

Jung's View Of Astrology

A Critical Enquiry into the Role of Astrology in
Analytical Psychology

by

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What is below is like what is above. What is above is like what is below.

Thus is the miracle of the One accomplished.'

(*Tabula smaragdina* quoted in CW15, para 31n)

Preface

To be transparent about my own perspective, it is influenced by twenty-eight years involvement in humanistic psychology, sixteen years experience as a professional astrologer, which includes designing and teaching courses and being actively involved with astrological organisations, and nine years of my own Jungian analysis. I am currently on the steering committee of the Sophia Project whose remit is to reinstate the study of astrological thought in university curricula.

Many of Jung's concepts have been incorporated into modern astrological practice. Most psychological astrologers will be acquainted with the theory of archetypes, the collective unconscious, the persona, the anima and animus, the shadow, the Self, individuation, typology, and have some loose idea of how these concepts can be understood from a birth-chart. While there is no consensus of opinion, the terminology is familiar. This dissertation results from an emerging awareness that it is not just astrology as it is practised today that has become 'Jungianised', but that some of Jung's concepts may have been informed by astrology in the first place.

That Jung drew on mythology, alchemy and eastern traditions is well documented. That some of his ideas may have been derived from astrological thought is so far less acknowledged. Jung makes over 600 references to astrology and astrological symbolism throughout the *Collected Works*, in his letters and in the *Visions* seminars. (Appendix 1) It is beyond the scope of this paper to examine all Jung's references to astrology, but I will summarise his main usage and comment on how this developed over the course of his life.

Jung's library contained 80 books on astrology. (Appendix 2) Again, it is beyond the scope of this paper to review these, but I will offer an overview on his astrological library and discuss the ideas in some of the key books that Jung refers to. Jung references important astrological texts not found in his library, and these will also be discussed.

Introduction

In this paper I am examining Jung's view of astrology and to what extent astrological thought parallels and may have influenced the development of some of his concepts. Much has been written of the influence of alchemy and mythology on the development of Jung's ideas, but very little on the influence of astrology, which as well as being a discipline in its own right is interwoven with both the above disciplines. I am defining astrology broadly, to include references to the zodiac and planetary symbolism in any context. As Curry states: 'what we call astrology has changed many times ... since its Babylonian and Greek origins. ...astrology has never been just one thing.'(Curry, 1989, p1) As Jung himself wrote ' .. the alchemical symbols are

saturated with astrology..' (CW14 para 493n) and '..the whole of astrology is at bottom nothing but psychology - unconscious psychology – projected into the heavens.' (CW4 para 477)

Jung wanted to be seen as an empirical scientist, and spent his life attempting to validate with scientific theories his more mystical, intuitive experiences. I am drawing on this divide in Jung, between the empirical scientist and the intuitive diviner, arguing that this is reflected in what he called his No 1 and No 2 personalities, and looking at how this is echoed in his attitude to astrology. An ambivalent attitude to astrology is endemic culturally, from the beginning of the seventeenth century, and the advent of the scientific revolution, when astronomy and astrology became separated and astronomy remained scientifically respectable while astrology was relegated to a superstitious belief system. I will place Jung within the context of a culture that witnessed a revival of interest in astrology, which remained nonetheless disreputable.

Part of Jung's struggle with astrology is its lack of any coherent epistemology. Jung, the empirical scientist, could not substantiate what Jung, the intuitive diviner, found fascinating. This ambivalence is reflected throughout his writing. At times Jung draws on classical and medieval astrological thought and at other times he distances himself from these ideas. His discomfort was far greater with astrology than with other universal impersonal systems like the *I Ching* and chakras, which he came upon later in his life, when his theory of synchronicity had begun to take shape.

Jung's astrological experiment, part of his attempt to demonstrate synchronicity, has been endlessly debated, and this debate will be critiqued.

Crucial to this is whether Jung saw astrology as causal or acausal, yet another area where he exhibits contradictions. The timing of his change of attitude is relevant to the astrological experiment.

This paper will look at whether Jung's knowledge of astrology influenced the development of some of his theories. His development of the concept of the anima and animus will be compared to similar ideas within classical and medieval astrology. The links between the astrological elements and Jung's typology will be examined, as well as those between myth, astrological symbolism and his concept of archetypes. Jung was familiar with the classical philosophy that informs astrology in his late teens, twenty-five years before he developed his concepts of typology and the anima and animus. (MDR, p 87)

I am drawing on articles in the astrologers' quarterly, *Astrology*, which is orientated to the philosophical and historical aspects of astrology and contains lively debates. Maggie Hyde has written articles and a book on Jung, which I draw on. (Hyde, 1984, 1985, 1992) Nicholas Campion is an historian and astrologer, and I draw on his work. (Campion, 1982) Eve Jackson is now a Jungian analyst and used to practise as an astrologer, and I draw on her articles too. (Jackson 1985, 1987) I refer to Liz Greene, a Jungian analyst and astrologer, who has created a synthesis between analytical psychology and astrology. (Greene, 1976, 1977) Ellic Howe is an historian who looks at the use of astrology during World War two, and his work and the work of Patrick Curry on the history of ideas has informed the cultural climate. (Howe, 1972, Curry, 1989) I refer to both English and American journals specialising in astrological research, for the discussion on Jung's astrological experiment. (Ashmun, 1984, Kollerstrom, 1995, McGillion & de Vries-Ek, 1995) Besides

the articles I refer to, I have been able to have discussions with many of these authors and other academics in the astrological community. I am also drawing on more recent translations of the same, classical and medieval astrological texts that Jung refers to. (Firmicus Maternus, 1995, Ptolemy, 1940)

I refer to papers in the *Journal of Analytical Psychology* that debate Jung's theory on typology. (Loomis & Singer, 1980, Marshall, 1992, Metzner et.al, 1981) In discussing Jung's No 1 and No 2 personalities, besides Jung's own self assessment, I draw mostly on Satinover's paper and Winnicot's review of *Memories, Dreams, Reflections*. (Jung MDR, Satinover, 1985, Winnicot, 1964) As well as Jung's own writings, my other main source is Charet, and parallels have been drawn and differences distinguished between Jung's interest in both spiritualism and astrology. (Jung CW, Charet, 1993)

The Cultural Climate

Prior to 1660, astrology and astronomy went hand in hand, and astrology was part of the education of the elite and on the curriculum in all universities.

Physicians such as Paracelsus used astrology in diagnosing an illness and its cure. From the time of the Restoration, astrology became stigmatised and 'lost its hold over the educated classes' (Curry, 1989, p7) Astrology survived in Great Britain, and was practised by ordinary people – 'farmers continued to plant, and seaman to sail, according to astrological indications.' (Campion, 1982, p69) Any astrology that may have existed in mainland Europe went underground and there is no record of it. Between the First and Second World War there was a huge revival of interest in astrology in Germany. 'During a

brief period from 1920 to 1934 it was the largest and most efficiently organised astrological movement that has existed before or since.’ (Howe, 1972, p18) This revival originated in theosophical circles during the 1880’s and was eventually to attract many academics, so Jung was by no means alone in taking an interest in astrology. This resurgence of interest in astrology has been attributed to the low morale in Germany. After losing the First World War, there was a need for hope and certainty, and people turned to astrology. (Howe, 1972, paraphrasing p21)

Krafft was a prolific astrologer of that time, undertaking large research projects in an attempt to validate astrology, which is something Jung is likely to have been drawn to. None of Krafft’s research results may convince us today, but Jung is unlikely to have realised this. He was beginning to conduct his own astrological experiment, and not that aware of the special difficulties involved in astrological research. ¹

Around 1920 Jung had as his patient an astrologer called Schmitz, whose book *Der Geist der Astrologie* (The Spirit of Astrology), published in 1922, ‘was of particular interest to the well-educated middle-class public that was beginning to interest itself in astrology’. (Howe 1972, p32) Jung was well aware of this new wave of interest in astrology, possibly kept informed by this patient, and mentions it several times, with varying attitudes. Writing in 1928, Jung says: ‘What is the professional astronomer to say when he is told that at least a thousand times more horoscopes are cast today than they were three hundred years ago?’ (CW10 para 173)

Thirty years later, in 1958 Jung says: ‘For those of my readers who are unaware of these things and think I am exaggerating, I can point to the easily

verifiable fact that the heyday of astrology was not in the Middle Ages but is in the middle of the twentieth century, when even newspapers do not hesitate to publish the week's horoscope. ... Those who have even a nodding acquaintance with this background and are in any way affected by it obey the unwritten but strictly observed convention: "One does not speak of such things" They are only whispered about, no one admits them, for no one wants to be considered stupid.' (CW10, para 700) Jung is making a critical comment on the cultural climate of this time and perhaps commenting on the pressures he himself has felt.

Towards the end of Jung's life, and published in 1966, after his death, he wrote: 'The truth is that astrology flourishes as never before. There is a regular library of astrological books and magazines that sell for far better than the best scientific works. The Europeans and Americans who have horoscopes cast for them may be counted not by the hundred thousand but by the million. Astrology is a flourishing industry.' (CW7, para 494) His interest in astrology was paralleled culturally by a surge of interest in the subject, yet astrology was opposed by the scientifically educated – it was not respectable to acknowledge an interest. This was Jung's dilemma.

Jung had a similar dilemma in his interest in spiritualism, again an interest that was not scientifically respectable and was kept private. Deirdre Bair claims that Jung attended seances with his mother and sister regularly and maintained an active involvement in spiritualism throughout his life.² While Jung has every right to keep part of his life private, he actually goes as far as denying any involvement in spiritualism beyond his university years. Obvious parallels can be drawn between his involvement with spiritualism and

astrology. His ability to hide the truth when it suits him casts an aspersion on the extent classical and medieval astrological thought influenced his concepts. This may well have been to do with public relations in constructing a respectable 'persona' for his new profession of analytical psychology. Maybe Jung was not so politically naive as some would think.

What Jung Said About Astrology.

Jung is popularly thought of as sympathetic to astrology. There is much by way of hearsay concerning Jung's attitude to astrology as being unequivocally positive, and quotes like the following one, from Tarnas, abound. 'An elderly Swiss psychiatrist, Dr. Felicitas Vogler, who had been a friend of the Jung family during Jung's lifetime came up to me after my lecture in Lucerne, Switzerland on June 4th 2000. She told me that she had discussed with Jung one day at length his views on astrology, and that he told her that he used natal charts for working with all his clients. I believe this conversation took place in the late 1940's or early 1950's.' ³ Marianne Jacoby, an elderly analyst still practising in London, knew Jung in the 1940's, and spoke too of Jung's frequent use of astrology with his patients. ⁴ These comments are not substantiated in the *Collected Works*, which gives only one example of Jung using astrology with a patient. (CW9i, para 606) His daughter, Gret Baumann-Jung, claims she learned astrology in the first place so that she could supply her father with the horoscopes of his patients. ⁵ Jung was always very adept at getting the women around him to do certain chores for him, and this seems to apply to his daughter too. (Anthony, 1999)

This oral tradition is not wholly supported in his writing, where Jung's attitude varies; at times he is dismissive, distancing himself from astrology which he describes as unscientific and primitive: at times he explains astrology as a projection of the unconscious onto the stars in the same way that he explains alchemy as a projection onto the contents in the vase: while at other times he expresses his perplexity in trying to make sense of astrology.

The references Jung makes to astrology and astrological symbolism throughout the *Collected Works*, in his correspondence with Freud, in Volume 1 and 2 of *C.G.Jung Letters*, and in Volume 1 and 2 of his *Visions* seminars have here been collated. (Appendix 1) Some of these references refer to planetary symbolism as used in mythology and by alchemists, as these traditions overlap. As Jung wrote: 'One of the roots of the peculiar philosophy relating to Mercurius lies in ancient astrology and in the Gnostic doctrine of the archons and aeons, which is derived from it. Between Mercurius and the planet there is a relation of mystical identity due either to contamination or to an actual spiritual identity.' (CW13, para 273) And 'In alchemical writings the word Mercurius is used with a wide range of meanings, to denote not only the chemical element mercury or quicksilver, Mercury (Hermes) the god, and Mercury the planet...' (CW12, para31n). Here Jung acknowledges the links between planetary symbolism, alchemical symbolism and mythology.

The ambivalent attitude to astrology of either the editor or Jung himself is particularly discernible in the index of the *Visions*, as at first inspection, it would appear there are no references to astrology. It is only when the planets and zodiacal signs are looked up that any references come to light. In fact,

one whole lecture is dedicated to astrology. (Visions, Lecture V, p724) In referring to Collected Works 20 it has also been necessary to be familiar with astrological symbolism in order to discover the full extent of Jung's use of it. For example, some references will come under such headings as Ascendant, Descendant and Houses, which would not be recognised by someone not versed in astrology. Besides this, Jung occasionally references authors of classic astrological texts, where it's not apparent that astrology is the context. This will be examined later.

Previous writers (Ruijling, 1995, p9, Howe, 1972, p32,) have claimed Jung's interest in astrology began in 1916 and 1919 respectively, along with his interest in alchemy, whereas it's evident that his interest was first awakened when reading classical Greek philosophy between 1891 and 1894 and developed further in 1911 alongside his study of mythology. (MDR, p87, Freud/Jung Letters p421) The first references to anything vaguely astrological occur in his dissertation, published in 1902. (CW1) The references to Mars and to star-dwellers are from Helene Smith's seances, and as such probably predate any involvement in astrology, although he was already familiar with Kant's 'marvelously imaginative astronomical speculations' in the third part of *Universal Natural History*. (Charet, 1993, p102) The first references that show a developing interest are in CW4 and CW5, where myths involving the sun are referred to extensively. (CW5 paras. 282n, 294, 296, 298, 421n, 600n, 671n)

Jung first refers to Firmicus Maternus' *Matheseos Libra VIII* in CW5, paragraphs 274n, 487n, 535+n, 596n, 662, which Jung wrote in 1911-12. Firmicus Maternus was an astrologer writing in the fourth century and his

book is one of the most complete works of astrology of the classical world. Jung's copy of *Matheseos Libra VIII* was published in 1894, so it is clear that he was acquainted with Firmicus Maternus' thinking when, in May 1911, he wrote to Freud: 'At the moment I am looking into astrology, which seems indispensable for a proper understanding of mythology. ... 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.' (Freud/Jung Letters, 254J, p421) This undoubtedly means Jung intended to further his current understanding of the psyche through the study of astrology.

In his writing, Jung soon starts to demonstrate and refer to his astrological knowledge. He refers extensively to the zodiacal signs and their meanings, starting in 1911 and continuing throughout his life. (CW5 para 290) Jung also makes much of the precession of the equinoxes, especially that Christ was born at the time the vernal equinox was in Pisces. (CW9ii, para 72-94, para 162-266, Visions 2, p724-738) As Hyde writes 'Jung's thinking on the Age of Pisces has been seminal for astrologers'. (Hyde, 1992, p26) In *Aion*, Jung gathers together, makes accessible and extends classical and medieval astrological thought. A consequence of the precession of the equinoxes is the separation of the signs of the zodiac from the fixed star constellations on which they are based. Jung had difficulties with this development in western astrology and believed it hampered the scientific validity of astrology. (CW5 paras 295+n) This is something he continues to refer to throughout his life. (CW9i, para 7, Jung Letters Vol.2, p429)

What is interesting about his usage in the early stage is that it is something he simply incorporates into his writing, as if there were nothing controversial about it. For example Jung writes ‘The god-hero, symbolised by the spring zodian (Aries, Taurus) descends to the lowest point in winter, overcomes it, and having passed beyond the summer solstice is himself overcome as if by an unconscious longing for death.’ (CW5 para 596) Jung offers no explanation or justification and this appears to be a stage in Jung’s involvement with astrology where he is fairly affirmative. His view of the ‘Sun and moon, as divine equivalents of the parent archetype...’ (CW5 para 576) is an ancient concept that remains significant for modern psychological astrology.

Later Jung writes ‘From olden times the astrological sign for Switzerland was either Virgo or Taurus; both are earth-signs, a sure indication that the earthy character of the Swiss had not escaped the old astrologers. (CW10, para 914) Here Jung is happily drawing on his extensive knowledge of astrology, although the ‘old’ is perhaps a distancing technique. Astrological thought still associates Switzerland with the sign of Virgo.

Other statements in an alchemical/astrological context by Jung include: ‘The stages of the work are marked by seven colours which are associated with the planets. This accounts for the relation of the colours to astrology, and also to psychology, since the planets correspond to individual character components.’ (CW14, para 390) And: ‘Thus the first knowledge of psychic law and order was found in the stars, and was later extended by projections into unknown matter. These two realms of experience branched off into sciences: astrology became astronomy and alchemy chemistry. On the other hand, the

peculiar connection between character and the astronomical determination of time has only recently begun to turn into something approaching an empirical science.’ (CW13, para 285) And: ‘To the alchemists the connection between individual temperament and the positions of the planets was self-evident, for these elementary astrological considerations were the common property of any educated person in the Middle Ages as well as in antiquity. ... The men of late antiquity in particular felt their psychic situation to be fatally dependent on the compulsion of the stars ... a feeling which may be compared with that inspired by the modern theory of heredity, or rather the pessimistic use of it.’ (CW 14, para 308) This remains a current debate, which is beyond the scope of this paper to address.

And another quote from Jung: ‘The idea of souls becoming stars, or descending from stars, is very old. ... but the point is that the soul of man has something to do with the stars, and of course that has to do with astrology. It is as if the human soul consisted of qualities coming from the stars; apparently the stars have qualities that fit our psychology. *This is because of the original fact that astrology is a projection of man’s unconscious psychology onto the stars.*’ (Jung, Visions 1, my italics, p636) The first part of this quote illustrates how Jung’s interest in spiritualism and astrology converge. The final sentence is a theory Jung repeats on numerous occasions and is an example of how he appropriates concepts of antiquity.

Causality Versus Acausality

Jung struggled with the question of whether astrology was causal or acausal, as appears in his later correspondence. Writing to Aniela Jaffe in 1951, Jung

states: 'I must rework the chapter on astrology. An important change has to be made – Knoll put me on to it. Astrology is not a mantic method but appears to be based on proton radiation (from the sun). I must do a statistical experiment in order to be on sure ground.' (Jung Letters Vol. 2, p23)

Writing about astrology in 1952, Jung says: 'My thoughts have been hovering over similar problems for several years and I assume they still are in a way, i.e. my unconscious thinking is definitely rotating around the problem of time. In a way it is connected with the subject of a recent discussion in the Society of Physical Research, where Dr. J. R. Smythies has proposed a new theory of absolute space or absolute time-space. ... How he is going to explain the astrological or the -phenomena is dark to me, also I'm unable to find out what the questions fertilising future experimental work and issuing from this conceptual basis might be.'"(Ibid. p38) Here Jung is still searching for an explanation.

Two years later, writing to the French astrologer, Barbault, Jung says: 'In any case, astrology occupies a unique and special position among the intuitive methods, and in explaining it there is reason to be dubious of both a causal theory and the exclusive validity of the synchronistic hypothesis.' (Ibid. p177) In 1958, Jung writes; ' I would be inclined to rank astrology among the natural sciences.' (Ibid. p 429) But later in the same year Jung reasserts that astrology is acausal: ' astrology does not follow the principle of causality, but depends, like all intuitive methods, on acausality.' (Ibid. p464) The question of causality versus acausality remained unresolved, and has implications for Jung's astrological experiment, which is discussed later.

Astrological Books Read By Jung

Von Franz has remarked: 'from his early youth he kept a watchful eye on parapsychological phenomena reading more on these subjects than is perhaps evident in his works.' (Quoted in Charet, 1993, p117) For example, Jung references Ptolemy, an astrologer born in 70 A.D, and Galen, an astrologer from 120 A.D. but the *Katalog* does not list their work. (CW20, p291 and p559) 7 Jung quotes research by Flambart, *Preuves et Bases de L'Astrologie Scientific*, but does not appear to own this work either. (Jung, CW8, 868n and Visions 2, p1330) A list has been compiled of the astrological books found in Jung's library, taken from the *C. G. Jung Bibliothek Katalog*, a list of all the books in Jung's library, held by the Kristine Mann Library in New York. (Appendix 2)

It's almost certain, too, that he will not have read some of the books in his library. Unless they are referenced in the Collected Works or elsewhere by Jung, then he may not have read them. The books by Alan Leo, Charles Carter and Rodney Collin all fall into this category. It is more likely that he read the earlier books, as at that stage authors will have been less likely to send him unsolicited copies of their books. For instance, it's documented that Krafft, a Swiss astrologer living in Zurich, sent Jung copies of two of his books and off-prints of his articles, hoping for a meeting with him. A meeting did eventually come about in the summer of 1934. (Howe, 1972, p 90-91 and 95) Although three books by Krafft, one co-authored by Ferriere, are listed in the *Katalog*, only one is ever referred to by Jung. (CW8, para 877n)

It is safe to assume that most of the nineteenth and twentieth century books on astrology in Jung's library follow the Ptolemaic natal tradition. This is as true for the psychological and humanistic astrologers as it is for the traditionalists.⁶ So, whether or not Jung refers to these authors, we know he was familiar with their Ptolemaic tradition. In any case, Jung had written about most of his concepts before many of these books were published.

Probably the two most important books in the *Katalog*, that Jung refers to are Firmicus Maternus' *Matheseos Libra VIII*, which has already been discussed, and Bouche-Leclercq classic and comprehensive study *L'Astrologie Grecque*. Along with Ptolemy's *Tetrabiblos*, which Jung didn't own but refers to, Jung would have had access to a comprehensive range of classical and medieval astrological thought.

In his dissertation, first published in 1902, Jung refers to the fact that he and his cousin have been discussing Kant's *Cosmogony*. (CW1, para. 66) Kant is speculating here that the planets are inhabited by intelligent beings, and according to Butts: 'The speculations ... are typical of the period and prove that Kant was prepared at least seriously to entertain the possibility of the existence of different kinds of spiritual beings.' (Quoted in Charet, 1993, p102) Jung refers to this again, much later in his life, when he writes 'We are involuntarily reminded of Kant's "starry heaven above me" and "moral law within me" - that "categorical imperative" which psychologically speaking took the place of *Heimarmene* (compulsion of the stars) of the Stoics. (CW15, para 31) This is the Kant Jung was first familiar with, when he began reading Plato, Pythagoras, Empedocles and Heraclitus, see below. This book by Kant remained in Jung's library to the end of his life.

Jung writes: 'Between my sixteenth and nineteenth years ... I began systematically pursuing questions I had consciously framed. I read a brief introduction to the history of philosophy ... I found to my gratification that many of my intuitions had historical analogues. Above all I was attracted to the thought of Pythagoras, Heraclitus, Empedocles and Plato, despite the long-windedness of Socratic argument.' (MDR, p 87) This interest dates from 1891 to 1894. The philosophers Jung mentions are still studied as part of the core curriculum in the history of astrology. As Campion writes: 'The early Greek philosophers were astronomers rather than astrologers, for astrology was virtually unknown to them, but step by step they built up the intellectual structure which was to be combined with Mesopotamian divination to produce modern astrology. It may be argued that astrology became the most popular method of divination in the western world precisely because it inherited the intellectual depths of Greek philosophy.' (Campion, 1982, p16)

Heraclitus developed the concept that there are two states of existence in the universe, being and becoming, which was directly applied to astronomy by Plato. In this idea lies the origin of the astrological idea of polarity and the distinction between the positive and negative signs of the zodiac.

(paraphrasing Campion, 1982, p16) This is an idea that's integral to Jung's theory of archetypes and typology. As Geigerich writes: 'Heraclitus has been considered one of the ancestors of depth psychology.' (Geigerich, 1998, p1)

Analytical psychology and astrology both claim Heraclitus as an ancestor.

Even before Pythagoras there was a sacred tradition that the whole of the universe can be understood in terms of numbers. Pythagoras developed this into a theory that numbers have meaning and are the basis of the Universe.

Thus number one represents oneness and unity, two represents duality and opposition and so on. This is still how astrologers approach an understanding of planetary aspects. And, as Campion writes: 'The fact that the fourth house in a modern natal chart represents the home is based on the Pythagorean concept of four as the number of structure. ... It was either Pythagoras or Parmenides who first used the word 'Kosmos' meaning 'world-order'.'

(Campion, 1982, p18)

Empedocles developed the idea that all things in the universe, including human beings, are composed of four elements, fire, earth, air and water, and that these elements are in a permanent state of flux. (paraphrasing Campion, 1982, p19) And as Jackson writes: 'the Pythagorean world was composed of four elements, four seasons, while life had four stages. In the following century Empedocles first taught that each human being is likewise composed of the same four elements. The elements exist both without and within.'

(Jackson, 1987, p79) Campion writes that: 'Empedocles was not an astrologer, for astrology was not yet practised in Greece, but the importance of his theory to astrology up to the present day can hardly be over-estimated.'

(Campion, 1982, p19) Jung's typology has clear parallels to Empedocles ideas.

Plato's influence on Jung's theory of archetypes has been commented upon before. (Clarke, 1992, p118) However the links between Jung, Plato and astrological thought has not been discussed. As Campion writes: 'If Pythagoras laid the foundations then Plato is the main builder of astrological theory. ...In his book *Timaeus*, Plato outlined a theory of the creation and of the working of the planetary system which still influences modern astrology.'

.... Like Heraclitus and Empedocles he saw our physical world of 'Becoming' as a corrupt manifestation of the Ideal world of 'Being', and concluded that the world of Being can only be perceived intuitively. This belief ... lies at the centre of the use of astrology for mystical purposes.' (Campion, 1982, p20) And, as Ejsmond writes: ' the Timaeus provides an essential philosophical grounding for astrology.' (Ejsmond, 1987, p120)

Jung refers to Nigidius Figulus as an astronomer living in the 1st century BC, (CW9ii, para 212+n) whereas Campion describes Nigidius Figulus as a Neo-Platonist who was a 'wholehearted devotee of astrology.' (Campion, 1983/4, p133) Porphyry a Roman astrologer, is another important 'pagan philosopher', as Jung describes him, (CW6, 21) who is frequently cited in Jung's writing. (CW20 p532) ⁸ Porphyry originated one of the earliest house systems in astrology, one that is still in use today. Jung refers to Porphyry's ideas with no reference to the astrological world-view that he occupied. Porphyry was a pupil of Plotinus, who 'is credited with the foundation of Neo-Platonism, the philosophy which, more than any other is the philosophy of astrology.' (Campion, 1982, p35-6) Jung also references Plotinus several times, especially with reference to the *unus mundus*, unity of the world and world-soul, an idea at the heart of astrological thought. (CW20 p528) ⁹ Hillman writes : '...there are certain main and continuing psychological strands deriving principally from Plotinus, and these are relevant to archetypal psychology ...' (Hillman, 1976, 1992, p254) This is another philosophical source that analytical psychology and astrology have in common. As with Galen and Ptolemy, Jung does not appear to own books by Plotinus or Porphyry. (C.G.Jung Katalog)

Jung's No 1 And No 2 Personalities And His Ambivalent Attitude To Astrology.

In *Memories, Dreams, Reflections* Jung describes a manikin he carved and kept hidden, with a specially painted black stone, in a locked pencil-case in the attic. (MDR, p36) The need to keep a part of himself secret can be seen as an intimation of what Jung later calls his No.2 personality, and is what Winnicott describes as his true self. (Winnicott, 1964, p 452)

Jung did not see his No 1 and No 2 personalities as a split or dissociation, partly because for most of his life he was aware of a dialogue between them, and paid attention to his No.2 personality. (MDR, p62) Jung acknowledges that his No 1 personality enabled him to adapt to the world and study science and states, with reference to his No 2 personality: ' he also disappeared when I was studying science.' (MDR, p93)

Satinover in discussing Jung's near-psychotic breakdown during the period 1912 to 1919, and the theories that emerged from this writes: 'Jung felt that his theories should be considered a contribution to science, but to an extent unusual for science, Jung translated personal inner experience directly into theory. ... the act of forging a scientific theory played an important part in stabilising his personality following the "confrontation with the unconscious."' (Satinover, 1985, p53) Satinover's analysis adds weight to the need Jung seems to have had to be seen as scientific. Although Jung did this, many of his theories were also apparent prior to his parting with Freud and his

'confrontation with the unconscious' and his later work can be seen as developing and consolidating his earlier ideas. (MDR, p194)

In describing his experience of God, Jung writes: ' I knew enough about epistemology to realise that knowledge of this sort could not be proved.' (MDR, p112) Although he doesn't specify this, this was the experience of his No 2 personality, and depending on the writer, Jung as a mystic or as a diviner. (Jaffe, 1989, p1, Hyde, 1992, p129) The statement: 'In the course of my life it has often happened to me that I suddenly knew something which I really could not know at all. The knowledge came to me as if it were my own idea.' (MDR, p69) is another illustration of the intuitive, mystic side of Jung.

Charet discusses the division in Jung, which he connects to his interest in spiritualism and science. 'Jung sought to reconcile these two interests, and, by implication, to heal the division within himself by bringing together science and Spiritualism.' (Charet, 1993, p125) As has already been discussed, Jung's interest in spiritualism has much in common with his interest in astrology.

In studying psychiatry Jung thought he had found a way to integrate his No1 and No 2 personalities, and to look for scientific evidence to substantiate his intuitive knowledge. 'It was as though two rivers had united and in one grand torrent were bearing me inexorably towards distant goals.' (MDR, p131) Winnicott would dispute that Jung was able to integrate the two sides of himself until very late in life, when he wrote his autobiography, which helps to make sense of the tension in Jung between his intuitive and scientific sides, which is apparent in his attitude to astrology. (Winnicott, 1964, p452)

As cited earlier, Jung first came across classical philosophy, upon which astrology rests, in his late teens. 'Their ideas were beautiful and academic, like pictures in a gallery.' (MDR, p87) Yet Jung's attitude to astrology was in the main ambivalent, and it seems his problem with astrology was its lack of any coherent, scientific, epistemology. In 1947, when writing to the Indian astrologer, Professor Raman, Jung laments the lack of statistical research 'by which certain fundamental facts could be scientifically established.' (Jung Letters, Vol. 1, p476) The empirical scientist in Jung could not reconcile itself with astrology while the intuitive side of Jung could not walk away from it, and so an uneasy relationship ensued. The following quote demonstrates his dilemma.

'Astrology would be an example of synchronicity on a grand scale if only there were enough thoroughly tested findings to support it. But at least we have at our disposal a number of well tested and statistically verifiable facts which make the problem of astrology seem worthy of scientific investigation. Its value is obvious enough to the psychologist, since astrology represents the sum of all the psychological knowledge of antiquity. 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 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 the 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.’ (CW15, paras 81-82)

The above, written in 1930, before Jung went on to conduct his own astrological experiment in an attempt to demonstrate synchronicity, outlines some of the contradictions Jung experienced in his attitude to astrology. Jung does not mention what the ‘well-tested and statistically verifiable facts’ are, but this may refer to Krafft’s and von Kloeckler’s recent work. Both astrologers have statistical work listed in the *C.G. Jung Bibliothek Katalog*, and Jung references their books elsewhere. (CW8, paras. 868n and 877n) Jung wanted something that was proven. Jung refers here to ‘the problem of astrology’, which is really the problem he has in his struggle to either understand it scientifically or dismiss it, in both of which he ultimately fails.

Next Jung acknowledges his debt to astrology, that it ‘represents the sum of all the psychological knowledge of antiquity’. But then his dilemma is back to the scientific basis of astrology, and his concern that, because of the precession of the equinoxes, somehow this makes astrology even less scientific. He then backtracks on his earlier statement, ‘The fact that it is possible to reconstruct a person’s character fairly accurately from his birth data shows the relative validity of astrology.’ to write, in the same paragraph ‘If there are any astrological diagnoses of character that are in fact correct’. He then postulates a theory of why astrology might work, something he’s struggling to understand so his own scientific objections can be quietened.

Jung’s daughter, Gret Baumann-Jung said: ‘Shortly before his death, as we talked about horoscopes, my father remarked: "The funny thing is that the

darned stuff even works after death.'" '(Baumann-Jung, 1975, p55) This quote, in an intimate situation where Jung would feel no need to be defensive, demonstrates that his perplexity in trying to make scientific sense of astrology continued to the end of his life.

Synchronicity And Jung's Astrological Experiment.

The fact that there are serious problems with Jung's astrological experiment has been discussed extensively. (Ashmun, Fordham, Hyde, Maine, Kollerstrom, McGillion and de Vries-Ek) By no means the least of the problems is that there are several versions of the events in print, with revisions that cast different complexions on the experiment. McGillion and de Vries-Ek, the Dutch translator of the Collected Works, have examined this difficulty. (1995, p22) The revisions to Fierz' statistical analysis that were included from the start in the 1955 English edition were not included in the reprints of the 1967 and 1979 German edition or in a relatively new edition of the Swiss shortened edition. Later English editions contain further revisions by the editors and translator, which attempt to clarify Jung's exposition, but which may actually obscure his meaning. The German and Swiss editions still contain Fierz' original analysis of the data, that 'were favourable to the "validity" of astrological tradition.' (de Vries-Ek, McGillion, 1995, p18) This in itself is contentious, as it was supposed to be synchronicity, not astrology, that Jung was testing.

The next problem to address is what kind of synchronicity Jung was trying to demonstrate. In attempting to clarify what exactly he means, Jung writes:

'By synchronicity I mean the occurrence of a meaningful coincidence in time.

It can take three forms:

- 1 The coincidence of a certain psychic content with a corresponding objective process which is perceived to take place simultaneously.
- 2 The coincidence of a subjective psychic state with a phantasm (dream or vision) which later turns out to be a more or less faithful reflection of a 'synchronistic', objective event that took place more or less simultaneously, but at a distance.
- 3 The same, except that the event perceived takes place in the future and is represented in the present only by a phantasm that corresponds to it.

Whereas in the first case an objective event coincides with a subjective content, the synchronicity in the other two cases can only be verified subsequently, though the synchronistic event as such is formed by the coincidence of a neutral psychic state with a phantasm (dream or vision).'

(Jung CW8 para144-5)

Jung never defines which of the above types of synchronicity he is attempting to demonstrate, but it seems it was the first. Neither is it completely clear whether he had formulated a hypothesis before he began his research, something that is imperative if his experiment is to have any scientific validity. He seems to be saying that his original hypothesis was to look for sun moon, moon moon, and moon ascendant conjunctions and oppositions between the charts of married couples, and that all the other aspects he mentions he is examining out of some casual interest – to see what they throw up.

Alongside all these problems, is whether at that time Jung saw astrology as causal or acausal. He seems to be quite muddled on this, wavering about,

initially comparing astrology to mantic systems like the I Ching, which would see astrology as acausal and confirms he was testing for the first type of synchronicity. He later qualifies his view that astrology is acausal by his discussion of sun spot activity on geomagnetic forces and our weather systems. (CW8, para 876) Given that the astrology that Jung was familiar with was virtually all in the neo Ptolemaic tradition, which is rooted in a causal believe system, it's hard to imagine that Jung did view astrology as acausal. What seems more likely is that, like many, he believed it's causes were as yet undiscovered. However, his original hypothesis in conducting the experiment relied on astrology being acausal.

The question of the astrological aspects that Jung decides to examine is also controversial. Jung states that they are classic aspects from the Ptolemaic tradition, and gives a citation supposedly from Ptolemy's Tetrabiblos. (CW8 para 869, note 65) According to Ashmun, 'The Latin quotation is not from Ptolemy, but rather from a 16th century commentary by Jerome Cardan on the Tetrabiblos. When Cardan's statements are compared to the appropriate section of the Tetrabiblos (Book IV, 5) it becomes clear that Cardan garbled Ptolemy's rules.' (Ashmun 1984, p29)

And, 'Ptolemy gives two general considerations for the aspects of the luminaries (that is the sun and moon) in lasting marriages. The first is that the luminaries are in sextile or in trine in the horoscope of both potential spouses; that is, both individuals have the innate capacity for stable relations with the opposite sex. ¹⁰ The second is that the luminaries of one horoscope sextile or trine the luminaries of the other in any combination, moon/moon, moon/sun, sun/sun; that is, the individuals are compatible. ... In discussing the aspects of

lasting marriage, neither Cardan nor Ptolemy mentions conjunctions or the ascendant. And the only reference to conjunctions in Jung's footnote is his own comment appended to the end: Jung attributes Cardan's words to Ptolemy; but neither supports his argument that his choice of aspects is traditional.' (Ibid.) Almost without exception, even by astrologers, Jung's choice of aspects has been accepted as valid. (Main, 1997, Fordham, 1957, Hyde, 1992, de Vries-Ek, McGillion, 1995, Kollerstrom, 1995)

The above lends support to Hyde's view that there are two versions of Jung's synchronicity. She defines the first as: '... a relationship between an objectively observed psyche and objectively observed events. If this was so, these interconnections could be studied objectively, and that was Jung's early hope. Synchronicity 1, therefore, encourages the detached and objective perception of qualitative time and could generate a theory or law. However, the second version (synchronicity 2), acknowledges the subjective participation of the observing psyche, that is, the psyche of the one who seeks to observe this law at work.' (Hyde 1992, p128) This subject-object split that Hyde addresses could be seen to link back to Jung's No 1 and No 2 personalities as well as running through western philosophy. Hyde continues: 'He realises that he cannot separate 'meaning', the essential ingredient in synchronistic phenomena, from psychic activity, and is therefore bound to postulate a psychoid substrate, a priori with respect to human consciousness, which *underlies both objective events and the psyche*. It is this psychoid level of reality – the mystical, unifying ground of the alchemical Unus Mundus – through which the archetypes can objectively manifest in external events. However, only synchronicity 2, which depends on the participation of the

observing psyche, allows the realisation of the *Unus Mundus*. You cannot stand outside looking in on the One World. ' (Hyde 1992, p128-9) As has already been stated, the idea of an *Unus Mundus* is one of the philosophical bases of astrology.

Hyde offers a shift of emphasis in Jung's definitions of synchronicity, but still keeps this experiment in his first category. Jung's findings in his first batch of marriage horoscopes is a significant number of sun moon conjunctions and as Hyde, and later McGillion and de Vries-Ek point out this 'mirrored exactly his foremost preoccupation, which resulted in his publication *Mysterium Coniunctionis* in 1955. That is the meaningful coincidence.' (McGillion and de Vries-Ek, 1995, p21) The *mysterium coniunctionis* is traditionally depicted by the symbol of the sun moon conjunction, which Jung would recognise. ' In a letter of October 24 1953, to Wolfgang Pauli, he says: " You suppose the archetype of the coniunctio has been constellated. That is correct, as far as indeed I have been over the past ten years as it were exclusively pre-occupied with the theme." ' (McGillion and de Vries-Ek, 1995, p21)

Many of the astrological critiques of the experiment forget that it is not an experiment to prove or disprove astrology. Kollerstrom sees it as a 'well designed and positive-result aspect study' (Kollerstrom, 1995, p289) Even Pauli, who was collaborating with Jung, states that it was '...a negative result for astrology'. (McGillion and de Vries-Ek, 1995 p19) While their opinions as to it's success may be opposed, they are both confused as to what the experiment is meant to demonstrate, and if Pauli is confused then it's not surprising so many others have been subsequently.

On a pragmatic note, the time the work would take has been questioned. (Ashmun, 1984 p31 Kollerstrom, 1995, p288) In their critiques this casts doubt on the validity of the experiment on purely practical terms. Jung acknowledges only one co-worker, Liliane Frey-Rohn, yet given that there weren't computers to assist with all the onerous calculations, an optimistic estimate is that it would have taken 2880 hours to do the calculations – that is 72 forty-hour weeks work. (Ashmun, 1984, p31) And that estimate doesn't include any analysis of the data generated. It seems probable that Aniele Jaffe, who was Jung's secretary at the time, also helped with the calculations, something she would have been capable of, but even with three of them working on the task, it was a daunting, time consuming undertaking. Neither is it completely clear whether Jung and his co-worker(s) actually calculated the charts, as he refers to 'the marriage horoscopes' which had been originally collected for an unrelated astrological purpose. If that were the case, one would imagine the charts would have already been calculated. Later he states that; 'The horoscopes, or rather the birth data, were piled up in chronological order.' (CW8 para 873) This may just be Jung's sloppy terminology, but there is a difference between birth data and horoscopes.

No one has gained access that I am aware of to the archives of Jung's astrological experiment. My requests for access went unanswered, and others have proved unsuccessful. From an astrological research point of view, access could answer several questions regarding the veracity of the experiment, although it won't solve what remain the main difficulties.

As stated earlier, the statistical study of astrology is particularly fraught, as arriving at probabilities with which to draw comparisons are themselves

problematic, even when in the hands of a statistician, which clearly Jung wasn't. As Jung freely admits, Maths was particularly incomprehensible to him. (MDR, p44-45)

Jung was upset by the reactions to the publication of Synchronicity. When trying to explain his experiment further, in CW18, there is a change of emphasis on the question he originally asked, to 'How do the conjunctions and oppositions of the sun, moon, Mars, Venus, ascendant and descendant behave in the horoscope of married people?' (CW18, para 1176) He is no longer in the picture at all. He is also backtracking on his own involvement with astrology, partly one suspects, because of the criticisms from those who perceived him as trying 'to prove astrology'. He admits that synchronicity plays havoc with statistical material, (Ibid. para 1175) but still goes on to claim the experiment was a success in demonstrating synchronicity. Ironically, what he fails to see is exactly what the synchronicity was that the experiment demonstrated. Partly this failing is a result of Jung becoming ensnared in his own scientific paradigm, a tune synchronicity refuses to dance to.

Ideas That Jung Developed Which Have Parallels In Astrological Thought.

In the next three sections ideas that Jung developed which have parallels in astrological thought will be discussed. The implication in all these sections is

that Jung drew on these ideas without fully acknowledging his sources. Jung wanted to be taken seriously and to be respected, and this may have been jeopardised if his concepts had become associated with astrology.

The Four Elements And Jung's Psychological Types

Jung published Psychological Typology in 1921, and a large section of this book is spent looking in detail at comparable systems in history, culture and philosophy. He has a whole section on '*The Problem of Types in the History of Classical and Medieval Thought*' but steadfastly avoids any reference to the elements as used in astrology. As Jackson writes: 'Firmicus (Maternus) refers to the four elements in philosophical terms, as the basic components of the world and of mankind.' (Jackson, 1987, p77) It has already been demonstrated that Jung was familiar with these ideas. Any references to anything vaguely astrological are to the sun and to sun myths. (CW6, paras 297, 325, 331, 332, 339, 355, 395, 436, 748) These root in oriental religions, which were based on sun worship, or the worship of the sun as a manifestation of the divine.

In linking Spitteler's portrayal of unconscious religious contents with the symbol of God's renewal, Jung writes; 'One is naturally inclined to assume that seasonal, vegetational, lunar and solar myths underlie these analogies. But that is to forget that a myth, like everything psychic, cannot be solely conditioned by external events. Anything psychic brings its own internal conditions with it, so that one might assert with equal right that the myth is purely psychological and uses meteorological or astronomical events merely

as a means of expression.’(CW6, para 325) Without even mentioning astrology, he is able to diminish it and distance himself from it. One suspects Jung was defending himself against any comparisons being made between the four functions, intuition, thinking, sensation and feeling, and the four elements, fire, air, earth and water and the way they are understood.

In the appendix, written ten years later, Jung writes: ‘ From earliest times attempts have been made to classify individual according to types, and so to bring order into the chaos. The oldest attempt known to us were made by the oriental astrologers who devised the *so-called* trigons of the four elements - air, water, earth and fire.... Closely connected with this ancient cosmological scheme is the physiological typology of antiquity, the division into the four temperaments corresponding to the four humours. What was first represented by the signs of the zodiac was later expressed in physiological language of Greek medicine, giving us the classification into phlegmatic, sanguine, choleric and melancholic. These are simply designations for the secretions of the body. As is well known, this typology lasted at least seventeen hundred years. As for the astrological type theory, *to the astonishment of the enlightened it still remains intact today, and is even enjoying a new vogue.*’ (CW6 para 933, my italics) Jung acknowledges that astrology is one of the oldest known attempts to classify individuals according to type, he is nevertheless dismissive, while demonstrating his knowledge of the four elements.

Jung goes on to say ‘ This historical retrospect may serve to assure us that our modern attempts to formulate a theory of types are by no means new and unprecedented, even though our *scientific conscience* does not permit us to

revert to these old intuitive ways of thinking. We must find our own answers to this problem, an answer which *satisfies the need of science.*' (CW6 para 934, my italics) This could be seen as a belated admission that he did draw on sources that his 'scientific conscious' considered not in his interest to acknowledge.

At other times Jung refers to the elements extensively and demonstrates a sophisticated knowledge of their use throughout history. For example: 'The horses represent the four elements' (CW5 para 423), comes from the four horsemen of the apocalypse. (Jackson, 1987, p84) And, '...as for instance the four elements or the four qualities (moist, dry, cold, warm) or the four directions and seasons, thus producing the cross as an emblem of the four elements and symbol of the sublunary physical world'. (CW14, para 1) And, 'Alchemy, too, has its doctrine of the scintilla. In the first place it is the fiery centre of the earth, where the four elements "project their seed in ceaseless movement". (CW14, para 43) And: 'to fall apart, as it were, in four directions. As the four elements represent the whole physical world, their falling apart means dissolution into the constituents of the world, that is, into a purely inorganic and hence unconscious state. Conversely, the combination of the elements and the final synthesis of male and female is an achievement of the art and a product of conscious endeavour.' (CW14, para 657) And: 'That everything proceeds from the One is a fundamental tenet of alchemy: "As all things proceed from the One so all things are born of this one thing," says the "Tabula smaragdina"; and also the One divides into the four elements and then recombines into unity.' (CW12, para 529) There are numerous other references to the elements but perhaps the most convincing is 'If we take the

four directions and the four elements as a symbolic equivalent of the four basic functions of consciousness...' (CW14, para 276)

Although CW9i, CW12 and CW14 were written later, I don't think there can be any doubt that Jung's knowledge of the elements influenced his earlier thinking in developing his concept of typology. Hyde, in drawing comparisons between Jungian concepts and how astrologers practice writes ' Another common agreement is the Four Functions with the Four Elements: but as Jung derived the Four Functions from the elements and humours to begin with, one is left wondering why there should be any variance at all.' (Hyde, 1984, p147-8) Although Hyde assumes this, it is never explicit in Jung's writing, on the contrary, if this is true, he is obscuring the fact.

Jung's theory of typology does have some fundamental differences to the elements in astrology. Firstly, Jung has a narrower application, in that typology pertains to the psyche, whereas the astrologers' use of the elements is not limited in their field of application. Another difference is the emphasis on polarity and the notion of the inferior function. Polarity, as has been discussed, is derived from classical Greek philosophy, but the polarities within astrology are not as dynamic as Jung's use in typology. The elements which oppose each other are in the same polarity; fire opposes air, and both are considered positive, while earth opposes water, and both are considered negative. The nearest equivalent to the inferior function, prior to Greene's innovative approaches that are discussed later, would be a 'missing or weak element' which again lacks the dynamism of Jung's model.

Jung's theory has, however, been challenged by later Jungians. Metzner Burney and Mahlberg (1981) suggest not using the polarities as Jung

envisaged them at all, and that any of the four functions can work in polarity. They posit twelve possible oppositional types, which they contrast loosely with astrology, although, these do not correspond with the zodiacal signs. They also write, ' Further more, the division of the signs of the Zodiac into four groups according to element can be correlated with the Jungian functions, and there are empirical findings supportive of such a correlation (Metzner, Holcombe & Holcombe, 1980).' (Metzner, Burney, Mahlberg, 1981, p45)

Willeford demonstrates that thinking and feeling can, and often do, act harmoniously, and not simply because neither are differentiated. (Willeford, 1976, p123) Marshall too, dispenses with this part of Jung's theory, when he suggests that functions of the same attitude are easier to use together, and that functions can work as a bivalent pair. (Marshall, 1992, p32-33)

Loomis and Singer (1980) also questioned Jung's bipolar assumptions in his definitions of typology. They developed a test, the Singer-Loomis Inventory of Personality (SLIP) that does away with the notion of polarity and measures all eight possible functions, introverted thinking, extraverted thinking etc. They anticipated that creative individuals would develop a high differentiation of their inferior function. Their results support their claim that individuals have all eight functions in some degree or other and that the superior and inferior function are not necessarily in the same modality. (Singer and Loomis, 1980, p351)

Subsequently there has been considerable cross fertilisation, or muddled thinking, depending on your point of view, by astrologers juxtaposing Jung's typology onto the astrological elements, although with the exception of Metzner et al, comparatively little in the reverse direction.

The first to suggest a correlation between the astrological elements and Jung's typology was Greene, (Greene, 1976) which she then elaborated on. (Greene, 1977) Greene writes '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.' (Ibid. p53) Greene qualifies carefully the parallels she draws between the elements and typology, but then goes on to equate them rather more definitely, with headings, 'The Element of Air; the Thinking Type.' (Ibid. p 61)

Greene goes on to interpret a chart from a typology perspective. '... because fire and earth are psychologically opposites yet here are evenly matched and bound to bring about a battle within the psyche sooner or later.' (Greene, 1977, p104) According to Jung's original hypothesis, it's intuition and sensation that are psychologically opposite, not fire and earth. In astrological terms these two elements can combine perfectly well, and create a particular orientation to life. (Arroyo,1975, p126) Having put forward this system, this has now infiltrated astrological thought to such an extent that many astrologers have lost a sense of the elements prior to them becoming Jungianfied.

However, as Jackson writes '...there is ultimately no such thing as astrological purity. Our astrological ancestors came from very different backgrounds, imbued with the culture of their time if a particularly gifted astrologer creates a felicitous synthesis in tune with the mood of the time this may well create a following among other astrologers; thus tradition evolves.' (Jackson, 1985, p102)

As Jung well knew, the elements had already gone through many metamorphoses since earliest antiquity. Perhaps Greene has dared to do what Jung, with his eye on remaining scientific, shied away from. As Jung said in his letter to Barbault; 'Obviously astrology has much to offer psychology, but what the latter can offer its elder sister is less evident. So far as I can judge, it would seem to me advantageous for astrology to take the existence of psychology into account, above all the psychology of the personality and of the unconscious' (Jung's Letters, Vol. 11, p175) Greene has led the way in doing exactly this.

The Links Between Myth, Astrological Symbolism And Archetypes.

This is such a huge topic, that this discussion will be limited to a few salient points. That Jung drew on myth in developing his theory of archetypes is well documented and not in dispute. The extent to which astrological symbolism is interwoven and inseparable from myth has received little attention. As Hyde writes; ' Every astrologer connecting astrology with Jungian thought has taken as a base-line this connection between gods, archetypes and planets. The mythical stories of the gods, especially the Greek pantheon, with which our astrology associates, obviously allows such connections.' (Hyde, 1984, p 142) The following quotes from Jung will illustrate these connections.

'As we all know, science began with the stars, and mankind discovered in them the dominants of the unconscious, the "gods", as well as the curious psychological qualities of the zodiac: a complete projected theory of human character. Astrology is a primordial experience similar to alchemy.' (CW12,

para 346) And: 'The collective unconscious – so far as we can say anything about it at all – appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. In fact, the whole of mythology could be taken as a sort of projection of the collective unconscious.' (CW8, para 325) And: 'What we do find, on the other hand, is the myth of the sun-hero in all its countless variations. It is this myth, and not the physical process, that forms the *sun archetype*. The same can be said of the phases of the moon. The archetype is a kind of readiness to produce over and over again the same or similar mythical ideas.' (CW7 para 109, my italics) And: 'By this I mean the symbols of the outside world and the cosmic symbols. These form the psychological basis for the conception of man as a microcosm, whose fate, as we know, is bound up with the macrocosm through the astrological components of his character.' (CW11, para 390) And: 'As the "spiritus metallorum" and the astrological components of destiny the old gods of the planets lasted out many a Christian century. Whereas in the Church the increasing differentiation of ritual and dogma alienated consciousness from its natural roots in the unconscious, alchemy and astrology were ceaselessly engaged in preserving the bridge to nature, i.e. to the unconscious psyche, from decay. Astrology led the conscious mind back again and again to knowledge of Heimarmene, that is, the dependence of character and destiny of certain moments in time; and alchemy afforded numerous "hooks" for the projection of those archetypes which could not be fitted smoothly into the Christian process.' (CW12, para 40)

Jung states: 'Later on, the stars were identified with the gods, who were supposed to be like human beings although at the same time they were stars;

the planets Jupiter, Venus, Mercury and so on were gods but they were also planets. That they could be both comes from the fact that those old gods were temperaments or constituents in the character of human beings. Now these character constituents in fairly primitive man are very often autonomous. ... So here also is a link between man and the stars, his laws are found to be identical with the stars. So the real connection with astrology is time, and therefore the most striking aspect of our connection with the stars is that of fate. Fate evolves with time, and it is identical with time.' (Jung, Visions 2, p735)

And writing in 1954, Jung says: 'The first experiences in life owe their specific (pathogenic) effect to environmental influences on the one hand, and on the other to the psychic predisposition, i.e. to heredity, which seems to be expressed in a recognisable way in the horoscope. The latter apparently corresponds to a definite moment in the colloquy of the gods, that is to say the psychic archetypes.' (Jung Letters, p 176) This selection of quotes are self explanatory and illustrate that astrological symbolism, the gods and the archetypes are in fact referring to the same things.

It has been argued that Jung's theory of archetypes and the collective unconscious have an analogy in Plato's theory of forms, the a priori absolute and eternal truths of the universe, which can only be apprehended through reason. Ejsmond, discussing the cosmology of Plato, writes : 'Although the body of the world is visible, its soul is invisible and engaged in a process of perpetual thought. ... the motions of the stars and planets physically manifest those thoughts.' (Ejsmond, 1987, p118) This is the heritage that Jung's theory of archetypes and astrology have in common.

Parallels Between Jung's Concept Of The Anima and Animus And Astrological Symbolism

This section will examine the way astrologers view the feminine and masculine within a natal chart, the way classical and medieval astrologers will describe the marriage partner from the horoscope, Jung's knowledge of this and his development of the concept of the anima and animus.

Jung's concept of the anima and animus is based on the idea of contrasexuality - that within each sex is a less developed other, and this other is of the opposite gender. He saw this contrasexual component of the psyche as archetypal, and as something we both search for and project on to others of the opposite sex. Although his main writing on anima and animus was in 1951 and 1953, Jung's first use of the terms anima and animus was in 1916. (CW7, para 507)

As stated earlier, Jung's first references to the astrologer Firmicus Maternus appear in CW5, written in 1911-12. In *Matheseos Libra VIII*, referring to the seventh house of a horoscope, Firmicus Maternus writes: 'From this house we shall inquire as to the nature and number of marriages.' (Firmicus Maternus p41) Firmicus Maternus goes on to state 'You must remember that in general Venus shows the wife and Mars the husband.' (Ibid. p215) Within this book is a section on 'Number of Marriages' (Ibid. p239), 'Number Of and Time of Marriages' (Ibid. p241) and 'More on Sexual Relationships.' (Ibid. p242)

Ptolemy also has a section 'Of Marriage' in the Tetrabiblos, where he writes: ' For men it is necessary to observe the position of the moon in their genitures. ... In the case of the wives one must observe the sun in their genitures.' (Ptolemy, 1940, p393, p395) This is a text Jung references before his main writing on the anima and animus. (CW8, 869n, CW9ii, 128n, 149n, CW14, 576)

There is no doubt from both these books that some signs and planets are designated masculine and some feminine, and that both men and women contain these masculine and feminine principles. The idea of both sexes containing an inherent opposite gender is implicit too, in the way the marriage partner can be described from the chart of an individual. It is not a huge leap from here, to posit that the opposite sexed principle is unconscious and arrive at the concepts of the anima and animus.

As Greene states: 'Every man contains a woman within him, and every woman a man; and this basic truth is not only biological – for we all contain in a recessive form the hereditary vestiges of the opposite sex within our own bodies – but psychological as well. Jung has defined these transsexual unconscious images as anima and animus, *and astrology infers the same interrelationship of male and female within the individual from the presence of both masculine and feminine signs and planets in his birth chart.*' (Greene, 1977, p112, my italics)

In later writings Jung acknowledges this. He writes: 'In general, Venus appears as the feminine aspect of the king, or as we should say, his anima.' (CW14, para 416) And: 'A man's unconscious is the lunar world, for it is the night world, and this is characterized by the moon, and Luna is a feminine

designation, because the unconscious is feminine.’ (CW18 para 412) And: ‘Logos and Eros are intellectually formulated equivalents of the archetypal images of Sol and Luna. In my view the two luminaries are so descriptive and so superlatively graphic in their implications that I would prefer them to the more pedestrian terms Logos and Eros.’ (CW14 para 226) And: ‘Luna is therefore conceivable as a projection; but Sol as a projection, since it symbolises consciousness, seems at first glance a contradiction in terms, yet Sol is no less a projection than Luna.’ (CW14, para 129) ‘In a woman the moon corresponds to consciousness and the sun to the unconscious. This is due to the contrasexual archetype in the unconscious.’ (CW14, para 159)

Many modern psychological astrologers of today will marry Jung’s concept of the anima and animus archetypes with their interpretation of the contrasexual planetary symbols within an individual’s horoscope. These two theories have become enmeshed, although perhaps not to the same extent that Jung’s four functions of consciousness and the astrological elements have. Partly this is because the theory of anima and animus does not really add a great deal to the existing astrological model.

Conclusion

From the number of quotes and references to astrology, it could be argued that Jung amply acknowledges his astrological sources. It could also be argued that classical and medieval astrology contains inherent laws, available to all, and that Jung’s use does not breach any ownership of these ideas. Jung says he found analogues for his intuitive ideas in Plato, Pythagoras,

Empedocles and Heraclitus. If it is accepted that some of Jung's concepts have drawn on these ideas, he has certainly developed them, brought them into the twentieth century and applied them exclusively to the individual psyche.

Much of Jung's thought, whether or not it has been derived from astrological thought in the first place, has been taken up enthusiastically by modern psychological astrologers. In this Greene has undoubtedly led the way, and been an inspiration as well as hugely influential in disseminating a synthesis of Jungian thought and astrology. This has resulted in the assumption that it is astrologers that have taken up and applied Jung's ideas, rather than vice versa.

This paper has shown that this is by no means clear-cut, that astrological ideas were known to Jung very early in his life and potentially influenced him in the development of his concepts, the extent of which has never been acknowledged. As Howe writes, astrology is the mad sister of astronomy, and as such no acknowledgement is deemed necessary. (Howe, 1972, paraphrasing p14)

Jung's concepts are working hypotheses and have no more or less validity than astrological ideas. Astrological ideas have stood the test of time and have as much an empirical basis as the theories of analytical psychology. While it is important to acknowledge that there were collective and cultural pressures, Jung's attempt to create a distance between analytical psychology and astrological thought can be seen as a political move to gain acceptance and respectability.

Notes

- 1 One of the difficulties is in predicating the probability of any particular astrological aspect. As the planets do not move at a uniform motion, from a geocentric perspective, then it is complicated to predict the probability of any given aspect. Statisticians have found that what at first seemed statistically significant results, have vanished because of a huge increase in the probability of any given aspect occurring at that particular time. See the research of Kollerstrom. (Kollerstrom, 1995, p287)
- 2 Deirdre Bair in a lecture at Essex University 24th February 1999
- 3 Richard Tarnas private communication 30th July 2000
- 4 Marianne Jacoby private communication 28th April 2000
- 5 Dr Felicitas Vogler to Richard Tarnas, private communication 30th July 2000
- 6 Geoffrey Cornelius, private communication 14th August 2000
- 7 CW6, 883-4, 960, CW8, 869n, CW9ii, 128n, 149n, CW12, 456, CW13 150, 171n, 374n, CW14, 87n, 156, 157+n, 576, CW15, 19, 24, CW16, 22
- 8 CW5, 484n, 665n, 671n, CW6, 21, 56, CW11, 190, CW12, 338n, 458, CW14, 6n, CW18, 259
- 9 CW5, 198+n, CW6, 21, CW8, 927+n, CW9ii, 342+n, Cw12, 458, CW14, 761
- 10 A sextile aspect is where the angular relationship between two planets is 60 degrees, a trine is 120 degrees and a conjunction is 0 degrees.

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