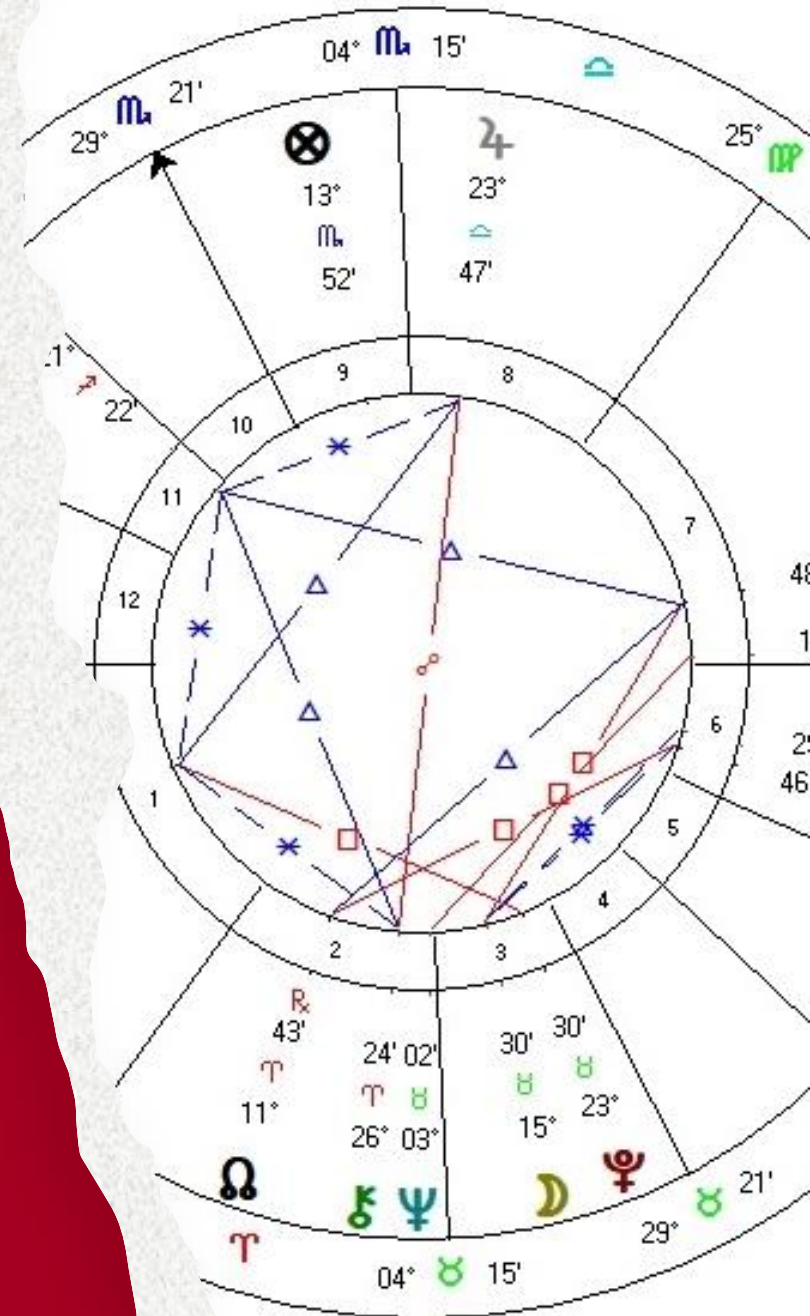




Carl Gustav Jung

Dr. Frances Clynes



Carl Gustav Jung (1875 – 1961)

Bio Details

Relationship with
Mother

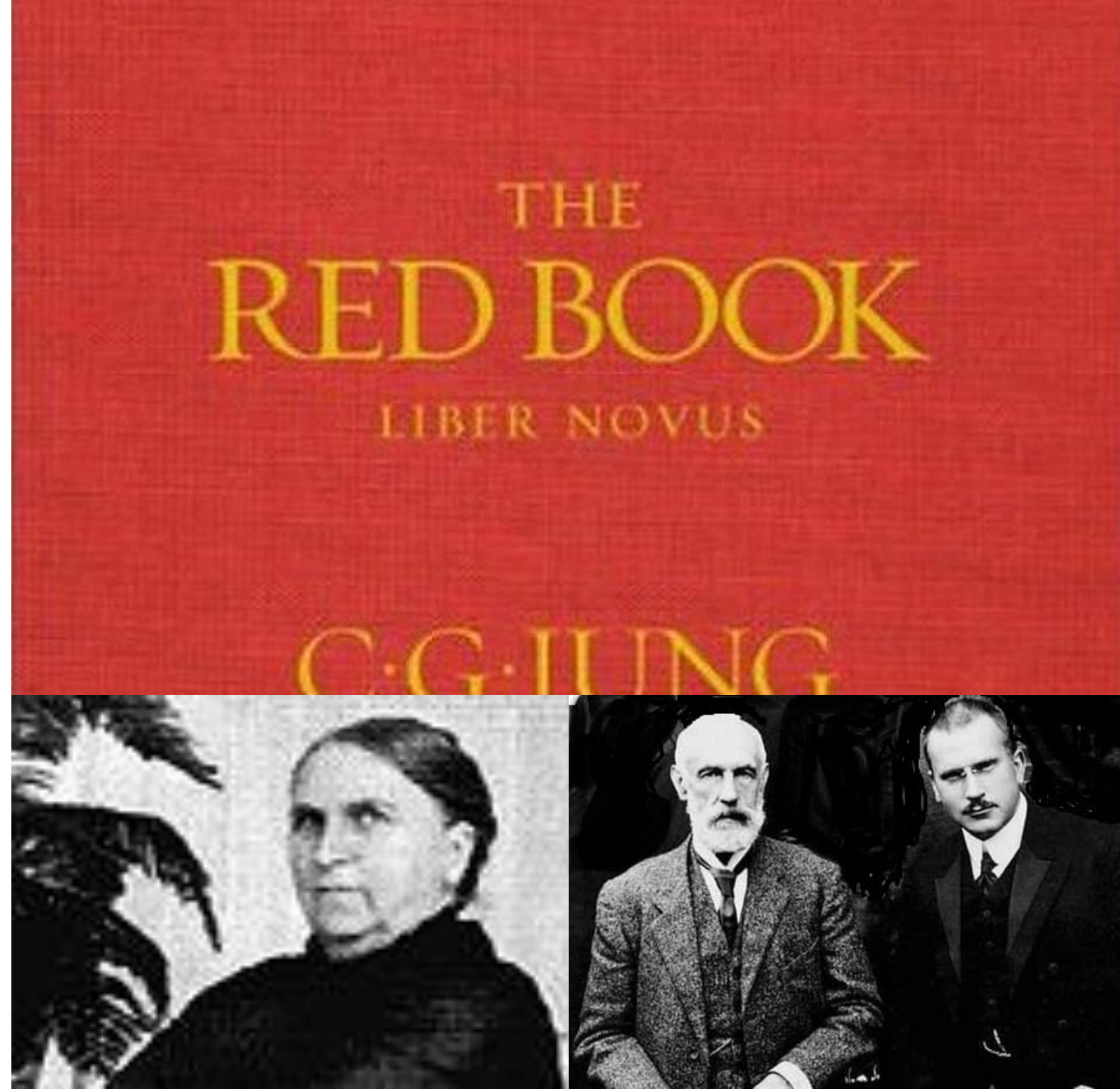
Relationship with Freud

Confrontation with the
Unconscious

The Liber Novus

Jung's Model of the Psyche

Relationship with Astrology



Jung – Bio Details

Born in Kesswil, Switzerland in 1875

First surviving son of a rural pastor in the Swiss Reformed Church

Tension between parents

Studied medicine at the University of Basel

December 1900 – took up a position at Burghölzli Mental Hospital, Zürich

Developed a friendship and professional association with Freud

In 1912 Jung published *Psychology of the Unconscious* – which led to split with Freud

1913 – Began a ‘Confrontation with the Unconscious’





Relationship With Mother

‘My mother ... was somehow rooted in deep invisible ground, though it never appeared to me as confidence in her Christian faith. For me it was somehow connected with animals, trees, mountains, meadows, and running water, all of which contrasted most strangely with her Christian surface and her conventional assertions of faith. This background corresponded so well to my own attitude that it caused me no uneasiness; on the contrary, it gave me a sense of security and a conviction that here was solid ground, on which one could stand. It never occurred to me how “pagan” this foundation was.’

C. G. Jung, *Memories, Dreams, Reflections*, Trans. Richard and Clara Winston (London: Fontana Press, 1995 [1963]), pp. 110-111
(hereafter MDR)



‘She held all the conventional opinions a person was obliged to have, but then her unconscious personality would suddenly put in an appearance. That personality was unexpectedly powerful: a sombre, imposing figure possessed of unassailable authority – and no bones about it. I was sure that she consisted of two personalities, one innocuous and human, the other uncanny. This other emerged only now and then, but each time it was unexpected and frightening.’

MDR, pp 48-49



Jung's Two Personalities

‘Then, to my intense confusion, it occurred to me that I was actually two different persons. One of them was the schoolboy who could not grasp algebra and was far from sure of himself; the other was important, a high authority, a man not to be trifled with, as powerful and influential as this manufacturer. This “Other” was an old man who lived in the eighteenth century, wore buckled shoes and a white wig and went driving in a fly with high, concave rear wheels between which the box was suspended on springs and leather straps.’

MDR, p. 51



Jung's Two Personalities

Personality No. 1 – Spirit of This Time

Conforms to society

‘Empirical science constitutes the only authoritative world-view’

Liz Greene, *Jung's Studies in Astrology*, p. 181

Represses his spiritual, philosophical side

Before his confrontation with the unconscious he had served the Spirit of This Time



Jung's Two Personalities

Personality No. 2 - Spirit of the Depths

'I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary. The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning.'

The Red Book, p. 119



Jung's Two Personalities

Personality No. 2 - Spirit of the Depths

Concerned with the soul

Confrontation with the unconscious served the Spirit of the Depths

‘Integrating [the fantasy figures] into consciousness, hence recovering the value of the mythopoeic imagination which had been lost to the modern age, and thereby reconciling the spirit of the time with the spirit of the depths.’

Sonu Shadasani, ‘Introduction’, *The Red Book*, p. 49



Relationship With Freud

Jung and Freud

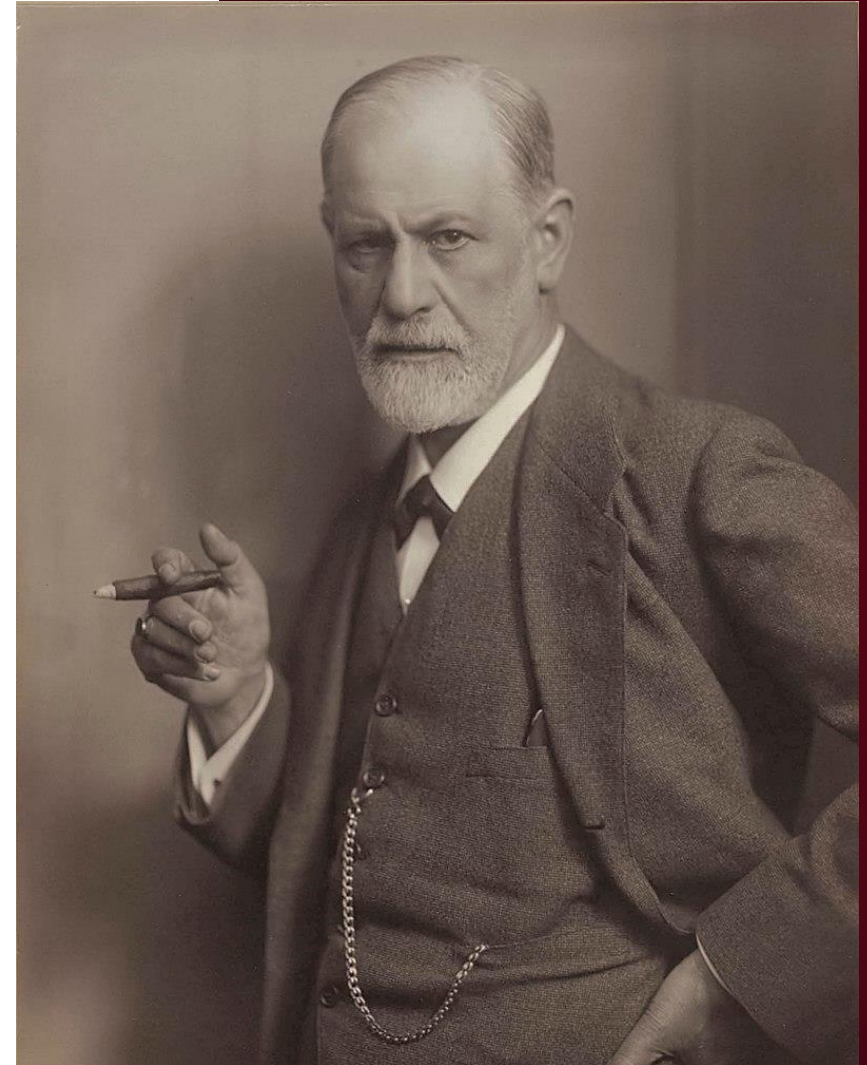
1901 and 1903 – Read Freud's *The Interpretation of Dreams*

'Discovered how it all linked up with my own ideas'

Attracted to the theory of repression

'My reading of Freud's *The Interpretation of Dreams* showed me that the repression mechanism was at work here, and that the facts I had observed were consonant with his theory. Thus I was able to corroborate Freud's line of argument.'

MDR, pp. 177.



Jung and Freud

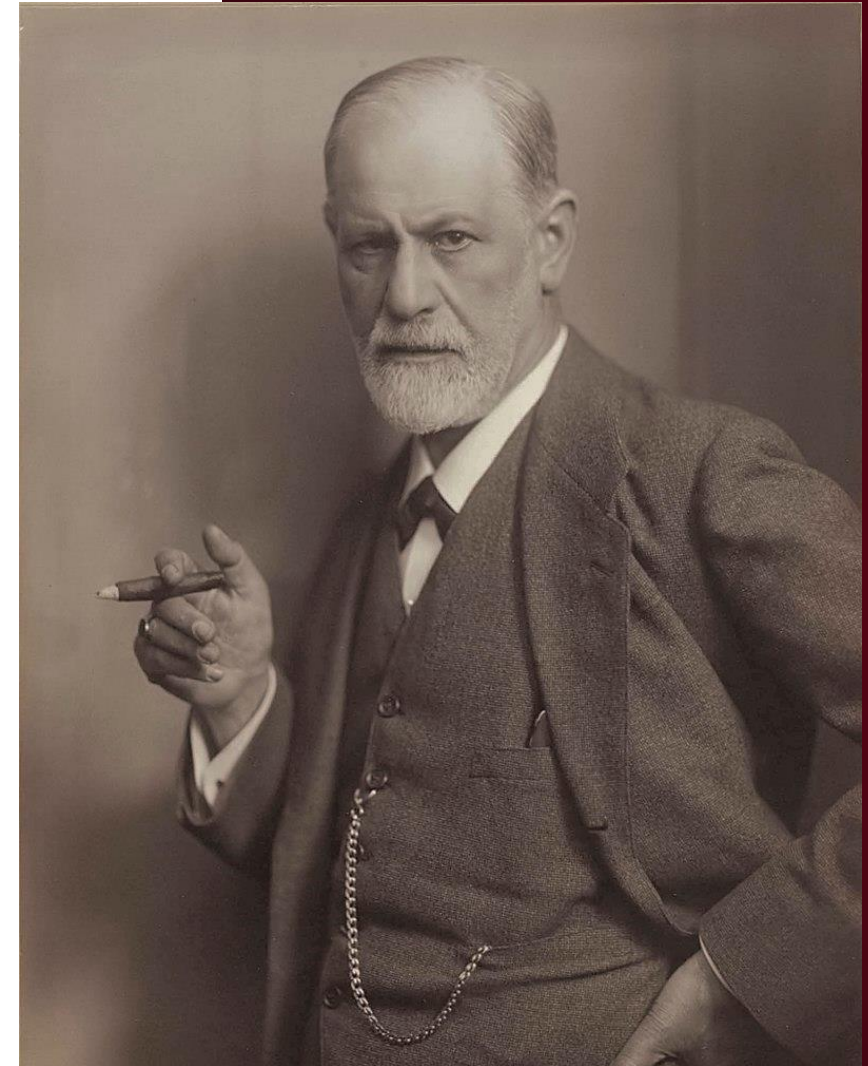
Developed a professional relationship through correspondence

Freud invited him to visit him in Vienna in 1907

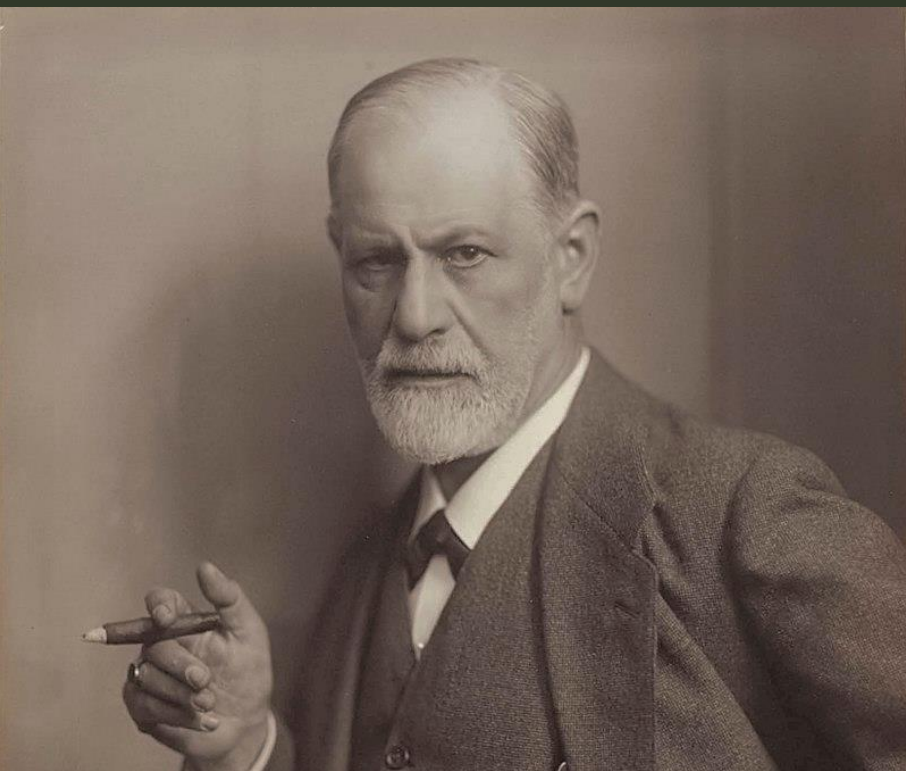
Talked for thirteen hours 'virtually without a pause'

'Freud was the first man of real importance I had encountered; in my experience up to that time, no one else could compare with him. There was nothing the least trivial in his attitude. I found him extremely intelligent, shrewd, and altogether remarkable. And yet my first impressions of him remained somewhat tangled; I could not make him out. What he said about his sexual theory impressed me. Nevertheless, his words could not remove my hesitation and doubts. I tried to advance these reservations of mine on several occasions, but each time he would attribute them to my lack of experience. '

MDR, pp. 180-181.

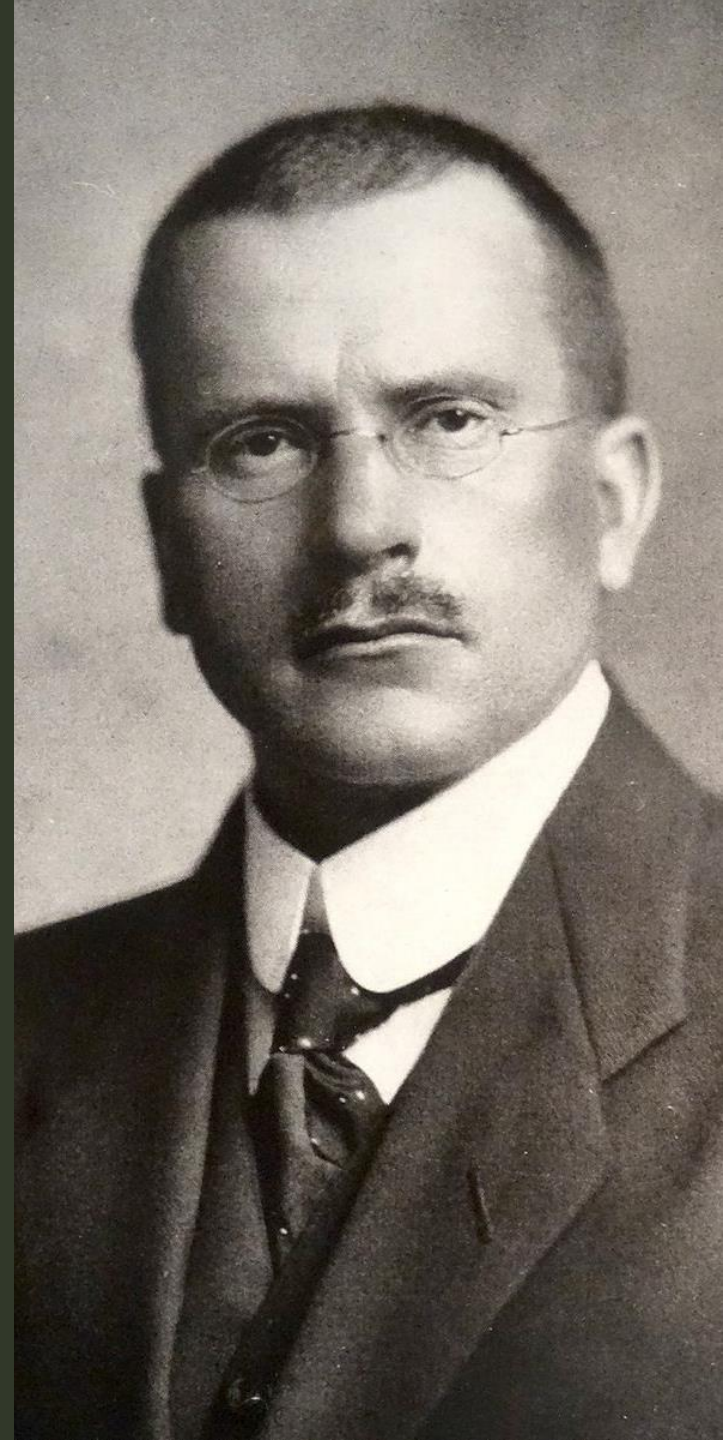


Jung and Freud

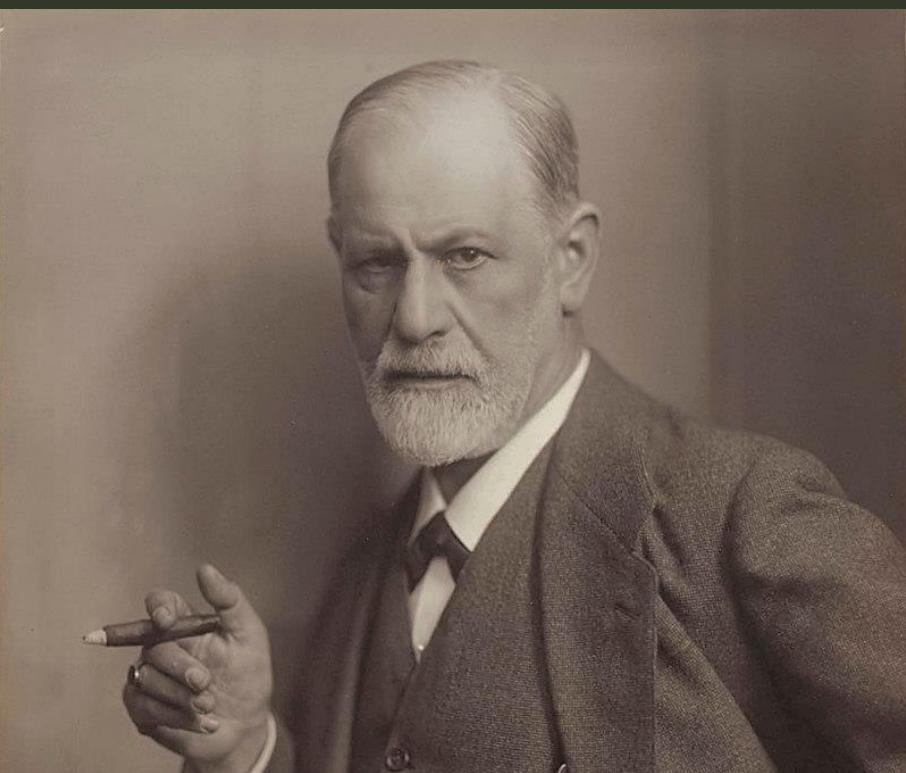


‘Above all, Freud’s attitude towards the spirit seemed to me highly questionable. Wherever, in a person or in a work of art, an expression of spirituality (in the intellectual, not the supernatural sense) came to light, he suspected it, and insinuated that it was repressed sexuality. Anything that could not be directly interpreted as sexuality he referred to as “psycho-sexuality.”’

MDR, pp. 180-181



Split with Freud



‘I can still recall vividly how Freud said to me, “My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark.” He said that to me with great emotion, in the tone of a father saying, “And promise me this one thing, my dear son: that you will go to church every Sunday.” In some astonishment I asked him, “A bulwark — against what?” To which he replied, “Against the black tide of mud” — and here he hesitated for a moment, then added — “of occultism.”’

MDR, p. 181



Jung and Freud

Jung disagreed with Freud's understanding of the libido

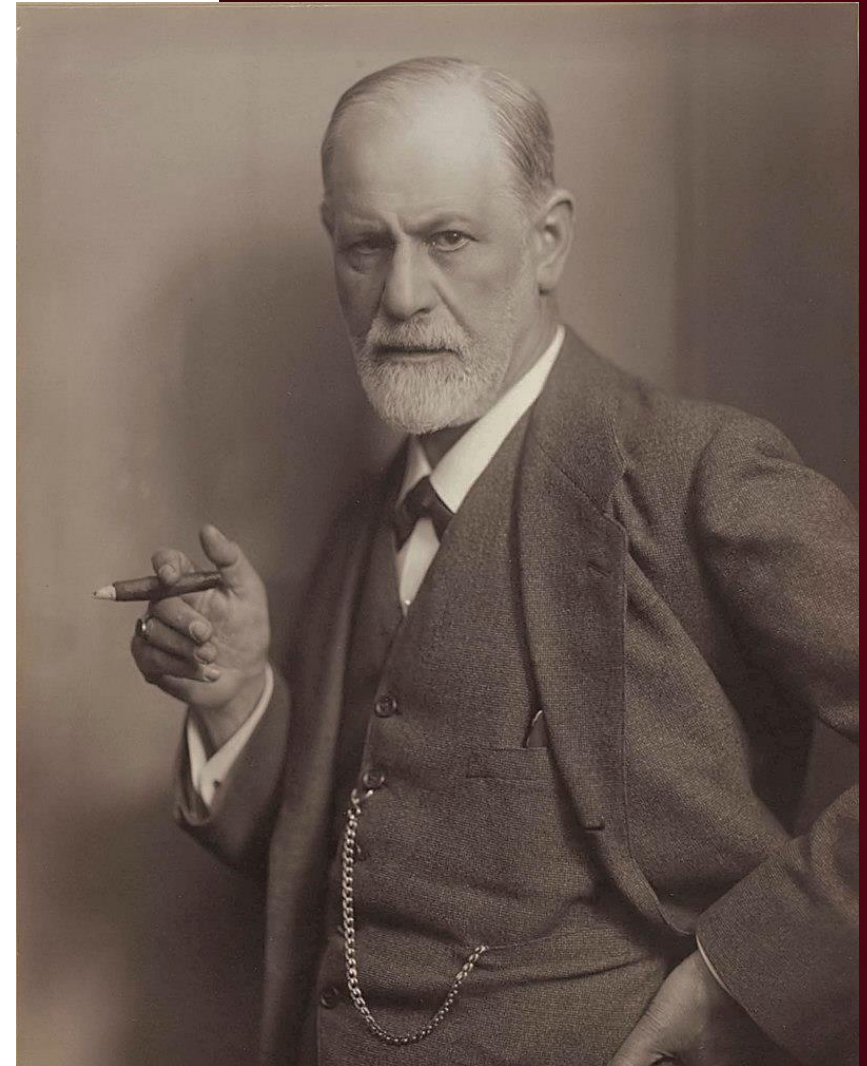
Freud – the sexual instinct

Jung – the creative impulse, creative power, the energy of life

Disagreed over the nature of the unconscious

Personal vs Collective

CG Jung, *Introduction to Jungian Psychology*



Jung on Astrology

'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.'



Letter to Sigmund Freud, 8 May 1911 (254J), *Freud-Jung Letters*, pp. 440-441

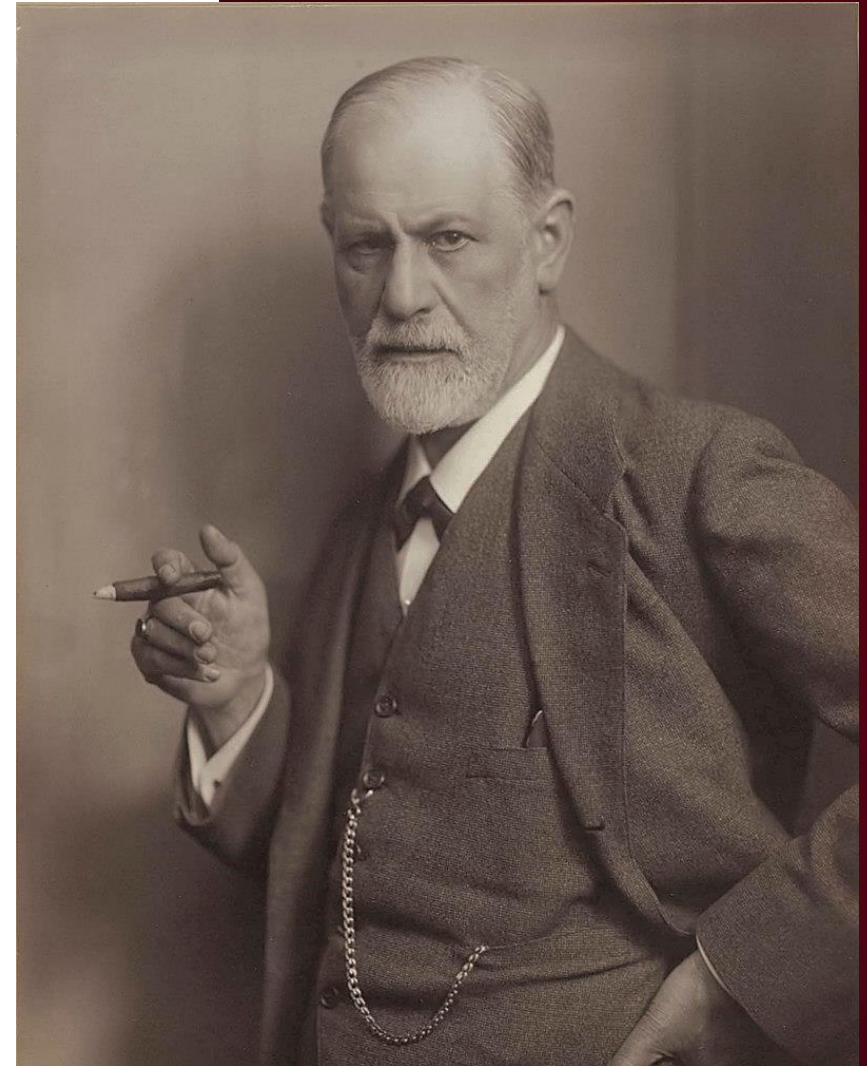
Jung and Freud

Psychology of the Unconscious: a study of the transformations and symbolisms of the libido, a contribution to the history of the evolution of thought

Published in 1912 as *Wandlungen und Symbole der Libido* and translated into English in 1917

Jung wrote to Freud, 'The publication of the book marks the end of our friendship'

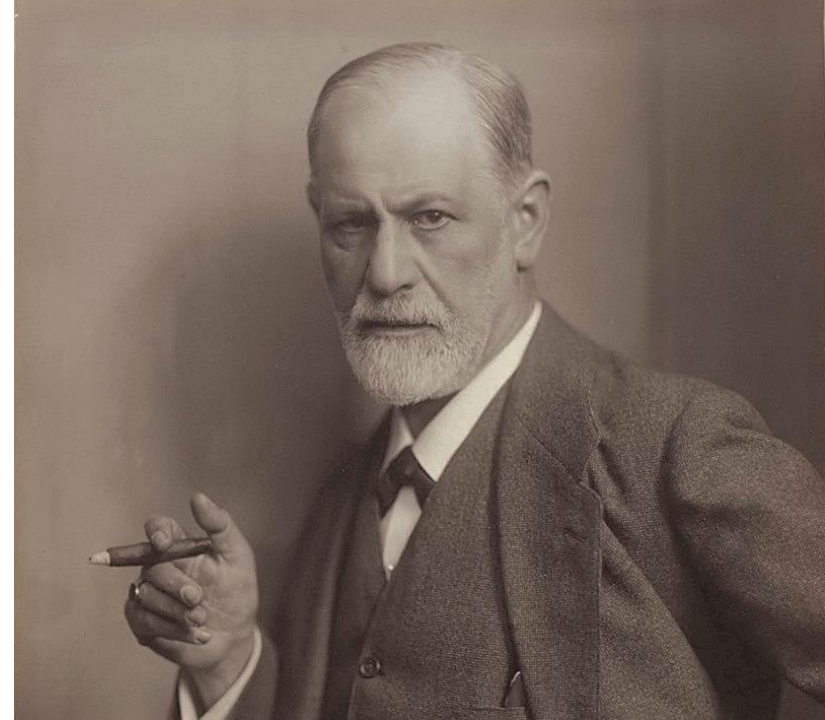
CG Jung, *Introduction to Jungian Psychology*



Split with Freud

‘After the parting of the ways with Freud, a period of inner uncertainty began for me. It would be no exaggeration to call it a state of disorientation. I felt totally suspended in mid-air, for I had not yet found my own footing.’

MDR, p. 205





Confrontation with the Unconscious

1913 – The Darkness

‘Towards the autumn of 1913, the pressure which I had felt was in me seemed to be moving outwards, as though there were something in the air. The atmosphere actually seemed to me darker than it had been. It was as though the sense of oppression no longer sprang exclusively from a psychic situation, but from concrete reality. This feeling grew more and more intense.’

MDR, p. 205



1913 – The Dreams

October 2013

‘I saw a monstrous flood covering all the northern and low-lying lands between the North Sea and the Alps. When it came up to Switzerland I saw that the mountains grew higher and higher to protect out country. I realised that a frightful catastrophe was in progress. I saw the mighty yellow waves, the floating rubble of civilisation, and the drowned bodies of uncounted thousands. Then the whole sea turned to blood. This vision lasted about one hour.’

MDR, p. 210



The image shows the front cover of a book. The cover is a deep red color. The title 'THE RED BOOK' is printed in a large, gold, serif font. Below it, 'LIBER NOVUS' is printed in a smaller, gold, serif font. The author's name 'C.G. JUNG' is printed in a large, gold, serif font. At the bottom, in a smaller, gold, serif font, it says 'EDITED and INTRODUCED by SONU SHAMDASANI'.

THE
RED BOOK
LIBER NOVUS

C·G·JUNG

EDITED and INTRODUCED by
SONU SHAMDASANI

1913 – The Dreams

2013-2014 – A series of dreams and visions of death and disaster

31st July 2014 – WWI

Identified twelve precognitive fantasies
Oct 2013-July 2014

Commenced writing the *Draft* of the
Liber Novus

C. G. Jung Speaking: Interviews and Encounters, pp.
233– 34.

Confrontation with the Unconscious

‘In order to grasp the fantasies which were stirring in me “underground,” I knew that I had to let myself plummet down into them, as it were. I felt not only violent resistance to this, but a distinct fear. For I was afraid of losing command of myself and becoming a prey to the fantasies — and as a psychiatrist I realised only too well what that meant. After prolonged hesitation, however, I saw that there was no other way out. I had to take the chance, had to try to gain power over them; for I realised that if I did not do so, I ran the risk of their gaining power over me.’

MDR, pp. 213-214





Beginning the Process

12th December 1913 – he took the ‘decisive step’

‘First I formulated the things as I had observed them, usually in “high-flown language,” for that corresponds to the style of the archetypes ... But since I did not know what was going on, I had no choice but to write everything down in the style selected by the unconscious itself. Sometimes it was as if I were hearing it with my ears, sometimes feeling it with my mouth, as if my tongue were formulating words; now and then I heard myself whispering aloud. Below the threshold of consciousness everything was seething with life.’

MDR, p. 213

THE RED BOOK

LIBER NOVUS

C·G·JUNG

EDITED and INTRODUCED by
SONU SHAMDasANI

Active Imagination

He recorded his fantasies

His aim was to allow psychic contents to appear spontaneously

He deliberately evoked visions

First recorded his fantasies in the *Black Books*

Transcribed into *Liber Novus* with commentaries

1930 – Put it aside unfinished

1959 – Tried to complete it

Black Books – For personal use

Liber Novus – For public consumption

Begins with an address to 'My Friends'

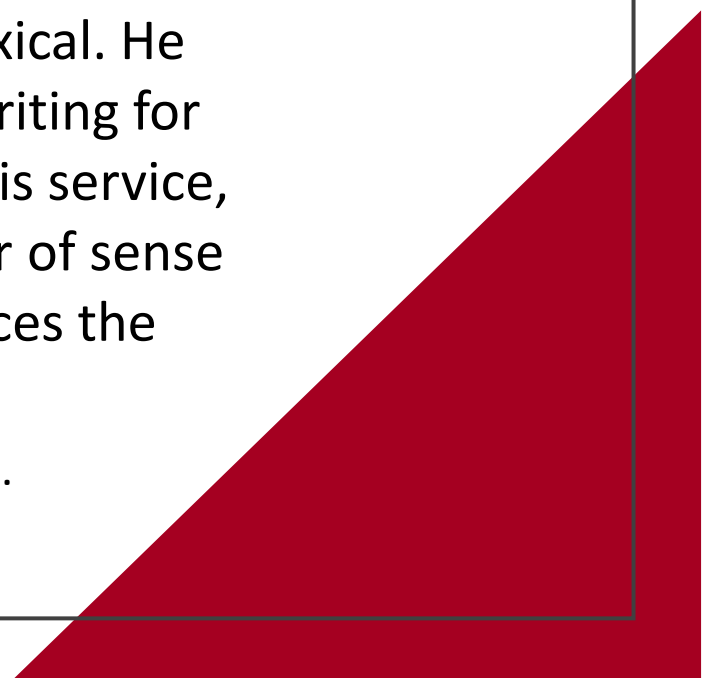
The Aims of the Process

Reconciling the Spirit of This Time with the Spirit of the Depths

The Red Book, p. 49.

‘The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning.’

Jung, C. G. *The Red Book*, p. 120.





The Liber Novus

THE RED BOOK

LIBER NOVUS

C·G·JUNG

EDITED and INTRODUCED by
SONU SHAMDASANI

Format of Chapters

Encounters a series of figures and converses with them

Attempts to understand the fantasies

Individuation involved integrating them into consciousness

Turns his insights into general psychological conceptions and principles

THE RED BOOK

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Key Figures

Jung's Soul

The Spirit of the Depths

Siegfried the Hero

Elijah

Salome

The Red One

The Old Scholar

The Scholar's Daughter

The Tramp

The Anchorite

Ammonius

Izdubar

The Librarian

The Cook

Ezechiel the Anabaptist

The Professor

The Superintendent

The Fool

Phanes

Philemon

The Serpent

The Hunchback

Satan

THE RED BOOK

LIBER NOVUS

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SONU SHAMDasANI

Key Figures

Philemon: A wise old man who becomes a mentor to Jung, representing knowledge and guidance. Philemon embodies Jung's deeper understanding of the psyche.

Salome: A figure representing the feminine aspect of the psyche. Salome symbolizes temptation and the complexities of relationships.

The Red One: A fierce and powerful figure who embodies primal instincts and raw energy, representing aspects of the unconscious.

THE RED BOOK

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SONU SHAMDASANI

Figures

The figures change over the course of the process

The more he integrates them into consciousness the less threatening they become
Adds astrological attributes as he refined the figures over the years

He 'recognized' them as planetary figures and later added planetary attributes

Not all the figures are astrological, some are from the Tarot



1918 – Emerging From the Darkness

‘It was only towards the end of the First World War that I gradually began to emerge from the darkness.’

MDR, P. 231

‘During those years, between 1918 and 1920, I began to understand that the goal of psychic development is the self.’

MDR, p. 233

THE RED BOOK

LIBER NOVUS

C·G·JUNG

EDITED and INTRODUCED by
SONU SHAMDASANI

Individuation

'Liber Novus presents the prototype of Jung's conception of the individuation process, which he held to be the universal form of individual psychological development.'

'A new project emerges here: the attempt to provide a temporal account of higher development, which he termed the individuation process.'

Sonu Shamdasani, 'Introduction', *The Red Book*, pp. 49-50

THE RED BOOK

LIBER NOVUS

C·G·JUNG

EDITED and INTRODUCTION by
SONU SHAMDASANI

Importance of *The Liber Novus*

Jung's work after 1930

An extended amplification of the contents
of *Liber Novus*

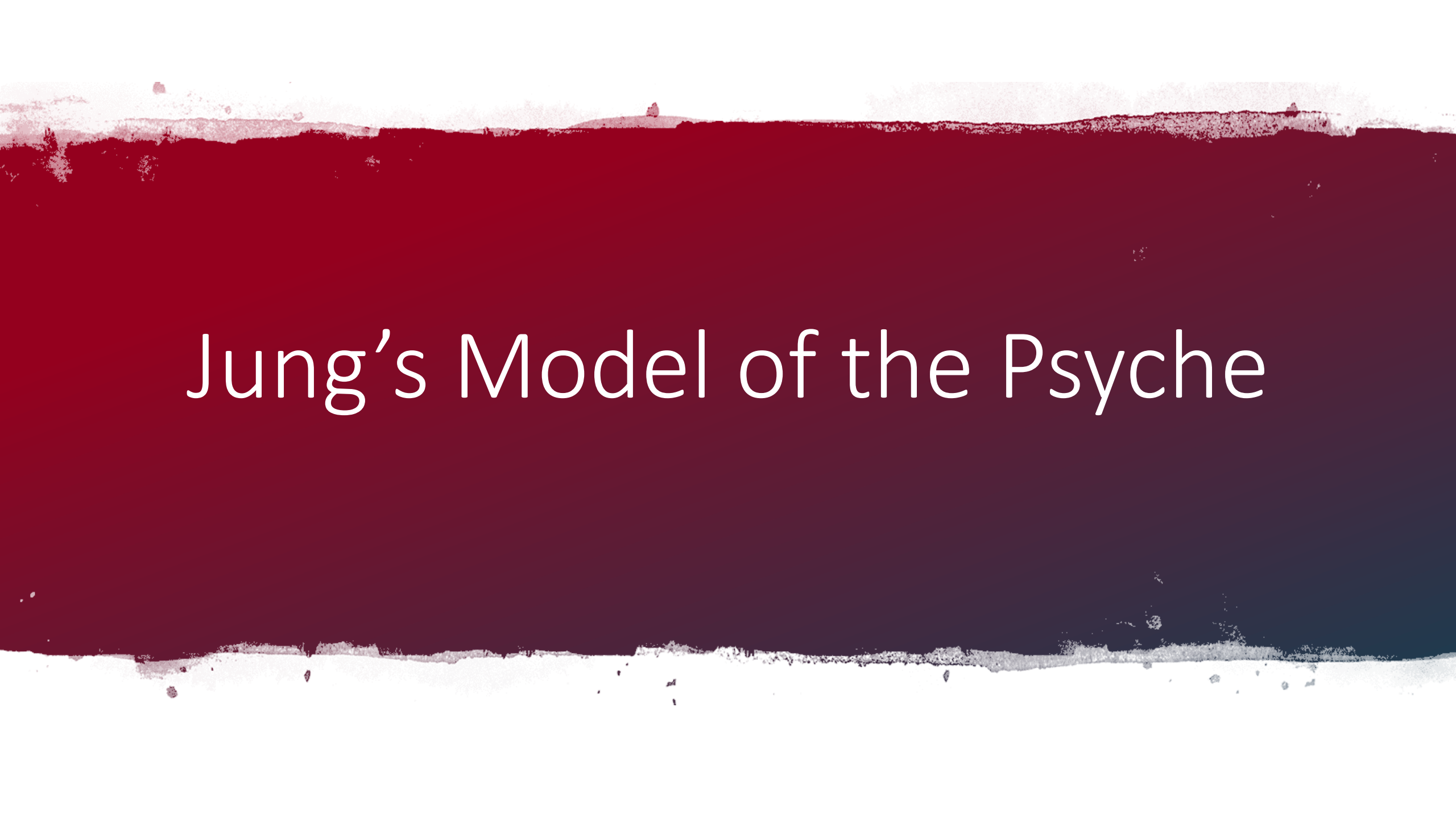
An attempt to translate its contents into a
form acceptable to the contemporary
outlook

CW contain ideas and positions first found
in the *Liber Novus*



THE YEARS, OF WHICH I HAVE SPOKEN TO YOU, when I pursued the inner images, were the most important time of my life. Everything else is to be derived from this. It began at that time, and the later details hardly matter anymore. My entire life consisted in elaborating what had burst forth from the unconscious and flooded me like an enigmatic stream and threatened to break me. That was the stuff and material for more than only one life. Everything later was merely the outer classification, the scientific elaboration, and the integration into life. But the numinous beginning, which contained everything, was then.

C. G. JUNG, 1957



Jung's Model of the Psyche

C.G. JUNG

THE COLLECTED WORKS

Edited by Sir Herbert Read

Michael Fordham, M.D., M.R.C.P., and Gerhard Adler, Ph.D.

Volume Nine

PART 1

THE
ARCHETYPES
AND THE
COLLECTIVE
UNCONSCIOUS

TRANSLATED FROM THE GERMAN
BY R. F. C. HULL

Jung's Model

Conscious

The Ego – Our consciousness awareness
The 'centre of the field of consciousness',
and 'the subject of all personal acts of
consciousness'

Unconscious

Two layers of the unconscious
The personal unconscious
The impersonal or collective
unconscious

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Personal Unconscious

Elements acquired during one's lifetime together with elements that could equally well be conscious

'A more or less superficial layer of the unconscious' that is undoubtedly personal'

The personal and private side of psychic life

It rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition, but is inborn - the collective unconscious

CW 9(i), 3-4

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Collective Unconscious

While consciousness and the personal unconscious were developed and acquired in the course of one's lifetime, the collective psyche was inherited.

The Red Book, p. 50

It is collective because this part of the unconscious is not individual but universal

'It is...identical in all men and thus constitutes a common psychic substrate of a suprapersonal nature which is present in every one of us'

CW 9i, pp 3-4, 88

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Collective Unconscious

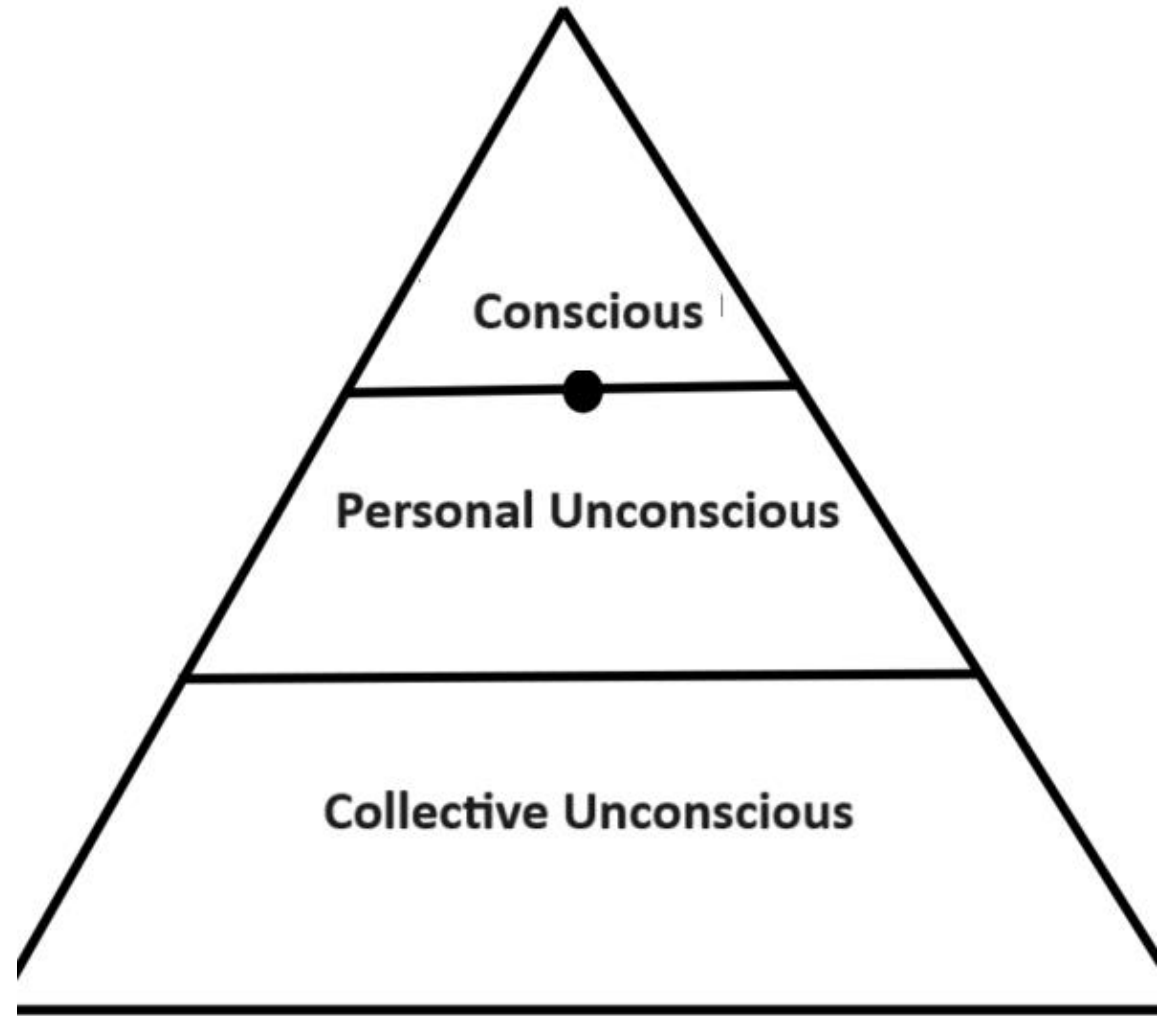
'In contrast to the personal psyche, it has contents and modes of behaviour that are more or less the same everywhere and in all individuals –the archetypes.'

'The archetypes have never been in consciousness, and therefore have never been individually acquired, but owe their existence exclusively to heredity'

CW 9i, pp 3-4, 88

Jung's Model

When the contents of the personal unconscious have been analysed and integrated, one meets the contents of the collective unconscious



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The Shadow

Unconscious part of the personality that contains repressed weaknesses, desires, and instincts

These can be positive or negative

Often traits that are considered socially unacceptable

C.G. JUNG

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The Self

‘I have suggested calling the total personality, which, though present, cannot be fully known, *the self*’.

CW 9ii, 9

‘The total man, i.e., man as he really is, not as he appears to himself’. This wholeness comprises of both the conscious and unconscious components of the psyche, with each component having its requirements and needs.

CW 9i, p. 3.

C.G. JUNG

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Individuation

The process of uniting the conscious and unconscious to become whole

‘I use the term “individuation” to denote the process by which a person becomes a psychological “in-dividual”, that is, a separate, indivisible unity or “whole”’

CW 9i, p. 490.

Jung’s confrontation with the unconscious was a conscious attempt at individuation

Individuation and the Horoscope

Horoscope as a journey

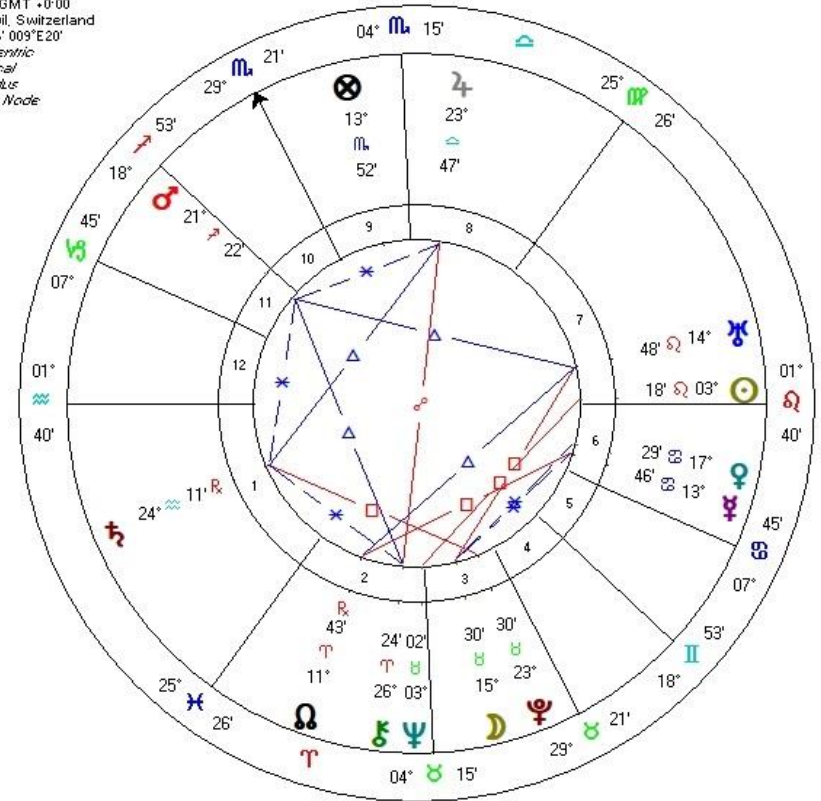
Unfolds over time through a series of life experiences

Moves towards the experience of a whole personality

‘A way of working with the unconscious compulsions symbolised by the natal horoscope in order to live more creatively its innate patterns and the complete individual it portrays.’

The Astrological World of Jung's Liber Novus, p. 6

Carl Gustav Jung
Natal Chart
26 Jul 1875 NS, Mon
18:55 GMT +0:00
Kesswil, Switzerland
47°N36' 009"E20'
Geocentric
Tropical
Placidus
Mean Node



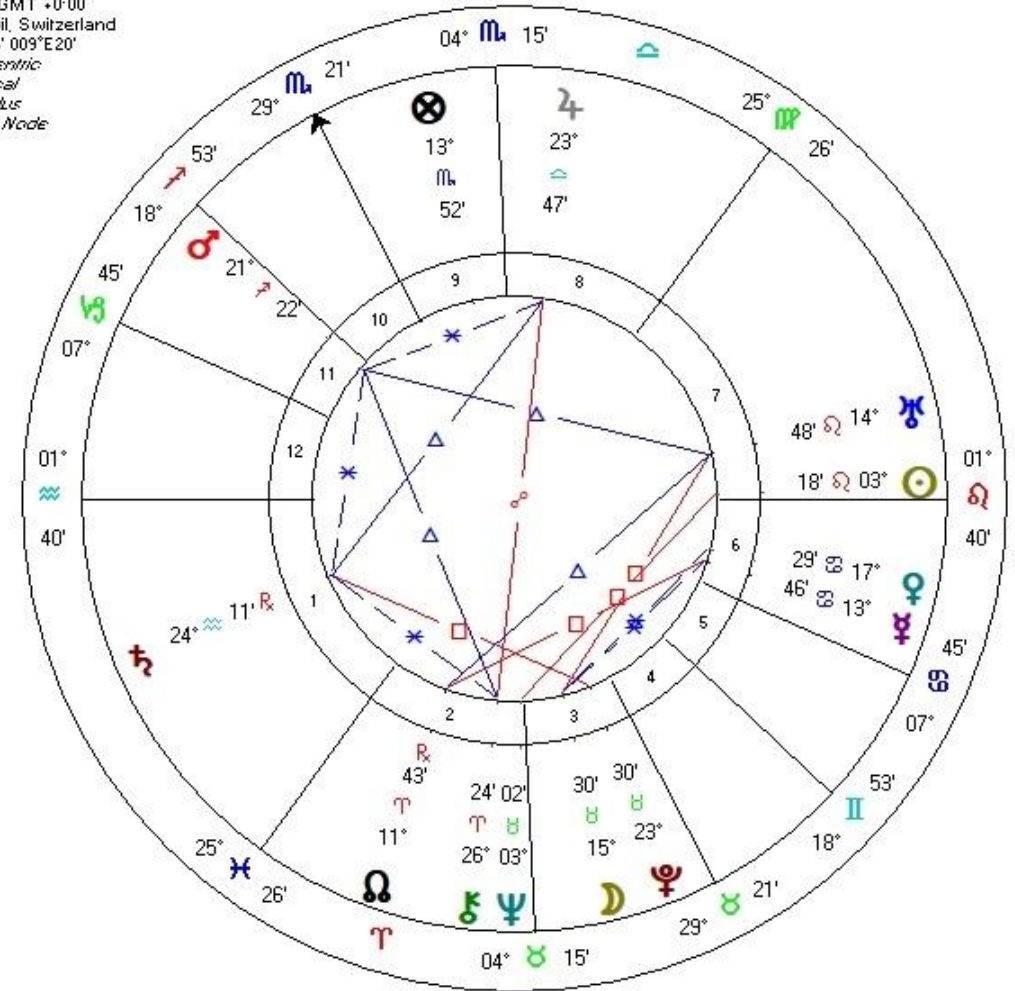


Relationship With Astrology

Jung's Relationship with Astrology

Carl Gustav Jung Natal Chart

26 Jul 1875 NS, Mon
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Kesswil, Switzerland
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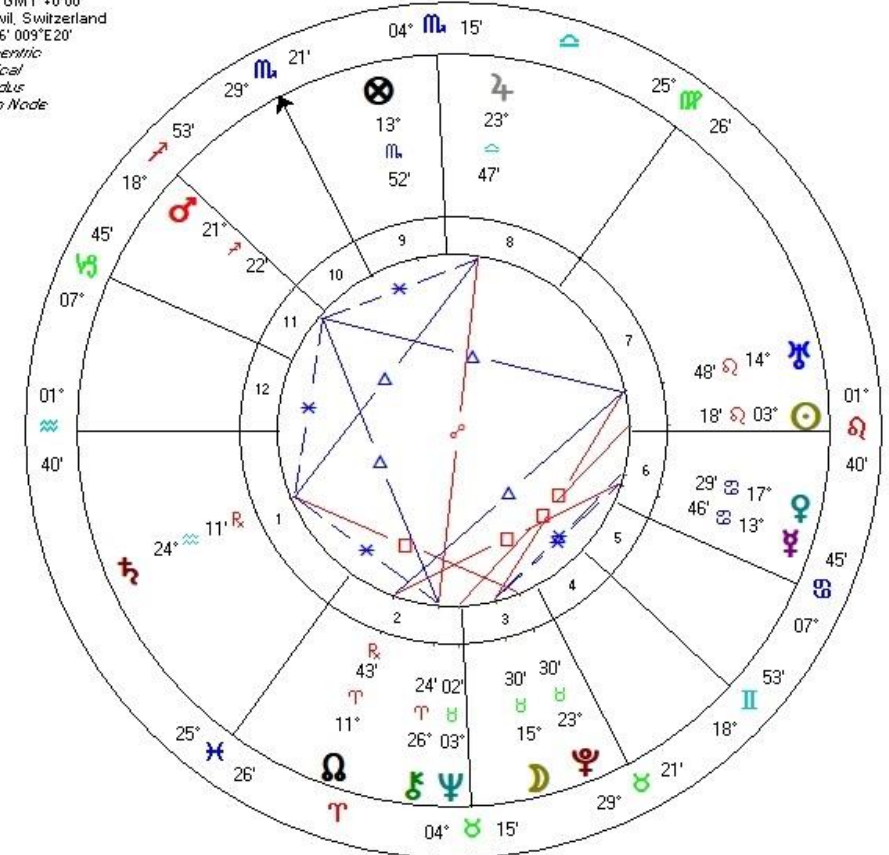


Horoscopic Astrology

‘Horoscopic astrology is the practice of analysing horoscopes in order to gain insight into the entity – for example a person, a country, an organisation or a question – that came into existence at the time, date and place represented by the horoscope.’

Garry Phillipson, *Astrology and Truth: A Context in Contemporary Epistemology*, PhD Thesis, University of Wales Trinity Saint David, 2019

Carl Gustav Jung
Natal Chart
26 Jul 1875 NS, Mon
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Jung and Astrology

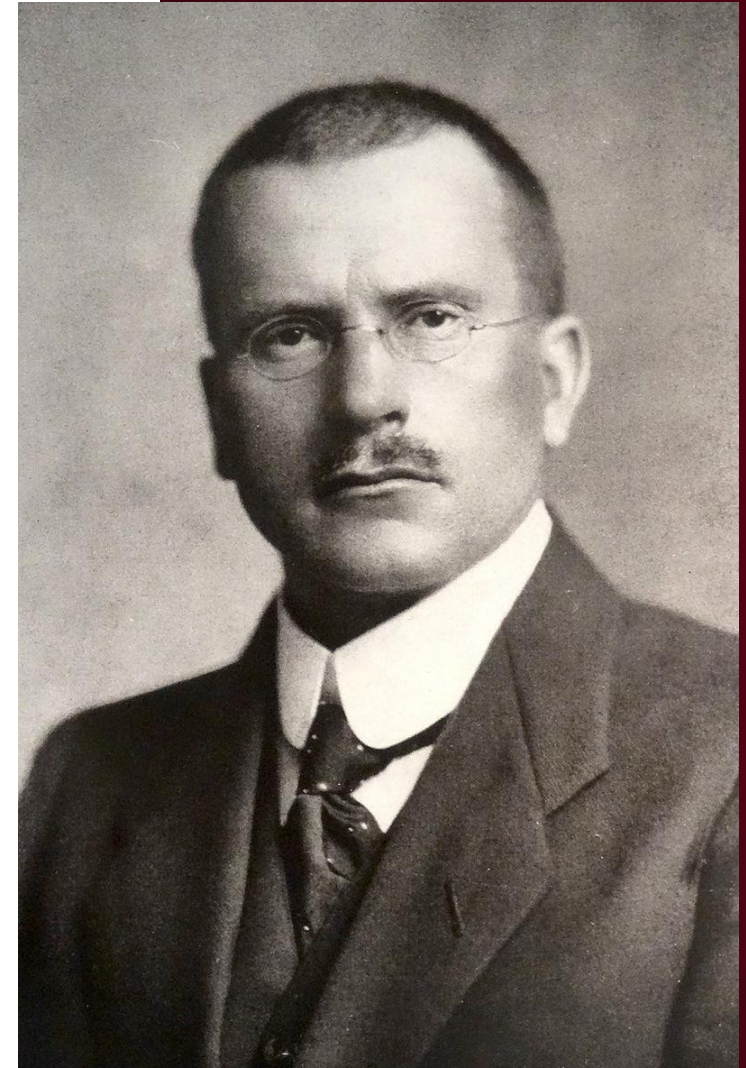
Ambiguous Views

No. 1 and No. 2 Personality approach

Engaged it with it for over fifty years

Used it to understand the human psyche

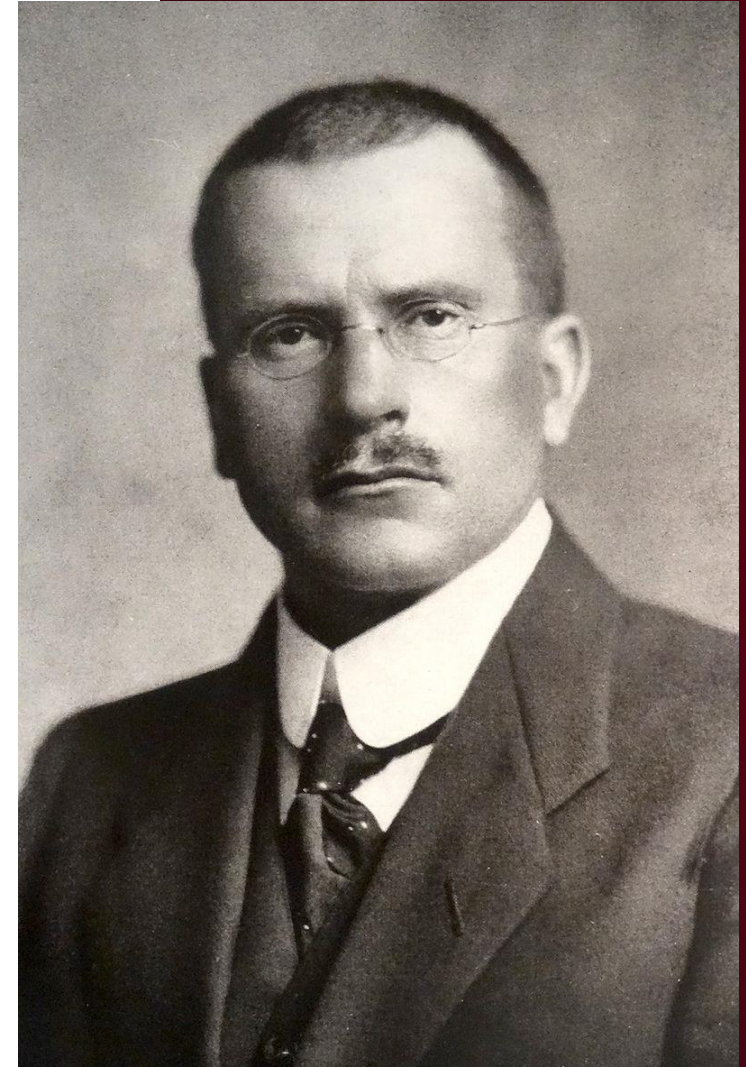
Did not dedicate one of the volumes of his CW to it



Jung and Astrology

‘I make horoscopic calculations in order to find a clue to the core of psychological truth...It appears that the signs of the zodiac are character pictures, in other words libido symbols which depict the typical qualities of the libido at a given moment.’

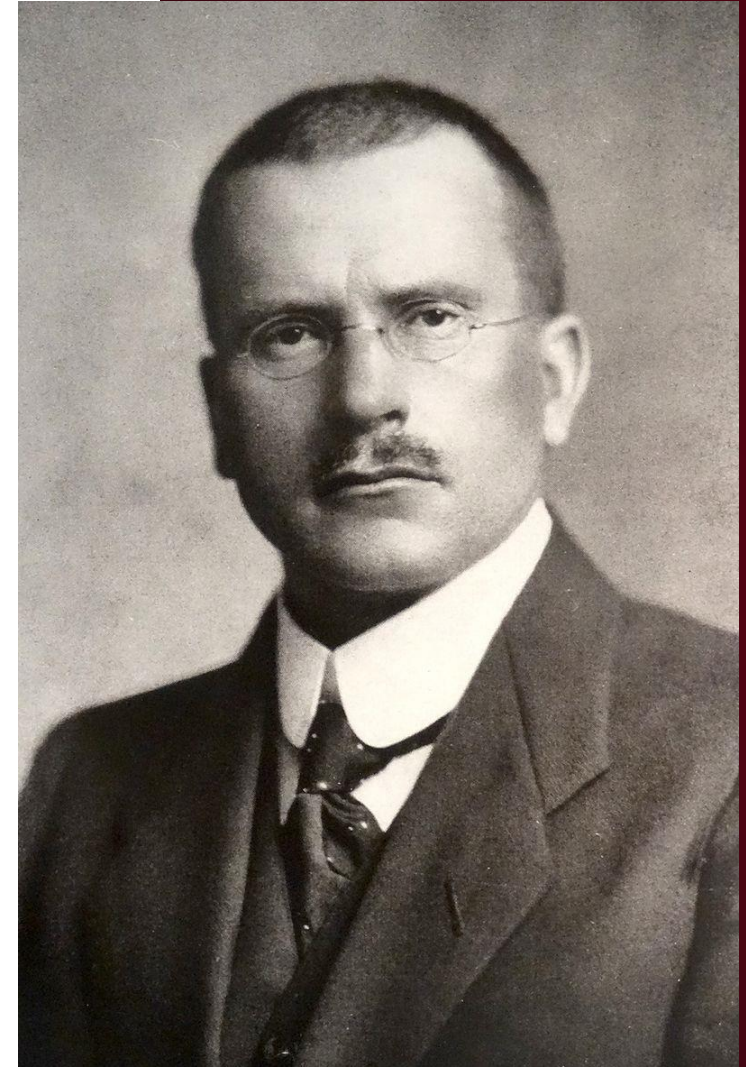
Freud-Jung Letters, 259J, p. 427



Jung and Astrology

‘Astrology is not mere superstition but contains some psychological facts (like theosophy) which are of considerable importance. Astrology has actually nothing to do with the stars but is the 5000-year-old psychology of antiquity and the Middle Ages.’

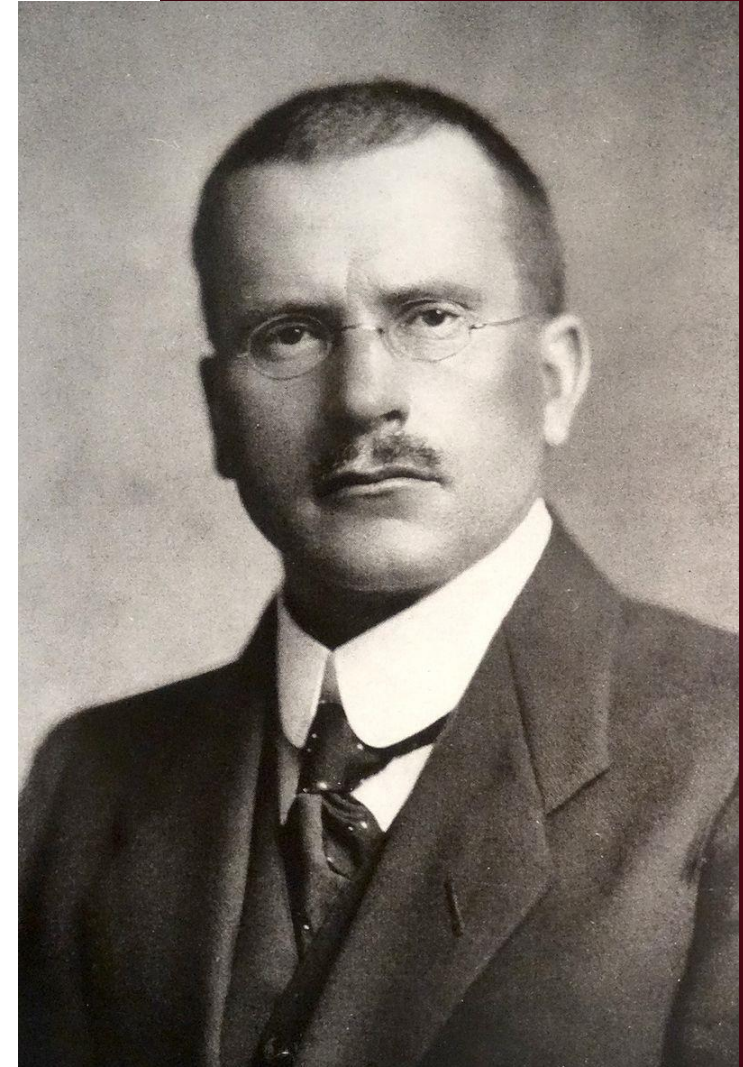
‘To L. Oswald, 8 December 1928’,
Letters I



Criticised the lack of empirical studies

‘Astrology... presents amazing suggestions which would be important if verified, but that has never been done. They ought to work out their researches statistically...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. [Lunar consciousness]’

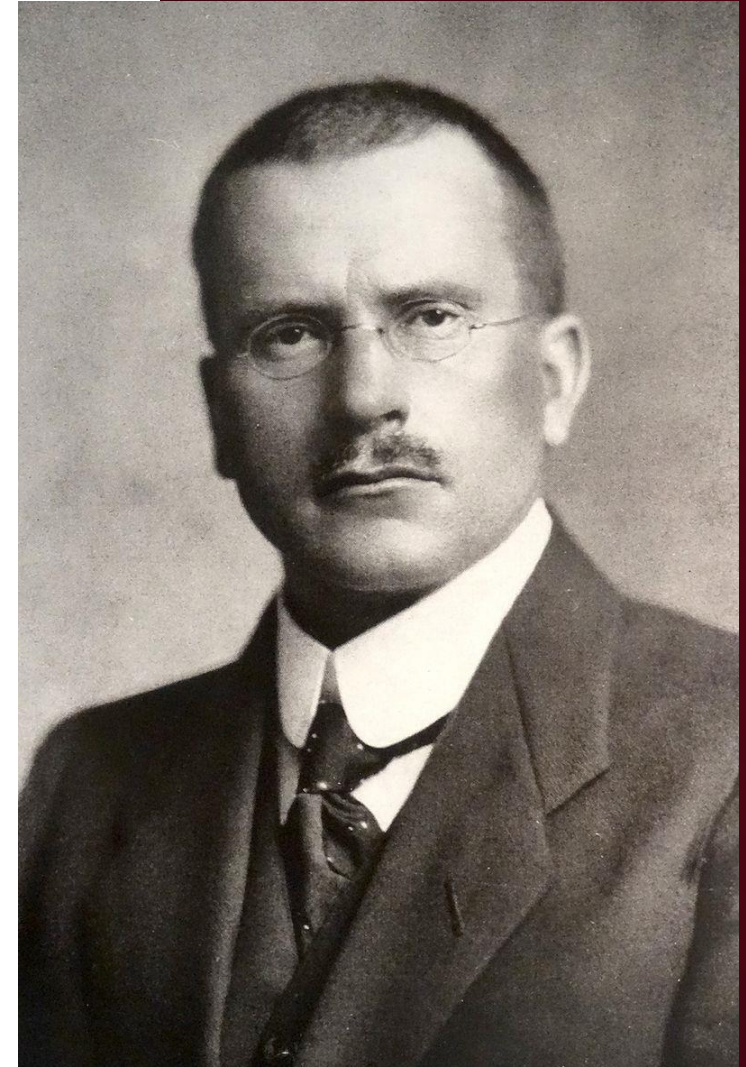
C. G. Jung, *Dream Analysis*, 20 November 1929, pp. 392–393.



Jung and Astrology

‘Astrological “truths” as statistical results are questionable or even unlikely... The superstitious use (prediction of the future or statement of facts beyond psychological possibilities) is false’

‘To Robert L. Kroon, 15 November 1958,’
Letters II



Causal or Acausal?

1951

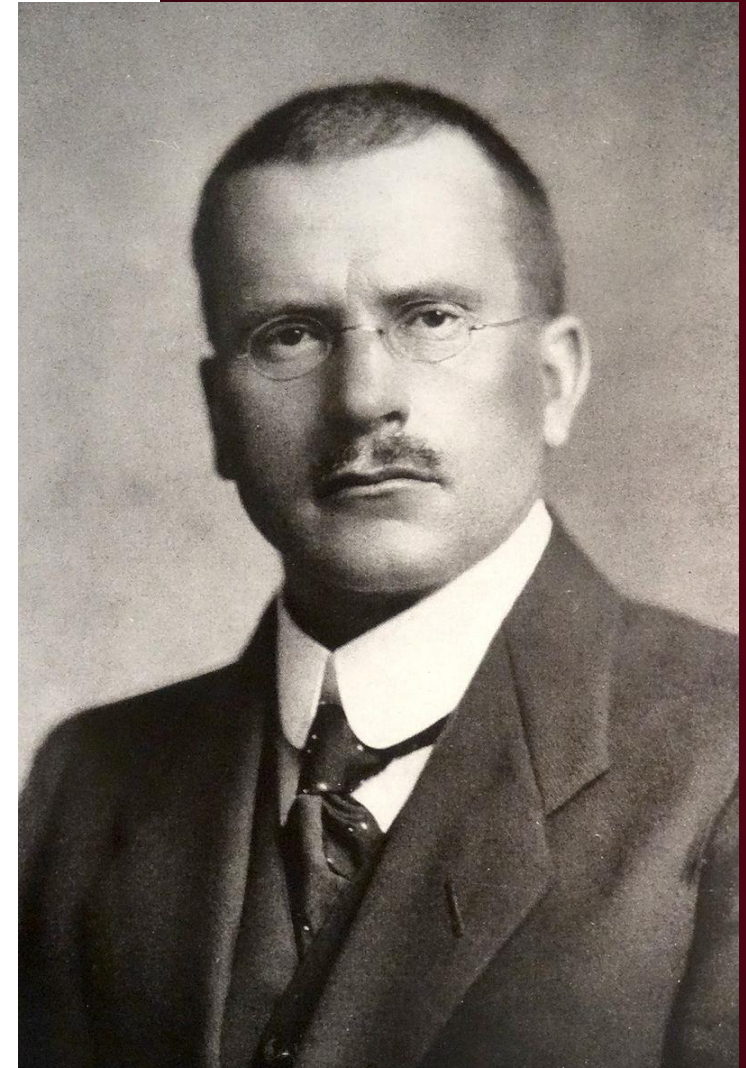
‘Astrology is not a mantic method but appears to be based on proton radiation (from the sun). I must do a statistical experiment in order to be on sure ground.’

Jung Letters Vol. 2, p. 23

1954

‘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.’

Jung Letters Vol. 2, p. 177



Causal or Acausal?

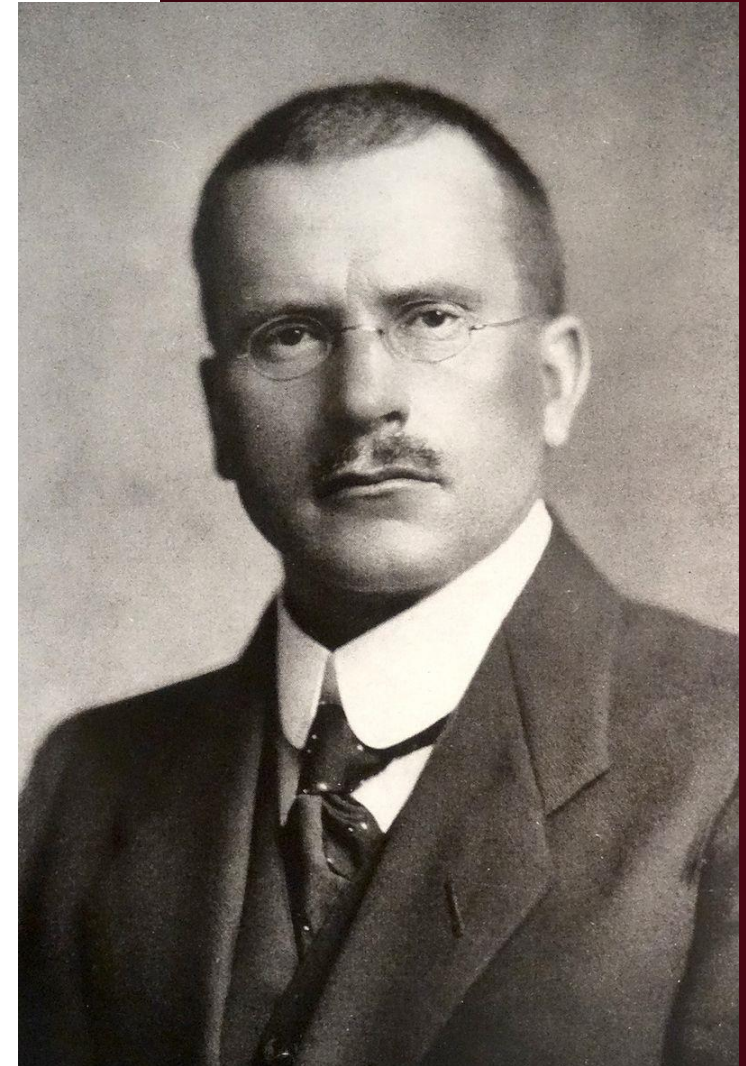
1958

‘I would be inclined to rank astrology among the natural sciences.’

Jung Letters Vol. 2, p. 429

‘Astrology does not follow the principle of causality, but depends, like all intuitive methods, on acausality.’

Jung Letters Vol. 2, p. 464





Planets

‘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.’

‘To André Barbault, 26 May 1954’,
Letters II

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