pre-determined) or supernatural/divinatory.

Roy Willis & Patrick Curry, *Astrology, Science and Culture*, pp. 73-4 (ch. 6 by Curry)



28

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