

A Practice of Magic or Psychology:
The Psychologization and Re-enchantment
of Divination in Jungian Psychology

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Abstract

This thesis investigates the relationship between Jungian psychology, divination, and the overarching themes of disenchantment and re-enchantment. It explores how Carl Gustav Jung's psychology, especially his synchronicity concept, informs contemporary divinatory practice in a time with the problem of disenchantment. It outlines the history of understanding psychic reality and paranormal psychic phenomena in dynamic psychiatry and identifies the psychophysical characteristic of Jungian panentheism. It also presents new findings concerning Jung and his circle's use of palmistry, astrology, Tarot, the *Yijing*, and geomancy. Furthermore, it examines post-Jungian attempts to legitimize and practice divination through Jung's synchronicity concept, along with the respective approaches to divinatory psychologization. The study concludes that the magical dimension of synchronicity has significantly shaped the psychologization of divination in the contemporary Jungian context. Non-synchronistic aspects of Jungian psychologized divination remain, and Jungian psychologized approaches to divination will continue to evolve.

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Abbreviations

CW Jung, C. G. (1953-83). *The Collected Works of C. G. Jung*, 20 vols. Sir Herbert Read, Michael Fordham, Gerhard Adler (Eds). William McGuire (Executive Ed). R. F. C. Hull (Trans). London: Routledge; Princeton, New Jersey: Princeton University Press. Cited in the text with volume number plus paragraph number.

CWB Bion, W. R. (2018). *The Complete Works of W. R. Bion*. Chris Mawson (Ed). London: Routledge. Cited in the text with volume number plus page number.

1. Introduction: The Context of Psychologizing Divination

This dissertation examines the influence of Jungian psychology, as a specific mode of *psychologization* and *re-enchantment*, on contemporary divinatory theory and practice. The dialogue of this work is typically framed within the context of German sociologist Max Weber's (1864-1920) notion of *disenchantment*, which we will elaborate in detail in the following passages. The theme of disenchantment was first formally introduced by Weber in his 1917 lecture *Science as a Vocation* (German: *Wissenschaft als Beruf*), delivered to students at the University of Munich during the tumultuous period of World War I (Asprem, 2014, p.17; Weber, 2004, pp.12-13, p.30). In its simplest terms, disenchantment can be defined as secularization (Asprem, 2014, p.17). In this introduction, through an exploration of Weber's concept of disenchantment, I will examine the contextual background of re-enchantment that has emerged in the contemporary contexts of Western esotericism and Jungian psychology. As part of the original contribution of this thesis, I will explain how the theme of re-enchantment in Jungian psychology, especially through Jung's synchronicity concept, is profoundly connected to divination.

Divination is commonly defined as the attempt to elicit from certain higher power or supernatural being the answers to questions beyond the range of ordinary human knowledge (Loewe & Blacker, 1981, p.1). Practically, rituals of generating aleatory data are considered critical parts of divinatory practices, as Curry (2010) defines:

Divination is a ritual (synchronically) and a tradition (diachronically) constituted by, and constituting, an ongoing dialogue with more-than-human agents. It is enacted in order to ask them for guidance and/or discern their will in the matter at hand, to enable them to respond, and to permit intelligible interpretation of the response. An infeasible part of the ritual, following from those requirements, is an act of aleatory randomization.

(pp.114-115)

According to Weber (2004), the process of disenchantment is driven by rationalization and intellectualization in human history, fostering an optimistic belief in the control of the external world through technology and calculation, hence displacing ancient magic and supernatural beliefs:

It is the knowledge or the conviction that if only we wished to understand them we could do so at any time. It means that in principle, then, we are not ruled by mysterious, unpredictable forces, but that, on the contrary, we can in principle control everything by means of calculation. That in turn means the disenchantment of the world. Unlike the savage for whom such forces existed, we need no longer have recourse to magic in order to control the spirits or pray to them. Instead, technology and calculation achieve our ends. This is the primary meaning of the process of intellectualization.

(pp.12-13)

With the growth of rational knowledge and the decline of magical practices, people gradually came to realize that they live in a world that can be controlled through science, technology, and rational knowledge, rather than in a world filled with magic and supernatural entities. This is Weber's concept of the "*disenchantment of the world*" (German: *die Entzauberung der Welt*), translated etymologically as the 'de-magification' of the world" (Main, 2022, p.3). The "mysterious, unpredictable forces" of the pre-modern era, as Weber described them, were denied in the disenchanted modern worldview (Weber, 2004, pp.12-13).

Disenchantment is grounded in a logic that seeks to replace the magical worldview that contains supernatural entities with a scientific and technologically guided worldview through rationalism. The overall consequences of disenchantment have been summarized by the scholar of Western esotericism, Egil Asprem (2014), into three aspects: *epistemic optimism*, which stems from the belief in the explicability and

calculability of the world; *axiological skepticism*, arising from the sharp separation between facts (represented by science) and values¹; and *metaphysical skepticism*, characteristic of broad neo-Kantianism, which strictly confines the scope of science to the empirical domain, thereby excluding ontology from discourse (e.g., logical positivism during Weber's era) (pp.32-34). This echoes Weber's view that supernatural entities do not exist in the external world (Weber, 2004, pp.12-13; Asprem, 2014, p.78). Moreover, Weber presupposed an antagonistic relationship between science and religion, asserting that anyone who chooses one must relinquish the other (Asprem, 2014, p.32). In Weber's words: "the tension between the value spheres of 'science' and religious salvation cannot be overcome" (Weber, 2004, p.29).

Before we proceed to further discussions, we turn to the relationship between magic, disenchantment, and psychologization as a basis for understanding the contemporary context of divinatory psychologization. Wouter Hanegraaff (2003), the scholar of Western esotericism, proposes an idea when discussing magic in a disenchanted world of modernity, namely, that this kind of magic is fundamentally different from the magic of previous eras:

The result is a survival of magic in a disenchanted world—but the crucial point is *that this will no longer be the same magic*² that could be found in periods prior to the process of disenchantment. It will be a disenchanted magic.

(pp.359-360)

Beyond identifying the secularization of magic as a necessity for its survival in the 20th century, Hanegraaff astutely observes that the essential characteristic of this modern magical practice is its psychologization, which is the equivalent of

¹ More specifically, the value-neutral aspect of science makes it impossible to provide any value (Asprem, 2014, pp.35-36).

² Italics added by the original author.

disenchantment (2003, p.366). According to Hanegraaff (2003), psychologization refers to the notion that “magical techniques are actually psychological techniques intended to develop a mystical consciousness” (p.366). In Weber’s (2004) words: “now the gods have been deprived of the magical and mythical, but inwardly true qualities that gave them such vivid immediacy” (p.23). For instance, Israel Regardie (1907-1985), an occultist of the 20th-century Hermetic Order of the Golden Dawn, regarded its magical practices as a technical method for “exalting the individual consciousness until it comes to a complete realisation of its own divine root,” unrelated to influencing the external world through magical means (Regardie, 1969, p.29). Other occultists who interpreted magic through the lens of psychology include Regardie’s renowned mentor Aleister Crowley (1875-1947), Annie Besant (1847-1933), a former president of the Theosophical Society, and Dion Fortune (1890-1946), a highly influential popularizer of occultism and a psychotherapist (Owen, 2004, pp.126-127, pp. 208-209, p.312; Fanger, 2006, pp.377-78; Main, 2015, p.739).

However, the psychologization of magic encompasses more complex characteristics beyond disenchantment. Plaisance (2015), in summarizing Regardie’s psychologized approach to magic, identifies four distinct dimensions. The first is *complementary psychologization*, which posits that psychotherapy and spiritual development are mutually reinforcing (Plaisance, 2015, p.17; Andrikopoulos, 2023, p.51). The second is *terminological psychologization*, wherein esoteric terms are merely translated into psychological terminology without altering their fundamental meaning, primarily for the purpose of legitimization (Plaisance, 2015, p.17; Andrikopoulos, 2023, p.51). This can be regarded as a reverse movement of disenchantment—re-enchantment. The third is *reductive psychologization*, essentially the inverse of the second dimension, which asserts that all esoteric systems can be reduced to psychological factors aligned with the worldview of disenchantment, such as neural activity (Plaisance, 2015, p.18; Andrikopoulos, 2023, p.52). The fourth and final dimension is *idealistic psychologization*, which relates to the sacralization of the psyche. As the scholar of astrological and astronomical history, Laura Andrikopoulos (2023) explains: “The

psyche itself is seen as sacred and the truths found in the psyche are not simply relevant to the individual. Instead, the psyche contains a layer of collective truth accessible by all” (p.52). This perspective closely aligns with Jungian psychology and is, in fact, considered a defining characteristic of Jungian influence in the psychologization of astrology (Andrikopoulos, 2023, p.157). However, as will be indicated in Chapter 2, idealism and idealistic may not be the most appropriate terms to describe the metaphysical framework of Jungian psychology itself. The idealistic view, which emphasizes intrapsychic spirituality, does not completely align with Jungian psychology, especially Jung’s concept of synchronicity (Andrikopoulos, 2023, p.52). Moreover, in the context of divination, complementary psychologization can be understood as the mutual support between divination and psychological development.

The disenchantment of magic in the modern world and its subsequent consequence of psychologization, along with the rationalizing challenges it faces, are not confined solely to the realm of magic and magical rituals. Divination, as a practice widely present across different regions and cultures, has existed in human societies for thousands of years globally. In China, divination can be traced back to the evolving practice of the oracle book *Yijing* (or the *I Ching*, 《易经》³) and its numerological origins date to the Western Zhou dynasty (c.1045 BC-771 BC) and earlier bone oracles in the Shang dynasty (c.1600 BC-c.1100 BC) (Keightley, 2008, p.248; Raphals, 2013, p.xxvi, p.4; Lin, 2022, pp.7-8, pp.18-19). In India, it can be traced to various divinatory practices recorded in Pali within the context of Theravāda Buddhism (Olbert, 2018, p.8). In ancient Greece, divination took the form of ecstatic prophecy as well as oracular practices involving dice, flames, entrails, and dreams (Olbert, 2018, p.8). Diverse divinatory traditions also existed in the ancient civilizations of Israel, Egypt, Africa, and South America (Gluckman, 1973; Parkin, 1991; Denham, 2015; Olbert, 2018, p.8; Kapilima, 2024). As a practice associated

³ In this study, I will adopt the *Yijing* as the standard translation, while retaining the *I Ching* or other identical expressions in quotations where it is used by the original author.

with various traditional enchanted worldviews and magical forces, divination, too, was impacted by the disenchantment of the world in the 20th century and responded accordingly. What we are about to examine is how this process has unfolded from the 20th century to the present in the 21st century under the impact of Jungian psychology. Before delving into specific matters, I will briefly outline the two major aspects of disenchantment in the context of divination.

Firstly, disenchantment has given rise to an academic discourse for understanding divination. Within this framework, the significance of divinatory practices is frequently confined to dimensions pertaining to the human psyche intrapsychically or secular social structures. Meanwhile, the magical worldview, transcendent reality, and their underlying metaphysical foundations are systematically marginalized or supplanted by explanatory models that conform to the epistemic criteria of secular rationalism. Such perspectives encompass approaches that conceptualize divination as a cognitive process that also aligns with reductive psychologization (Tedlock, 2001, 2006, 2010; Struck, 2016; McGraw, 2016; Matthews, 2022); analyses that interrogate its sociocultural roles and functions (Fortes, 1949; Gluckman, 1973; Evans-Pritchard, 1976; Denham, 2015; Yang, 2020; Homola, 2023); and frameworks that seek to legitimize divination through its purportedly positive psychological effects (Denham, 2015; Larson, 2019; Baum, 2021). Nonetheless, some scholars have highlighted that the psychological ramifications of divinatory practices are not invariably beneficial (Das, Sharma, Kashyap & Gupta, 2022). Collectively, this epistemic orientation—marked by the systematic neglect of supernatural metaphysics—appears to constitute the prevailing paradigm in contemporary academic discourse on divination. This tendency resonates with Asprem’s (2014) characterization of disenchantment as entailing a categorical rejection of supernatural entities: “Disenchantment. . . rejects any ‘supernatural’ entities or forces at play within the empirical, natural world (‘mysterious, incalculable powers’)” (p.78). Therefore, we must recognize that the rejection of divination within the disenchantment paradigm is predicated upon a systematic neglect of the enchanted elements underlying its

practice.

Furthermore, as a consequence of disenchantment, psychologization can be regarded as an attempt by divinatory practitioners to seek the legitimacy of their practices within a disenchanted era through the framework of psychology. This constitutes the responses by practitioners of divination within a disenchanted discourse. Concrete examples of the psychologization of divinatory practices can be observed in contemporary forms of Tarot reading (Rosengarten, 1985, 2000; Semetsky, 2005, 2006; Nichols, 1980/2019; Wang, 2021; Schneider, 2021), palmistry (Spier, 1944/1999; Jung, 1955, p.xv; Wolff, 2016), astrology (Rudhyar, 1936/1991; Greene, 1973, 1976/2011; Hamaker-Zondag, 1990; Hyde, 1992; Cornelius, 1994/2003; Tarnas, 2006; Le Grice, 2009, 2010; Martin, 2015, 2016a, 2016b, 2020), and the *Yijing* (Merritt, 2001; Lofting, 2009; Anthony & Moog, 2009; Kirsch, 2013; Li, 2019; CW8; CW15). At first glance, the case of divination would appear to mirror the condition of 20th-century magic, as discussed by Hanegraaff, wherein the process of psychologization under disenchantment ostensibly results in the complete loss of magical efficacy (Hanegraaff, 2003, p.366). However, within the context of psychologization, this issue is more complex than it might initially appear, as psychological interpretations do not necessarily exclude the possibility of certain underlying magical agency. This results in a spectrum of psychologized divinatory practices—some explicitly aligned with the disenchanting impulse, while others allow for the persistence of supernatural elements. For instance, Jung's theory of synchronicity explicitly supports the existence of transcendent substances, such as archetypes (CW8: 912). This can be reasonably attributed to the idealistic psychologization within Plaisance's model of psychologization. We will explore this point in greater depth later in this chapter.

However, it might be more accurate to name Jung's idea as panentheistic rather than idealistic (Main, 2022, pp.104-115, pp.128-129). Panentheism is a compound term formed from the Greek roots *pan* ("all"), *en* ("in"), and *theos* ("God"). It denotes a worldview in which God and the world are mutually interrelated—God exists within the world, while the world simultaneously exists within God (Stanford Encyclopedia of Philosophy, 2023). Unlike pantheism, God and the world are not identical (Stanford Encyclopedia of Philosophy, 2023). Within the panentheistic framework of Jungian psychology, the transcendental archetypes are not separated from their archetypal images (Main, 2017, p.1108; CW11: 557-558). Thus, a synchronistic event represents the manner in which a single archetype manifests itself through multiple archetypal images in physical and psychological forms.

Accordingly, in Section 1.1, the primary focus will be on how divination has been understood as a secular phenomenon, thereby stripped of its sacrality and transcendence—a perspective largely shaped by the standpoint of contemporary academic observers situated within a disenchanted world. Section 1.2 will address the inherent ambiguities within the framework of disenchantment, particularly the potential challenges posed by a more open-ended naturalistic perspective. This open-ended naturalistic view—grounded in Jung's synchronicity concept—suggests that there is no insurmountable divide between religious experience and the natural world (Asprem, 2014, p.9). By highlighting how Jungian psychology, through the concept of synchronicity, facilitates the restoration of numinous experiences and meanings that transcend the individual, as well as its potential for empirical investigation, it becomes conceivable that re-enchantment—or the resurgence of magical worldview—can occur within the context of contemporary divinatory practices (Asprem, 2014, pp.75-78; CW8: 912). This argument is grounded in an examination of contemporary divinatory practitioners, with particular attention to Jung and his synchronicity theory. However, the application of Jungian psychology to the context of divination is not

always based on the theory of synchronicity or re-enchantment, a point we will discuss in depth in Section 1.2 and Chapter 4.

At the same time, other discussions on the supernatural metaphysics and underlying principles of divination continue to exist (von Franz, 1974, 1980; Hyde, 1992; Cornelius, 1994/2003; Karcher, 1998; Curry & Willis, 2004; Tarnas, 2006; Raphals, 2013; Wynne, 2019; Wu, 2024; Zeng, 2024). Some authors focus on the historical context and give less attention to whether the metaphysics behind divination is real, such as Smith's (2008, p.6) views on the *Yijing*, Raphals's (2013) comparative work on ancient Chinese and early Greek divination, Wynne's (2019) study of Cicero's understanding of divination, and Wu's (2024) exploration of the works of Renaissance thinker and advocate of magic Pico della Mirandola in relation to disenchantment. Their discussions of the metaphysics of divination are largely framed from historical and textual perspectives, without adopting an open-ended naturalistic empirical approach, and they exhibit relatively limited attention to divinatory practices since the 20th century. After addressing the issues of disenchantment and re-enchantment related to divination, Section 1.3 will elucidate the methodology of this research. Section 1.4 of this chapter will introduce the main content of the other chapters of this thesis.

1.1 The Disenchantment of Divination

Within the framework of disenchantment, divination has been construed as a practice inherently secular in nature, thereby dissociated from any supernatural elements. Through this lens, divination is regarded as devoid of magical efficacy at any level. At this juncture, it may be helpful to define the concept of magic to provide a foundation for the subsequent discussion. Historically, the term "magic" has encompassed multiple definitions corresponding to different historical periods over the past two millennia (Hanegraaff, 2010, pp.399-400). The formulation most closely aligned with the supernaturalist paradigm under consideration here conceives of magic as the

efficacy of supernatural entities in influencing reality. This conception also resonates with Hanegraaff's (2010) characterization of the German Romantic enchanted magical worldview, wherein the world is perceived as a realm imbued with magical forces, governed and influenced by supernatural entities⁴.

The disenchantment of divination can be traced back to the views of the British anthropologist and folklorist James Frazer (1854-1941). His work, which emerged at the inception of anthropology as a discipline, engaged with the topic of divination and explored its relationship to magic (Frazer, 1890/2009, p.225, p.606, p.1480, p.1507; Denham, 2015, p.109). In the second edition of *The Golden Bough* (1900)—the first edition having been published in 1890—Frazer appended a new subtitle, *A Study in Magic and Religion* (Frazer, 1890/2009; Josephson-Storm, 2017, pp.132-140). In this version and subsequent revisions, *The Golden Bough* evolved from a work originally intended to demonstrate the continuity between Aryan paganism and Christianity into an exploration of humanity's cultural progression from magic to religion and, ultimately, to science—constituting an anthropological version of disenchantment, or what might be termed the myth of disenchantment (Frazer, 1890/2009, pp.1659-1660; Josephson-Storm, 2017, pp.133-134). Within this framework, divination is regarded as having evolved from magic and is defined as a mode of thought oriented toward conjecturing about the world, rather than exerting control over it, as magic purportedly does (Frazer, 1890/2009, pp.1506-1507, p.1659). From Frazer's perspective, divination offers a secular and functional mean of understanding or managing the world.

⁴ However, it should be noted that in the context of German Romantic natural philosophy, the distinction between the natural and the supernatural is not always rigorously maintained. For further elaboration, see the discussion of Schelling and animal magnetism in Section 2.2, as well as Ellenberger (1970/1992, pp.77-78), Barensten (2020, p.169), and Boyle (2022, pp.43, 81-82).

This secular-functional emphasis is further elaborated within the structural-functionalist⁵ tradition, which focuses on the social functionality of divination (Evans-Pritchard, 1976; Fortes, 1949; Gluckman, 1973; Denham, 2015, p.109). In these studies, discussions of divination are largely confined to analyses of its secular social functions, with little to no consideration of its magical efficacy in the world. Beyond the realm of social anthropology, other lines of inquiry have addressed issues related to individual psychological well-being in the context of divinatory practices (Semetsky, 2005, 2006; Larson, 2019; Baum, 2021; Das et al., 2022), as well as the relationship between re-enchantment, economic development, and contemporary sociocultural dynamics (Yang, 2020). These contemporary perspectives similarly maintain that divination possesses a legitimate place within a disenchanted era—although such legitimacy is framed in secular terms.

Beyond this, however, there exists an alternative perspective that diverges from the functionalist approach. This perspective conceptualizes divination as an individual psychological or cognitive phenomenon—with cognitive approaches placing greater emphasis on cognitive science and brain functions—while more or less adhering to the principles of the disenchanted worldview. This perspective prioritizes the cognitive aspect of divination. One branch of this view is the psychoanalytic anthropological perspective on divination, which is related to the interest in psychoanalytic theory within the field of anthropology, while other branches derive from cognitive anthropology and other disciplines. In 1975, Paul Bohannan (1975) first proposed a psychoanalytic and anthropological perspective on divination while studying the divinatory practices of the Tiv people in Africa. He aimed to clarify the psychological characteristics of the diviners and the divination process itself. Bohannan hypothesized that the divination chain (the Tiv's divination tool) encourages the diviner to allow feelings and fantasies to emerge in their consciousness, which he compared

⁵ Structural functionalism refers to the sociological theory that holds a holistic view of a social problem through a proper analysis of the causes of the social problem (Kapilima, 2024, p.6).

to the “free floating attention” in psychoanalysis (Bohannon, 1975, p.152). Another significant contributor to this field is Barbara Tedlock (2001, 2006, 2010), who, in her study of the Zulu people in Africa, introduced her theory. Tedlock was inspired by the Zulu divinatory theory and promoted the idea of a cognitive continuum, “stretching from ratiocination to intuition” (Tedlock, 2001, p.193; Tedlock, 2010, p.23). Tedlock (2001) also referenced two of Freud’s concepts: the primary process and secondary process, using them to explain how her cognitive continuum of divination corresponds to intuition and ratiocination (p.191). Her core argument is that the cognitive process of divination is a fusion of reasoning and intuitive elements (or, borrowing from psychoanalytic terminology, the primary and secondary processes)⁶.

Recent psychoanalytic anthropological perspectives more systematically and deeply integrated psychoanalytic theory to study divination in ethnographic contexts and reached conclusions linked to psychoanalysis, such as the similarity between the divinatory processes and psychoanalytic processes, suggesting the therapeutic potential of divination. One example of this is Aaron Denham (2015), who drew on Donald W. Winnicott’s (1953) theory of transitional objects to inform his understanding of Nankani divination. He argued that divination is a practice that “mediates this [psychic] split and assists in resolving uncertainty and generating meaning” (Denham, 2015, p.128). Although psychoanalysis itself does not necessarily provide an explicit reductionist view as we will elaborate on in Chapter 2, divination is not believed to possess true magical power in these research (Bohannon, 1975; Tedlock, 2001, 2006, 2010; Denham, 2015). However, intersubjective phenomena that transcend the limit of disenchantment are permissible within the context of divinatory practices, and meaning survives in such psychoanalytic explanation (Denham, 2015, pp.110-111). This highlights the diversity of psychoanalytic approaches to interpreting divination,

⁶ Given that Freud explicitly distinguishes between the primary and secondary processes, Tedlock’s view might be considered heterodox within psychoanalysis (Freud, 1911, p.219). However, her stance aligns closely with cognitive perspectives.

encompassing both intrapsychic models and interpsychic or intersubjective frameworks. It suggests that, within the framework of psychoanalysis, the atomization of the individual in a disenchanted worldview may not be a valid assumption⁷. Thus while cognitive perspectives in most studies align with the disenchantment paradigm, a small number of investigations have nevertheless transcended its limitation (Denham, 2015; Matthews, 2022).

In the field of classical studies, Peter Struck (2016) in his book *Divination and Human Nature* chose the subtitle: “A Cognitive History of Intuition in Classical Antiquity”. According to Struck (2016), the nature of divination should be understood as:

[D]riven not mainly by exotic theological commitments, nor by primitive minds tempted by superstition, nor by political ambitions to manipulate the masses; but rather by an underlying characteristic of the nature of human cognition.

(p.15)

Struck (2016) further argues that the cognitive process underlying divination is related to what he terms surplus knowledge, a cognitive mode similar to intuition and inconsistent with the “discursive thought processes” of ordinary rational thinking (pp.15-16). He contends that divinatory techniques are inherently ambiguous, and the rules found in many divinatory texts seem designed to prevent the application of logical reasoning in divination (Struck, 2016, p.17). This, in turn, encourages the use of intuition rather than logical reasoning. Furthermore, Struck conceives of intuition as

⁷ For the atomization of the individual within a disenchanted worldview, see Main (2022): “Within a disenchanted perspective, rather than experience the world personally, participatively, dialogically, we experience it impersonally and atomistically, with a profound sense of division between ourselves and others, as well as between ourselves and nature. We understand the world, other people, and even ourselves as objects, to be explained mechanistically and deployed instrumentally for ends that have no ultimate or universally agreed grounding” (p.10).

no more than a function of cognitive activity in the brain (Struck, 2016, pp.29-30). However, intuition might be seen as more than just an intrapsychic process or psychic function in dynamic psychiatry⁸; it may encompass both interpsychic and psychophysical dimensions. We will revisit this point in the context of dynamic psychiatry in Chapter 2.

William Matthews' (2022) *Cosmic Coherence: A Cognitive Anthropology through Chinese Divination* can be considered another type of non-reductive cognitive theory. Unlike Struck who emphasizes the non-logical cognitive aspects of divination, Matthews advocates that the cognitive process in divination results from a combination of an intuitive process and a reflective process. Matthews summarizes the views of anthropologists who previously held a similar binary perspective, such as David Parkin (1991), Dan Sperber (1997), Katherine Swancutt (2006), and Barbara Tedlock (2010), stating that:

Scholars of divination have long remarked on the interplay of intuition and reflection in the interpretive process, though not necessarily using these terms. . . . The key difference between the two modes of thought is that the former, corresponding to intuition, relies on rapid judgements, the process of arrival at which is not accessible to conscious examination, whereas the latter, corresponding to reflection, involves conscious ratiocination and is slower.

(Matthews, 2022, p.16)

However, regardless of the specific cognitive stance adopted by scholars who hold a cognitive standpoint, they show rather limited interest in the efficacy of divination beyond the realm of cognition. In Matthews' book on contemporary Chinese divination practices, a conclusion related to the theme of disenchantment is that divination and

⁸ According to Ellenberger (1970/1992), dynamic psychiatry consists of the whole medical history of hypnosis and depth psychology (psychoanalysis) (pp.vii-xi).

its underlying worldview are merely products of human intuitive and reflective cognition, and are less related to genuine magic (Matthews, 2022, pp.2-3). What replaces it is a position of hopeless relativism in a disenchanted world, in which, according to him, all enchanted cosmologies are impossible. As Matthews (2022) declares:

[T]he reality of cosmological diversity means abandoning the idea that cosmologies or ontologies, as accounts of what exists, can be accurately considered on anything other than an individual level—and even then, they are contingent reflections limited to specific circumstances.

(p.15)

This represents the prevailing understanding of divination within the current context of disenchantment, where, at least for the time being, a disenchanted position holds predominance. Consequently, the magical efficacy of divination and its underlying metaphysical dimensions have been largely disregarded.

1.2 The Re-enchantment of Divination and Jung's Synchronicity

If, as posited by the mainstream academic community and Weber, humanity has gradually transitioned from reliance on magic to reliance on science and calculation for controlling the world, then a scientific, mechanistic worldview would inherently preclude the existence of magic and religion. In such a case, belief in divination and its ostensibly magical efficacy should logically recede from history in tandem with the rationalization process. How, then, do depth psychology and Jung's synchronicity theory pose a challenge to this disenchanted worldview? To address this, it is necessary to return to the open-ended naturalistic stance articulated by Asprem (2014) and its nuanced relationship with religion.

Ontological naturalism refers to a monistic philosophical position which asserts that

the world is composed solely of matter, meaning that the soul or consciousness must be explained through material processes (Asprem, 2014, p.70). On this fundamental stance, ontological naturalism aligns quite clearly with physicalism⁹. Its other key tenets include the view that humans do not possess any metaphysical privilege over animals, and that God, at best, can only exist in a form of inconsequential deism, which is causally irrelevant: as an absentee deity, uninterested in or uninvolved with the processes of cosmic life (Asprem, 2014, p.70). However, beyond ontological naturalism, there exists a methodological-epistemological form of naturalism, which holds that adhering to the scientific method is crucial for understanding the world, though positing a definitive ontological stance seems less necessary (Asprem, 2014, p.74). As Asprem (2014) states:

Extending from the ideas of invariable law, ontological monism, and the uniformity of nature, is the idea of the universality of science. The scientific method is universal, it is the only secure way to knowledge, and it ought to be applied to all fields of inquiry in which truth or certainty is desired. This particularly strong form of epistemic optimism was used by the Victorian naturalists to warrant an expansionist policy on behalf of science. . . giving rise to the prospective disciplines of psychical research and parapsychology, as well as to a whole range of new natural theologies. . . In contrast to an ideal-typical “disenchanted science”, the naturalists’ epistemic optimism was not held in check by metaphysical or axiological scepticism.

(p.71)

More specifically, there are three assumptions in supernatural theories that are inconsistent with the general position of naturalistic ontology:

⁹ In brief, physicalism refers to all phenomena above the atomic level can be understood or constructed upon by physical facts (Goff, 2017, p.55). Hence the mind and consciousness can be understood upon the physical. For a detailed definition of physicalism, see Section 2.1.

- (i) There exists a supernatural being or beings, or power(s) outside of the natural world (i.e., transcendent beings/powers);
- (ii) these “beings” or “powers” have causal commerce with this world;
- (iii) the grounds for belief in both the “supernatural being” and its causal activity cannot be seen, discovered, or inferred by way of known and reliable epistemic methods.

(Flanagan, 2006, p.433)

Asprem (2014) astutely observes that accepting the first two aspects of this definition while rejecting the third effectively refutes Weber’s conclusion that science and religion cannot coexist (pp.77-78). Simultaneously accepting (i) and (ii) implies that supernatural entities can be studied through scientific methods of observation. In essence, naturalists oppose supernatural entities that are unrelated to the world. If such entities are subject to scientific inquiry and validation, their existence remains entirely possible. However, disenchantment denies all supernatural entities and rejects any claims that assert the possibility of their existence through empirical research (Asprem, 2014, p.78). Therefore, parapsychologists, new natural theology proponents, and mystics all adopt epistemological naturalism instead of ontological naturalism as their position (Asprem, 2014, p.78). In this respect, Jung and his theory of synchronicity can be viewed as one form of re-enchantment¹⁰ within this epistemological naturalistic framework. In the context of epistemological naturalism, re-enchantment can be specifically understood as a reaffirmation of the existence of

¹⁰ The concept of re-enchantment was proposed by Morris Berman (1981) in *The Reenchantment of the World*. Berman, who held a doctorate in the history of science from John Hopkins University, argued that modern life has lost traditional meaning and value, a phenomenon inextricably linked to the rise of scientific rationality in this book (Asprem, 2014, pp.53-60). Consequently, if the ills of modernity stem from the disenchanted mindset of mechanistic philosophy, they must be remedied through a new metaphysics. For Berman, this remedy necessarily involves a “re-enchantment of the world” (Berman, 1981, p.23; Asprem, 2014, p.55).

supernatural entities through scientific methods in an age of disenchantment.

Jung was also acutely aware of the climate of disenchantment in the contemporary world. Although he did not directly use the term disenchantment and there is no evidence to suggest that he engaged with Weber's work, his writings include expressions such as "the historical process of world despiritualization" and the description of the modern world as being "desacralized" (Jung, 1977/1993, p.230; Main, 2022, p.7; CW11: 141). Jung fully recognized the effects brought about by secularization and rationalization (Main, 2022, p.7; CW10: 488-504). He also pointed out that the deprivation of mystery and numinosity (CW18: 582), the dehumanization of scientific understanding (CW18: 585), and the lack of symbolic, spiritual, and sacred dimensions in life experience were among the consequences of the modern world (Main, 2022, p.7; CW18: 627). In this context, the restoration of the sacred and the realization of meaning in the process of individuation accomplish re-enchantment, freeing the individual from the stifling effects of rationalization. As Main (2022) succinctly summarizes:

[The individuation process] repudiates each of disenchantment's implicit epistemological assumptions about the validity of mystery, meaning, and spiritual reality, and as such, can be considered a forthright form of re-enchantment.

(p.11)

Re-enchantment within Jungian psychology can be specifically divided into three aspects, each corresponding to a response to one of the three dimensions of disenchantment: the impossibility of mystery, the impossibility of *a priori* meaning, and the impossibility of connection with spiritual reality (Main, 2022, pp.25-26). Regarding the impossibility of mystery, the collective unconscious, archetypes¹¹, and their

¹¹ The collective unconscious refers to inheritable human experience characterized by its impersonal nature, hence termed "collective" (CW9i: 3). Archetypes, as the fundamental units of the collective unconscious, lack physical form and only manifest

manifestations are all considered mysterious, whether these manifestations appear as synchronistic events or as dreams or visions. The archetypal Self, as the integration of opposites, and the mystical experience of the union of *unus mundus*¹² (Latin for “one world”) further exemplify this mystical dimension (Main, 2022, pp.25-26). Concerning the impossibility of a priori meaning, Jung argued that the archetype of the Self, which drives the individuation process, is the archetype of orientation and meaning (Jung, 1963/1989, p.224; Main, 2022, p.26). The theory of synchronicity further underscores the objectivity of meaning, meaning that it is not merely a human construct (Main, 2022, p.26). This stands in direct opposition to the divinatory cognitivism and reductive psychologization of divination found within the discourse of disenchantment. In response to the impossibility of connecting with spiritual reality, Jung emphasized that the individuation process, as a religious experience, is itself in alignment with scientific laws (Main, 2022, pp.26-27). This reflects a clearly open-ended naturalistic stance. Therefore, it is entirely reasonable to assert that Jung’s re-enchantment, based on his psychology, is constituted by a seemingly open-ended naturalism.

Perhaps the most important point to emphasize is that Jung’s concept of synchronicity originally stemmed from his interest in the ancient Chinese divinatory text the *Yijing*,

as archetypal images when they become conscious (CW9i: 155). However, beginning with his 1946 Eranos presentation, Jung increasingly emphasized the *psychoid* nature of the archetypes. This implies that archetypes also possess physical (primarily instinctual) properties and can manifest in non-psychic ways (Jaffé, 1989, pp.7-8; CW8: 368, 380). Subsequently, in the synchronicity essay, the psychoid archetype constitutes the meaning expressed in both physical and psychic events in synchronistic phenomena (CW8: 962).

¹² This concept originates from the alchemist Gerhard Dorn (c. 1530-1584) and refers to a state in alchemy where the psychic and physical realms had not yet differentiated in the first day of creation (CW14: 766). Jung posited the *unus mundus* as the transcendental and psychophysical realm underlying the empirical world (CW14: 769).

and this interest was not merely theoretical, but also practical¹³ (Jung, 1984, pp.44-45; CW15: 81-84). In the formal conceptualization of synchronicity that began around 1949, Jung sought to validate his theory of synchronicity through experiments of divination, particularly using astrological experiments (Jung & Pauli, 1992, p.36; Gerber & Gerber, 2021a, p.19, see Section 3.2.1). The beginning of his formal conceptualization can be traced back to the very early draft of his synchronicity essay that he sent to Wolfgang Pauli on June 22nd, 1949 (Jung & Pauli, 1992, p.36). He conducted two astrological experiments, with the second one serving as the empirical basis for his concept of synchronicity¹⁴ (Zeng, 2024, pp.192-193; CW8: 897-900). The first experiment, however, had no relation to the validation of synchronicity (Zeng, 2024, p.188). Meanwhile, the empirical investigation of the concept of synchronicity seemed fraught with setbacks and misunderstandings, this did not prevent it from providing a foundation for the various forms of Jungian panentheistic metaphysics constructed within his psychology (Main, 2022, pp.104-115, pp.128-129). The Jungian re-enchantment of divination is clearly an open-ended naturalistic metaphysics that stands in opposition to the physicalism (including materialism) inherent in the disenchantment worldview. It continues to challenge physicalism, ontological naturalism and inconsequential deism both through its potential for empirical research and its careful approach to experience. However, by adopting this approach, Jung also opened Pandora's box. Asprem (2014) notes that this open-ended naturalism remains subject to the "threat" of falsification because adopting an empirical stance¹⁵ implies that investigations into supernatural phenomena¹⁶ could directly falsify such phenomena (p.78). Moreover, the lack of empirical research, particularly quantitative

¹³ This will be discussed in detail in Chapter 3.

¹⁴ For more details, see Section 3.2.1.

¹⁵ Jung once claimed that synchronicity was an empirical concept, not a philosophical one (CW8: 995).

¹⁶ Supernatural phenomena is defined as the faculty which goes beyond the level of ordinary experience which "assumes that there is something outside nature, and it has become associated with arbitrary interference with law" by F. W. H. Myers (1903) in *Human Personality and its Survival of Bodily Death* (p.xxii).

studies, in synchronicity theory suggests that whether synchronicity is true remains an unresolved issue when it is taken seriously. Of course, if synchronicity is deemed unsuitable for quantitative research—just as Jung recognized the inadequacy of statistical methods in his synchronicity experiments—then we can continue to suspend this question¹⁷ (CW8: 877).

More importantly, Jung provided a re-enchanted theory of divination through the concept of synchronicity. At this juncture, we return to the discussion of the psychologization of divination since the 20th century, which can be meaningfully connected to the broader issue of disenchantment. In this theory, Jung proposed that there exists a correspondence between an individual's inner psychological state and the external divinatory result. Using the *Yijing* as an example:

These interpretations formulate the inner unconscious knowledge that corresponds to the state of consciousness at the moment, and this psychological situation coincides with the chance results of the method, that is, with the odd and even numbers resulting from the fall of the coins or the division of the yarrow stalks.

(CW8: 865)

For Jung, this approach was both intuitive (as it is rooted in the Chinese way of thinking) and scientific (with certain experimental support in his essay), although he believed it was difficult to reproduce in a laboratory setting (CW8: 863-864, 897-900). More importantly, this correspondence is considered to be associated with archetypal factors within divination, thereby incorporating transcendental elements (CW8: 841).

¹⁷ It should be noted that attempts at investigating synchronicity and related phenomena can be found in chapters 6 and 7 of Atmanspacher & Rickles's (2022) *Dual-Aspect Monism and the Deep Structure of Meaning*. In addition, Section 4.3.1 will address current empirical research on synchronicity relating to *Yijing* divination and parapsychology.

Such a form of correspondence does not exclude magic from the world; rather, it reintroduces magic into the world through acausal connections (CW8: 849). This constitutes essence of the panentheistic re-enchantment within divination. Thereby, even though Jung's theory of synchronicity is, to some extent, grounded in a psychological framework and emphasizes inner experiences, this form of psychologization is different from the disenchanted magic in Hanegraaff's (2003) writing.

Similarly, such correspondences could also occur in the interpretation of Tarot, astrology, and geomancy. The development of Jung's syncretic divinatory interpretation and its complete historical trajectory will be further discussed in Chapter 3. Since Jung's time, various Jungian divinatory applications have proliferated. The earliest publications within the Jungian world can be traced back to the 1942 issue of *Spring*, a journal associated with the Jungians. This issue contained two articles on Tarot: the first written by Jungian analyst and medical doctor Elizabeth Whitney, and the second by Berthe MacMonnies Hazard¹⁸ (Whitney, 1942; Hazard, 1942). Beyond the Jungian circle, the earliest divinatory publications came from astrology, with Dane Rudhyar's 1936 book on personality astrology. In a letter dated June 22nd, 1946, sent by Jung's student James Kirsch in the United States, Rudhyar's astrological work was recommended and forwarded to Jung (Kirsch & Jung, 2016, p.104). In fact, *The Astrology of Personality: A Re-formulation of Astrological Concepts and Ideals, in Terms of Contemporary Psychology and Philosophy*, published in 1936, was one of the books by Rudhyar that Kirsch sent to Jung (Carl Christian Jung, personal communication, December 5th, 2024).

¹⁸ The identity of this individual remains untraceable. It appears that Hazard did not hold any doctoral degree and there is no record of correspondence with Jung. Based on the content of the articles, it can be inferred that she was a woman interested in Tarot and numerology within the Jungian circle at the time (Jung, 1875-1961; Hazard, 1942).

In the decades following Jung's death, various Jungian applications of astrology, the *Yijing*, and Tarot have emerged prolifically. However, these practices are not all grounded in synchronicity theory and, in some cases, extend beyond Jung's own theoretical framework. Some of these approaches are more closely aligned with complementary psychologization, emphasizing the use of divination for psychotherapeutic purposes and contradicting some of Jung's ideas. One example is Inna Semetsky's (2006) article titled "Tarot as a Projective Technique". Semetsky (2006) explicitly links Tarot to the Rorschach inkblot test, proposing that Tarot can be used as a projective tool in the same way:

Rorschach Inkblot Method and Jungian Sandplay provide some compatible frameworks for analysing the phenomenon of Tarot and its practical application as a counselling tool that may fulfil some clinically relevant assessments tasks. The feeling of the relatedness of the reader provides the necessary support for the client and brings congruence into the therapeutic relationship; especially when in this interaction the clients unspoken, yet projected in the layout, view of herself becomes validated.

(p.187)

In another article from 2005, Semetsky (2005) argued that the focus of Tarot reading should include well-being and emotional security, which constitutes a clear example of complementary psychologization (p.81). As Semetsky (2013a) argues, the projective application of Tarot is considered compatible with the individuation process and synchronicity (pp.112-115). Nevertheless, in his paper on synchronicity, Jung emphasized that the process of divination should not be understood as projection:

The method [of *Yijing* divination], like all divinatory or intuitive techniques, is based on an acausal or synchronistic connective principle. In practice, as any unprejudiced person will admit, many obvious cases of synchronicity occur during the experiment, which could be rationally and somewhat arbitrarily explained

away as mere projections.

(CW8: 866)

We will revisit Jung's view of synchronicity in Tarot divination in Section 3.2.3 and return in Chapter 4 to the theories of Semetsky and other Jungian divination practitioners who develop their practices beyond Jung's original framework. A similar complex issue concerns whether synchronicity is properly understood and applied in contemporary astrological practice (Fraikin & Zeng, 2025). Furthermore, Jung's student, the palmist Julius Spier, and his psychochirology system did not include any references to synchronicity—neither in a preface Jung wrote for him nor in Spier's own book (Jung, 1944/1999; Spier, 1944/1999). This suggests that not all divinatory methods observed and studied by Jung were considered synchronistic. What can be said with certainty, however, is that the worldview and metaphysical questions underlying divination have constituted a complex landscape since the first half of the 20th century. This landscape profoundly influenced Jung's reflections on the disenchantment of the world and had a decisive impact on his proposal of synchronicity as a re-enchantment solution. In turn, Jung's unique re-enchanting solution has maintained a sustained tension with the disenchanting views of divination. Exploring the cosmological rivalry behind this tension will reveal and clarify Jung's true stance and theoretical contribution to divination, as well as how divination has managed to survive in an age where the problem of disenchantment remains unresolved. Perhaps the most critical and challenging question is how the synchronicity-based explanation of divination holds validity, and what relationship this explanation maintains with traditional interpretations and worldviews of divination.

1.3 Methodology

This study employs archival research, theoretical research, textual analysis, and historical analysis as its research methods. The term archive broadly refers to a collection of documents or records, and such collections have existed since the very

beginning of human record-keeping (Ventresca & Mohr, 2017, pp.805-828; Brenna, 2023, p.35; Mir, Joldan, Kumar & Saini, 2025, p.43). In its broad sense, archival research denotes the process of extracting meaningful data from archives. However, as a formal and distinctive primary research method, it can be traced back to eleventh-century England (Ventresca & Mohr, 2017, pp.805-828; Brenna, 2023, p.35). A wide range of methods are associated with archival research, and the data collected from archives can be effectively paired with other qualitative methodologies. In this study, archival research is combined with the other three research methods mentioned above (Brenna, 2023, p.35). One of the advantages of archival research lies in its potential to provide optimal access to relevant existing data, thereby enabling researchers to recover voices that have previously been marginalized in other studies (Brenna, 2023, p.38). Nonetheless, it also entails certain disadvantages—particularly the considerable investment of time it requires and the potential for editorial or curatorial bias embedded within the archives themselves (Brenna, 2023, pp.38-39). In this research, the archival materials consulted provide previously undisclosed primary data concerning Jung's personal divinatory practices, hence offering crucial primary data for this study.

Theoretical research, in contrast to empirical research, does not generate new primary data as the central basis of argumentation (Jones & Gratton, 2004, p.8; Ved, 2021/2023, p.210). Rather, it focuses on existing theories and interpretations, aiming to produce new knowledge through the study and reinterpretation of established theoretical frameworks (Jones & Gratton, 2004, p.8; Ved, 2021/2023, p.210). Theoretical research has also been criticized for its potential unreliability due to the lack of support from primary data (Vetrivel & Priyadarsini, 2018/2022, p.26). In this project, through the integration of archival research and the consideration of prior empirical findings, the theoretical characteristics of Jung's synchronicity theory are examined in greater depth. Reviewing former empirical research assists in addressing some of the limitations that arise from the absence of direct empirical data.

Textual analysis is a method of data analysis that involves the close examination of the content and meaning of texts, as well as their structure and discourse (Ayres, 2008, p.865). The term text can refer to a wide variety of materials, including newspapers, television programs, and blogs (Ayres, 2008, p.865). Researchers investigate how these texts are constructed, how meaning is produced within them, and what the nature of that meaning is (Ayres, 2008, p.865). As Vanderstoep and Johnston (2009) aptly remark: “Meaning is at the heart of textual analysis” (p.211). In this study, the primary objects of textual analysis are Jung’s own writings, supplemented by selected texts authored by post-Jungian divinatory practitioners and Jungian analysts. These textual analyses are typically integrated with theoretical and archival research to serve the broader research aims of this study. Critics of textual analysis have questioned the validity of this method, arguing that a researcher’s reading of texts often reflects their own interpretive stance (Ayres, 2008, p.868). We suggest that maintaining reflexive awareness of one’s own stance is essential—an issue that deserves particular attention when conducting textual analysis.

Lastly, historical analysis is a constructivist approach that seeks to understand the past through the critical examination of evidence (Tharenou, Donohue & Cooper, 2007, p.132; Bricknell, 2008, p.108). It is particularly suited to evidence contained within documents, although it can be applied to all forms of artifacts (Bricknell, 2008, p.108). The researcher must first establish a sufficient degree of certainty regarding past facts, and on this basis, seek to construct relationships among them in order to understand why and how events unfolded (Bricknell, 2008, p.108). As with textual analysis, subjective factors and biases on the part of the researcher may also influence the outcome of historical analysis (Tharenou et al., 2007, p.132). In the present study, historical analysis is primarily employed in Chapter 3 to examine the specific moments, contextual conditions, and theoretical correlations underlying Jung’s interest in various divinatory techniques—an analysis that is conducted in conjunction with textual and theoretical approaches. The author’s subjectivity may have an impact on the historical analysis. Caution has been taken to avoid either

overestimating or underestimating historical evidence. Through the combined application of these four research methods, this study aims to explore in depth both the specific contexts of divinatory practice in the Jungian and post-Jungian periods and the theoretical legitimacy of such practices grounded in the concept of synchronicity.

1.4 The Structure of the Thesis

This thesis will unfold through an examination of the tension between disenchantment and re-enchantment as it manifests in divination within the framework of Jungian psychology. To engage deeply with Jungian psychology's response to disenchantment, I will investigate both its theoretical foundations and the broader historical context of dynamic psychiatry, from which it emerged. This inquiry will trace the historical engagement of dynamic psychiatry with psychic reality and the associated metaphysical debates to demonstrate how these issues have been addressed within Jungian psychology, which constitutes the central focus of this study. Accordingly, Chapter 2 will explore the physicalist metaphysical foundations of the disenchanted worldview and will examine how, since the latter half of the eighteenth century, the tradition of dynamic psychiatry has simultaneously affirmed and contested this framework through its inquiries into the nature of the psyche and into supernatural phenomena. Jung's understanding of divination, synchronicity and supernatural phenomena, along with the broader perspective of dynamic psychiatry, serves both to challenge the fundamental assumptions of disenchantment and to provide a metaphysically panentheistic framework for re-enchantment.

Subsequently, significant attention will be given to how Jung progressively developed his interest in various forms of divination and the ways in which he understood and practiced them. As a result, Chapter 3 will build upon the historical and metaphysical foundations established in Chapter 2, examining Jung's engagement with divination and how his evolving interests led to the formulation of his distinctive approach to

re-enchantment—synchronicity theory. Key discussions will address how various divinatory techniques contributed to shaping Jung’s conceptualization of synchronicity and Jung’s own way of interpreting divinatory results. For Jung, one of the sources of his concept of synchronicity lies in his personal experiences with, and sustained interest in, divination. At the same time, we also find that both he and his circle often employed divinatory practices in ways that exceeded the boundaries of synchronicity as he himself defined it (see Section 3.2).

After Jung, divinatory techniques that have undergone psychologization through the lens of Jungian psychology exhibit significant variations, leading to ongoing debates and the still-unresolved problem of qualitative time left by Jung. For Jung, qualitative time means “whatever has its origin at a certain moment has the energy and qualities of that particular moment” (Jung, 1984, pp.414-415). For a detailed discussion of Jung’s qualitative time concept and its problematic fusion with synchronicity in astrology, see Section 3.2.1. I will examine how three forms of divinatory practices—specifically astrology, Tarot, and the *Yijing*—have been psychologized in the post-Jungian era (particularly in relation to synchronicity) and explore the diverse ways in which they have been applied. This will be the focus of Chapter 4.

Through this series of discussions, we will arrive at an understanding of the fundamental characteristics of divination as psychologized through Jungian psychology in the contemporary context and how divination persists in a world where the problem of disenchantment remains unresolved. Accordingly, the final chapter will provide a comprehensive summary of this thesis while attempting to answer a central question: what does Jungian psychology signify for divination in an era grappling with the problem of disenchantment? Is there any authentic magic in Jungian psychology that supports divination?

2. The Metaphysics of Modern Magic: Discoveries of Psychic Reality in Dynamic Psychiatry

In this chapter, we will focus on the nature of psychic phenomena as non-physical in dynamic psychiatry from historical and theoretical perspectives. To a certain extent, this demonstrates how physicalism, as a metaphysics within the framework of the disenchanted worldview, has faltered in its confrontation with re-enchanting ideas of dynamic psychiatry. The varieties of modern dynamic theories of psychic phenomena reveal the various ways of re-enchantment. Building on this foundation, I seek to demonstrate that Jung's concept of synchronicity is a form of psychophysically correlated panentheism. Therefore, the first section of this chapter starts by demonstrating the main viewpoints of physicalism by examining its primary arguments and revealing its theoretical limitations and competing alternative perspectives. The alternative metaphysical frameworks, embodying what Berman (1981) termed the "re-enchantment of the world", will substantially reveal to us the possibility of a distinct worldview and its coherence within modern studies of the psyche (p.23). Ultimately, our discussion will converge on Jung's synchronicity model and relevant contemporary psychoanalytic ideas.

2.1 The Philosophical and Methodological Context of Physicalism

Physicalism is the view that all phenomena above the atomic level (including psychological and value levels) can eventually be explained in terms of fundamental physical facts, either directly reduced to lower physical facts or understood through autonomous facts that exist independently but follow physical causation principles (Goff, 2017, p.55). It considers modern science as its primary support (Kelly, Crabtree & Marshall, 2015; Goff, 2017; Stoljar, 2021; Jalloh, 2023). It further refers to the idea that the mental can be reduced to the physical or at least understandable through the physically measurable (Goff, 2017, p.55, 135; Jalloh, 2023, p.220). An important argument of physicalism in the philosophy of mind is that subjective mental

experiences must be considered phenomena derived from the physical (Goff, 2017, p.55).

However, this was not the case in early science, which appeared to be more inclined toward a dualistic philosophical position. In the scientific revolution, Galileo was the first to point out the general difference between this mathematical approach to describing objective phenomena and subjective experience. He suggested that science does not apply to subjective experience (Goff, 2017, pp.11-12; Maxwell, 2020, p.22). Galileo provided the most representative account of this separation in his metaphysics. Natural philosophy before Galileo believed that the world is filled with sensory qualities: colours, sounds, smells, tactile qualities, and tastes (Goff, 2017, pp.11-12; Maxwell, 2020, p.22). These subjective qualities are unable to be transcribed into the abstract language of mathematics. Therefore, when Galileo created a universe that is accessible for mathematical language, he also left a metaphysical realm of the human soul for subjective experiences (Galilei, 2008, p.186; Goff, 2017, pp.11-12). As a result of this dualist approach, Galileo deprived these subjective qualities of a place in the physical world and put them in the soul. For example, the colour red is not on the surface of a red object but within the human soul in his metaphysics. Consequently, the subjective qualities are attributed to the soul and the objective properties that are measurable and quantifiable belong to things. The subjective is irreducible and hence not quantitatively analysable for Galileo, while objective things can be measured and quantified. Such a methodological restriction becomes a gap in the later development of physicalism, especially when physicalists attempt to employ objective measurement to comprehend or restore subjective experience (Goff, 2017, p.135; Jalloh, 2023, p.220). This gap is also related to the establishment of modern scientific methods and the split of the subjective experience from objective existence (Maxwell, 2020, p.22).

The immeasurability of the subjective domain has also led some physicalist hypotheses, originally believed to be scientific, to be eventually regarded as

pseudoscientific. In Hempel's (1969) reflections on the language of science, he mentioned similar seemingly scientific notions that their creators considered scientific but were unrelated to the "actual" aspect of science. Interestingly, the forerunner of depth psychology—animal magnetism—is one of those theories that are rejected by biology and the mechanistic worldview, since it cannot be defined in physicochemical terms (Hempel, 1969, p.182). Behind the unconvertible terminological issue of turning the terms of animal magnetism to physicochemical terms, is the deep involvement of animal magnetism in subjective experience and lack of mathematical and objective basis. Such 'magnetism' seems only to exist in one's psychic experience. The failure to turn the scientific speculation of 'animal magnetism' into objectively observable phenomena with a quantitative method leads to the rejection of this approach as science. This also seems to echo Galileo's methodology of science being mathematical and objective. Consequently, Ellenberger (1970/1994) uses 'pseudo-physical' to describe Franz Anton Mesmer's (1734-1815) animal magnetic theory (p.102). In this case, the theory is supposed to have the nature of science—or what is taken to constitute physicalism—but it does not fit the modern definition of science. We must therefore investigate whether this theory truly represents physicalism, or whether it simply adopts the language of physicalism to describe fundamentally different phenomena.

In the meantime, scientific approaches are not limited to a reductive view of the physical in its own domain. It can be theoretically feasible to study subjective experiences including magnetic phenomena using combined qualitative and quantitative methods. This can prevent both the potentially unscientific character of a purely qualitative method and the potential reductionism that arises from a quantitative approach grounded exclusively in physical entities. Maybe the hidden boundary of the subjective domain and the objective phenomena in Galileo's metaphysics and science is breakable without dismissing the importance of subjective experience. As physicist Eugene P. Wigner (1970) summarizes the relationship between physics and psychology:

[T]he phenomena of life and mind will form a unit with our regularity-seeking physical sciences if regularities in the behavior of the thought processes can be discovered, and an encompassing point of view developed which embraces both the phenomena of the mind and those of matter. . . These are, however, at present entirely divorced from the regularities in the behavior of matter which are the subjects of present-day physics. . . [L]ife and consciousness will be based on the assumption that these phenomena will become, along with ordinary physical phenomena, the subjects of a regularity-seeking science. It will be based on the assumption that a picture will be discovered which will provide us with a view encompassing both mental and physical phenomena and which describes regularities in both domains from a unified point of view.

(p.38)

In such a view, it follows that the scientific quest (and its implicit quantifiable and objective requirement) for the psychic reality does not necessarily require a physicalist background. In contrast, physicalism endeavours to understand the mental as the physical. The ambition of pure physicalism is to restore the mind to its corporeal relative—the brain and the nervous system (Giannetti, 2011; Goff, 2017; Masi, 2023). Such reduction is as yet unachieved and remains promissory. Pure physicalism holds the view that all beings are eventually understandable in the causal structure through mathematical language, and this implies both the psyche and the whole world are ultimately physical and psychic elements are simply epiphenomena of the physical (Goff, 2017, p.31, p.83). This viewpoint does not acknowledge any inherent or subjective qualities and only recognizes those measurable substances defined by the causal roles outlined in physics.

In the pursuit of the scientific ideal of physicalism, the subjective qualities previously located in Galileo's metaphysics are now restored or expected to be restored to the physical. Typically, researchers have discussed memory as a form of neurological

phenomenon that can be explained in molecular neurobiology as complex biochemical reactions (Tonegawa, Pignatelli, Roy & Ryan, 2015, p.101; Zlotnik & Vansintjan, 2019, p.1). These are typical references favorable to physicalism. Yet the scientific measurement of the physical correlates of the psyche does not affirm that the psyche is reducible to the physical as the measurement itself does not directly verify a metaphysical assumption behind it. The correlational relationship between the mental and the somatic (the brain and the nervous system) does not necessarily imply a physical origin of the mental realm—for it remains possible that the mental realm could transcend the physical limits of the somatic. The subjective psychic realm and its potential non-physical elements are overlooked in those bio-chemical studies and physicalist assumptions. Our discussion in this chapter reveals that psychic phenomena extending beyond corporeal limits challenge the physicalist reduction of mental states to material substrates. A further speculative possibility is that metaphysical domains may contain supernatural entities like Jungian archetypes (Fodor, 1971, p.165).

Mathematical methods are not strictly governed by physicalist principles, given their distinctive epistemological status as formal scientific tools. As a result, a physicalist stance is also applicable for interpreting the nature of psychic phenomena that transcend the limit of scientific mathematics. Proponents of this view argue that even supernatural phenomena studied by depth psychology need to have a physical basis. Freud's concept of thought transference in the context of understanding telepathy is an explicit example. For example, Freud believes that telepathic phenomena can be restored to the 'somatic' (Boyle, 2022, pp.140-141). At the same time, Freud¹⁹ (1921a, 1922, 1933) did not use quantitative methods to study thought transference but case studies, hence we can observe that physicalism in depth psychology is not limited to

¹⁹ For more details of Freud's paranormal cases, see *Sigmund Freud and The Forsyth Case: Coincidences and Thought Transmission in Psychoanalysis* (Pierri, 2023a). Also see Section 2.2.2.2.

scientific quantitative methods. But this could extend to thinkers and clinicians like Freud, who affirmed physicalism despite working with non-quantifiable material of clinical cases. Although this view departs from the usual requirements of quantitative scientific research within physicalism, quantitative physicalism and Freud differ little in terms of their metaphysical commitment to reductionism.

After Galileo's time, it is progressive to consider the possibility of understanding the subjective psyche with mathematical methods and objectively observable phenomena. This is especially important considering its potentially non-physicalist developments. Meanwhile, applying a scientific approach presumably does not require an acknowledgement of the nature of the psyche being physical. Therefore, it is the connection between qualitative psychic experiences and scientifically observable methods that has created an opportunity for scholars who adopt non-physicalist views to develop alternative theories (Kelly et al., 2015; Goff, 2017; Atmanspacher & Rickles, 2022; Masi, 2023). Alternative perspectives of physicalism hold that either the mental is separated from the physical, or at least unable to be reduced to the physical, or the mental is able to affect the physical (Goff, 2017, pp.158-160). Within the Jungian context, we will discuss dual-aspect monism, a theory with certain panentheistic characteristics subsequently. Most importantly, these theories, supported by empirical data, challenge the deterministic assumption that the psyche is governed by purely physical laws (Kelly, 2015, pp.xiv-xv). In those cases when the mental is affecting the physical reality, qualitative elements and subjective experiences are considered necessary supplements to objective, mathematical methods (Kelly, 2015). As we will discuss in the next section, dynamic psychiatry and its phenomenological approach seem to be one of the qualitative approaches relating to the debate of physicalism and non-physicalism in its own history and practice. However, our main focus is on the possibility of transcending physicalism in dynamic psychiatry and its consequences.

More specifically, in the Jungian context, the Jung-Pauli conjecture derived from Jung's correspondence with quantum physicist Wolfgang Pauli (1900-1958) is

conceptualized as a version of dual-aspect monism by Harald Atmanspacher and his colleagues (Atmanspacher, 2013; Atmanspacher & Primas, 2006; Atmanspacher & Fach, 2013, 2019; Atmanspacher & Rickles, 2022). Dual-aspect monism is the view that the physical and the mental are decompositional epistemic aspects from the ontological whole that is neither physical nor mental (Rabeyron, Evrard, & Massicotte, 2021; Atmanspacher & Rickles, 2022). The basis of this monism is that the noumenon is neither mental nor material. Atmanspacher and his colleagues intend to explore the subjective meaning of Jung's synchronicity concept²⁰ and its implications by differentiating *meaning as reference* and *meaning as sense* (Atmanspacher, 2024, pp.13-14; Atmanspacher & Rickles, 2022, pp.24-26). Meaning as reference (*Bedeutung* in German) means the relations between the physical domain and the mental aspects that come from the same origin. For example, the name of a celestial body (psychological representation) and its physical existence are believed to be two epistemic dimensions of the same entity. Whilst meaning as sense refers to the connections between the psychophysically neutral (PPN) archetypes and their endless archetypal manifestations, at this level archetypes appear in both the mental and the physical realms as expressions of a deeper underlying structure of meaning (Atmanspacher & Rickles, 2022, p.74; Atmanspacher, 2024, p.14). Such connections between the transcendental archetypes and their manifestations can also be seen as panentheistic. Methodologically, they suggest that qualitative 'meaning' in synchronistic phenomena cannot be tested by purely statistical methods (Atmanspacher & Rickles, 2022, p.49). As the study of dual-aspect monism includes the mental aspect and hypothesizes an ontologically neutral reality behind it, existing methodological issues between the mental and the physical domains still need to be bridged when considering synchronicity and the matter of meaning:

²⁰ For a more thorough discussion of synchronicity, see Section 2.2.3.1.

Since these correlations transgress the boundary of the physical toward the mental, they inevitably necessitate a subjective element that challenges reproducibility. Subjective experience is clearly something that physics, or any other science describing and explaining “objective” (physical) facts, cannot cover within its limits.

(Atmanspacher & Rickles, 2022, p.49)

Thereby, it is possible to combine the subjective elements into science to examine non-physical perspectives through integrative approaches composed of both quantitative and qualitative methods (Atmanspacher & Rickles, 2022, p.196). Through such methodological assumptions, it is possible to verify non-physicalist ideas in depth psychology. In Atmanspacher’s view, synchronicity happens through the complicated interactions between the mental realm, the physical realm and the PPN realm (Atmanspacher & Rickles, 2022, pp.185-188). The archetypal mechanisms of this model are distinctly panentheistic as well. Eventually, dual-aspect monism is one of the metaphysical models among those inspired by the modern rediscoveries of psychic reality. Whilst the general outlook of contemporary depth psychology shows a strong non-physicalist tendency, as we will discuss in the next section, this shift has not been without internal debates.

Such a nature of the unconscious was first alluded to through the experiential evidence of animal magnetism, which demonstrated the existence of paranormal psychic phenomena. It also provides a foundation for articulating the non-physical dimensions of divination, allowing further exploration of the potentially supernatural psychic element involved. In divination, whether the operative factor is the unconscious psychic component, the PPN level, or a set of cosmological physical laws independent of psychic influence remains an open question. The conceptual development of Jung’s notion of synchronicity will, in turn, assist in addressing this enigma. Nevertheless, as will be discussed later in this chapter, the history of dynamic psychiatry has revealed the possibility that psychic phenomena transcend time and

space. Consequently, divination may be understood at a psychic level and at the PPN (archetypal and panentheistic) level, rather than through a purely physical and disenchanted lens.

In the subsequent sections of this chapter, I will focus on the quests of physicalism and alternative theories in the history of dynamic psychiatry and reveal the competing physicalist and non-physicalist dynamic theories. This review is grounded in a critical examination of whether the psyche should be understood as physical or non-physical, and it traces the shifting physicalist and non-physicalist perspectives on paranormal psychic phenomena and the nature of the psyche among these early precursors and contemporary theorists. By differentiating and elaborating on the psychic and physical elements in dynamic psychiatry, later chapters will analyze the metaphysical grounding of divination through Jungian psychology, thereby clarifying its archetypal factors.

2.2 The Modern Conceptualization of Paranormal Psychic Phenomena: Physicalism and Beyond

If re-enchantment has indeed occurred within the field of depth psychology, through what modalities has this phenomenon manifested? Following Berman's (1981) theoretical proposal—which posits the necessity of metaphysical transformation—how might such new metaphysics have emerged (p.23)? This section will endeavor to situate Jung within the context of depth psychology's re-enchantment through a historical examination of dynamic psychiatry's evolution²¹. To a certain

²¹ Depth psychology refers to the psychology of the unconscious or psychoanalysis, which is the focus of the following discussion. Still, it is also a part of dynamic psychiatry (Ellenberger, 1970/1994). In Ellenberger's (1970/1994) distinguished book on the history of dynamic psychiatry *The Discovery of the Unconscious*, Freud is considered the founder of depth psychology (p.647). The earlier practitioners of hypnosis from Mesmer to Charcot, who enthusiastically engaged with hypnosis and

extent, this historical trajectory delineates the development of modern psychotherapy from the 18th to the 20th century, as well as how the disenchanted worldview originating from the Enlightenment has influenced contemporary understandings of the psyche in this context (Ellenberger, 1970/1994; Hanegraaff, 2016, p.402).

Therefore, in Section 2.2, we will discuss the metaphysical debates in the history of dynamic psychiatry starting from Mesmer and reflect on the physicalist and non-physicalist hypotheses of dynamic psychiatric theories in historical contexts. This section will further examine how these disenchanted metaphysical assumptions were contested, ultimately giving rise to the developing re-enchanted non-physicalist metaphysics within psychoanalysis (Fodor, 1971; Boyle, 2022; Main, 2022; CW8). I identify three major breakthroughs in the modern conceptualization of psychic reality in dynamic psychiatry: the discovery of paranormal phenomena, the redefinition of corporeal personality boundaries, and the theorization of psychophysical connections. Mesmer and other early practitioners of hypnosis, i.e., practitioners of ‘medical animal magnetism’, are the dominant figures of the first stage. German Romantic thoughts and mainstream Freudian psychoanalytic ideas are the major components of the second stage, while Jung and Ferenczian psychoanalytic thinkers usher in the third phase. At each stage, we can discern distinct metaphysical stances toward the same phenomena—ranging from physicalist and materialist²² positions to idealist, dual-aspect monist, or other ambiguous stances (Freud, 1950; Ellenberger, 1970/1994; Fodor, 1971; Crabtree, 1993; Magee, 2001; Goodrick-Clarke, 2008; Eshel, 2019; Boyle, 2022; Atmanspacher & Rickles, 2022).

animal magnetism in an earlier period of dynamic psychiatry are classified as the forerunners of dynamic psychiatry and provided the foundation for the birth of depth psychology (Ellenberger, 1970/1994, p.vii).

²² To a certain extent, physicalism can be seen as a more contemporary expression of materialism (Stoljar, 2010, pp.10-12). They are regarded as synonym here in this work.

This trajectory begins with Mesmer's hypothesis of animal magnetism as a form of psychic phenomena with physical operations—manifesting as “animal magnets” within the human body (Kerslake, 2007, p.59). Mesmer was also the first to observe supernatural perceptions arising from the magnetic crises (the physical and emotional outbursts during the magnetic treatment) of his patients, coining a celebrated umbrella term for this type of psychic phenomena and for all forms of non-sensory perception: the “sixth sense,” in 1781 (Ellenberger, 1970/1992, p.78; Crabtree, 1993, p.44, note 6). Through Mesmer's French student Marquis de Puységur (1751-1825), the altered state of consciousness induced by animal magnetism—termed “magnetic sleep”—was conceptualized in an unprecedented manner in 1784 (Ellenberger, 1970/1992, p.45). This idea was further expanded by another student of Mesmer, German physician Carl Alexander Ferdinand Kluge (1772-1844), who developed a more detailed classification of six levels of magnetic sleep in 1811. Consequently, a medical and psychological theory of animal magnetism, linked to paranormal psychic phenomena in altered states of consciousness in the time of Enlightenment, began to take shape (Ellenberger, 1970/1992, pp.77-78; Gauld, 1992, pp.87, 99-110; Boyle, 2022, p.43, pp.81-82). This period marks the initial discovery of psychic reality, centered on the exploration of paranormal psychic function. Nevertheless, most of these medical-magnetic theories shared a generally physicalist view, positing that physical factors and dynamics were fundamental in the generating process of such psychic phenomena (Ellenberger, 1970/1992, p.70; Puységur, as cited in Crabtree, 1993, p.50). An alternative perspective during this period emerged from Kluge, who proposed a framework more closely aligned with the popular German *Naturphilosophie* (German natural philosophy) back then (Bell, 2005, p.177).

The physicalist perspective is thoroughly challenged by Georg Wilhelm Friedrich Hegel (1770-1831) at the outset of the second milestone in the exploration of psychic reality, where the dissolution of personality boundaries and the emergence of interpersonal unconscious communication become central themes (Hegel, 1986, p.97; Magee, 2001, p.220; 2008; Gyimesi, 2016, p.51). Hegel's perspective additionally

situates animal magnetism within the German Romantic context, interpreting magnetism as a form of magic, especially in his correspondence with Friedrich Wilhelm Joseph von Schelling (1775-1854) (Magee, 2001, pp.215-217). German mystical magnetizer Heinrich Werner contributed to this discourse later as well, especially in his 1839 work *Die Schutzgeister (The Guardian Spirits)* (Gauld, 1992, pp.152-155). Approximately half a century later, Sigmund Freud (1856-1939) also questioned the rigidity of personality boundaries after his introduction to hypnosis in 1888. However, Freud maintained that magnetic phenomena suggested the existence of an as yet undiscovered sensory organ, consistent with his physicalist orientation (Freud, 1950, p.295; Freud, as cited in Gyimesi, 2016, p.51). Some subsequent Freudian psychoanalysts sought to develop theories on a non-sensory basis to more effectively describe psychic reality that ultimately challenge physicalism. In this regard, British psychoanalyst Wilfred Bion (1897-1979) and post-Bionian contributions are frequently noted (Bion, 2018; Grotstein, 1981/2003, 2000; Eshel, 2019; Vermote, 2019; Boyle, 2022; Civitarese, 2023). As a result, this period witnesses both physicalist and non-physicalist approaches to understanding unconscious psychic phenomena, reflecting a diverse spectrum of theoretical currents.

The latest advancement in understanding the nature of psychic reality is the exploration of the interaction between the psychic and the physical, leading toward a unified perspective on both psychic and physical realities. Carl Jung's synchronicity theory, along with Ferenczian school psychoanalyst Sandor Ferenczi (1873-1933) and his disciple Nandor Fodor's (1895-1964) Poltergeist theory, all describe how psychic elements can correspond with physical happenings (Fodor, 1948; Boyle, 2022, pp.162-172; CW8: 816-997). These three major discoveries regarding psychic reality collectively led to the formulation of two hypotheses. First, psychic elements can operate in a way that transcends the limits of time and space, penetrating the corporal distinctions between individual bodies. Second, physical reality might align with psychic reality under certain psychic conditions. This suggests the return of 'modern magic'. We will discuss these hypotheses in relation to divinatory experiences

thoroughly after the historical examination of all three stages of these discoveries.

2.2.1 The Discovery of Paranormal Psychic phenomena

The most important aspect of Mesmer's animal magnetism is that Mesmer created a seemingly physical treatment, though its physical nature was never scientifically proven. This conceptual foundation later provided a basis for German Romantic thinkers' understanding of magic, which derived from their interest in animal magnetism and paranormal phenomena (Mesmer, 1980; Goodrick-Clarke, 2008; Barensten, 2020, p.169; Boyle, 2022). Before considering the magical aspect of psychic reality, it is essential to recognize the origin of this later 'magical' method. German physician Mesmer was privately interested in Freemasonic and Rosicrucian ideas during his early years of education (Crabtree, 1993, p.3). His doctoral thesis (1766) is titled *De influxu planetarum in corpus humanum* ("The Influence of the Planets on the Human Body"), and his general academic stance is materialist and mechanistic, identifying himself as a Newtonian (Goodrick-Clarke, 2008, p.174; Boyle, 2022, pp.74-75). This reflects a scientific identity of his time. In his thesis, he proposed the idea of celestially caused tides within the human body²³ (Crabtree, 1993, p.4).

The inference of Mesmer's thesis begins with the idea that the sun and moon not only create the oceanic tides on Earth but also contribute to "atmospheric tides," which, in turn, influence the "humours" or fluids within the human body (Kerslake, 2007, p.59). Mesmer also links the monthly "tides" of menstruation to his hypothesis regarding the humours (Kerslake, 2007, p.59). This concept directly reproduces Mead's summary of

²³ However, this work is possibly a case of plagiarism, drawing from the medical writings of the British Newtonian astrological physician Richard Mead (1673-1754) in 1704 titled "A discourse concerning the action of the sun and moon on animal bodies; and the influence which this may have in many diseases" (Pattie, 1956; Schaffer, 2010, p.158).

his Newtonian tidology (Schaffer, 2010, p.159). However, when developing his own theoretical contributions, Mesmer addresses the causes behind Newton's universal gravitation in his doctoral thesis. He further hypothesizes the existence of an invisible, universally distributed fluid that flows continuously and serves as the medium for mutual influences between the Earth, heavenly bodies, and living beings (Goodrick-Clarke, 2008, p.174). The core concept of his Newtonian adaptation is "animal gravitation," which he describes as the particular tide of the universal fluid that permeates all creatures and the Earth. This is a form of distinctive physicalist worldview. Buranelli (1976) compared Mesmer's animal gravitation to Newton's universal gravitation in his book on Mesmer:

[T]he cause of universal gravitation and, no doubt, the basis of all bodily properties; which, in effect, in the smallest particles of fluids and solids of our bodies, contracts, distends and causes cohesion, elasticity, irritability, magnetism, and electricity; a force which can, in this context, be called animal gravitation.

(p.36)

Following the completion of his doctoral thesis, Mesmer began his medical practice as a physician in 1767, the year after his graduation (Goodrick-Clarke, 2008, p.175). From 1773 to 1774, Mesmer treated a woman called Francisca Österlin who was a hysteric patient with severe symptoms including delirium, mania, convulsions, fainting and mysterious aches and pains in the attack (Kerslake, 2007, p.59; Goodrick-Clarke, 2008, p.175). In her treatment, Österlin consented to Mesmer to let him apply magnetic force with magnets to her experimentally, to create 'artificial tides' in her body to compensate for her disequilibrium with the natural cosmic tides (Crabtree, 1993, pp.5-6; Kerslake, 2007, p.59). After Österlin experiencing burning pains in the process, Mesmer asserts that he must have engineered a form of magnetic influence (Kerslake, 2007, p.59). Soon afterwards he began to magnetize other material objects including stones and bread, and discovered that those substances could produce the same effect (Kerslake, 2007, p.59). Mesmer was confused with his results in the

beginning, and soon an answer came to him: the magnetism was emanating from him is not a form of mineral magnetism, which would affect nervous tissues (Kerslake, 2007, p.59).

The psychic manifestations of animal magnetism possesses a non-physical nature in Mesmer's practice. Mesmer terms his approach "animal magnetism," relying on the magnetic effects of living beings beyond the physical realm of mineral magnetism (Kerslake, 2007, p.59; Goodrick-Clarke, 2008, p.175). This represents a significant step that transitions Mesmer from the Newtonian physical world to a non-physical psychic realm, as he comes to assert that the healing power of his treatment is not due to the magnets but to the healer who channels the healing fluid that is believed physical (Goodrick-Clarke, 2008, p.175). Despite Mesmer believes his approach is medical and his therapy is physical and not *psychological* in the meantime (Crabtree, 1993, p.3). However, unlike Newton, Mesmer seems to abandon the mathematical method when describing phenomena (Hughes, 1990, p.3). Instead, he delves into the realm of psychic experiences, attempting to interpret them through forces and dynamics akin to Newtonian principles.

Following his conclusion regarding the nature of animal magnetism through collaboration with Maximilian Hell (1720-1792) in 1774, Mesmer gained fame and was invited to treat patients in Germany, Hungary, and Switzerland between 1775 and 1776 (Goodrick-Clarke, 2008, p.175). Mesmer's most representative account of the animal magnetic process is presented in his encounter with Prince Elector Max Joseph of Bavaria (1756-1825), where he contrasts his method with the Christian exorcisms performed by priest Johann Josef Gassner (1727-1779). Mesmer suggests to the prince-electoral that the Christian practice of laying on of hands to perform cures through exorcism shares the same essential curative factor as his own animal magnetism (Goodrick-Clarke, 2008, p.175). In Mesmer's view, both approaches are rooted in the healer's bodily store of energy, which is transmitted to the patient's body during treatment—in a world without magic but filled with animal magnetic tides

(Goodrick-Clarke, 2008, p.175). Therefore, Mesmer's method focuses on directing animal magnetic energy to correct the patient's fluid imbalance. In his worldview, all illnesses are attributed to physical pathologies—specifically, imbalances in the body's invisible fluid. Although later scientific discoveries did not confirm the existence of this fluid, Mesmer's physicalist belief still profoundly shaped the development of his practice. According to Goodrick-Clarke (2008):

In Mesmer's later practice, patients sat communally around the baquet, a wooden tub filled with iron filings, sand, and bottles holding magnetized water. Holding iron rods immersed in the tub, the patients formed a chain through which the supposed magnetism thus generated flowed to bring relief.

(p.175)

Therefore, it is not entirely surprising that, although Mesmer was a materialist and mechanist, his later theory of animal magnetism ventured into an entirely different realm of the psyche. In this theoretical context, Mesmer coined the term "sixth sense" to describe the inner perception experienced in practice—a unique fusion of science and magic (Ellenberger, 1970/1994, p.78; Crabtree, 1993, p.73; Riskin, 2002, p.208). According to Mesmer's hypothesis, the sixth sense serves as the foundation for all other senses and represents the purest form of sensation (Riskin, 2002, p.208). To fully activate the sixth sense, all other senses must be silenced (Riskin, 2002, p.208). In sleep, the sixth sense can function without interference from ordinary sensory perception (Riskin, 2002, p.208). Mesmer (1980) further describes the expansion of sensory perception in the magnetic state: "senses can extend to any distance and in all directions, without being checked by any obstacles" (p.112).

This is evidently a form of paranormal psychic phenomena, further defined by Marquis de Puységur, who expanded the concept of the sixth sense to include the ability to describe distant events (transcending spatial limits) and predict future occurrences (beyond temporal limits) (Ellenberger, 1970/1992, p.78). Subsequently, necessary

theoretical shift from the classic Mesmeric view to a more psychically oriented perspective was introduced by Mesmer's key disciple Puységur (Ellenberger, 1970/1994, p.70). It is important to note in the meantime, that Puységur's general theoretical stance remained physicalist. Puységur recognized altered states of consciousness in animal magnetism, coining the term "magnetic sleep" in 1784 to describe this unique somnambulist state of mind. This led to a distinction between natural somnambulism and so-called "artificial somnambulism" (Ellenberger, 1970/1994, p.71). In more detail, Puységur once "induced a somnambulist trance (subsequently described as *artificial somnambulism* to distinguish its more dream-like qualities from the therapeutic 'crises' associated with mesmerism)" (Boyle, 2022, p.76).

During his treatment of Victor Race, Puységur began to question Mesmer's fluid theory, shifting his emphasis to the therapist's will (Ellenberger, 1970/1994, pp.70-72). In the initial magnetic session with Victor Race, Puységur encountered paranormal phenomena: he observed that he did not need to speak aloud, as Victor Race could "hear" his thoughts and respond (Crabtree, 1993, pp.43-44). In Puységur's understanding, the accessibility of the sixth sense appeared to correlate with the patient's level of illness, encompassing abilities such as clairvoyance, self-diagnosis, and predictive prognosis (Crabtree, 1993, pp.44-45). A more severe level of illness leads to a higher level of manifestation of the sixth sense. In 1785, Puységur explicitly asserted that the core doctrine of animal magnetism is "believe and want," emphasizing a psychological approach in his practice as an extension of his earlier discoveries (Ellenberger, 1970/1994, p.72). This psychological orientation would later evolve into what is now known as "hypnosis," a term coined by James Braid in 1843 (Boyle, 2022, p.77). Nonetheless, Puységur maintained a metaphysical position aligned with mechanism which reflects the disenchanted atmosphere of his time. He views humans as perfectly engineered electric machines: "Our electric organization is so perfect that with the help of the will alone we can produce phenomena which, while being very physical, have the air of the miraculous" (Puységur, as cited in Crabtree,

1993, p.50). The seemingly miraculous and intellectual nature of human psychic phenomena thus served as a testament to his disenchanted and physicalist beliefs (Crabtree, 1993, pp.49-50).

As Ellenberger (1970/1994) concludes, Puységur “replaced the pseudo-physical theory of the ‘fluid’ with the insight that unknown psychological forces were at work” (p.102). Puységur then simultaneously directed attention toward the study of unknown psychic functions and phenomena, such as magnetic sleep or artificial somnambulism (Ellenberger, 1970/1994, p.102). Although this psychological orientation is grounded in physicalism and is profoundly connected to the Enlightenment context²⁴ context, Puységur laid the foundation for a theory of paranormal psychic phenomena. This physicalist stance can also be seen as ‘factual pseudo-physicalism’, as no corresponding cosmic physical entities were ultimately found. In the following section, we will explore the paranormal aspects of magnetic phenomena, their theoretical evolution within German Romanticism, and the shift of magnetism theory from a seemingly scientific basis to one infused with magical elements. Mesmer’s unsuccessful ambition to establish a physical understanding of psychic phenomena as a form of science will resonate again in the later discussions of Freud and his attempts to construct a scientific metapsychology (Freud, as cited in Gyimesi, 2016, p.5; Boyle, 2022, p.85). Importantly, this exploration not only reveals the supernatural potential of the psychic realm but also presents a substantial challenge to the boundaries of personality, which are traditionally rooted in the physical boundaries of human corporeality.

A slightly different perspective appears in Kluge’s 1811 textbook on animal magnetism, where Kluge identifies six levels of magnetic sleep (Ellenberger, 1970/1994, p.78). Kluge’s theory builds upon classic Mesmeric principles, as he was himself a German

²⁴ For a detailed discussion, see chapter 6, “The Mesmerism Investigation and the Crisis of Sensibilist Science,” in *Science in the Age of Sensibility: The Sentimental Empiricists of the French Enlightenment* by Jessica Riskin (2002, pp.189-226).

student of Mesmer (Ellenberger, 1970/1992, p.77). However, Kluge's theoretical framework is also deeply informed by German Naturphilosophie, represents a pivotal transitional figure in animal magnetism's shift from physicalist to non-physicalist paradigms (Bell, 2005, p.177). His work emphasizes the connection between the physical (somatic) and the psychic by incorporating physician Johann Christian Reil's (1759-1813) theory of a dual nervous system in the human body (Boyle, 2022, p.81). According to Reil's theory, the two nervous systems operate in an antagonistic relationship, characterized by a "hypothesised opposition between the cerebro-spinal system (believed to be the organ of wakeful rationality predominant in men) and the ganglion system (associated with the feminine and the realm of the nocturnal)" (Boyle, 2022, p.81). In his theory of magnetic sleep, the latter three, deeper levels of magnetic sleep are thought to involve varying degrees of extra-sensory perception, with transcendence of time and space as key attributes (Ellenberger, 1970/1994, p.78). More importantly, Kluge successfully advanced the classic Mesmeric theory from its universal fluid cosmology toward a biological and psychological foundation for animal magnetism with certain Naturphilosophie elements in his theory (Bell, 2005, p.177). Kluge himself was not a physicalist, and his perspective differed significantly from those of Mesmer and Puységur. In the final section of his 1811 book, Kluge promoted a theory of fluid nervous activity, proposing that it is "the mediator between soul and body" and mediates the function of animal magnetism (Kluge, as cited in Gauld, 1992, p.104). Kluge is not a spiritualist, nor a physicalist (Padmore, 1902/2011, p.95). He agrees that in the higher stages of the trance, "the soul approaches the threshold of the universal life, and seems partly to free itself from the shackles of space and time" (Padmore, 1902/2011, p.95). Although Kluge did not clearly define the nature of this fluid, his interest in the nervous system was later echoed in the second half of the century by Freud, who we will discuss later. Nevertheless, Kluge's acknowledgement of the soul is obviously an early statement of re-enchantment within the field.

2.2.2 Challenging the Boundaries of Personality

In this subsection, we will trace the historical progression of the next significant shift—from the exploration of paranormal psychic phenomena to questions surrounding the boundaries of personality, a theme already implicit in early medical animal magnetism. This part is organized into three subsections. The first subsection examines the concept of magic within German Romanticism and the acknowledgment of paranormal psychic phenomena. The second subsection focuses on Sigmund Freud and his scientific project of psychoanalysis, discussing his interest in various paranormal events while emphasizing his commitment to a physicalist perspective (Bishop, 2000, pp.102-129). The final subsection addresses post-Freudian psychoanalysts who, though generally less concerned with the paranormal aspect of psychic reality, have shown significant interest in non-physicalist ideas. These discussions collectively epitomize the characteristic metaphysical debates surrounding disenchantment within dynamic psychiatry in the post-Mesmeric era.

2.2.2.1 Schelling, Hegel, and the Magic of German Romanticism

Here we will examine German Romantic proponents of animal magnetism, particularly Schelling and Hegel, and their contributions to a new theory of magical phenomena, which eventually came to describe psychic processes. This theoretical development led to Hegel's understanding of a non-physical, amorphous, and paranormal psychic realm and his challenge to the boundaries of personality. The German Romantic approach to researching animal magnetism is closely connected to the concept of magic. A significant instance of this connection appears in Schelling's 1807 letter to Hegel, where he praises Hegel's discovery of "authentic magic" in paranormal magnetic phenomena (Magee, 2001, p.216; Magee, 2008, p.29). However, magic is an ambiguous concept with various meanings throughout history. Hanegraaff (2016) identifies seven distinct meanings of the term since its first appearance in Plato's *Alcibiades I* [122a]. In this dialogue, Socrates refers to the Persian Zoroaster's *mageia* as "the worship of the gods" (Hanegraaff, 2016, p.400). The Greek words associated with magic (e.g., *μάγος*, *μαγεία*, *μαγικός*, *μαγεύω*) are derived from the Old

Persian word *magu-*, which implies an unknown religious function (Hanegraaff, 2016, pp.399-400). Thereby, the original meaning of magic is closer to a form of ancient religious wisdom (Hanegraaff, 2016, p.399). Hanegraaff (2016) further suggests that, in later periods of Western history, the concept of magic has expanded to include:

1. Magic as ancient wisdom
2. Magic as worship of demons
3. Magic as natural philosophy and science
4. Magic as occult philosophy
5. Magic as pseudoscience
6. Magic as an enchanted worldview
7. Magic as psychology

(p.399)

The late 18th century, the era of animal magnetism, coincided with the rise of German Romanticism. This connection is also noted in Hanegraaff's (2016) discussion of the last two types of magic: "magic as an enchanted worldview" and "magic as psychology" (pp.402-404). These two orientations, emerging in the early and late 19th century respectively, illustrate a key argument of our historical analysis: the oscillation between acknowledging the mysterious side of paranormal psychic phenomena as magic in the earlier period and the later attempt to understand them scientifically.

In this context, Schelling emerges as the first figure to introduce animal magnetism into German Romanticism systematically (Gantet, 2020, p.173). Schelling became acquainted with animal magnetism no later than 1807, subsequently engaging in extensive discussions with Hegel on the topic (Magee, 2001, pp.215-217). Following the publication of Kluge's influential textbook on animal magnetism in 1811, Schelling created a version of his book *The Ages of the World (Weltalter)* in 1815, in which he attempted to integrate magnetic phenomena into his metaphysics (Barensten, 2020, p.169). Schelling interpreted the magnetic crisis through his metaphysical framework,

viewing it as a form of intrapsychic *Potenzenlehre* (cosmological doctrine of potencies or power) that activates the “seed” of a “soul-like essence” within a lower potency and draws higher potencies toward it (Barensten, 2020, p.169). Notably, Schelling described this metaphysical process within magnetic sleep as a form of “irresistible magic”²⁵ (Schelling, as cited in Barensten, 2020, p.169). Through his metaphysics, Schelling aspired to construct a philosophical system that connected nature with the human psyche, endowed with a “magical” ability to communicate through universal principles derived from *Potenzenlehre*. For Schelling, the “magic” of magnetic sleep appears to function more as a metaphor than a specifically defined term (Magee, 2008, p.29). But more importantly, a magical perspective of animal magnetism emerges, framing magnetic sleep as a non-physical phenomena (or partially physical) within the practice of animal magnetism. This theory would go on to influence other Romantic writers.

Schelling’s metaphysics thus provides an alternative framework for understanding the nature of animal magnetism—specifically through its relationship with organic Nature (Barensten, 2020, p.169). Other Romantic thinkers of the same period, including Johann Gottlieb Fichte (1762-1814), Georg Wilhelm Friedrich Hegel (1770-1831), Gotthilf Heinrich von Schubert (1780-1860), and Justinus Kerner (1786-1862), also accepted Reil and Kluge’s magnetic nervous theory and shared Schelling’s interest in magnetic phenomena (Boyle, 2022, p.81). Schelling’s model serves as the first representative of Naturphilosophie, characterized by its non-physicalist German Romantic orientation. It also marks a significant attempt to integrate magnetic phenomena into a broader philosophical system. Although more conservative views also existed within Romantic philosophy, Fichte, a contemporary of Schelling, can be regarded as a representative of this perspective. His interest in animal magnetism can be traced back to at least 1796, as seen in his work *Foundations of Natural*

²⁵ Schelling also referred to the magic of animal magnetism in other contexts, such as in his letters to Hegel on January 11th and March 22nd, 1807 (Magee, 2001, p.216; Magee, 2008, p.29)

Right (Grundlage des Naturrechts) (Scribner, 2010, p.3, note 7). From that time until his death in 1814, Fichte engaged in numerous discussions on magnetism and its relationship to his idealist philosophical system, although he ultimately concluded that the two were incompatible (Scribner, 2010, p.4, p.15).

Another German Romantic philosopher Hegel offers an idealist interpretation of animal magnetism centered on the concept of Spirit (Magee, 2001, 2008; Boyle, 2022). His analysis is particularly significant for this chapter, as he addresses several key issues related to the topic, including magic and the non-physical nature of magnetism—especially given that the physiological aspect of magnetism was questionable for him. Hegel was profoundly influenced by Schelling's interest in animal magnetism and other paranormal phenomena (Magee, 2008, pp.21-29). Hegel's unique contribution lay in his effort to define magic within a psychic framework, linking it to animal magnetism and occult phenomena. According to Hegel, magic refers to:

a relation of inner to outer or to something else generally, which dispenses with any mediation; a magical power is one whose action is not determined by the interconnection, the conditions and mediations of objective relations; but such a power which produces effects without any mediation is “the feeling soul in its immediacy”.

(Hegel, 1986, p.97)

For Hegel, magical connections occur without mediation and transcend the limits of time and space, which is similar to the “sixth sense” in Mesmer's context and the subsequent explorations of the paranormal nature of magnetic sleep by Puységur, Kluge, and Schelling. Moreover, Hegel holds that magic is beyond the reach of *the Understanding* and can be grasped only through his speculative philosophy (Magee, 2008, p.25). His familiarity with animal magnetism is striking; readers might find his writings on the subject almost resemble a practical manual (Magee, 2008, p.30). In

1810, Hegel had privately expressed his interest in constructing a Romantic perspective on animal magnetism, incorporating a seemingly idealist element (the soul), in a letter to P. G. van Ghert (1782-1852):

To me this dark region of the organic conditions seems to merit great attention because, among other reasons, ordinary physiological opinions here vanish. . . . The general idea I have of the matter is that the magnetic state belongs to the simple universal life, a life which thus behaves and generally manifests itself as a simple soul, as the scent of life in general undifferentiated into particular systems, organs, and their specialized activities.

(Hegel, as cited in Magee, 2001, p.217)

In the Hegelian context, the soul functioning behind magnetic phenomena is a form of living psychic being and does not take a physical form. A similar emphasis on the importance of Spirit appears again against the limits of time and space in Hegel's *Ein Fragment zur Philosophie des Geistes (A Fragment of the Philosophy of Spirit)* written in 1822-1825 in the context of explaining animal magnetism:

In the experience of animal magnetism. . . it is within this very region of external appearances that the Understanding's connection between causes and effects, with its condition of spatial and temporal determinations, loses its validity, and in sensuous determinate being itself, together with its conditionality, that the higher nature of Spirit makes itself effective and becomes apparent.

(Hegel, as cited in Magee, 2001, p.220)

Animal magnetism is a form of magic for Hegel, as a physiological aspect and intermediacy which is established in time and space (also a part of physicalism and the disenchanted worldview) are now excluded from the picture. The importance of physicality is belittled to an extreme degree in his conceptualization of magnetic phenomena. Instead, the psychic reality has its own mechanisms, albeit it has to be

established on the speculative thoughts of Hegel's idealist philosophy—the philosophy that relies on the Spirit. As Hegel writes:

It is true that the human Spirit is able to raise itself above knowledge concerned exclusively with the singularity of what is sensuously present, but it is only in the Conceptual cognition of the eternal that this elevation is absolute. . . . In the magnetic state, however, there can be no more than a conditioned rising above knowledge of what is immediately present.

(Hegel, as cited in Magee, 2008, p.221)

In this view, animal magnetism represents a form of lower magic compared to his philosophy (Magee, 2008, p.221). Nevertheless, we should note that the low magic of magnetism challenges the boundaries of personality. These physical distinctions make magnetic phenomena appear mystical and miraculous, as they may involve psychic impressions that transcend time and space. Thus, Hegel asserts that understanding magnetic phenomena is impossible as long as “one presupposes personalities independent of one another and of the content of an objective world, and assume spatial and material juxtaposition to be generally absolute” (Hegel, as cited in Magee, 2001, p.220). This forms his central perspective on psychic reality, presenting a profound challenge to the conventional boundaries of personality.

Another German mystical magnetizer, Heinrich Werner, contributed a similar theory of magnetism although he came from a slightly different circle. Holding a doctoral degree in philosophy, Werner was a pastor in Bickelsberg, Württemberg (Gauld, 1992, p.153). In 1839, Werner published *Die Schutzgeister (The Guardian Spirits)*, presenting his idealist interpretation of animal magnetism. The most significant case in his book—occupying 159 pages—concerns an eighteen-year-old girl named R. O., described as well-read, religious, and intelligent (Gauld, 1992, p.153). R. O. suffered from various mental and somatic illnesses, with episodes of automatic magnetic sleep emerging after she abandoned medical treatment. Following Werner's intervention, it

was observed that her vital forces were strengthened, and she became aware of her guardian spirit, the ineffably virtuous Albert in her automatically magnetic somnambulism (Gauld, 1992, p.153). A detailed account of the guardian spirit Albert is subsequently provided (Gauld, 1992, pp.153-154). From Werner's perspective, the guardian spirit exists on a higher psychical level rather than as a mere fantasy. He acknowledged various strands of magnetic theories, including the physiological theory by Reil. Werner exemplifies those thinkers and practitioners of the German Romantic period, an era when science was not strictly separated from the occult (Gauld, 1992, pp.153-154).

In Werner's theory, the spirit is described as a "little emanation from god," an inner presence that causes us to "hunger for the divine, and enables us to recognize the good, the beautiful and the true" (Gauld, 1992, p.154). The human soul, similarly, resembles a spirit, possessing feeling, fantasy, will, and other psychic capacities. Werner conceptualizes the soul as the medium connecting spirit and body (Gauld, 1992, p.154). Unlike Hegel, Werner did not directly challenge the boundaries of personality. But he emphasized the significance of god and spirit, ultimately alluding to a form of idealist unity. The trend among German Romantics engaged in animal magnetism²⁶ was to use it as a way to explore otherworldly realms. As a result, magnetism became a mystical tool for seeking theological and metaphysical insights (Hanegraaff, 2010, p.120; Boyle, 2022, p.82).

²⁶ Privately, the German Romantic circle was closely intertwined with the Magnetic circle. German poet and physician Justinus Kerner was a central figure within these circles, maintaining close ties with prominent German Romantics and investigators of magnetic phenomena, including Eschenmayer, Schelling, Schubert, Schleiermacher, Baader, and Görres (Gauld, 1992, p.150; Boyle, 2022, pp.82-84). Kerner himself also played a vital role in merging natural philosophy with magnetism (Boyle, 2022, pp.82-84).

2.2.2.2 Freud and Thought Transference: From Magic to Science

As Hanegraaff (2016) observes, by constructing a theory of magic through mesmerism, early 19th-century German Romanticism shifted from the Enlightenment's rational worldview to one focused on soul, spirit, and organic nature (p.402). In the second half of the 19th century, this enchanted worldview was redirected toward a psychoanalytic understanding of the unconscious, representing the return of magic as a form of science (Hanegraaff, 2016, pp.402-403). Although Hanegraaff (2016) suggests that it was Jung, with his theory of synchronicity, who heralded the return of magic as science, similar intentions can also be seen in Freud's earlier efforts to understand the psyche in terms of its physical foundations (p.403). Hegel's challenge to the boundaries of personality led to his idealism and philosophy of Spirit, yet, as we will discuss in the following subsections, it left an open question for depth psychologists: is there truly a Spirit operating behind these paranormal events, or can a physicalist perspective be established to explain magnetic and paranormal phenomena? Freud approached such phenomena with a new scientific lens.

Freud was born in 1856 in the town then called Moravian Freiberg, and his family moved to Vienna in 1859 (Freud, 1925b, pp.1-8). At age 17, he entered the University of Vienna for medical training (Freud, 1925b, pp.9-14). After graduating, financial concerns led him to shift his focus from brain anatomy to nervous diseases (Freud, 1925b, p.11). Freud later secured a lecturer position in neuropathology in 1885 and had the opportunity to visit Paris, where he studied hypnosis with the renowned psychiatrist Jean Martin Charcot (1825-1893) that same year (Freud, 1925b, p.11). Most importantly, Freud adopted Charcot's interest in treating hysteria through hypnosis (Freud, 1925b, p.13). Charcot was well-versed in the paranormal aspects of hypnosis, which he mentioned in some of his published work (Boyle, 2022, pp.91-92). Although it is unclear if Freud was interested in Charcot's engagement in the paranormal, Freud turned his interest to the Nancy school which was a hypnotic

school against Charcot's Saltpetriere school in Paris²⁷ no later than his collaboration with Josef Breuer (1842-1925) for the book *Studies on Hysteria* in 1893 to 1895 (Kluft, 2018, p.308). In a 1926 letter, Freud writes, "just answer calmly that my acceptance of telepathy is my own affair, like my Judaism and my passion for smoking, etc., and that the subject of telepathy is not related to psychoanalysis" (Paskauskas, 1993, p.597). Nonetheless, Freud engaged in numerous formal discussions involving the paranormal. According to Paul Bishop's (2000) summary:

Freud was made a Corresponding Member of the Society for Psychical Research in London in 1911, an Honorary Fellow of the American Society for Psychical Research in 1915 and of the Greek Society for Psychical Research in 1923, whilst during the Summer of 1921 he was invited to act as co-editor of no less than three different periodicals devoted to research into the occult. Moreover, Freud participated in at least two séances, first in Berlin in 1909 together with Ferenczi, and second in 1913, when he arranged a séance with Alexander Roth at his house in the presence of the Freud family and the analysts Otto Rank, Hanns Sachs and Eduard Hirschmann.

(p.103)

Mesmer's physicalist understanding of animal magnetism was not accepted by contemporary science. However, his ambition found an echo in the work of Freud, who revisited this idea in a statement concerning the human nervous system in 1888, shortly after beginning his private practice (Freud, 1925b, p.14). In this account, Freud proposed a neuro-based theory to understand magnetic phenomena:

If we accept that a magnet is made to work by the influence of a state of a person

²⁷ As early as we can discover, Freud wrote an essay titled "Hypnotism and Suggestion" in 1888, which had praise for the Nancy school and Blenheim's emphasis on suggestion (Freud, 1946).

then it is not weird to suppose that this person can influence another person, like a magnetised iron rod passes over its influence to another one. This analogy does not reduce the miraculous nature of the fact that a nervous system is able to influence another nervous system through as yet unknown sensory organs. We must admit that proving this idea will contribute something new, as yet unknown to our world-view, and will subvert the so-called borders of the personality.

(Freud, as cited in Gyimesi, 2016, p.51)

Interestingly, although Freud was unfamiliar with Hegel's ideas regarding the spirit in animal magnetism, he shared Hegel's view that magnetic sleep or hypnotic phenomena challenge the boundaries of personality. His argument undoubtedly reflects the metaphysical flexibility inherent in contemplating the same phenomena. Freud's early hypotheses were still heavily influenced by his medical background, which was primarily materialistic and centered on neurons, leading him to propose a reductive theory that viewed paranormal psychic phenomena as rooted in neural processes. This reflects Freud's ambition in the late 19th century to develop a physicalist perspective of the psyche, echoing Mesmer's classical theory from a century earlier. However, Freud was also significantly influenced by both modern science and German Romanticism. Ffytche (2012) notes an ambivalent indication of these dual influences: Freud continued to use the German word *Seele* (the soul) to refer to the psychological apparatus—a term he coined to describe the human psyche (p.2). Additionally, compared to Schelling:

What stood out in Schelling's work as a displacement of divine or absolute organisation in the world behind the screen of the unconscious, transmutes in Freud to a more technical concern with the structure and dynamics of thought association, libidinal energy, censorship and resistance as empirical phenomena for the scientific investigation of mental life. Not metaphysics, but at most 'metapsychology'.

(Ffytche, 2012, p.276)

Comparisons with Romantic thinkers highlight Freud's somewhat awkward position: on one hand, his theoretical, linguistic, and clinical approaches are embedded in the cultural context of Romanticism. On the other hand, he seeks to integrate the psychic elements, previously discussed in Romantic or medical texts, with the emerging neuroscience of his era. His scientific commitment is most explicitly articulated in his essay *Project for a Scientific Psychology* (1895), which was only published posthumously (Freud, 1950). In this essay, Freud (1950) adopts a firmly physicalist stance, beginning with the statement:

The intention [of the paper] is to furnish a psychology that shall be a natural science: that is, to represent psychical processes as quantitatively determinate states of specifiable material particles, thus making those processes perspicuous and free from contradiction.

(p.295)

Neurology is a central focus of this essay, in which Freud systematically discusses the primary and secondary processes of the mind and their neurological foundations (Freud, 1950). This framework aligns with his later conceptualization of thought transference, the term which he used to interpret telepathy from a physicalist perspective (Freud, 1933, p.55). In the meantime, Freud was also cautiously open to alternative explanations of telepathy. In some instances, he reflected critically on the overly mechanistic tendencies among psychoanalysts: "Analysts are at bottom incorrigible mechanists and materialists, even though they seek to avoid robbing the mind and spirit of their still unrecognized characteristics" (Freud, 1921a, p.179; Bishop, 2000, p.110). But he eventually also reaches to a concrete belief of physicalism in the interpretation of thought transference. As James Strachey (as cited in Freud, 1921a), the editor of the *Standard Edition of Freud*, observed:

It is worth remarking that in this last of his writings [in the *New Introductory*

Lectures in 1933] on the subject [of telepathy] he no longer felt the doubts about the propriety of discussing it which are so evident in the present paper; and, indeed, towards the end of the lecture, he specifically withdraws the fears here expressed that the scientific outlook of psycho-analysts might possibly be endangered if the truth of thought-transference were to be established.

(p.176)

In 1933, Freud clearly stated that he had set aside his concerns regarding the occult aspects of the subject. In his original writing, Freud explicitly conveyed his physicalist stance, offering a distinctly mechanistic definition of thought transference:

When they first came into my range of vision more than ten years ago, I too felt a dread of a threat against our scientific *Weltanschauung* [worldview], which, I feared, was bound to give place to spiritualism or mysticism if portions of occultism were proved true. Today I think otherwise. In my opinion it shows no great confidence in science if one does not think it capable of assimilating and working over whatever may perhaps turn out to be true in the assertions of occultists. And particularly so far as thought-transference is concerned, it seems actually to favour the extension of the scientific - or, as our opponents say, the mechanistic - mode of thought to the mental phenomena which are so hard to lay hold of. The telepathic process is supposed to consist in a mental act in one person instigating the same mental act in another person. What lies between these two mental acts may easily be a physical process into which the mental one is transformed at one end and which is transformed back once more into the same mental one at the other end.

(Freud, 1933, p.55)

According to Freud (1933), by incorporating the unconscious into the physical realm and what he termed the “previously called ‘psychical’” within psychoanalytic theory, paranormal psychic phenomena such as telepathy could be explained in a physicalist

manner (p.55). In another essay on dreams, Freud (1925a) discusses the role of emotion in thought transference, noting specifically that memories with intense emotions can be more readily transferred to another person's mind (Freud, 1925a, p.138; Bishop, 2000, p.117). Additionally, Freud observed that thoughts are more smoothly transferred when they transition from the primary process to the secondary process within his metapsychological framework (Freud, 1925a, p.138). The role of emotion as a trigger is equally significant in Jung's synchronicity and Fodor's Poltergeist theory, highlighting a critical shared aspect among successors of depth psychological parapsychology. In summary, Freud maintained a physicalist and neurological perspective on psychoanalysis, aspiring for it to become scientific, quantitative, and mechanistic. Though he once questioned the occult's challenge to his scientific aims, he ultimately took a decisive stance on telepathy and thought transference in 1933. The former magic of German Romanticism has thus been reframed within the science of metapsychology. Paranormal interpsychic phenomena—whether labeled as telepathy, the sixth sense, magnetic sleep, or thought transference—continue to reappear in the phenomenology of the subject.

2.2.2.3 Bion and the Post-Bionians: Intuiting the Psychic Reality

If Freud emphasized physicalism and sensory perception, then British psychoanalyst Wilfred R. Bion and the post-Bionian approaches focus instead on non-sensory perception and intuition²⁸. We will explore the Bionian trend, which is thought to involve certain interactions with mysticism (Boyle, 2022, 2023). According to Hinshelwood (2018), Bion's theoretical development can be divided into three phases:

First, his initial period (1933-55) developed from his pre-psychoanalytic training at the Tavistock Clinic in the 1930s, and his war work with John Rickman in the

²⁸ Freud (1933) rejected intuition, asserting that intellectual work based on observation is the only source of knowledge (p.159). For further details, see Bishop (2000, pp.127-128).

1940s, during which he developed a fully fledged view of group dynamics. His second phase began around 1950, when Bion qualified as a psychoanalyst. In 1952-55 he repudiated the essence of his group ideas, and revised them on the basis of Klein's schizoid mechanisms. From then on, he took a new course and devoted himself to exploring the clinical usefulness of the schizoid mechanisms. . . . The third phase in the series of Bion's clinical approaches developed after 1965 when he began to have second thoughts about the use of schizoid mechanisms as theoretical templates. He became occupied with his doubts about the possibility of understanding and of communicating what happens in a psychoanalytic session. . . It led to the attempt to distinguish a uniquely psychoanalytic form of perception he called intuition.

(p.199)

Intuition is thus essential for understanding Bion's late psychoanalytic model. It first appears explicitly in *Experiences in Groups* (1961), where he asserts that, without further elaboration, the psychoanalytically developed intuition is used in studying group dynamics (CWB IV: 208, 226). Nevertheless, it appears that intuition was already pivotal for Bion during his early years dedicated to group dynamics. In Bion's context, the counter-Freudian understanding of intuition may have been influenced by the ideas of Henri Bergson (1859-1941) and Jung (Jung, 2014, p.10ff; Hinshelwood, 2018, pp.206-209). Later, Bion's first detailed exploration of intuition appears in *The Elements of Psycho-analysis* (1963), where he writes: "Since the analyst's capacity for intuition should enable him to demonstrate an emotion before it has become painfully obvious it would help if our search for the elements of emotions was directed to making intuitive deductions easier" (CWB V: 63). In this book, Bion introduces *The Grid* to chart the development of intuition and describe various psychic components in psychoanalysis (CWB V: 86). From 1963 to 1965, including in his book *Transformation* (1965), intuition remains closely tied to *The Grid* and is considered an essential part of analytic training in Bion's view (CWB V: 98, 101, 114, 193). However,

even in *Transformation*, intuition still seems to be categorized as a form of sensory perception:

Hallucination may be more profitably seen as a dimension of the analytic situation in which, together with the remaining 'dimensions', these objects are sense-able (if we include analytic intuition or consciousness, taking a lead from Freud, as a sense-organ of psychic quality).

(CWB V: 229)

Chapter seven of Freud's *The Interpretation of Dreams* is cited in this passage, possibly to demonstrate a commitment to Freud's physicalist perspective on the mind. However, within two years, Bion completely overturned Freud's rigidly physicalist stance and embraced an opposing view. Interestingly, when Bion first discussed memory and desire in 1965 as obstructive factors in analysis, he did not include intuition in the discussion (CWB V: 7-17). The connection between intuition and the memory-desire combination was first mentioned in a 1966 lecture: "there is something peculiar about the operations of what are normally understood as memory and desire which leave one particularly unfitted to intuit what is actually happening in the session" (CWB VI: 24). By 1967, Bion began recognizing the potentially non-physical nature of intuition, describing "psychoanalytic intuitions which are vulnerable because they lack 'body' on the one hand and scientific rigour on the other" (CWB VI: 171). More distinctively, he writes about the non-sensory nature of intuition, in a way that closely resembles Mesmer's concept of the sixth sense, although for Bion, intuition can be activated in a normal state of consciousness:

If the psychoanalytic situation is accurately intuited—I prefer this term to 'observed' or 'heard' or 'seen' as it does not carry the penumbra of sensuous association - the analyst finds that ordinary conversational English is surprisingly adequate for the formulation of his interpretation.

(CWB VI: 174)

From 1967 onwards, intuition appears more frequently in Bion's work compared to the previous three decades of his career. During this period, Bion also begins to question causality in psychoanalysis, referencing German quantum physicist Heisenberg in this context²⁹:

I regard the idea of causation, implicit throughout the paper, as erroneous; it will limit the perspicacity of the analyst if he allows this element in 'Attacks on Linking' to obtrude. The 'causal link' has apparent validity only with events associated closely in space and time. The fallacious nature of reasoning based on the idea of 'causes' is clearly argued by Heisenberg, in terms which should evoke an understanding response in any psychoanalyst.

(CWB VI: 199)

Subsequently, Bion developed the logic that, since hallucinations lack a sensory basis, the analyst must intuit the patient's psychic reality (CWB VI: 200). On the same page, he also rejected Freud's physicalist version of metapsychology: "equally I do not consider an interpretation in psychoanalysis derives from facts accessible to sensuous apparatus" (CWB VI: 200). At the same time, Bion framed his theory as an extension of Freud's ideas, stating: "In the mental realm, the 'sense organ of psychic reality' (to borrow a phrase from Freud) has no such limitation" (CWB VI: 200). However, it is evident that Freud would not have accepted the notion of an unknown sensory organ with an intuitive function (Freud, 1933, p.159; Bishop, 2000, pp.127-128). For Bion, intuition is the psychic perception of the psychoanalyst, analogous to the five sensory perceptions for the physician (CWB VI: 226). In *Attention and Interpretation* (1970), Bion officially positioned intuition as the opposite of sensory perception: "Intuitive power cannot develop because it is hindered by such

²⁹ Heisenberg also influenced Bion's understanding of the field between the analyst and the patient; see also Civitarese (2023a, p.8)

obtrusions of 'sense'" (CWB VI: 290). Ultimately, the non-sensory nature of perception becomes the defining attribute of intuition in Bion's work.

From 1970 onward, Bion discusses intuition in several interesting contexts. In his 1973 lectures in São Paulo, Brazil, he refers to "tolerating the mystery," drawing on Keats' commentary on Shakespeare, which is closely related to his concept of "negative capability"—the ability to endure the unknown in analysis (CWB VII: 49). When discussing the relationship between Kant's *a priori* and his own concept of intuition, he suggests that while reading Kant is challenging, it "increased my mental growth" (CWB VII: 50). On another occasion, Bion references Kant's idea: "Kant once said that intuition without a concept is blind, and a concept without intuition is empty. That phrase is particularly wide-ranging; it is one of these statements which, like a seed, germinates and turns into some kind of tree or forest" (CWB VII: 128). He also mentions this idea in his 1977 New York talks (CWB VIII: 256).

In 1974, Bion even asserts that one could "intuit" the thing itself (CWB VII: 85). Opposing Freud's perspective, Bion suggests that Euclidean geometry applies to "geocentric time, geocentric space, but not for psychoanalytic space" (CWB VII: 85). Reflecting on Brouwer and Heyting's Intuitionist mathematics, Bion questions whether their ideas could be adapted to the "universe" of psychoanalysis (CWB VII: 85). Ultimately, Bion sees intuition as timeless: "It is that peculiar experience which is not an interpretation, not a memory, not even a prophecy. A 'present' experience is past, is present and is future; it is timeless—unless someone can invent spacetime, psychoanalytic time and space" (CWB VII: 86). Ontologically, Bion maintains that the intuitive experience in psychoanalysis transcends the boundaries of personality:

[T]he noumenon, is co-limited with our mental capacity, that because we can only think that far the mental world is only that big. It may be vast. It may be that if we had what, for the sake of convenience, one would call intuition, one could perceive, or be aware of, the existence of a mentality which is not bounded by my

skin. My skin is convenient as a method of saying what the boundaries are of my physical make-up, of my anatomy and my physiology. It is unlikely that that forms an adequate description of the boundaries of my mind. I may not be able to touch, or hear, or see you, but at the same time it is possible that mentally we are able to make a contact between ourselves and something which is not us.

(CWB VII: pp.89-90)

In the same lecture, Bion offers an extraordinary perspective on extra-sensory perception, hypothesizing that the boundaries of the mind differ from those of the physical world:

I do not touch my patients. It is true that I speak to them and I see them, but I do not believe that that gives an adequate description of the meeting between the patient's mind and mine. I can understand someone saying that they had an experience like thought-reading. . . . It might be compatible with the idea that there is some mental phenomenon which is not bounded by what I can see and what I can hear, what I can smell and touch and feel. Although you and I are in different places not known to each other there may, nevertheless, be some overlapping. I could not prove it nor would I be satisfied with the example that I have just given. I suspect it is one of these things called 'extrasensory perception', but that it is probably too crude. As our intuition continues to develop we get nearer to a situation where we seem to be aware that the boundaries of our mind are not our physical boundaries, nor yet the boundaries which are imposed by our central nervous system.

(CWB VII: 90)

In his 1974 lectures in Rio de Janeiro, Bion contrasts intuition with any sensory organ, proposing instead the existence of an "intuitive apparatus" (CWB VII: 138).

Interestingly, when this concept appears in Bion's written work, he places the word 'apparatus' in single quotation marks—perhaps reflecting his cautious or skeptical

stance toward physicalism (CWB X: 25). Near the end of his life, Bion penned the following lines in his memoir as a final stand against physicalism: “If you think the problems that we have to solve can be solved in a framework where ‘things’ happen in time and space, with ideas taken from the vocabulary and grammar invented for the senses, we shall fail (CWB XII: 174-175³⁰).

With the post-Kleinian shift in Bion’s thought, in which psychic reality is considered free from physical restrictions, the mechanism of projective identification³¹ is also reinterpreted. In discussing Bion’s understanding of his analyst Melanie Klein’s (1882-1960) concept of projective identification, Bionian psychoanalyst Avner Bergstein (2022) observes that:

At first, when encountering unrepresentable and hallucinatory phenomena, Bion (1955) notes that his interpretations leaned on his use of Klein’s theory of projective identification, first to illuminate his countertransference, and then to frame the interpretation. However, he was not satisfied with this conception of projective identification, which presupposes the development of a three-dimensional space into which parts of the personality are projected. He came to recognize that the analyst dealing with so-called psychotic (I would just say, psychic) transformations is obliged to deal with phenomena that are beyond symbolization or are intolerant of the restrictive nature of symbolization. The analyst is then in a domain that has no finite boundaries.

(pp.248-249)

³⁰ Also see Boyle (2022), p.181.

³¹ The concept of projective identification refers to the mental process where “the patient tries to rid themselves of some unwanted, uncomfortable, or damaged part by projecting it into another person (or others) using the mechanism of projective identification. The ‘psychosomatic material’ projected by the patient for containment within the inner space of the containing other is often felt somatically before it is psychically recognized. Indeed, it may not actually be psychically recognized and may remain pre-conscious for some time” (Miller-Pietroni, 1999, p.411).

This expands the conventional understanding of projective identification, which traditionally occurs within an internal psychic space defined by certain boundaries of personality or bodily distinctions. However, if these boundaries of personality can be questioned and if psychic reality follows alternative principles, then not only is the analyst immersed in an infinite dimension of psychic reality, but all human psychic experiences may share an interpsychic, extra-sensory quality that is not physically spatial. Consequently, it is unsurprising that post-Bionian developments have led to various versions of interpsychic theories, each exploring psychic reality further. These diverse theories now form a dialogue among psychiatrists and psychoanalysts, with Bionian field theory—primarily represented by Madeline and Willy Baranger, Antonio Ferro and Giuseppe Civitarese—and Ofra Eshel's connected oneness theory being among the most recent and systematically developed approaches (Boyle, 2022, p.242ff; Zhang, 2024, p.4). Additionally, Eshel (2019) has summarized related post-Bionian ideas on clinical interpsychic connectedness, including:

Grinberg's "state of 'convergence'" (1991, 1997); Symington's "corporate personality" or "corporate entity" (1986); Little's "basic unity" (1986); Searles's "symbiotic relatedness," "symbiotic involvement," and "therapeutic symbiosis" (1965, 1979); Racker's "psychological symbiosis" and "unity" (1968); and Ogden's "the intersubjective analytic third" and "the subjugating analytic third" (1994).

(p.37)

Due to length considerations, this subsection will focus on Bionian field theory and Ofra Eshel's interconnected oneness theory as two key representatives of the diverse post-Bionian spectrum. In Eshel's conceptualization, the idea of oneness is already embedded in Bion's theory, where it was previously described as *at-one-ment* with O³².

³² In Bion's work, the concept of O represents the absolute truth inherent in all objects.

The notion of *at-one-ment* is also closely connected to intuition:

[Bion introduces the approach of] becoming at one with the psychic reality of the patient during the analytic session. The analyst is required to suspend memory, desire, and even understanding in order to prevent any “hindrance to the psychoanalyst’s intuition of the reality with which he must be at one” (Bion, 1967a, p.272) - to become all the more *intuit* (in-tu-it).

(Eshel, 2019, p.260)

Eshel’s (2019) approach introduces a new perspective that, in her words, transcends the recent analytic concept of intersubjectivity by further developing Bionian and Winnicottian traditions (front page). More specifically, unlike Bionian field theory and other post-Bionian approaches, Eshel’s idea of interconnectedness refers to a unique psychic union between the analyst and the analysand:

I reach out toward the analyst’s embeddedness in the patient’s subjective reality, especially as a necessary functioning presence, by suspending his/her own subjective reality and letting the patient’s subjective reality impose itself on him/her. The analyst thus becomes part of the patient’s state of being and experiencing, to the extent of becoming psychically akin to a transplant or to chimeric antibodies.

(Eshel, 2019, p.38)

Cases of telepathy in psychoanalysis further support Eshel’s belief in what she describes as “an extreme, enigmatic ‘impossible’ possibility of the larger drama and mystery of patient-analyst interconnectedness, at-one-ment, and unconscious communication in the analytic process” (p.134). Somewhat inconsistently, while Eshel

Although O is considered inaccessible to humans, “it can be known about, its presence can be recognized and felt, but it cannot be known. It is possible to be one with it” (CWB VI: 245).

claims to be making an ontological shift, she frequently uses the term ontology in phrases like “ontological experience” or “ontological quality” within the concept of oneness—but not definitive statements of ontology (Eshel, 2019, p.8, p.29, p.32, p.38). Perhaps her descriptions and declarations of oneness suggest an undiscovered, ultimately psychic unity—or at least the potential for profound psychic connections between human beings. In a positive light, her work takes an assertive and courageous approach to challenging the boundaries of personality on an experiential level, with a focus on intuitive engagement with oneness.

In addition, there exists a “continuum of quantum physics”³³ linking Bion’s interest in Heisenberg to Eshel’s reference to David Bohm. From Eshel’s perspective, this relational union between patient and analyst is a form of “quantum interconnectedness,” based on the “quantum interconnectedness of distant systems,” paralleling physicist David Bohm’s theory (Eshel, 2019, p.1). Eshel (2019) describes this psychic dimension of unity as:

created by the analyst/therapist’s “presencing” (being there) within the patient’s experiential world and within the grip of the analytic process, and the ensuing deep patient-analyst interconnectedness. Patient and analyst thus forge an emergent new entity of interconnectedness or “witnessing” that goes beyond the confines of their separate subjectivities and the simple summation of the two - *a two-in-oneness*.

(p.1)

³³ It should be noted that quantum physics is not inherently a physicalist theory; at the subatomic level, certain particles do not conform to causal laws (Lindorff, 2004, p.246). The foundation of physicalism is rooted in Newtonian classical physics. For more discussion on physicalism and physics, see Lindorff (2004, pp.245-246) and Goff (2017, p.24).

Most creatively, Eshel suggests that late Bionian and Winnicottian ideas can coexist with classical Freudian psychoanalysis, “in the same way that classical physics co-exists with quantum physics” (Eshel, 2019, p.8). She also adopts the astronomical term “black hole” to describe how the “interpersonal and intersubjective psychic space is dominated by a central object that is experienced as a black hole” (Eshel, 2019, p.4). This is a term that Eshel borrowed from Grotstein, originally appearing in Grotstein’s writings from the 1980s through around 2000. It refers to a depressive, empty, and sleepy state triggered by trauma in the absence of immediate maternal rescue (Grotstein, 1984a, p.86; 1984b, p.273, p.312; 1989; 1990a; 1990b; 1990c; 1991; 1995; 1996; 1998; Eshel, 2019, p.2). References to quantum physics, as discussed by both Bion and Eshel, also appear in the context of Bionian field theory:

In this model, the analyst sees in the analytic pair not two interacting isolated subjects, but a group. There is no “fact” of analysis that cannot be heard as unconsciously co-created, as a group or field phenomenon. It is as in quantum physics: particles are not discrete elements but only vibrations that propagate in the field. Their position is only probabilistic, in the same way, by analogy, as are different interpretations of the same fact.

(Civitarese, 2023a, p.9)

In Civitarese’s (2023a) interpretation of Bionian field theory, it exhibits certain non-physicalist aspects: “An individual’s psyche transcends the physical limits of that individual; it is transindividual. Furthermore, within this system, there is no distinction between the bodily and the mental realms³⁴” (p.viii). Bionian field theory is believed to have originates from a letter Bion wrote to his collaborator in group psychology, John Rickman, dated March 7, 1943, in which he states that significant work needs to be done on the field theory (Civitarese, 2023a, p.1). It also originates from Bion’s early

³⁴ The issue of psychosomatic correspondence within the tradition of Klein and Bion goes beyond the context of this section, but it is briefly discussed in the earlier definition of projective identification.

work on group psychology, which was influenced by Kurt Lewin's field theory and by Wilfred Trotter's view that human gregariousness is rooted in a basic instinct for species survival (Vermote, 2019, pp.52-56). Since the 1960s, a diverse group of psychoanalysts, beginning with the work of Willy and Madeleine Baranger and continuing with the Bionian group in Italy, has influenced the field across Europe and Latin America (Civitarese, 2023a, pp.1-5). Although its more archaic roots may be traced back to Hegel's concept of *Ansteckung* (infection) in *The Phenomenology of Spirit* and Freud's notion of *Infektion* (contagion) in his group psychology (Hegel, 1807/2018, p.295; Freud, 1921b, p.107; Eshel, 2019; Civitarese, 2023a, p.60).

It is important to note that in the Baranger couple's theory, Bion's concept of phantasy does not exist in each group member when acknowledged outside the group (Civitarese, 2023a, pp.2-3). Hence in a group (or couple) context, unconscious phantasy exists only within the analytic situation (Civitarese, 2023a, pp.2-3). Yet the essence of Bionian field theory is to consider the whole that is generated from its different parts:

The underlying idea is that certain phenomena can only be studied in their dynamic totality, which is considered to be more than the sum of its parts. Furthermore, it is postulated that the investigation of the human mind requires a psychology of the subject in relation to the object. In the 1960s, a few important authors came to the same conclusion: Winnicott noted that the child has no existence (unless it is seen as part of the mother/child dyad/system); Bion, profoundly influenced by his first analyst, John Rickman, argued that the essential thing is to see the analyst/patient couple as a group. From a different perspective, Lacan stressed the radically intersubjective nature of the Ego and the fact that the initial realization of subjectivity stems from the primordial alienation of the subject who sees himself reflected in the object.

(Civitarese, 2023a, p.7)

Hegel's dialectics, as interpreted through the lens of another philosopher, Kojève, also subtly reemerges in the work of the Baranger couple (Civitarese & Ferro, 2013, p.191). Civitarese further observes that Bionian field theory does not adhere to a physical level of meaning, as a physicalist conceptualization may lead to misunderstandings: "This is why we speak of field—'field' is just a metaphor. There is this layer that we conceptualize as a shared indistinct layer—inevitably we use spatial metaphors, but it would be better to talk about processes" (Civitarese, 2023a, p.54). Additionally, the most intriguing aspect of Civitarese's (2023a) approach is his affinity for Hegel and his advocacy for trans-subjectivity:

[In] psychoanalysis it makes little sense to speak of intersubjectivity simply to mean interaction between separate subjects. The concept of intersubjectivity has a precise history in philosophy, in particular in Hegel, who does not use this term, but instead talks of recognition, and in Husserl, who is its inventor. . . . The central idea is that individuals are not isolated entities that then constitute a common field, or vice versa are part of a homogeneous whole that only later differs locally, but are, from the beginning, terms in a dialectical relationship.

(pp.112-113)

Hegel is revisited in the context of challenging the boundaries of personality—not through his intriguing insights on the paranormal magnetic phenomena, but rather in a concise and accessible manner through Civitarese: "What in philosophy is tantamount to asserting with force, once and for all, that the *I* is a *we*, and the *we* is *I*" (Civitarese, 2023a, p.18). Perhaps Hegel was correct in suggesting that philosophy represents a higher form of magic compared to animal magnetism. In the meantime, both philosophy and magnetism are magical. Civitarese's integration of Bion's understanding of intuition with the Hegelian idea of the boundaryless psyche is clearly reflected in his recent writings (Civitarese, 2024). Nevertheless, Civitarese (2024) shows little interest in Hegel's idealism or the supernatural aspect of intuition (p.19). In this respect, his position differs from that of Bion, as well as from Eshel (2019) and

Grotstein (2000) (CWB VII: 90). Most of Civitarese's works approach his notion of we-ness from a clinical rather than a metaphysical perspective, as he consistently emphasizes its intersubjective dimension and traces it back to the phenomenological tradition inaugurated by Husserl (Civitarese, 2020, 2021a, p.1089, 2021b, 2023b, 2024, 2025; Civitarese & Berrini, 2022). However, he also emphasizes Hegel's conception of the "I" as a significant inspiration for the intersubjective theories of Lacan, Ogden, and Jessica Benjamin (Civitarese, 2021b, pp.855-856). This situates him in a non-physicalist framework. On this point, the position of Civitarese's main collaborator, Ferro, does not differ significantly from that of Civitarese (Bezoari & Ferro, 1989, 1991, 1996; Sabbadini & Ferro, 2010; Civitarese & Ferro, 2012, 2013, 2016; Ferro & Nicoli, 2023).

James Grotstein (1915-2015) may be the most influential and significant figure to review by the end of this subsection. Like many other post-Bionians discussed above, Grotstein possesses a Bionian perspective on psychic reality that transcends the three-dimensional sphere (Grotstein, 1981/2003, pp.23-24; Boyle, 2022, p.176). Prior to Eshel's post-Bionian engagement with telepathy, Grotstein already linked Bion's concept of O with telepathy and extrasensory perception (ESP) (Boyle, 2022, p.201). Grotstein is also receptive to German Romantic ideas and is keenly aware that Freud was profoundly influenced by them. He suggests that a historical trace of German Romanticism is hidden within psychoanalysis (Grotstein, 2000, p.144; Boyle, 2022, p.127). For Grotstein, psychoanalytic terms such as 'drive' and 'object' are equivalents to the Romantic terms 'homunculi,' 'chimerae,' 'demons,' 'angels,' and 'revenants' (Boyle, 2022, p.127).

Grotstein's openness to mystical aspects enables him to courageously "revive the concept of the 'alter ego' (second self) in order to restore the unconscious to its former conception before Freud, that of a mystical, preternatural, numinous second self," integrating it with Freudian theory (Grotstein, 2000, p.xvi). In his book *Who is the Dreamer Who Dreams the Dream* (2000), Grotstein fully elaborates his religious view

of psychoanalysis. In this context, intuition is expanded as a tool to connect with the higher numinosity of God, transcending its role as merely an interpsychic communicative function:

There seem to be two domains of holiness, just as there are two Gods (the Godhead and the Immanent “God”), a notion inherent in the Gnostic Gospels (Pagels, 1979) and in the Manichaeian conception. One is that which we can contemplate and which is in the domain of our experiences, the one that matures as we mature. The other is truly numinous, ineffable, and inscrutable. *In psychoanalytic experience we can never meet the Godhead, but we can feel its shadow by our intuition of its presence as the Unconscious, which, as I have stated earlier, is as close to God and Godliness as we are ever likely to reach*³⁵.

(Grotstein, 2000, p.276)

In Grotstein’s work, the threshold of the transcendental realm is revealed once again for the first time after Freud within the framework of Freudian psychoanalysis. As we will discuss in the next subsection, even psychoanalytic parapsychologist Nandor Fodor is not as assertive as Grotstein regarding this issue. Fodor identifies the nature of the parapsychological Poltergeist phenomena as unconsciously projected aggression (and repressed contents) typically associated with trauma (Fodor, 1964, p.62, p.156f, p.163f; 1971, p.92). Meanwhile, Fodor hesitated to make any original and distinctive metaphysical statements beyond Freud’s physicalist limitations in most of his works. Therefore, it is not surprising that Grotstein explicitly supports Jung’s theory of synchronicity in this context, which also points to panentheistic archetypal factors that transcend the limits of time and space, emphasizing the importance of numinosity (Jung, 1977/1993, p.230; CW8: 836, 968).

³⁵ Italics added by the original author.

2.2.3 Exploring the Interactions between the Psychic and the Physical Realities

In addition to interpsychic phenomena and their theoretical implications for a psychic realm that transcends individual psychic boundaries, there exists another form of phenomena that reveals a distinct connection between the physical and the psychic. In this subsection, we will explore how paranormal phenomena (and Jung's divinatory experiences in particular) are conceptualized within the Jungian and Ferenczian schools of depth psychology. We will begin with Jungian perspectives, particularly focusing on Jung's panentheistic concept of synchronicity, which encompasses both interpsychic and psychophysical aspects. Special attention will be given to post-Jungian understandings of interpsychic interactions—particularly concerning transference-countertransference issues as they relate to synchronicity to reveal the diversity and complexity of its contemporary development. For example, in Michael Fordham's interpretation of Jung's classic scarab beetle case³⁶, the synchronistic appearance of the beetle in the room—a parallel to the patient's dream—can be seen as a response arising from her transference (Fordham, 1957/2013, p.44; Astor, 1995/2006, p.172). George Hogensen (2009) interprets Jung's hidden countertransference aspect in this case (p.191). De Moura (2014) also suggests that this case is relevant to transference-countertransference dynamics³⁷ (p.392). Indeed, in Jungian analysis, it may not be necessary to separate these two types of phenomena, as synchronicity often occurs in clinical settings involving two individuals. As Dieckmann (1976) states: "the basic foundation of the analytical situation is a synchronistic process" (p.31).

After synchronicity, we will elucidate the interests of psychoanalysts Ferenczi and

³⁶ In this case, when a female patient was meeting with Jung and recounting a dream that involved a scarab-like jewel, Jung caught a beetle tapping on the window of the therapy room (CW8: 843).

³⁷ For additional historical details on Jung's beetle case, see de Moura (2019, pp.158-159).

Fodor in the paranormal, focusing on Fodor's Poltergeist theory, which remains significantly aligned with Freud's model (Ferenczi, 1899/1963, 1988; Fodor, 1948, 1958, 1963, 1964, 1971; Gyimesi, 2012; Boyle, 2022, pp.128-172; Pierri, 2023b, pp.127-203). A concluding section of the chapter will follow after we discuss these various perspectives on psychophysical interactions.

2.2.3.1 Synchronicity: A Jungian Perspective

Jung's theory of synchronicity encompasses three classic definitions, each considering both the psychic state and an externally occurring corresponding event (CW8: 984). These correlations are viewed as acausal, yet they are connected through the shared meaning of the internal and external events (CW8: 849). Jung's theoretical exploration of synchronicity transcends traditional frameworks that interpret paranormal events solely through psychic abilities (such as Mesmer's sixth sense) and the Hegelian-Bionian thread of boundaryless interpsychic communication. Jung shifts the dialogue to a psychophysical level that is arguably panentheistic. According to Jung's Eranos presentation on synchronicity in 1951, the three classic types of synchronistic events are:

- 1.The coincidence of a psychic state in the observer with a simultaneous, objective, external event that corresponds to the psychic state or content. . . .
- 2.The coincidence of a psychic state with a corresponding (more or less simultaneous) external event taking place outside the observer's field of perception, i.e., at a distance, and only verifiable afterward. . . .
- 3.The coincidence of a psychic state with a corresponding, not yet existent future event that is distant in time and can likewise only be verified afterward.

(CW8: 984)

Chronologically, Jung's formulation of his synchronicity idea can be traced back to his very early life in the Swiss countryside, where he frequently encountered accounts of

extraordinary occurrences (Main, 1997, p.2). For Jung, paranormal events were “taken for granted in the world of my childhood” (Jung, 1963/1989, p.100; Main, 1997, p.2). They were a central part of his early family life:

His maternal grandfather, Samuel Preiswerk, had believed himself to be continually surrounded by ghosts and would devote one day every week to conversing with the spirit of his deceased first wife, for whom he kept a special chair in his study (Jaffé 1984: 40). Jung’s grandmother Augusta, Preiswerk’s second wife, was believed to be clairvoyant (Jaffé 1984: 40). And the couple’s daughter, Jung’s mother, experienced ‘strange occurrences’ with sufficient regularity to write a diary exclusively dedicated to them (Jaffé 1971: 2). . . . Jung’s own experiences of the paranormal began at the age of seven or eight. During a period when his parents were sleeping apart and there was considerable tension in the house, he would sometimes see nocturnal apparitions.

(Main, 1997, p.2)

Jung later developed an academic interest in these events as early as his college years. Specifically, by the time of his second Zofingia Lecture, he had already begun contemplating the paranormal (Jung, 1983, para. 112-134; Pilard, 2015, p.62; 2018, p.68). The primary concentration of this second lecture, delivered in May 1897, was to encourage scholarly investigation of supernatural phenomena (Jung, 1983, para. 67-142; Pilard, 2018, p.68). Midway through the lecture, Jung discusses various types of paranormal phenomena, including telekinesis, mediumship, clairvoyance, telepathy, and prophetic dreams (Jung, 1983, para.112-134). This academic interest soon became the central theme of his doctoral thesis, published in 1902, in which he chose to study his mediumistic cousin Hélène Preiswerk (1881-1911) as a case example (CW1: 1-150). By 1905, Jung reported that he had investigated eight mediums (Main, 1997, p.4). Paranormal events also occurred during one of Jung’s visits to Freud in 1909, where Jung even predicted an event before it happened. This occurrence appears to have been triggered by Jung’s emotional reaction to Freud’s materialist

stance toward precognition and paranormal phenomena:

It was some years before he recognized the seriousness of parapsychology and acknowledged the factuality of “occult” phenomena. While Freud was going on this way, I had a curious sensation. It was as if my diaphragm were made of iron and were becoming red-hot—a glowing vault. And at that moment there was such a loud report in the bookcase, which stood right next to us, that we both started up in alarm, fearing the thing was going to topple over on us. I said to Freud: “There, that is an example of a so-called catalytic exteriorization phenomenon.” “Oh come,” he exclaimed. “That is sheer bosh.” “It is not,” I replied. “You are mistaken, Herr Professor. And to prove my point I now predict that in a moment there will be another such loud report!” Sure enough, no sooner had I said the words than the same detonation went off in the bookcase.

(Jung, 1963/1989, p.155)

Another precognitive experiences later appeared in Jung’s visions in October 1913, as recorded in his *Liber Novus* (The New Book, part of Jung’s *Red Book*): “a terrible flood covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps” (Jung, 2009, p.231). Two weeks later, the same vision recurred, accompanied by an inner voice asserting that this was completely real (Jung, 2009, p.231). In July 1914, when World War I broke out, Jung came to realize that it was not potential schizophrenia threatening him, but rather his visions that foretold the imminent war arising from the collective unconscious (Jung, 1977/1993, p.234). This event held profound significance for him. In an interview with Mircea Eliade at the Eranos conference in Ascona in 1952, Jung mentioned his 1913 visions after discussing his concept of synchronicity, stating that what “remained for me to do now was to deepen and validate this discovery. And this is what I have been trying to do

for forty years”—which ultimately led to the crystallization of synchronicity (Jung, 1977/1993, p.234).

Consequently, Jung’s theory of synchronicity was rooted in a context of supernatural experiences from the outset of his conceptualization. This experiential dimension encompasses numerous elements that hint at a larger acausal order behind the coincidental connections between psychic states and physical events (CW8: 965). His ongoing interest in parapsychology further illustrates this aspect. In 1919, Jung delivered a lecture titled “The Psychological Foundations of Belief in Spirits” at the Society for Psychical Research in London, England (Main, 1997, p.6; CW8: 570-600). He engaged in various séances and became familiar with psychokinetic experiments from the 1920s onward (Fodor, 1971, p.195; Main, 1997, p.6). Upon receiving a copy of the Daoist text *The Secret of the Golden Flower* from Richard Wilhelm in 1928, Jung noted a striking correspondence with his two mandala paintings of 1927-1928, subsequently classifying this discovery as a synchronistic event (Jung, 1989, p.197). The first one comes from the *Red Book*, and is later named the “Window on Eternity” (Jung, 2009, p.159). The second painting is the golden castle mandala or “Vajra mandala” which is Jung’s last mandala in the *Red Book* (Jung, 2009, p.163).

Experiences such as near-death encounters, states of mystical union, and the attendant coincidences following his heart attack in 1944 may have profoundly influenced and motivated him to contemplate a range of controversial issues, including synchronicity (Fodor, 1971, p.195; Main, 1997, pp.6-7). Moreover, his correspondence and frequent references to parapsychologist J. B. Rhine’s³⁸ telepathy experiments in his 1955 essay on synchronicity further highlight his engagement with these themes (Main, 1997, pp.15-16; CW8: 833-840, 846-848,

³⁸ In the ETH archive of Jung, there are 43 letters between J. B. Rhine and Jung, some of which are published in the two volumes of Letters of C. G. Jung (Jung, 1875-1961; Jung, 1973/1992, p.180ff; Jung, 1976/1990, pp.106ff).

855-857, 911-914).

In the meantime, Jung's divinatory experiences are also a significant part of his synchronistic experiences, even though they seemingly contain fewer paranormal qualities. As Jung states regarding Chinese Yijing divination, synchronistic phenomena that correlate the psychic and the physical (represented by the resulting hexagram) occur: "The *I Ching* presupposes that there is a synchronistic correspondence between the psychic state of the questioner and the answering hexagram" (CW8: 986). The fundamental connection between divination and synchronicity was established earlier in a seminar given in 1928, where Jung first used the term 'synchronism' to present his later understanding of synchronicity as meaningful coincidence in the context of discussing the Chinese oracle book *Yijing* (Jung, 1984, pp.44-45; Zeng, 2024, p.183). Subsequently, the concept of synchronicity was officially promoted in his memorial speech for the German sinologist Richard Wilhelm (1873-1930) in 1930, again in relation to *Yijing* divination (CW15: 81-84).

The rich synchronistic experiences, including divinatory experiences in Jung's life, provide a solid foundation for him to confront and eventually formulate the concept of synchronicity systematically in 1949, with a focus on a group of divinatory methods probably since 1950 (Jung & Pauli, 1992, p.36; Bair, 2003, p.549; Gerber & Gerber, 2021a, p.19). From the 1930s onward, astrology, Yijing divination, Tarot, and geomancy are frequently referenced in relation to synchronicity or equivalent expressions (as intuitive methods), even if not explicitly stated in Jung's personal and academic writings³⁹. (Jung, 1976/1990, pp.428-429; Jung, 1997, p.923; Jung, 2019, pp.288-289; Zeng, 2024; CW8: 866, 900, 976, 987; CW15: 81-84). Ultimately, the practice of divination has been integrated into his synchronicity concept under the

³⁹ For the complexity of Jung's divinatory context in relation to synchronicity, see Section 3.2.

idea of “methods for grasping a situation as a whole,” which Jung believes originated from the Chinese *Yijing* (CW8: 863). Jung asserts that this Chinese way of understanding the whole situation differs significantly from the Greek-trained Western mind, which relies on the non-rational functions of consciousness based on sensation (the “sens du réel”) and intuition (CW8: 863). He suggests that this Chinese irrational way of thinking is a fundamental aspect of both divination and synchronicity:

The method [presupposing that of an inner state could be represented as an outer one and vice versa in the *Yijing*], like all divinatory or intuitive techniques, is based on an acausal or synchronistic connective principle. In practice, as any unprejudiced person will admit, many obvious cases of synchronicity occur during the experiment, which could be rationally and somewhat arbitrarily explained away as mere projections.

(CW8: 866)

In summary, synchronicity is not merely a theory that encompasses paranormal phenomena. It also includes divinatory experiences that potentially reveal varying degrees of panentheistic and psychophysical correlations. The wide range of experiences captured in Jung’s notion of synchronicity distinctly illustrates that the psychic realm is not simply correlated unconsciously in a transcorporeal manner. Instead, as demonstrated in Jung’s conceptualization of synchronicity through the example of *Yijing* divination, a meaningful correlation occurs in the result of a hexagram, serving as a physical correspondence that transcends the realm of interpsychic phenomena (CW8: 986). Meanwhile, the archetypal factors behind divination illustrates the panentheistic aspect of the concept (Jung, 1976/1990, p.584; CW8: 900). We will visit the challenging theoretical problems of Jung’s conceptualization of synchronicity in the next chapter and examine its re-enchanting nature.

In the clinical context, synchronistic events occur within the therapeutic dynamics,

particularly in the transference-countertransference framework. Jungian analyst Rosemary Gordon (1983) was one of the first to discover that synchronicity may play various roles in the transference-countertransference relationship, sometimes leading to critical insights for either the patient or the analyst (pp.138-144). Notably, Gordon (1993) references Michael Balint, a disciple of Ferenczi, and his work on parapsychology and transference (p.391). In Gordon's dialogue (1993), she states that ESP phenomena (which refer to synchronicity) would "occur in analysis when the patient is in a state of intense, positive, and dependent transference" (p.391). This idea draws inspiration from Balint's (1955) notion of ESP phenomena as a desperate attempt to gain the analyst's attention. As a result, the transference-countertransference dynamics serve as a vital trigger for ESP phenomena, wherein synchronistic events may emerge as clinical challenges (Gordon, 1993, p.391). This also hints at the potential theoretical synthesis of synchronicity and psychoanalytic parapsychology.

Swiss-trained American Jungian analyst Nathan Schwartz-Salant also explores synchronicity within the clinical interpsychic context from several perspectives (Schwartz-Salant, 1982, p.153; 1984, pp.10-24; 1989, p.141). In *Narcissism and Character Transformation*, Schwartz-Salant (1982) compares love developed from authentic relationships to a "synchronistic occurrence" (p.153). In a subsequent book chapter in 1984, he thoroughly elaborates on the Jungian alchemical concept of *coniunctio*⁴⁰—which literally means conjunction and relates to the union of opposites. Whilst in Schwartz-Salant's view, this *coniunctio* (between the analyst and the patient) in psychotherapy may trigger synchronistic events related to sexual acting out (p.10). Such occurrences are regarded as ethical blunders within his framework:

The experience of *coniunctio* between two people is an act of "grace," and yet the

⁴⁰ This concept originally refers to the combination of chemical substances in alchemy (CW16: 355). Jung regarded it, in psychological terms, as symbolizing the union of opposites and the emergence of new possibilities (CW16: 355).

imaginal product of this experience, the image of a conjoined, hermaphroditic Self perceived in the space between them, can be returned to from time to time. It appears we can increase the probability of its recurrence through correct technique, and yet we are always still dealing with synchronistic phenomena, not with ego-determined events. It is a poor variant on sexual magic in a setting that can least tolerate it.

(Schwartz-Salant, 1984, p.10)

In a later book on borderline personality, Schwartz-Salant (1989) illustrates a synchronistic event related to his own sexual acting out during a session with his borderline patient, Kate (p.141). However, since the purpose of this work is not clinical, we acknowledge only that the relational context is significant for generating synchronistic events. Aside from Schwartz-Salant, John Beebe (1988) discusses how the analyst's role as the patient's self-object can trigger synchronistic events with positive transference at the beginning of the therapeutic relationship and addresses its potential clinical issues comprehensively:

Indeed, the relationship often starts so well the therapist may not realize that what the patient sees is not exactly the therapist. For often there is an element of synchronicity in the process by which the patient arrives in just this therapist's office; and the analyst feels in some coincidental way related to the patient's history or life situation. With patients for whom this sort of transference unfolds, the relationship has at its outset a numinous quality, a sanctified sense of special rightness. To the analyst, as the person employed to stabilize and enhance development of the patient's incomplete sense of personal self, will quickly be attributed qualities of the transpersonal Self; and one may well believe, given the felt connection to the patient, that this is in a way deserved. One feels, as therapist, that one was meant or destined to help this patient, a sort of divine-right countertransference from the start. . . Yet reverence for the analyst is sometimes accompanied by a strangely discrepant feeling, also imbibed from the patient, of

awe or terror—the patient’s reaction to being in the presence of the Self incarnate. And with failures of empathy this terror is replaced by an even more intense rage, which the analyst will experience viscerally as a physical attack, a feeling that turns out to be not dissimilar from that of the patient in response to empathic failure. The two partners to this selfobject transference are in an increasingly uncomfortable, emotionally continuous field that envelops them both.

(pp.102-103)

American Jungian analyst and scholar Joseph Cambray also contributes to the interpsychic aspect of synchronicity. As early as in his 2002 paper on synchronicity and its clinical application, Cambray (2002) discusses the post-Bionian concept of the “analytic third,” first introduced by the Freudian psychoanalyst André Green and later developed primarily by Thomas Ogden (p.278). The concept refers to “a product of a unique dialectic generated by/between the separate subjectivities of analyst and analysand within the analytic setting” (Ogden, as cited in Cambray, 2002, p.278). In Cambray’s (2002) theorization, there are deeper layers of the interpsychic analytic third where social, historical, cultural, and ultimately archetypal dimensions can be included (p.278). Although the archetypal dimension only implicitly pointing to synchronicity, it is later confirmed in his more recent work:

Combining this with Jung’s structural vision of the unconscious described in layers of increasingly broader inclusiveness of others (family, tribe, community, culture, humanity) which also is layered historically, we arrive at a dynamic psyche distributed in the field of interactions according to archetypal patterns. By including the psychoid aspects of the archetypes which when activated can correlate with synchronistic experiences, the non-local dimension of the psyche (not constrained to single locations in space or time) is more fully revealed.

(Cambray, 2021, p.177)

Cambray (2009) further promoted the idea of synchronicity in the analytic field, particularly in relation to empathy (pp.68-87). From his perspective, synchronistic experiences share a common ground with neuroscience, which believes that “Our evolved capacity for empathic understanding of ourselves and our world is what makes us most fully human” (Cambray, 2009, p.87). Empathetic experiences hold an underlying synchronistic core that can be integrated with the idea of a resonant field (Cambray, 2009, p.87). The further elaboration on the interpsychic aspect of synchronicity later resulted in Cambray's (2011) subsequent paper on the intersubjective model of Jung with a close reference to Bionian field theory (pp.296-298). In this paper, he further attempts to reexamine the synchronicity concept with complexity theory and emergence without identifying the two but still creates a potential space for further understanding the interpsychic aspect of synchronicity (Cambray, 2011, pp.300-301).

Intersubjective psychoanalysis is also integrated into the clinical discussion in Marlo and Kline's (1998) insightful paper on synchronicity in an interpsychic context (p.15ff). Drawing closely from the work of intersubjective psychoanalysts Stolorow, Brandchaft, and Atwood (1987/2014), Marlo and Kline (1998) present the perspective that synchronicities can be embedded within the intersubjective system, as transference-countertransference can be recognized as “organizing activities” in intersubjective psychoanalysis, where:

each member of the analytic dyad connects with the other by assimilating him or her into the thematic structures of his or her personal subjective world resulting in the formation of an “intersubjective system of reciprocal mutual influence” (Stolorow et al., 1987, p.16).

(p.18)

From a more conservative standpoint, the therapist's response to uncanny life parallels with the patient may reflect unconscious identification processes that

significantly compromise clinical perception (Marlo & Kline, 1998, p.19). But a contemporary intersubjective view presents an alternative perspective as: “the unconscious shaping of both patient and therapist due to the intimacy and mutual influence within the relationship” (Marlo & Kline, 1998, p.19). When perceiving these events in a synchronistic manner, the similarities become inevitable and meaningful, as both individuals need to connect along these motifs (Marlo & Kline, 1998, p.19). The dynamics of this interpsychic and psychophysical phenomena, considering the nature of synchronicity in relation to intersubjective psychoanalysis, have recently been conceptualized by Jungian analyst Deborah Bryon (2024):

This intersubjective matrix within the edges of fractal experience between the analyst and the analysand is porous and permeable. The transpersonal energetic network that is in a constant state of flux, is simultaneously separating and reconnecting, with synchronistic, or “uncanny,” shared information being exchanged between them (Bass, 2001; de Peyer, 2016; Eshel, 2006; Farber, 2017; Kantrowitz, 2001; Mayer, 2007; Tennes, 2007) that is “transtemporal”.

(p.181)

The clinical theories that involve interpsychic interactions, along with the developments of synchronicity theory after Jung, highlight the greater connections between the psychic and the physical. They suggest that profound psychophysical corresponding phenomena can also occur within unconscious interpsychic communications. A thorough discussion of both interpsychic and psychophysical phenomena would provide a solid foundation for exploring the Jungian applications of divination extensively, not only from a psychophysical perspective but also within an interpsychic context, especially in the astrological theories of Hyde and Cornelius⁴¹ (Hyde, 1992, p.190; Cornelius, 1994/2003).

⁴¹ For the details of this case, see Section 4.1.

2.2.3.2 Ferenczi, Fodor, and Psychoanalytic Parapsychology

In the Budapest school, or Ferenczian school of psychoanalysis, the interest in paranormal phenomena is both continuous and profound. In this subsection, we will revisit the psychoanalytic Poltergeist theory articulated by the Ferenczian psychoanalyst and parapsychologist Nandor Fodor, which serves as another example of psychophysical connections within depth psychology (Ferenczi, 1899/1963, 1988; Fodor, 1948, 1958, 1963, 1964, 1968, 1971; Gyimesi, 2012, 2016; Rabeyron, Evrard & Massicotte, 2021; Boyle, 2022, pp.98-171; Pierri, 2023b, pp.127-203). Before delving into Fodor's dialogue, we will provide a brief review to understand the historical context of 'psychoanalytic parapsychology', a term coined by Marie Coleman Nelson to describe this branch of psychoanalysis in the obituary of Nandor Fodor and later picked up in scholarly studies (Nelson, 1964, p.155; Boyle, 2022, p.251).

Similar to Jung, Ferenczi had an academic interest in the paranormal from the very beginning of his career. In 1898, he completed his medical degree in Vienna, returned to Budapest, and began working at Rókus Hospital (Boyle, 2022, p.135). He soon engaged in "a series of informal investigations into spiritualistic phenomena" (Boyle, 2022, pp.135-136). This exploration led to his first academic paper, "Spiritism," published in 1899 (Ferenczi, 1899/1963). Most importantly, the foundational stance for understanding the paranormal within the Ferenczian school was shaped by the initial idea that inspired this paper:

I decided to let the pencil "move on its own," letting it write 'on its own,' letting it write whatever it wished. . . . Finally the pencil suggested the following: "Write an article on spiritualism for *Gyogyaszat* [Healing Arts]⁴², the editor will be interested". . . . The next day I wrote my first medical paper entitled 'On

⁴² The translation of *Gyogyaszat* was given by Boyle (2022, p.136).

spiritualism'. I started off from the phenomenon of automatism which I had observed in myself. My conclusion. . . was that *the so-called occult phenomena do not contain anything supernatural and should be viewed as manifestations of the functioning of the unconscious*⁴³.

(Ferenczi, 1993, p.430)

Attributing the personal unconscious as a vital factor in occult phenomena was a pioneering perspective for understanding paranormal events, aligning with Ferenczi's scientific standpoint at the turn of the century (Boyle, 2022, p.137). However, the ambiguity of this perspective lies in the fact that the concept of the unconscious is never clearly defined, particularly as it combines Freud's materialist understanding of the unconscious with a sense of discontent, as noted in Ferenczi's *Clinical Diary* (Ferenczi, 1988, p.93). Ferenczi (1988) acknowledges that Freud "sees almost nothing in the subjective, except the superstructure of the physical; the physical itself is something much more real" in his *Clinical Diary* (p.93). For Ferenczi (1988), studying the nature of the occult and thought transference "encounters strong emotional resistance in us materialists" (p.33). Therefore, despite Ferenczi's interest in exploring various forms of interpsychic paranormal phenomena, he never established a systematic theory or metaphysical framework to more accurately understand these events.

Nonetheless, Ferenczi made profound contributions to psychoanalytic parapsychology. He was the first to introduce the idea of mind reading in transference (later conceptualized as thought transference) into psychoanalysis⁴⁴. (Pierri, 2023b, pp.160-162). He also promoted the metaphorical hypothesis of the psychoanalyst as a soothsayer in the context of understanding transference (Brabant, Falzeder &

⁴³ Italics added.

⁴⁴ Ferenczi first discussed thought transference in 1910 in an unpublished paper titled "A Few Recent Observations (On the Theme of Thought Transference)" (Pierri, 2023b, p.160).

Giampieri-Deutch, 1993, pp.235-236; Boyle, 2022, p.139). Furthermore, he conducted a telepathic experiment with Sigmund Freud and Anna Freud in 1913 (Boyle, 2022, p.111; Pierri, 2023b, p.236). Ferenczi even challenged the limits of materialism in psychoanalysis in his *Clinical Diary* (Ferenczi, 1988, p.33). Despite the significant steps Ferenczi took towards a psychoanalytic understanding of interpsychic paranormal phenomena, the integration of psychoanalysis and psychical research would only reach its psychophysical level in the work of his successor and student, Nandor Fodor.

Nandor Fodor was a Hungarian psychoanalyst, parapsychologist, and journalist dedicated to studying the paranormal within psychoanalysis (Boyle, 2022, pp.162-172). Around 1920, Fodor discovered his interest in paranormal phenomena. Subsequently, in 1926, he interviewed Ferenczi, who provided him with a model to combine psychoanalysis and psychical research (Boyle, 2022, p.164). Fodor was analyzed by Ferenczi's patient and collaborator, Elizabeth Severn, and served as the Director of Research at the International Institute for Psychical Research in London from 1934 to 1938, during which he investigated the Thornton Heath Poltergeist case (Fodor, 1971, p.92; Boyle, 2022, p.164).

As Fodor himself noted, the concept of "Poltergeist Psychosis" represents his most significant contribution to psychoanalytic parapsychology (Fodor, 1968, p.112; Boyle, 2022, p.169). The Poltergeist phenomenon was initially discussed by Fodor in his reports for the International Institute for Psychical Research from 1934 to 1938, those reports later turned into his book in 1958 titled *On The Trail of The Poltergeist* (Fodor, 1958; see also Fodor, 1948, p.196). As Fodor (1971) recalls, the conclusion of the paper stated: "a basic sexual trauma was the unconscious motivating factor behind the pranks of the racketing spirit" (p.92). However, his report appears to have presented an unwelcome psychoanalytic perspective for the members of the institute, leading to his resignation from his position (Fodor, 1971, p.92). In the 1948 paper "The Poltergeist: Psychoanalyzed" he made a statement loyal to Freud's theory:

I have investigated many instances of Poltergeist phenomena and can assure readers of the present paper that many of the manifestations are real. I consider them, however, to be manifestations of major mental disorder of schizophrenic, though temporary, character, not the product of anything supernatural.

(Fodor, 1948, p.196)

Fodor's clinical perspective appears to categorize the Poltergeist phenomenon as a clinical manifestation of the unconscious while unreasonably neglecting its significance as a form of paranormal phenomena. As Julia Gyimesi (2016) concludes, "if it is possible to produce physical symptoms within the body, then it might also be possible to produce them outside the body as well. In this sense, parapsychological phenomena were identified as symptoms of the sufferer" (p.50). However, paranormal phenomena that exhibit a correspondence between the psychic and the physical can simultaneously serve as symptoms of mental illnesses under the lens of Fodor and Ferenczi without any transcendental subject like the Jungian archetypes that are panentheistic.

In his early reported case, Fodor (1948) discusses Miss Whalen, whose cottage was disturbed by mysteriously caused disturbances (pp.196-197). This Poltergeist phenomenon was believed to be related to Miss Whalen, as her brief absences brought tranquility to the house (Fodor, 1948, p.197). Fodor soon began to work with Miss Whalen analytically and suggested that she was troubled by her past; the Poltergeist activity in the house was activated because "her libido had side-slipped and walked out on her as a ghost, wasting her vitality in a vain attempt to convey a message in the same way—as in other cases—a symptom would" (Fodor, 1948, p.198). The treatment progressed gradually as Miss Whalen became more aware of her inner issues, coinciding with a gradual decrease in the Poltergeist phenomena in the cottage (Fodor, 1948, pp.198-203). Fodor helped Miss Whalen recognize her unconscious suffering from the loss of her unborn child and other early experiences.

Ultimately, the Poltergeist phenomenon disappeared as she gained mental strength to confront her unconscious drives (Fodor, 1948, pp.199-203). By demonstrating the psychotherapeutic resolution of this psychophysical paranormal phenomena, Fodor provides his psychoanalytic understanding of how the psychic can manifest physically without a clear metaphysical claim. The seed of re-enchantment was already planted in his formulation of the concept.

The Poltergeist theory and its psychophysical mechanisms were later developed more comprehensively in Fodor's work during the 1960s and 1970s (Fodor, 1964, 1973). In his book *Between Two Worlds*, Fodor (1964) expands the definition of the Poltergeist phenomenon. He writes that the Poltergeist can be a paranoid, sadomasochistic, and self-protective projection in some cases (Fodor, 1964, p.61). When acted out sadistically, it represents an unconsciously projected repressed aggression towards others, which may relate to vengeance (Fodor, 1964, p.61f, p.156f, p.171). In his case called Ted Paul, Fodor (1964) reveals how the Poltergeist manifests through the throwing of objects and various types of physical manifestations (p.166). He also explores the connection between the Poltergeist phenomenon, birth trauma, and developmental issues (Fodor, 1964, pp.163-164).

In his last book, *Freud, Jung and Occultism*, Fodor (1971) contributes to Jung's synchronicity theory from an interpsychic perspective. In this book, Fodor recounts having listened to Jung's interview with parapsychologist Hans Bender (1907-1991) in 1960, during which Jung discussed a case of instantaneous cure (p.38). In this case, a woman suffering from incurable insomnia consulted Jung. At one moment, Jung heard the voice of his mother singing a lullaby to his little sister, and he began to hum the same tune automatically (Jung, 1977/1993, pp.417-419⁴⁵). Following her meeting with Jung, the woman was cured (Jung, 1977/1993, p.419). Jung believed that "his

⁴⁵ Here we refer to a cross reference of this case from an interview with Jung by Georges Duplain, given in *C.G. Jung Speaking: Interviews and Encounters* (Jung, 1977/1993, pp.410-424).

sympathy for the girl released an access of affect and caused his mental attention to sink below the threshold, which permitted the memory of the singing mother to rise and the magic of the lullaby to live again” (Fodor, 1971, p.39). Fodor (1971) further comments on the synchronistic dimension (as an affective field) of this event:

Jung—wishing to lull the patient—sank into the role of his mother and entered into a magical state in which meaningful coincidences occur, “Nature and Psyche reveal themselves mutually determined and wishes therefore realize themselves. The affective field has new qualities which are independent of spatio-temporal dimensions. Whatever happens in this field, is no longer subject to causality”⁴⁶.

(pp.39-40)

Fodor (1971) also refers to the metaphysics of dual-aspect monism in his book, insightfully addressing it after discussing the Jung-Pauli collaboration:

Jung’s synchronicity was an implicit identification with this, and the new term was meant to remove the archetype from the area of pure psychology and bring it into closer relationship with atomic physics, which has become confronted with the same problem of noncausality of which Jung became the exponent. The suggestion in all this is that certain phenomena of the physical and psychological world are actually two different facets of the same background. Jung took pains to emphasize that the psychoid nature of the archetype does not contradict his earlier descriptions of archetypal phenomena as psychic, it only means further conceptual differentiation.

(p.165)

Although Fodor never directly integrated his Poltergeist theory with Jung’s

⁴⁶ This seems to be a quote by Fodor originally in the passage, but it is not a part of the published Jung-Bender interview recording (Schellinger, Anton & Wittmann, 2021).

synchronicity, he still explicitly acknowledges Jung's significance in psychoanalytic psychology (including the relevance of Jung's ideas for the Poltergeist theory in the psychoanalytic movement) (Fodor, 1963, 1971, p.203). Both theories encompass an interactive aspect between the psychic and the physical. As Fodor concludes, Jung's concepts of synchronicity and dual-aspect monism point to a unified ultimate background. Compared to Jung, Fodor's Poltergeist theory focuses solely on how personal psychic elements can manifest as physical expressions. To conclude this subsection, we can employ Fodor's overview (1971) of Jung's contributions to parapsychology, which serves to open the metaphysical dialogue of dynamic psychiatry in the next section:

Only in time and space does the unintelligible divide itself into antithesis of the understandable and causally arranged "one" or "other." Synchronistic phenomena have indeed, so to speak, to do with the background; therefore, they seem paradoxical, embracing, in a puzzling way, both the psychical and physical; and therefore they rouse the feeling of the numinous or the Divine. Parapsychology is not the only "offbeat" area to which C.G. Jung turned his attention. . . The world undergoes change and development, not through what is already known, but by throwing light upon the unknown. It is in this manner that Jung has made. . . a significant contribution to the greater self-knowledge of our time.

(p.203)

2.3 Towards a New Integrated Metaphysical Model

In this chapter, we thoroughly discussed three key discoveries of dynamic psychiatry from the 18th century to the present day. Each discovery transcends the disenchanted metaphysics of physicalism in different ways: the exploration of the paranormal aspects of the sixth sense and magnetic sleep reveals the possibility of psychic abilities and phenomena that extend beyond physical limits. In the development of the German Romantic tradition and the psychoanalytic frameworks of Freudian

psychoanalysis and of most Bionian schools, the gradual development of conceptualizations and observations of interpsychic communication calls into question the boundaries of personality that are built upon our corporeal foundations. Lastly, the challenge to physicalism through the experiential data derived from Jung's synchronicity and the Ferenczian parapsychological theory, wherein the psychic either causally transforms into physical manifestations or acausally and meaningfully corresponds with the physical.

Among these precursors, some are grounded in solid physicalist metaphysics (including Mesmer, Puységur, and Freud), while most of the others tend to focus on the subjectivity of the psyche, even if they have not yet reached the idealism of figures like Hegel and Heinrich Werner. The modern discoveries of psychic reality in dynamic psychiatry and depth psychology more specifically represent a gradual departure from physicalism, leading to an evolving modern understanding of the ontology of the psyche. Fundamentally, this process reflects a spiral development characterized by conflicts between physicalism and its alternative metaphysical ideas throughout the history of dynamic psychiatry.

Understanding the metaphysical foundation of contemporary developments in dynamic psychiatry provides a basis for explaining the nature of divinatory experiences. In the context of divinatory experiences, it remains unclear whether such phenomena are generated intrapsychically, as a physicalist like Freud (1933) would argue: "Intuition and divination would be such, if they existed; but they may safely be reckoned as illusions, the fulfillments of wishful impulses. It is easy to see, too, that these demands upon a *Weltanschauung* (worldview) are only based on emotion" (p.159). Alternatively, divinatory results may emerge from an interpsychic process that generates non-sensory intuitive insights from both individuals engaged in a session of divinatory consultation. This perspective may necessitate an ontological shift concerning the boundaryless psyche, a concept initially promoted by Hegel in his observations of magnetic phenomena (Hegel, as cited in Magee, 2001, p.220). Lastly,

the Jung-Fodor traditions in depth psychology can be applied to the psychophysical aspects of divination. The perspective of the Ferenczian school may differ significantly from Jung's synchronicity, considering Ferenczi's statement: "the so-called occult phenomena do not contain anything supernatural and should be viewed as manifestations of the functioning of the unconscious" (Ferenczi, 1993, p.430). Although Ferenczi and Fodor are not the supporters of a reductionist type of physicalism, their theories still considerably align with a form of psychological reductionism, which posits that the origin of supernatural phenomena is purely psychological and caused by symptoms (Fodor, 1971, p.92). The metaphysics of the two parties are hence also different. Despite Fodor's Poltergeist theory may suggest the rituals and results of divination might be influenced by the exteriorization of an individual's personal unconscious. However, this will not be the central concern of our work. Whilst Jung's synchronicity notion is deeply rooted in divinatory experiences, highlighting the significance of transcendent archetypal factors is distinctively re-enchanted as it contains panentheistic elements, as Jung writes:

The mantic procedures owe their effectiveness to this same connection with emotionality: by touching an unconscious aptitude they stimulate interest, curiosity, expectation, hope, and fear, and consequently evoke a corresponding preponderance of the unconscious. *The effective (numinous) agents in the unconscious are the archetypes*⁴⁷.

(CW8: 912).

We will elaborate on Jung's conceptualization of synchronicity alongside his interest in divination in the next chapter and further comment on Jung and the post-Jungians' metaphysics in later chapters. Before that, it is noteworthy that a unified ontology between psychoanalytic parapsychology and Jungian psychology has been tentatively addressed by Rabeyron, Evrard, and Massicotte (2021) recently. The

⁴⁷ Italics added.

authors of this paper attempt to connect the Jung-Pauli conjecture, discussed in the anthology edited by Atmanspacher and Fuchs, with Bion's concept of O (Atmanspacher & Fuchs 2014; Rabeyron et al., 2021, pp.561-562). The resulting idea is 'ontic communication,' which refers to the ontic level of communication between the analyst and the client's psyche, with telepathy serving as a vital example of this type of communication (Rabeyron et al., 2021, p.561). Although the co-edited book by Atmanspacher and Fuchs is quoted as a book in this paper, they may be referring to the potential to compare Bion's O with Jung's synchronicity in Fach's chapter in this book on exceptional experiences⁴⁸ (Fach, 2014). In this chapter, Fach (2014) elucidates the idea of 'crisis telepathy' as synchronicity:

Such cases of "crisis telepathy" seem to reflect the closeness of subjects who react as a system as a whole rather than as two individuals—even if they are spatially separate. As soon as an externally induced issue leads to an existential threat to the dyadic system, its parts are meaningfully associated in their reactions.

(Fach, 2014. p.267)

In Fach's (2014) understanding, exceptional experiences related to dual-aspect monism, including telepathy, "appear as acausal mind-matter correlations induced by psychosocial contexts and psychodynamic processes via a domain that is neutral to the mind-matter distinction" (p.271). Thus, the psychophysically neutral ultimate reality within dual-aspect monism that facilitates telepathy aligns with Bion's concept of O—if one considers O as the ultimate truth that transcends the boundaries of personality and generates telepathic phenomena (Rabeyron et al., 2021, pp.560-561). The primary distinction between O and synchronicity lies in the fact that Bion does not address the psychophysical level. O may operate at the interpsychic level rather than

⁴⁸ The original authors did not cite Fach, the author of the chapter (Rabeyron et al., 2021, pp.561-562).

necessarily at a psychophysical level that is Jungian and panentheistic. Meanwhile, Bion's O is an ontological concept which is a division of the wider dialogue of metaphysics.

The hypothetical union reveals the significant potential for revising and uniting different depth psychological theories. It emphasizes not only the theoretical consistencies and uniformity among these theories but also the inherent coherence of the associated psychic and psychophysical experiences. Jung's emphasis on transcendental archetypes further positions the panentheistic dimension of depth psychology's metaphysics within a clearly articulated framework of re-enchantment. Whilst the Hungarian counterpart, will be an interesting companion of this exploratory journey with more disenchanted elements. Building upon Jung's psychological model and dynamic psychiatry's framework of the non-physical psychic realm, our investigation in the following chapters now holds its theoretical foundation and historical clue.

3. Jung, Divinatory Techniques and Synchronicity

The method [of Yijing divination], like all divinatory or intuitive techniques, is based on an acausal or synchronistic connective principle. In practice, as any unprejudiced person will admit, many obvious cases of synchronicity occur during the experiment, which could be rationally and somewhat arbitrarily explained away as mere projections.

(CW8: 866)

3.1 Introduction: Jung's Engagement in Divination and Synchronicity

After an in-depth discussion in the last chapter on the understanding of paranormal psychic phenomena especially synchronistic phenomena in the history of dynamic psychiatry, we discussed the metaphysical issues related to physicalism within the historical context. As concluded previously, following the understanding of various psychic and psychophysical phenomena in depth psychology, divinatory experiences may also involve interpsychic and psychophysical dimensions. Evidently, the Jungian concept of synchronicity involves both dimensions (see Section 2.2.3.1). In this chapter, our analysis focuses historically on Jung's conceptualization of synchronicity and his interest in divination. We will turn our attention to how Jung developed his own re-enchanting understanding of divination that is psychophysical and panentheistic with critical consideration of the problems and debates behind this process of conceptualization. By employing textual and historical analysis of Jung's previously published works and unexamined archival documents, this chapter systematically reconstructs his evolving understanding of divination and synchronicity. It will also set the basis for the next chapter, which will examine post-Jungian applications of divinatory techniques under the context of synchronicity and psychologization.

Jung exhibited specific interest in five divinatory techniques in his life. He encountered these techniques in the following order: palmistry and astrology (1892), the *Yijing*

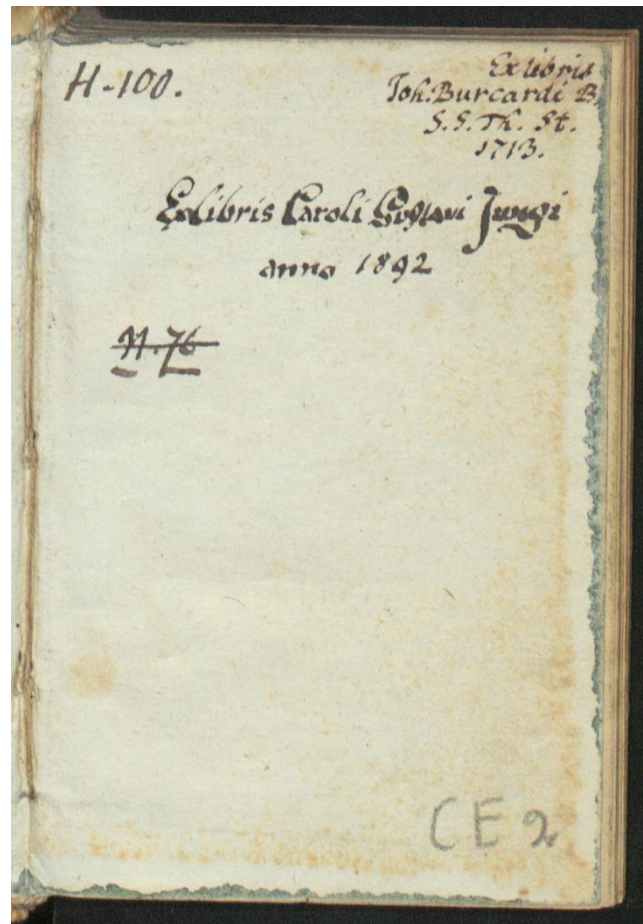
(1919), Tarot (presumably 1919), and geomancy (around 1949) (Carl Christian Jung, personal communication, October 14th, 2022, August 23rd, 2023, January 23rd, 2024). We should note that Jung seems to have developed an interest in the *Yijing* and Tarot almost simultaneously in June 1919 (Zervas, 2025, pp.88-89, note.81; Carl Christian Jung, personal communication, October 14th, 2022). In this work, the divinatory techniques we discuss are limited solely to those that Jung himself employed. Admittedly, Jung's interest in certain divinatory techniques was deeper, resulting in a greater volume of preserved materials, among which the most extensive are related to the *Yijing*, followed closely by his discussions on astrology (Jung, 1875-1961; Le Grice & Rossi, 2018a; Shen & Gao, 2018). Providing a detailed examination of every instance where Jung addressed divinatory techniques would result in an unwieldy scope for this study. Here I have selectively addressed materials on astrology and *Yijing* divination, focusing on Jung's theoretical understanding of various divinatory techniques and their connection to the conceptualization of synchronicity. Through these demonstrations, we can most effectively illustrate the psychophysical dimension of divination and the nature of synchronistic phenomena as understood by Jung. We shall also address the challenges inherent in understanding divination through the lens of synchronicity, as well as Jung's approach to try resolving these dilemmas.

3.1.1 The Five Types of Divination

At the beginning of this chapter, we will first introduce the timeline of Jung's engagement with the five divinatory techniques that captured his interest. Those forms of divination will be introduced chronologically. The first two types of divination Jung encountered are palmistry and astrology, which can be traced back to 1892 when the seventeen-year-old Jung acquired a book on palmistry and astrology most likely from his mother Emilie Jung-Preiswerk. The former owner of this book was Johannes Burckhardt while the Burckhardts and the Preiswerks were both long-established families in Basel (Carl Christian Jung, personal communication, August 23rd, 2023).

Figure 1

The front cover page of the first palmistry and astrology book Jung acquired with notes by its two owners including Jung: "Exlibris Joh: Burcardi B. S. S. Th. St. 1713" and "Exlibris Caroli Gustavi Jungi anno 1892"



Note. From *Uranoscopiae, Chiroscoopiae, Metoposcopiae, et Ophtalmoscopiae* (front cover), by Rudolph Goclenius, 1608, Frankfurt. Copyright 2011 by The Foundation of the Works of C. G. Jung, Zurich.

Yet there appears to be no evidence suggesting that Jung was particularly interested in this book at the age of seventeen. However, it does play a significant role in Jung's lifelong interest in divination. As Jung recounted in 1957, he began studying astrology in 1911, and the book by Goclenius was the first reference he consulted before delving into astrology (Gerber & Gerber, 2021b, p.149). It was likely his student Julius

Spier, a German Jewish hand reader, who very likely prompted Jung to revisit that book again in the 1920s (see Section 3.2.5). After his teenage exposure to palmistry, the next time Jung encountered divination was around or slightly after his time at Burghölzli (Psychiatric University Hospital Zurich)⁴⁹. The supposed date of Jung's official engagement in astrology is promoted by historian, astrologer and Jungian analyst Liz Greene as Jung possesses a second edition of British modern astrologer Alan Leo's⁵⁰ *Astrology for All* which was originally published in 1899 and soon replaced by a third edition in 1908 (Greene, 2018a, p.41). As Jung held the second edition which was issued in 1904, the general time scale of Jung's initial interest in astrology given by Greene is 1904-1907. The more accurate hypothesized date by Greene of 1906 is proposed as the earliest ephemerides⁵¹ that Jung had for calculating the horoscopes was in 1906 (Greene, 2018a, p.41). Astrology is the first form of divination Jung engaged in, if we bracket his interest in spiritualism and séances⁵². Anyhow, Jung himself claims he became acquainted with astrology in 1911 (Gerber & Gerber, 2021b, p.149). There is no record of astrological engagement in Jung's archive before 1911, even in Greene's (2018a) historical research on Jung and astrology. The only exception is the book by Goclenius. Therefore, I contend that situating Jung's engagement with astrology within the period of 1904-1911 represents a judicious historical positioning, while noting that Jung's substantive discussions on astrology only began to emerge in 1911.

⁴⁹ Jung worked at Burghölzli from 1900 to 1909, for more details see Kerr (1994) and Shamdasani (2003, pp.45-63).

⁵⁰ Alan Leo (1860-1917), born William Frederick Allan. Leo is usually acknowledged for his endeavour to view astrology as a tool for insights into character than a predictive tool (Campion, 2009b, pp.231-234; Greene, 2018a, pp.39, 67 note.18).

⁵¹ Tables of the accurate placements and degrees of stars in zodiac signs for a particular period, for the usage of casting astrological charts.

⁵² For Jung's interest in possession and spiritualism, see Section 2.2 and Jung's doctoral thesis on occult phenomena (CW1: 1-150). For his interest in the French psychologist Theodore Flournoy's work and his relationship with his medium cousin, see (Ellenberger, 1970/1994, pp.666-667, 675, 687-691; Shamdasani, 2015).

Later, Jung became interested in the ancient Chinese oracle book the *Yijing*, and Tarot in 1919. The exact date he became interested in these divinatory techniques is found in his unpublished letters to his wife Emma Rauschenbach Jung (Carl Christian Jung, personal communication, October 14th, 2022). The *Yijing* appeared to Jung while he was visiting his colleague Maurice Nicoll⁵³ (1884-1953) in London (Carl Christian Jung, personal communication, October 14th, 2022). Unfortunately the existing archival materials do not contain any letters between Jung and Nicoll prior to 1923 hence we cannot yet know if Nicoll directly introduced the *Yijing* to Jung. However, Jung wrote to Emma on June 3rd, 1919 from London that he had encountered the “Y-King (I Ging)” (Carl Christian Jung, personal communication, October 14th, 2022). Three weeks later, in another letter from Jung to Emma on the June 24th, 1919, Jung told Emma that he found Tarot cards “most interesting” and asked her to purchase a deck in a toy shop in Shaffhausen (Carl Christian Jung, personal communication, October 14th, 2022). Carl Christian Jung, the director of the foundation of the work of C. G. Jung from the Jung family suggests that it is uncertain whether Jung already had a Tarot deck before this date (Carl Christian Jung, personal communication, October 26th, 2022). But it might be assumed that considering Jung’s suddenly arisen fascination with Tarot, it was the first time he realized its glamour (Carl Christian Jung, personal communication, October 26th, 2022). We can observe that Jung was interested in Tarot in 1919, although it seems it is a considerably less fascinating tool compared to the *Yijing*. Tarot only appears again in his correspondence and work from 1930 onwards, and remains a less significant aspect in his life and work (Jung, 1973/1992, p.77). We will discuss the details of Jung’s discussions and practice of Tarot thoroughly in Section 3.2.3.

⁵³ A Scottish psychiatrist and esotericist who was a lifelong friend and student of Jung and later turned to George Gurdjieff’s Fourth Way (Pogson, 1961/1987). Nicoll was guilty for leaving the career of Jung’s psychology and turned to the Forth Way (Pogson, 1961/1987, p.71). Sonu Shamdasani (2003) points out that Nicoll gave the first didactic presentation of Jungian psychology in 1917 (p.147).

It seems Jung became familiar with palmistry through his student Julius Philipp Spier from Germany in roughly 1927 as there was no public reference to hand reading given by Jung before this point (Nagel, 2020, p.65). From roughly 1929 onwards, Spier demonstrated his hand-reading talent in Jung's circle. The director of the Burghölzli clinic then, Hans-Wolfgang Maier (1882-1945), set several small experiments to test his ability in palmistry (Nagel, 2020, p.67). Spier correctly diagnosed 30 psychotic patients in one of the experiments in the clinic based on the inner surface of their hands (Nagel, 2020, p.67). In another experiment, which involved reading several plaster casts of children's hands, he recognized that these plaster casts came from mentally ailing children (Nagel, 2020, p.67).

Spier and his *psychochirology* were popular among Jung's circle, and many of Jung's students were acquainted with Spier and his approach (Kirsch, 2000, p.92, p.179; Nagel, 2020, pp.68-75). These members of Jung's circle include, Julie Neumann-Blumenfeld (wife of Jung's student Erich Neumann), Katya Klopfer-Seltzer (wife of Jung's student Bruno Klopfer), Ernst Bernhard (Italian Jungian member and astrologer), Kate Marcus (early Los Angeles Jungian member), Marie-Louise von Franz (one of Jung's most famous successors) and a palmist who is less known, Margaret Mamlok-Stern (Nagel, 2020, pp.68-75). Surprisingly, Jung wrote the least on palmistry among all divinatory techniques, and it rarely appears in his academic works and correspondences. But there is no doubt that Jung had some knowledge of palmistry and encountered both traditional and novel ways of hand reading (Nagel, 2020, p.76). Despite it was once a common hobby in Jung's circle, the practice never truly affected Jung's and post-Jungians' thoughts on a broader level.

The specialty of palmistry for Jung is that it was never a part of his conceptualization of synchronicity. In a letter written in 1960 from Jung to A. D. Cornell, he pointed out that there were experiments of "synchronistic methods (astrology, geomancy, Tarot cards, and the *I Ching*)" in the Zurich C. G. Jung Institute, but palmistry was not

included (Jung, 1976/1990, p.538). However, there is a Jungian analyst in California Wayne K. Detloff who continued the study of palmistry and was taught by Spier's students both Kate Marcus and Charlotte Wolff⁵⁴ (Detloff, 1995/1997, p.203⁵⁵; Nagel, 2020, pp.68-76). Besides Detloff, Yael Haft-Pomrock⁵⁶ was another second-generation disciple of Julius Spier was taught by Katja Klopfer⁵⁷, but herself is not a Jungian analyst (Detloff, 1995/1997, p.203; Nagel, 2020, pp.68-76). These are the only Jungian continuations of the interest in palmistry that can be found in the Jungian world after the generation of Jung and his students.

Figure 2

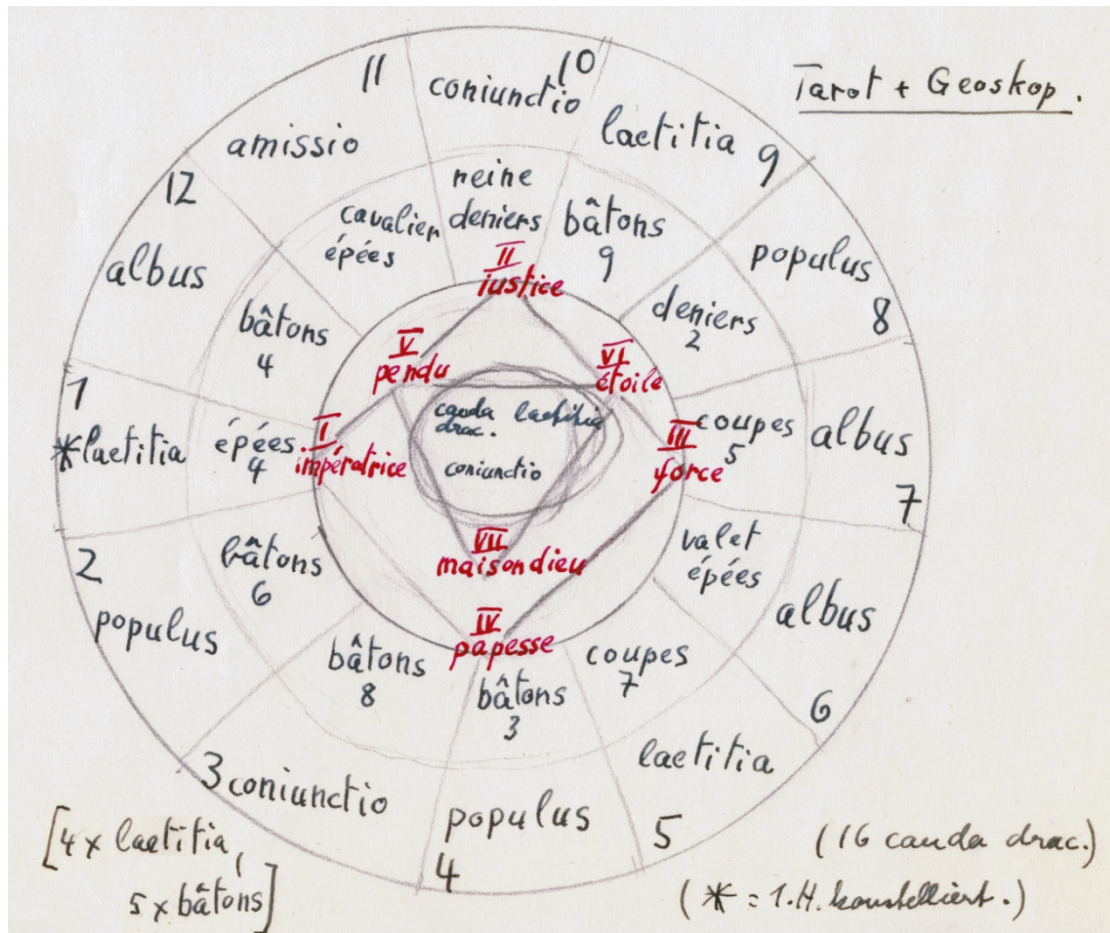
Tarot and Geoscope with Yijing divination by C. G. Jung, May 13th, 1953

⁵⁴ Charlotte Wolff is a Freudian psychoanalyst. There are 6 letters between Charlotte Wolff and Jung in the ETH Archives, the material shows that Wolff was analyzed by Jung's student German graphologist Ania Teillard (1889–1978, born Anja Mendelssohn) and Wolff sent Jung her authored palmistry book (Jung, 1875-1961, Hs1056: 5936). However, Wolff only publicly acknowledges Jung's insights in typology and criticized his idea of the collective unconscious as fantasy (Wolff, 1969/2016, p.26).

⁵⁵ A conference presentation that was given by Detloff at the 1995 IAAP conference in Zurich.

⁵⁶ Hugo Debrunner was a hand reader of Jung, and Yael Haft-Pomrock learned palmistry with him as well (Nagel, 2020, pp.75-76; Alexandra Nagel, personal communication, September 17th, 2025).

⁵⁷ According to Nagel (2020), Katja Klopfer was a student of Spier (p.68).



C.G.J. 13.5.53.:

J Ging:

46 Schong Empordnungen → 5 Su Warten

Note. From *Encounters with C. G. Jung: The Journal of Sabi Tauber (1951-1961)* (p.57), by C. G. Jung, 1953, Zurich. Copyright 2021 by Christian Tauber, Zurich.

The final divinatory technique employed by Jung was geomancy, a method with origins that remain somewhat obscure, considering its ancient practices encompassed a variety of divinatory acts involving the manipulation of sand, sticks, and soil (Greer, 2009, p.23; Huishu, 2024, pp.26-38). However, the geomancy that Jung utilized was a sixteen-figure divination system that was introduced to Europe from the Arab world. This method is what is known today as Western geomancy, a term derived from the Latin 'geomantia', which was the translation by the 12th-century Spanish astrologer, alchemist, and translator Hugo Sanctallensis of the Arabian sand divination 'ilm al-raml' (Melvin-Koushki, 2020, pp.788-793; Huishu, 2024, pp.68-69).

Geomancy appears in the correspondence between Jung and Marie-Louise von Franz, Father Victor White, and James Kirsch first in 1949 which shows Jung became familiar with its practice in this year (Jung & White, 2007, p.154; Jung & Kirsch, 2016, pp.127-128; Carl Christian Jung, personal communication, January 23rd, 2024). Marie-Louise von Franz wrote about geomancy extensively in her books on time and synchronicity (von Franz, 1974, p.44ff; von Franz, 1978b, p.92ff). Some other members of Jung's circle were fairly interested in or capable of interpreting geomantic charts. For example, Wolfgang Pauli mentioned geomancy in his letter to Jung, while another of Jung's students Liliane Frey-Rohn was capable of reading geomantic graphs (Jung & Pauli, 1992, p.44; Kirsch & Jung, 2016, p.128). The Sabi and Ignaz Tauber couple was also capable of creating geomantic charts (Gerber & Gerber, 2021b, p.40ff). According to the above quoted letter in 1960 by Jung stating that the Zurich Institute once conducted experiments of so-called synchronistic methods, geomancy was definitely practiced broadly in Jung's circle (Jung, 1976/1990, p.538).

Besides, the record of geomancy provided in Sabi Tauber's journal shows that Jung not only introduced the *Yijing* to them but also developed an integrated method of

practicing Tarot, the *Yijing* and geomancy together in some situations⁵⁸ (Gerber & Gerber, 2021). Tauber's journal demonstrates Jung's ability to practice geomancy alongside some other divinatory techniques that he was already acquainted with early on. Palmistry, astrology, the *Yijing*, Tarot, and geomancy are the five forms of divination that Jung engaged in during his more than fifty years of interest in divinatory techniques. Apparently, these techniques were not equally important for Jung. Main (1997) suggests that Jung gained more from astrology and the *Yijing* compared to geomancy (p.40). The rarity of palmistry in Jung's writings also shows that Jung has a much lower level of engagement in palmistry and likely never learned to do hand reading himself. Jung's differentiated interests in divination can be recognized clearly with a historical perspective, but it is still not clear how Jung's different interests in each of the five divinatory techniques influenced his psychology especially the concept of synchronicity and interacted with his thoughts over half a century of time.

Therefore, a historical and textual analysis of the published and archival materials is required, particularly those related to synchronicity. In the subsequent sections of this chapter, I will individually analyze Jung's practice and understanding of the five divinatory techniques and their relationship with his synchronicity theory, providing explanations of their practical methods and Jung's cases of divination when necessary. Jung's comprehension of each technique at different periods is presented in chronological order, although it is sometimes impossible to cover all the material, as Jung's elaborations on astrology and the *Yijing* far exceeds the capacity of a single research.

3.2 Jung's Understandings of Divination in Contexts

As introduced in the last section, Jung became acquainted in five different forms of

⁵⁸ The divinatory graphs in which Jung used *Yijing* divination, Tarot and geomancy integratively can be found in Sabi Tauber's journal from 1952 onwards (Gerber & Gerber, 2021, p.41, p.43, p.47, p.57, p.67).

divinatory techniques in a span of over half a century, from 1892 when he was seventeen to his death. In this section, I will elaborate on Jung's divinatory practice and reflect on its influence on his conceptualization of synchronicity. It aims to reveal the unique panentheistic re-enchanted understanding of divination that Jung created under his half-century-long engagement in divination. The origin and development of synchronicity lie at its core. Although in the case of palmistry, since Jung himself did not engage in palm reading, we can only discuss his understanding of the nature of hand reading. As for the case of astrology, I will also demonstrate Jung's understanding of its functioning principles prior to his initial discussion of synchronicity (as 'synchronism') in 1928 (Jung, 1984, pp.44-45). All these discussions will demonstrate the significance of divination in Jung's construction of the concept of synchronicity, as well as the complexity of Jung's own ideas. This provides the basis for the forthcoming discussions on the divinatory practices in a post-Jungian context and the direct encounter with the problem of disenchantment.

3.2.1 Natal Astrology: The Problem of Synchronicity and Qualitative Time

Astrology can be defined as "the practice of relating the heavenly bodies to lives and events on earth, and the tradition that has thus been generated" (Curry, 1999, p.55). Western astrology is a cross-cultural representative of divination. It is unique in human history for a very special reason: it is the most widespread divinatory technique before modern times and impacted various local practices of astrology in Europe, the Near East and the Far East (Campion, 2009a; Campion, 2009b; Carey, 2010; Jiang, 2016; Pingree, as cited in Jiang, 2016, pp.167-169; Monroe, 2019; Kotyk, 2019). However, its essential technical framework was established during the Mesopotamian period of astrology (Monroe, 2019, pp.6-8). Before the time of late Babylonian astrology (6 BC-1 CE), astrology was a form of practice that focused on the movements of the planets and the significance of their effects such as eclipses (Monroe, 2019, pp.3-4). Meanwhile, during this period, astrology only served for the fate of the king and the country (Monroe, 2019, p.8). However, the model of natal

astrology was founded in late Babylon with the invention of the twelve zodiac signs system, it offers the interpretation of one's life based on the positions of the heavenly bodies at one's birth time (Monroe, 2019, pp.7-8). All forms of later practices and versions of natal astrology in the world are the derived versions of the late Babylonian model, and this is also true for the natal astrology that Jung employed. The generation of a natal chart based on an individual's birth time and location is a shared characteristic of all forms of natal astrology. Consequently, natal astrology emerges as a systematic and technically rigorous method (supported by mathematics and astronomy) for interpreting and forecasting the trajectory of a person's life.

This section is divided into four subsections, each examining Jung's differing interpretations of his two astrological models according to the period of their initial emergence in the development of his thoughts. The two models are distinguished by a fundamental difference: one is based on the qualities of time, which relies on the physical and (hypothesized) qualitative nature of time. Whilst the other is grounded in the concept of synchronicity. In a 1958 letter to Hans Bender, Jung acknowledged that the former assumes astrology reveals scientific causal laws governing human affairs, whereas the latter treats astrological correlations as random and coincidental with respect to causality (Jung, 1976/1990, p.428). Nevertheless, it took Jung several decades to recognize the causal nature—rather than the acausal nature—of the qualitative time model. This delayed recognition posed significant intellectual challenges for articulating a coherent understanding of synchronicity within astrology. His attempt to integrate natal astrology into the framework of synchronicity reflects a broader ambition to formulate a general theory of divination. Nevertheless, synchronicity is also fraught with considerable ambiguities and conceptual difficulties. In this section, the first two subsections will recount the developmental context of the qualitative time model in astrology and its relation to Jung's synchronicity. The third subsection addresses Jung's solution to the conflicts between two models and the last subsection will provide a conclusion.

3.2.1.1 The Draft Version of Jung's Qualitative Time Model

My evenings are taken up very largely with astrology. I make horoscopic calculations in order to find a clue to the core of psychological truth. . . . In the case of one lady, the calculation of the position of the stars at her nativity produced a quite definite character picture, with several biographical details that did not pertain to her but to her mother. . . The lady suffers from an extraordinary mother complex. I dare say that we shall one day discover in astrology a good deal of knowledge that has been intuitively projected into the heavens. For instance, 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, 1974, p.427)

The first subsection will demonstrate the relationship between Jung's astrological model and his theory primarily based on his draft version of the qualitative time model in 1911. This is the first version of his qualitative time model of astrology. The qualitative time model implies that astrology is rooted in a sequence within time, as the above cited letter on June 12th, 1911 suggests: the libido (planetary) qualities of a person's birth time can determine their character picture and biographical details (Freud & Jung, 1974, p.427). In this model the influence between astrology and the three psychological concepts (complex, projection, and libido) is regarded as mutual. The emergence of this model predates the concept of synchronicity by a significant margin, and it was also Jung's initial attempt to establish the connection between astrology and his psychology.

3.2.1.1.1 The Beginning of Practical Engagement

Jung's interest in divination usually has a private beginning, and is then integrated into discussions with the advent of his particular theory. It is possible that when Jung was

conducting his Word Association Test (WAT)⁵⁹ experiments from 1904-1909 and researching the psychology of mediumistic, fantasy, hysterical and psychotic phenomena with a Freudian psychoanalytic perspective, he became interested in astrology privately. According to Liz Greene, Jung owned a second edition of *Astrology For All* which was published in 1904, and this astrological guidebook was written by a British Theosophical astrologer Alan Leo who calls his astrology 'modern' astrology (Greene, 2018a, pp.39-41). Meanwhile, Jung purchased a 1906 ephemerides and began to cast horoscopes. As Greene (2018a) observed:

Jung's copy of *Astrology for All*, Part II is heavily annotated; here one can see specific dates which Jung underlined with coloured pencils, and a series of mathematical calculations in pencil in the margins. It seems that Jung was learning the mechanics of setting up a birth horoscope from the instructions given in Leo's book.

(p.41)

Apart from the 1904-1907 second edition of Alan Leo's *Astrology For All* in his collection, most of the modern astrological texts in Jung's library were published starting in 1909 (Greene, 2018a, pp.38-41). In contrast to this prevailing speculation, here I propose a later starting point for Jung's initial interest. In a conversation record by Sabi Tauber in 1957, Jung clarifies that he became familiar with astrology in 1911 (Gerber & Gerber, 2021b, p.149). In the meantime, it comes as no surprise that Jung possessed astrological books published a few years prior. Nevertheless, the present historical materials show that since 1911 the interest in astrology has become popular in Jung's circle. If we check Jung's circle during this period we can discover the significant rise of interest in astrology. Jung exchanged his enthusiasm with his wife Emma, his patients and colleagues frequently since 1911. Emma requested for her

⁵⁹ The Word Association Test is an experimental test invented by Sir Francis Galton, and revised in psychiatry and psychology by Wundt, Kraepelin, and Aschaffenburg (Shamdasani, 2009, p.196).

birth time in the register office of Schaffhausen on February 23rd, 1911 (Jung, 2025, p.320, n.19). It happened four months before Jung's letter on astrology to Freud, and this is obviously for casting Emma's natal chart (Jung, 2025, p.320, n.19). Jung's patient and research assistant Toni Wolff⁶⁰ was an amateur astrologer who was able to cast horoscopes (Kerr, 1994, p.339). An early Freudian psychoanalyst Johan van Ophuijsen sent Jung an accompanying astrological chart with the logo of Alan Leo's office with relevant paragraphs in Leo's self-help astrology book *The Key to Your Own Nativity* in 1911 (Greene, 2018a, pp.42-44). Ophuijsen was Jung's analysand between 1911 and 1913, it is unknown but reasonably postulated that he likely discussed astrology or even Jung's horoscope with Jung (Greene, 2018a, p.44).

Jung's attempt to apply complexes, projections and libido into his astrological theory also began in 1911, the same year he told Freud that he was fascinated with astrology and mythology (Freud & Jung, 1974, p.421). After a month he first let Freud know that he was fascinated with astrology through correspondence, On June 12th, 1911 Jung suggested a draft version of astrological complex psychology in another letter to Freud, which is the quoted letter at the beginning of this subsection (Freud & Jung, 1974, p.427). Among these historical data, it is worth noticing Greene (2018a) discovered that Jung's lifelong interest in astrology, is always on natal astrology⁶¹ (pp.37-66). The only exception is John Thorburn's reading of Jung's 'epoch chart' on the 18th of August 1928 through correspondence (p.54). The epoch chart is another type of horoscope based on one's fertilization moment rather than a birth moment as in natal astrology, albeit this moment is assumed to be one year of solar return⁶²

⁶⁰ According to Bair (2003), Toni Wolff was brought to Jung in mid-1910 as a patient suffering from severe depression after her father's death on Christmas Eve 1909 (pp.195-199).

⁶¹ It is also worth mentioning here that Jung only studied natal charts, and his astrologers have already been discussed in Liz Greene's *Jung's Studies in Astrology* (Greene, 2018a, pp.37-72).

⁶² One-year solar return means the chart is casted based on the sun being in the same degree of the zodiacs one year before one's birth.

before the birth moment in Jung's case (Greene, 2018a, p.59). The principle of the epoch chart is similar to natal astrology. Meanwhile, there is no evidence Jung derived any fresh idea through his encounter with the epoch chart. Therefore, we will not be elaborating more on the epoch chart hereafter. As Jung (2019) later claimed in one of his seminars on Wolfgang Pauli's dreams on September 21st, 1936:

Our fate comes to us because we are it, and the ultimate results of our lives will show quite clearly what we have always been, what we were when we were born. . . Those among you who believe in astrology know that this is its basic idea, and those who do not believe in astrology would perhaps wonder at this miracle that one can make at least a chart of a human life at its nativity.

(p.107)

Jung maintained his interest and the same view of natal astrology even in an interview near his death on 23rd January, 1961 (Jung, 1977/1993, p.462). As we will see in the subsequent discussions, the formation of the concept of synchronicity is inextricably linked to natal astrology, while ultimately being separated from it.

3.2.1.1.2 Complex, Projection and Libido

In this subsection, we will elucidate the three key depth psychological concepts that Jung adapted in his astrological model in 1911. In 1903, Jung reread Freud's *Interpretation of Dreams* and discovered the connection with his own ideas (Jung, 2012, p.8). Jung found that Freud's idea of the Oedipus complex can be discovered in the WAT and developed a form of psychology of multiple complexes based on the experiments he conducted (Shamdasani, 2009, p.196). This experimental psychology of complexes is based on Jung and Franz Riklin's (1878-1938) WAT projective test (Kerr, 1994, p.44; Shamdasani, 2009, p.196). It relies on a different grounding compared to Freud's clinical and personal background (Merkur, 2005, p.6). For Freud, the methodological basis of the Oedipus complex originated in his feelings towards

his parents. This idea was first introduced to his close friend Wilhelm Fliess on October 15th, 1897:

A single idea of general value dawned on me. I have found, in my own case too, being in love with my mother and jealous of my father, and I now consider it a universal event in early childhood. . . . If this is so, we can understand the gripping power of *Oedipus Rex*, in spite of all the objections that reason raises against the presupposition of fate.

(Freud, 1985, p.272)

Freud only promoted the idea of the Oedipus complex, while Jung assumed that other affective complexes existed as well in his experiments (CW2). Despite Freud insightfully pointed out the irrationally compulsive gripping power of the complex, in Jung and Riklin's first WAT experiment, it was discovered that the triggered stressed complexes caused emotionally disturbed and delayed reactions in the experiment (Shamdasani, 2009, p.196). Another idea Jung gained from Freud is projection. Freud's idea of projection is a defence mechanism for a person to keep himself unconscious of his internal conflict, by displacing the repressed internal feeling onto another intended object (Freud, 1913, pp.61-64, p.92ff; von Franz, 1978a, pp.1, 200). To quote Freud in his 1907 letter to Jung: "Projection. . . is a variety of repression" (Freud & Jung, 1974, p.40). Anyhow, Jung's early understanding of projection was different from Freud even in *The Psychology of Dementia Praecox*⁶³ which was also published in 1907 (CW3: 174-175). In this psychiatric book, Jung suggests that projection refers to all forms of mental activity that project internal psychic contents onto intended objects, while this is not primarily functioned by an ego defence mechanism but a dissociative psyche and its various complexes (CW3: 174).

In the context of Jung's early astrological understanding, the last concept Jung

⁶³ Dementia Praecox is also later called schizophrenia (Shamdasani, 2003, p.248).

borrowed from Freud is libido, a term which, as Ellenberger (1970/1994) first noticed, was used by several psychiatrists and sexologists (p.303). For Freud libido is primarily sexual drives that extended to the realm of “human psychology and pathology as a whole” and originated in his endeavour to use sexual chemistry to understand psychoactive drugs such as cocaine (Shamdasani, 2003, p.210). In *Three Essays on Sexuality*, Freud (1905) writes: “We have defined the concept of libido as a quantitatively variable force which could serve as a measure of processes and transformations occurring in the field of sexual excitation” (p.217). Jung challenged this idea and expanded libido to transformable psychic energy and desexualized it in his book *Wandlungen und Symbole der Libido (Symbols and Transformation of the Libido*, 1912) (Jung, 1916/1949, pp.137-138). Jung also commented in 1912 that Freud’s libido theory was incapable of explaining cases of dementia praecox (Shamdasani, 2003, p.211). Each of the ideas of projection, complex, and libido, which Jung obtained from Freud and developed in his own context, played an important role while he was developing his own psychology. As I will discuss in later passages, these ideas are adapted to an astrological context by Jung.

3.2.1.1.3 Discussion: Jung’s 1911 Model

My evenings are taken up very largely with astrology. I make horoscopic calculations in order to find a clue to the core of psychological truth. . . . In the case of one lady, the calculation of the position of the stars at her nativity produced a quite definite character picture, with several biographical details that did not pertain to her but to her mother. . . . The lady suffers from an extraordinary mother complex. I dare say that we shall one day discover in astrology a good deal of knowledge that has been intuitively projected into the heavens. For instance, 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, 1974, p.427)

All at once, the three most important concepts that Jung mainly obtained from Freudian psychoanalysis appeared in a complete example of his practical understanding of astrology—in a manner distinctive to Jung. They are combined together: qualities of the libido seem like a form of novel energy, and astrology is a form of special knowledge of libido that is projected onto the heavenly bodies by the human mind. The traces of complexes can be discovered through this form of heavenly projected knowledge of libido. What Jung also hinted at in this letter is that libido is related to time, which is a physical factor. As we will elaborate later, this makes it impossible for synchronicity, as synchronicity does not follow any chronological sequence of the stars in the sky but the ‘acts of creation in time’ and ‘meaningful coincidence’ (CW8: 827, 968). Hence this model is clearly connected to the temporal qualities, as Jung observes that it represented “the typical qualities of the libido at a given moment” (Freud & Jung, 1974, p.427). In fact, during the same period Jung began to borrow French philosopher Henri Bergson’s idea to expand his understanding of the libido (Addison, 2019, pp.56-57). As Addison (2019) notes, Jung’s discussions of Bergson’s idea of *élan vital* (vital force) and comparisons to his thinking of the libido began from 1913 onwards (p.56). Greene (2018a) also argues that some of Jung’s later discussions on Bergson in the 1930s about the identity of time and creative power are a breakthrough from the seemingly intrapsychic view of astrology in 1911 (p.20). In the following subsection, we will analyze the significance of this theoretical development in Jung’s astrological model.

Moreover, the expansive use of the libido concept shows Jung’s theoretical move towards understanding the more collective and general part of the human psyche. Jung accepted theoretical assumptions with uncertain mechanisms and stayed with an experientially open view that is rooted in his astrological, clinical, and perhaps life experiences. Jung also attempted to apply the ideas of complex and projection to astrology, and he used these ideas in a way that is deeply connected to other aspects of his psychology. The mother complex mentioned in the letter to Freud was

discovered in his clinical case through attending to the horoscope. In the meantime, projection construes astrological insights as products of the human psyche, operating intrapsychically in line with Jung's early conception of the dissociative psyche at the personal level, rather than as interpsychic or psychophysical phenomena. This reflects how Jung's psychology may have been influenced by his understanding of astrology, while his psychology, in turn, could have shaped his astrological understanding.

3.2.1.2 The Refined Version of Qualitative Time

The starry vault of heaven is in truth the open book of cosmic projection, which are reflected in the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands.

(CW8: 392)

After Jung's 1911 draft model, he further developed this draft model that is rooted in the idea of qualitative time. There are two differences between the later version and the 1911 draft of the qualitative time model: first, the collective unconscious was not formally introduced until 1916 and Jung's interest in astrology seems to contribute to this initial introduction. Second, Jung eventually replaced the concept of libido to energy in his theory and astrological model (Shamdasani, 2009, p.208; Le Grice & Rossi, 2018a, pp.161-166; CW7: 444-459). The replacement of libido by energy may also show the development of Jung's theory (Jaffé, 1989, p.31; Le Grice & Rossi, 2018a, pp.177-184).

It is implied in Jung's draft version of the qualitative time model dated back to 1911 that astrological knowledge is itself collective for humans and related to mythology—while myths are another product of the collective unconscious (Freud & Jung, 1974, p.427; CW4: 477). Subsequently, this idea is clearly formulated in Jung's

lectures in September 1912 at the Fordham University in the United States: “astro-mythology is at bottom nothing but psychology—unconscious psychology—projected into the heavens” (CW4: 477). Hence the universality of the collective unconscious before it was officially promoted was already given Jung’s Fordham University lectures with the companion of astrology. In the Fordham University lectures, Jung emphasized the universality of solar mythology by creating the term ‘astro-mythology’—a theme he also discussed in his 1912 (written in 1911) work *Wandlungen und Symbole der Libido* (Jung, 1916/1949, p.127; Jung, 1956/1976, p.40; CW4: 477). In this case, the idea of astrological knowledge as projected contents of the collective unconscious that can be understood through myths seem to first suggested the existence of the collective unconscious during those years Jung was dealing with his own fantasies through his *Red Book* and *The Black Books*, and the case of Frank Miller’s fantasy (Freud & Jung, 1974, p.427; Shamdasani, 2009, p.208; Le Grice & Rossi, 2018a, pp.161-166; CW4: 477). Although it is true that the collective unconscious was not significant in Jung’s qualitative time model of astrology, nevertheless, it seems to have implied the existence of the collective unconscious from the start. Besides, the literature also shows that Jung rarely emphasized the relationship between astrology and the collective unconscious (Le Grice & Rossi, 2018a, pp.161-166).

In Jung’s *Dream Analysis* Seminars, on December 4th, 1929, Jung delivered one of the most comprehensive elaborations⁶⁴ of his second astrological model of qualitative time, in which libido is replaced by energy in general:

Therefore we have to conclude that what we call psychological motives are in a way identical to star positions. Since we cannot demonstrate this, we must form a

⁶⁴ There is another clear elucidation of the significance of energy and time in astrology, given on 27th November 1929 in another seminar of *Dream Analysis*, which is the earliest systematic elaboration of this idea that can be found in Jung’s work (Jung, 1989, pp.410-411).

peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the positions of the stars, nor has it to do with vibrations—that is an illegitimate hypothesis. It is better to assume that it is a phenomenon of time. In the concept of time the two come together. Time, or the moment understood as a peculiar form of energy, coincides with our psychological condition. The moment is unique, so that whatever has its origin at a certain moment has the energy and qualities of that particular moment. It must be so, because a thing originating a hundred years ago has the character of that age. In this conception of time we have a mediating concept, which helps us to avoid the irrational explanations of astrology.

(Jung, 1984, pp.414-415)

It is explicit in Jung's words that this is a model that aims to avoid an irrational explanation of astrology, it is related to his interest in Leo's Theosophical astrology which he became familiar with in his initial engagement in astrology (Greene, 2018a, pp.37-60). For Jung irrational explanations of astrology are related to religious movements like the Theosophical Society; while the rational explanation of astrology is empirical and psychological (Jung, 1973/1992, p.56; Jung, 1976/1990, p.464). More importantly, this also means in the context of qualitative time, Jung believes that astrology is potentially a form of science. As discussed previously, Jung's appeal to the idea of qualitative time dates back to his 1911 letter to Freud. This idea, perhaps unintentionally yet aptly, circumvents the problem of the discrepancy between the zodiacal signs visible in the sky today and those established in early astrology, a difference caused by the astronomical phenomenon of the precession of the equinoxes (CW9i: 7). Jung was clearly aware of this issue and used his astronomic and astrological knowledge to defend the astrology of qualitative time (Jung, 1973/1992, pp.138-139; CW9i: 7).

Here, the foundation of astrology is formally established as time, which is what we previously referred to as qualitative time or the qualities of time. Natal astrology is

therefore a form of effective knowledge because the collective unconscious is acquainted with this knowledge and projected onto the sky. As Jung writes in “The Spirit Mercurius” in 1943: “So long as one knows nothing of psychic actuality, it will be projected, if it appears at all. Thereby, the first knowledge of psychic law and order was found in the stars, and was later extended by projections into unknown matter” (CW13: 285). This statement is not different from Jung’s writings on the projective nature of natal astrology from 1911 onwards⁶⁵. Therefore, the mature version of the qualitative time model only introduces certain changes in terminology primarily by extending the definition of libido, while the fundamental concept of the qualities of time remains consistent with the earlier version—especially considering that both versions are rooted in natal astrology.

In some of the later discussions of this theory, Jung claimed there were connections between qualitative time and anthropologist Lévy-Bruhl’s idea of *participation mystique* and the Middle Ages idea of *correspondentia* (Jung understood it as “as above so below”), for example, on May 26th, 1939 in one of his lectures on the psychology of Yoga (Jung, 2020a, p.226). It shows Jung’s attempt to connect this idea with the broader aspects of his theory. No essential changes were applied to this model, although it has an ambiguous and obscure relationship with Jung’s eventual definition of synchronicity (Zeng, 2024, p.193). When Jung was conducting an astrological experiment to prove synchronicity, he was still confused by the meaning of the results he obtained (Main, 2004, p.59). Jung officially abandoned qualitative time and claimed that he replaced it with synchronicity in his letter to French astrologer André Barbault on May 26th, 1954 (Jung, 1976/1990, p.176). In the same letter Jung pointed out that qualitative time is rooted in *causa et effectus* (cause and effect) hence different from synchronicity. However, it is still not difficult to find references of qualitative time in the context of astrology after this point (Jung,

⁶⁵ Also see the section of ‘Astrology as a projection of the unconscious’ in *Jung on Astrology* (Le Grice and Rossi, 2018a, pp.161-166).

1977/1993, p.462; Gerber & Gerber, 2021b, p.150). Undoubtedly, qualitative time constitutes one of Jung's fundamental frameworks for comprehending astrology. However, the intellectual trajectory through which qualitative time was first conceptualized as synchronicity and later excluded from this theoretical framework will constitute the focus of discussion in the following subsection.

3.2.1.3 The Problematic Confluence of Synchronicity and Qualitative Time

Jung started developing his synchronicity concept in 1928, when it originally appeared as a notion for his *Yijing* divination⁶⁶ experiences (Jung, 1984, pp.44-45). Ever since 1928 until 1951, synchronicity was integrated with his qualitative time model without clear differentiation, as he clearly realized they are not compatible with each other in his letter to André Barbault in 1954 and through his astrological experiment since 1949 (Jung, 1973/1992, p.139; Jung, 1989, p.421; Jung & Pauli, 1992, p.36; Gerber & Gerber, 2021a, p.19; CW8: 987; CW11: 970; CW15: 81-84). However, this issue became acute around 1951 and was first resolved in his lecture and papers on synchronicity at this point. The essential change caused by Jung's astrological experiment is the idea of qualitative time being replaced by synchronicity as meaningful chance (CW8: 897-900, 987). This means that the foundation of astrology, namely qualitative time, was replaced by Jung with a non-causal explanation consistent with other forms of synchronistic divination in Jung's formulation. In this instance, astrology appears as meaningful correspondences between the psychic conditions of the participants and the most recurrent horoscopic placements identified in 20 of the 200 marriage horoscopes they selected (CW8: 897-900). By reconducting and reframing the astrological experiment from a statistical analysis of natal astrological data to a divinatory experiment, Jung discovered the psychophysical connections of synchronicity within astrology (CW8: 896-897). However, Jung only

⁶⁶ More details on how Jung developed his idea of synchronicity from the *Yijing* will be covered in Section 3.2.2.

realized the essence of the problem from 1951, through his synchronicity experiment (CW8: 900). Between 1928 and 1950, Jung was perplexed by his inability to differentiate qualitative time as a causal model from synchronicity as an acausal concept. The details of this problem will be demonstrated below.

3.2.1.3.1 Contextual Complexity: Two Models Fused

In the same period when Jung developed his astrological model of qualitative time, he also promoted the idea of synchronicity. Synchronicity first appeared as 'synchronism' in Jung's *Dream Analysis* seminar on an occasion when Jung was discussing the Chinese *Yijing* (Jung, 1984, pp.44-45). This was 1928, one year before his systematic elaboration of his mature qualitative time model, and Jung seems fully unaware of the theoretical conflict between synchronicity and qualitative time. In one of the same seminar series given on December 4th, 1929 Jung elaborated on the mature version of the qualitative time model, and he also suggested the identity between time, creation, astrological compulsion, chance and the Chinese way of thinking:

Time is the essential identity with creative energy. There is a Greek aphorism, "Wherever there is creation, there is time." Chronos was the god of light, creation, and time. The Greek Heimarmenē, meaning astrological compulsion, is identical to primordial warmth, the primordial creative force. I admit that this is strange, and if you are not sufficiently acquainted with the facts, it is not easy. Our Western mind refuses to function along Chinese lines. . . . To the Chinese this means everything, but to us it is nothing but chance—chance that we are here, chance that the bird sings and the dog barks. It is the unique characteristic of this moment. Whatever takes its origin in this moment carries the mark of this moment for ever.

(Jung, 1984, p.421)

What Jung discussed here regarding the Chinese way of thinking which means 'chance' for Westerners, is predominantly related to his idea of synchronicity as

meaningful coincidence and his Yijing divination experiment which started in December 1921 (Shamdasani, as cited in Jung, 2020b, p.204, note.148). For Yijing divination, the outcome of the divination is random⁶⁷ hence it is a form of 'acts of creation in time' and meaningful coincidence that does not follow any causal principle (CW8: 827, 968). But the themes of chronological sequence of time and astrological compulsion in the quoted passage above are obviously components of the qualitative time model. In this context, Jung's confluence of qualitative time and synchronicity seems to contradict his original statement of synchronicity, as synchronicity is originally on November 28th, 1928: "a sort of irrational regularity. The East bases much of its science on this irregularity and considers coincidences as the reliable basis of the world rather than causality" (Jung, 1989, p.44). However, in 1930, by suggesting the equivalent relationships between astrology and Yijing divination in the qualitative time model, the fusion is officially established (CW15: 81-84). In this memorial speech for Richard Wilhelm given in 1930, Jung asserts that in the context of synchronicity:

The interconnection of events made evident by the *I Ching* is essentially analogous to what we find in astrology. There the moment of birth corresponds to the fall of the coins, the constellation to the hexagram, and the astrological interpretation of the birth data corresponds to the text assigned to the hexagram.

(CW15: 84)

However, Jung was unaware of the difference between birth time and the moment the coins fall. The birth moment implies a causal structure, suggesting that it already foretells one's future life and character to a greater or lesser extent. Yet, as Jung himself later realized in his 1955 synchronicity essay, Yijing divination demonstrates synchronistic correlations between the immediate inner psychic state of the inquirer and the external hexagram (the result of Yijing divination) (CW8: 865). Such

⁶⁷ For the practical method of Yijing divination and its random factor, see Section 3.2.2.

psychophysical correlation in Yijing divination does not contain a presupposed chronological order. Jung's formulation of this theoretical hypothesis stems primarily from his conceptualization that both birth time and Yijing divinatory timing can be interpreted as instances of immediate coincidence. However, Jung appears to have overlooked a fundamental problem within this framework: the implicit causal attribution to time itself. By positioning temporal moments as hidden causative agents, the phenomenon ceases to be acausal in nature—this suggests that the efficacy of divination derives from a certain order permeating temporal dimensions. Consequently, the notion of meaningful coincidence and its purported acausality has effectively been displaced and dissolved in this dialogue.

The ambivalence of qualitative time versus synchronicity as a form of acausal connection existed from 1929 until his synchronicity talk which was given in 1951. Jung was clearly unaware of the problem until he wrote the essay and conducted the second round of his astrological experiment in 1951, up till this point he evidently believed that the two models can be identical (CW8: 988-993). A key statement demonstrating his recognition of astrology as acausal appears in his synchronicity lecture at the 1951 Eranos conference. In this lecture, he states that the statistical experiment on astrology was conducted to determine whether astrology operates on a causal basis⁶⁸ (CW8: 988). The findings were statistically insignificant, prompting Jung to argue that astrology operates acausally and should be understood as a divinatory technique that is similar to the *Yijing* (CW8: 986, 994). Another proof of Jung's shift from the qualitative time model is his discussion of synchronicity in *Aion*, completed in 1950 (Jung, CW9ii, p.13-15). In *Aion*, he still describes synchronicity as qualitative time, noting: "The significant thing about this phenomenon is its synchronicity, that is, its occurrence at a time that had been fixed astrologically" (CW9ii: 233).

⁶⁸ However, we will discuss in the next subsection that Jung seems to immediately forgot this point when he was analyzing the astrological experiment in his 1952 and 1955 synchronicity essay (CW8: 868).

Several other statements by Jung between 1929 and 1955 (even in the eventual synchronicity essay) also address this problematic fusion. In his letter to B. Baur on 29 January, 1934, Jung used Yijing divination as a case to support the qualitative time model of astrology (Jung, 1973/1992, p.139). The idea of meaningful coincidence in Yijing divination, when confusingly combined with qualitative time in astrology, leads to the formulation of an even more bewildering idea called “peculiar coincidence with time” (Jung, 1973/1992, p.139). Another similar argument can be discovered in Jung’s *Foreword to the ‘I-Ching’* in 1950⁶⁹—in this foreword, the nativity of astrology is emphasized in the equivalent way compared to his letter to Baur. In the foreword, Jung writes that: “a given moment has inevitably the quality peculiar to that moment” and suggests under this temporal creed both Yijing divination and astrology both function in a synchronistic way (CW11: 970-972). A crucial aspect of this statement, as well as the previous one, is that the concept of time was ambiguously defined, blending predetermining factors, such as qualitative time in astrology, with genuinely random temporal elements (Jung, 1973/1992, p.139; CW11: 972). As previously emphasized, the genuinely stochastic elements have been effectively supplanted by this conception of time as a “stream of energy filled with qualities,” thereby transforming the framework at its core into a fundamentally causal model (Jung, 1973/1992, p.139). This conceptual tension consequently engenders significant challenges in empirical research, as evidenced by Jung’s synchronicity essays (1951/1955) which paradoxically attempt to validate acausal synchronicity through the verification of causal astrology (CW8: 868, 987).

3.2.1.3.2 Jung’s Experiment and Clarification of the Problem

In his works on synchronicity, Jung explicitly acknowledged the intellectual

⁶⁹ According to an unpublished 1946 letter from Hellmut Wilhelm to Cary Baynes, Jung had already completed a substantial draft of his foreword by that year (Baynes, 1883-1977, C-1-6).

contributions of physicist Wolfgang Pauli, Pauli's academic assistant Markus Fierz from Basel, as well as astrologer and Jungian analyst Liliane Frey-Rohn (CW8: 989, 901, 963). The natal charts utilized in his astrological experiment were generously provided by donors from Zurich, London, Rome, and Vienna (CW8: 873). However, archival evidence from Hanni Binder's 1992 lecture at the Zurich Club of Psychology reveals that the astrological research project directly involved at least two additional astrologers: Jung's daughter Gret Baumann-Jung and Hanni Binder herself (Binder, 1992/1993, p.25). The experimental initiative commenced in 1949, as documented in correspondence from the ETH archives. Specifically, on July 20th, 1949, Jung wrote to his student Ernst Bernhard in Rome inquiring about the potential use of Bernhard's natal charts for research purposes as Bernhard was an astrologer (Jung, 1875-1961, Hs 1056: 16205). Bernhard dispatched the requested materials on July 24th, 1949, with Jung returning them on August 18th (Jung, 1875-1961, Hs 1056: 15719, Hs 1056: 16206). Whilst the starting point of the synchronicity project can be further traced to June 22nd, 1949, when Jung mailed the first draft of his synchronicity paper to Pauli, simultaneously expressing gratitude for Pauli's sustained intellectual partnership on this subject over the years (Jung & Pauli, 1992, p.36).

As previously noted, this conceptual resolution only fully materialized in Jung's 1951 Eranos lecture. A comparative analysis of Jung's *Aion* (completed in 1950) and the 1951 Eranos presentation reveals that the explicit differentiation between qualitative time and synchronicity was formalized only in and after 1951 (CW9ii: 233; CW8). This observation is inferred from the conspicuous absence of qualitative time in the synchronicity essays (both 1951 and 1955). The archival record does not provide direct evidence of how Jung abandoned the qualitative time model during this period. What is definitively established is that during his 1950-1951 consultations with physicist Markus Fierz regarding experimental data, they concluded that the astrological marriage statistics could only demonstrate there is no connection between natal astrology and marriage (Jung, 1875-1961, Hs 1056:17131, 1056:17901). This empirical impasse precipitated a theoretical pivot in Jung's 1951

lecture—from attempting to validate astrological traditions to redefining astrology’s essence as fundamentally mantic. In his 1951 lecture, Jung expressed explicit dissatisfaction with this shift: “Although I was obliged to express doubt, earlier, about the mantic character of astrology, I am now forced as a result of my astrological experiment to recognize it again” (CW8: 994). The acknowledgment of astrology’s mantic nature necessitated a reorientation toward meaningful coincidence as the operative principle. Therefore, in 1951, Jung’s definitive conclusion was:

What happened in this case [Jung’s statistical data] was admittedly a curiosity, apparently a unique instance of meaningful coincidence. If one is impressed by such things, one could call it a minor miracle. Today, however, we are obliged to view the miraculous in a somewhat different light. . . . Although meaningful coincidences are infinitely varied in their phenomenology, as acausal events they nevertheless form an element that is part of the scientific picture of the world.

(CW8: 995)

Jung’s phenomenological account of “meaningful coincidence” emerged precisely through his reinterpretation of statistically insignificant astrological data. He highlights that the most notable correlations across all three datasets involved lunar aspects in astrology (CW8: 992-993). Jung appears to imply that these results aligned with his expectations, thereby constituting what he perceived as a meaningful coincidence—that is, a synchronistic event within his theoretical framework (CW8: 994). The failure of this initial experiment prompted a second round of research, which was published exclusively in the 1952 synchronicity essay and its subsequent revisions (CW8: 897-900). According to unpublished correspondence between Jung and Michael Fordham, the editor of the English version of his synchronicity essay, what is today regarded as the “1952 edition” was in fact finalized between mid-1954 and March 1955 (Fordham, 1905-1995, C-1-1-2). This version primarily addressed inaccuracies in the astrological data presented since 1951, further reducing the

statistical significance of the findings based on Markus Fierz's recalculations in 1952 (Jung, 1875-1961, Hs 1056:18726; Fordham, 1905-1995, C-1-1-2). Beyond these revisions, Jung expanded and modified numerous earlier arguments while maintaining his fundamental stance on synchronicity in the English edition. For instance, paragraphs 897-900 in the German edition were substantially reworked into paragraphs 900-910 in the English version (Jung, 2021, paras.897-900; CW8: 900-910). These proposed amendments, nevertheless, failed to appear in both the definitive German collected works edition and the 1951 English version of the synchronicity paper (Jung, 2021; CW8).

In the supplemental experiment that first requires the three testees who were patients to pick 20 marriage pair horoscopes from 200, Jung then analyzed if the most frequently appearing astrological aspects in the 20 marriage horoscope pairs meaningfully correspond to each testee's mental state (CW8: 897-900). Jung writes the following conclusion:

In all these cases the selection by lot of marriage horoscopes proves to have been influenced, and this fits in with our experience of the *I Ching* and other mantic procedures. The psychic state was characterized as a situation in which insight and decision come up against the insurmountable barrier of an unconscious opposed to the will. The psychic and physical event (namely, the subject's problems and choice of horoscope) correspond, it would seem, to the nature of the archetype in the background and could therefore represent a synchronistic phenomenon.

(CW8: 900)

Within this context, the panentheistically archetypal elements of re-enchantment were further articulated within the divinatory framework. We might speculate that had Jung obtained statistically significant results, he would have continued to employ the qualitative time model. The conclusions drawn from the synchronicity essays of

1951-1955 reveal that Jung's attempt to validate acausal synchronicity through the very astrological framework that had originally inspired his qualitative time model ultimately proved unsuccessful (CW8: 868-896, 989). Consequently, meaningful coincidence was established as the critical phenomenological and hermeneutic criterion for understanding synchronicity. This did not constitute an abolishment of qualitative time, as Jung continued to utilize this concept to understand astrology (Jung, 1977/1993, p.462; Gerber & Gerber, 2021b, p.150). Rather, it marked a conceptual differentiation and separation whereby synchronicity and qualitative time became distinct categories. Astrology was reclassified as a mantic method rather than grouped with Yijing divination as an exemplar of qualitative time. Jung's astrological experiment inadvertently precipitated a paradigm shift within the synchronicity model: the astrological approach to synchronicity yielded primacy to an understanding grounded Yijing divination. This transition was further compounded by Jung's eventual renunciation of statistics—a position that appears to have been first explicitly articulated to him by Markus Fierz in 1950 (Jung, 1875-1961, Hs 1056: 17131).

3.2.1.4 Conclusion: Frustrated Pursuit of Scientific Astrology

The meaning of discussing the discrepancy between Jung's qualitative time model and synchronicity is to clarify the potential limitations and expand the unexplored chronological view that appeared in recent research (Tarnas, 2006; Le Grice, 2010; Greene, 2018a). By focusing on Jung's development and replacement of ideas in his astrological understanding, the evolution of Jung's astrological models is revealed. It provides a foundation for further discussions of the successors of Jung's qualitative time model and synchronicity model⁷⁰. Nevertheless, investigating the evolution of Jung's astrological models is a difficult work, as Jung was profoundly experiential and flexible while he addressed his astrological understanding. Le Grice (2018a) noticed

⁷⁰ For some of the works produced by Jung's successors, see (Greene, 1978, 1984; Hyde, 1992; Cornelius, 1994/2003, 1998; Tarnas, 2006; Le Grice, 2009, 2010; Little, 2016).

that there are seven explanations of astrology Jung developed in total. Jung's reception of all seven contradictory principles of astrology may indicate that he had limited interest in formulating a perfect astrological model but intellectual openness to form different explanations. Jung likely felt untroubled in allowing various interpretations to exist together despite that he would evolve and replace some of these ideas.

The obscure context of Jung's astrological understanding establishes on Jung's ambition to formulate a general explanation of astrology. When Jung became distinctively familiar with astrology in 1911, he first addressed his ambition in a letter to Freud by putting it into the psychology of libido (Freud & Jung, 1974, p.427). In the late 1920s, the libidinal theory was abandoned by Jung, and replaced by the notion of energy and the archetypal qualities of time which confused Jung for a very long period with his synchronicity theory. Around this period, Jung also showed his predilection for empirical studies in astrology (Jung, 1973/1992, p.56). Nonetheless, Jung became aware of his misconception of synchronicity and qualitative time when he was writing his synchronicity essay and managed to revise his thoughts in 1951 (CW8: 900, 992-995). Jung strived to search for an empirical foundation of astrology and synchronicity by 1950 and organized a research group after the publication of his synchronicity essay (Binder, 1992/1993, p.24; Bair, 2003, p.549; Gerber & Gerber, 2021a, p.19). Even in 1957, Jung's ambition remained to find an empirical and scientific grounding for this "old psychology" of astrology, which, as he noted, illustrates the nature of "an objective psyche" (Gerber & Gerber, 2021b, pp.148-151). In this context, the model of qualitative time is once again articulated through the ancient Greek term *kairos*⁷¹, thereby distinguishing it from synchronicity:

The case with the objective psychic, you see, is such: I have a certain character

⁷¹ In another instance within the *Collected Works*, Jung remarked that the German Faith Movement in Nazi Germany at the time was also a part of *kairos* (CW10: 398). This statement, evidently, can only pertain to qualitative time.

and a certain individuality, and that consists of imponderables. It's something like when you give a wine connoisseur a special wine that you know where it comes from, and this wine connoisseur can tell you, it's such-and-such year, such-and-such location, and so has to be such-and-such vineyard. This is possible. And so, too, is man imprinted at the moment of his birth with the location, the country, his environment, the whole *kairos*, the moment in time. And this is expressed in the horoscope. This is why you can already discern certain predispositions in the horoscope (the birth chart), which sometimes later in life might play a very big role.

(Gerber & Gerber, 2021b, p.150)

The failure of his ambition is first declared by himself in a letter written in 1958 in which he states for astrology: "the empirical foundation in the sense of a science has not yet been laid" (Jung, 1976/1990, p.464). The regretful dismissal of his research group was informed in another letter subsequently written in 1960 (Jung, 1976/1990, p.538). However, the experimental record⁷² they left have paved the way towards a post-Jungian synchronistic understanding of divination.

3.2.2 The *Yijing*: Divinatory Practice and Synchronicity

According to contemporary archaeological and historical studies, the tradition of *Yijing* divination dates back to the Shang (c. 1600 BC.-c. 1100 BC) and early Western Zhou (c. 1045 BC-771 BC) dynasties (Keightley, 2008, p.248; Raphals, 2013, p.xxvi, p.4; Lin, 2022, pp.7-8, pp.18-19). It is a divinatory technique involving groupings based on numbers and reached maturity in the practice of interpreting cracks in bones (Smith Jr, Bol, Adler, and Wyatt, 1990, p.10). However, the main text of the *Yijing* was composed later during the Western Zhou dynasty (Smith, 2012, pp.4-5). The *Yijing* is an oracular

⁷² We will discuss the record from the synchronicity research group member Sabi Tauber's journal in Sections 3.2.3 and 3.2.5 (Gerber & Gerber, 2021b). Although the majority of the group's original research data have become untraceable today.

text containing descriptions of the sixty-four hexagrams, traditionally attributed to King Wen of the Western Zhou dynasty, along with commentaries ascribed to Confucius (Smith, 2012, pp.5-8; Shen & Gao, 2018, p.95). In the *Yijing*, each hexagram consists of six lines, either broken or unbroken, symbolizing yin (阴, passive, feminine, darkness) and yang (阳, active, masculine, brightness) (Smith, 2012, p.7).

The two most ancient methods of obtaining results in Yijing divination are known as “卜 (*Bu*)” and “筮 (*Shi*)” (Liu, 1986, pp.93-94). The term *Bu* refers to a form of Yijing divination involving the burning of animal bones or shells and interpreting the resulting cracks, as documented in ancient records (Xu, as cited in Liu, 1986, p.94; Smith Jr et al., 1990, p.10). In contemporary sinological discourse, the term *Bu*—though broadly denoting divination in Chinese—is technically circumscribed to ancient pyro-osteomancy (burned bone divination) to avoid conceptual conflation (Li, 2025, p.5). Given that the art of *Bu* has not been preserved, the discussion below will focus solely on the method of *Shi*. *Shi* denotes the type of Yijing divination that employs 49 yarrow stalks (Shi Cao, 蓍草) (Liu, 1986, pp.94-97). As the focus here is on the procedural aspects of *Shi*, the ritual and religious elements associated with it will not be addressed. At the outset of the *Shi* method, the diviner randomly divides the 49 yarrow stalks into two bundles, holding one in each hand, while a single stalk is clamped between the fourth and fifth fingers of the left hand. The diviner then counts the stalks in the left hand in groups of four, followed by those in the right hand.

After the counting process, the yarrow stalks held between the little fingers and the remaining stalks in both hands—those that number fewer than four (if the count is exactly divisible by four, the last group is removed)—are set aside. This procedure is repeated three times, resulting in four possible remainders: 24, 28, 32, or 36 (each representing a distinct yin or yang state). A hexagram is generated by repeating the entire process six times (Liu, 1986, pp.97-100). Based on the resulting hexagram and the question posed, an interpretation is provided using the *Yijing*. The *Shi* method is

the technique Jung learned from Richard Wilhelm in December 1921⁷³ (Shen & Gao, 2018, p.98). Another method of Yijing divination involves the use of coins. Typically, three coins are tossed simultaneously, with one side representing yin and the other yang. This process is repeated six times. Each toss yields one of four possible outcomes, which determine whether a line in the hexagram is changing or unchanging (Lim, 1999, p.94).

In this section, we will first introduce Jung's interest in the *Yijing* and how that eventually led to the conceptualization of synchronicity, particularly its practical aspect. The first subsection will focus on Jung's general interest in the *Yijing*, especially those materials related to it, with the aim of providing a general framework for understanding Jung's engagement with the *Yijing*. Given that Jung's concept of synchronicity as meaningful coincidence originated from his interest in the *Yijing*, and Jung's subsequent discussions in the 1930s confirmed its roots in Yijing divination, the second subsection will elaborate on Jung's use of Yijing divination (CW8: 866; CW15: 81-84; CW11: 971). The perspective for understanding Jung's engagement in Yijing divination is partly drawn from my earlier work, while here I offer deeper analysis and clarification (Zeng, 2023). The third subsection will be dedicated to Jung's non-divinatory use of the *Yijing*. The final subsection reviews the influence of the *Yijing* on the development of synchronicity theory from a textual and theoretical perspective.

3.2.2.1 Jung's Encounter with the *Yijing*

There are two accounts of when the *Yijing* entered Jung's world. The first possibility is that Jung learned of the *Yijing* from his 1897 acquisition of Schopenhauer's *The World as Will and Representation* (*Die Welt als Wille und Vorstellung*), or perhaps

⁷³ For Jung's practice of the Shi method, see *Memories, Dreams, Reflections* (Jung, 1963/1989, p.373). Yi Wu, a scholar in Chinese culture, noted that Jung's approach to the Shi method was incorrect (Shen & Gao, 2018, p.141, note 2).

from his reading of this book during his adolescence (Clarke, 1995, p.5; Muramoto, 2002, p.121; Shamdasani, as cited in Jung, 2012, p.4, note.2; You, 2018, p.19).

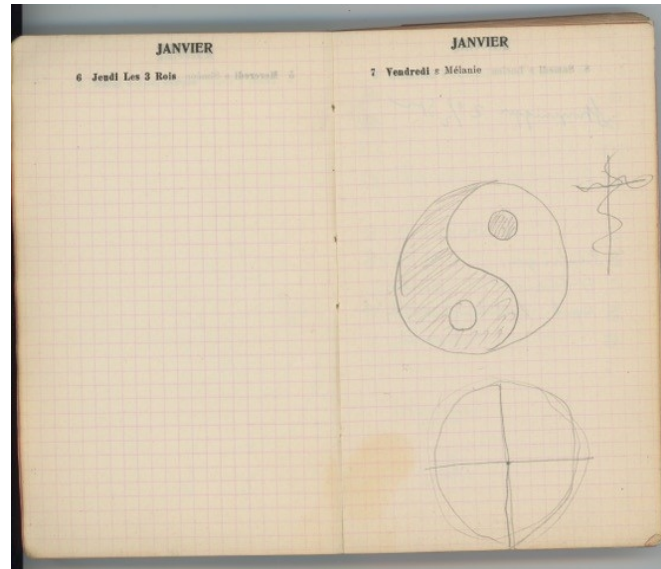
However, based on Jung's heavily annotated 1897 copy of *The World as Will and Representation*, there are no notes in the sections pertaining to the *Yijing* (personal communication, Carl Christian Jung, May 2nd, 2024). Given that Jung mentioned Schopenhauer multiple times in his diaries from 1898 onward but never mentioned the *Yijing*, it is likely that he was not particularly interested in the *Yijing* at that time (personal communication, Carl Christian Jung, May 2nd, 2024).

Therefore, the second possibility seems more apt in reflecting Jung's interest in the *Yijing*. This hypothesis posits that the *Yijing* first appeared in Jung's life when Jung was visiting Scottish psychiatrist Maurice Nicoll in London during his journey in 1919 (Carl Christian Jung, personal communication, October 14th, 2022). As Jung himself later recalls in his letter to B. Cohen on 26 March, 1934: "I have been cudgelling my brains over the *I Ching* ever since 1919" (Jung, 1973/1992, p.155). Later, German writer Oskar A. H. Schmitz (1873-1931) introduced Jung to Count Hermann Keyserling (1880-1946) who was the founder of the 'School of Wisdom' in Germany (Shamdasani, 2012, p.xxxi). At the School of Wisdom meeting held in November 1920, Jung met with German sinologist and missionary Richard Wilhelm (1873-1930) who was back in Germany for a short period (Shen & Gao, 2018, p.97). After their first meeting, Jung created the first yin-yang graph in his appointment book on January 7th 1921 (see **Figure 3**⁷⁴) (Shamdasani, as cited in Jung, 2020b, p.204, note.148). On December 15th, 1921, Richard Wilhelm was invited by Jung to deliver a *Yijing* event at the Zurich Club of Psychology, it is now conclusively proven that Jung's *Yijing* divination practice began in the same month (Shamdasani, as cited in Jung, 2020b, p.204, note.148; Shen & Gao, 2018, pp.97-98). Thereby, the period from 1919 to 1921 marks the initial phase of Jung's interest in the *Yijing*, and as archival materials demonstrate, this interest was profoundly practical in nature.

⁷⁴ Jung also created another yin-yang graph a year after (see **Figure 4**).

Figure 3

A yin-yang graph sketch by C. G. Jung, January 7th, 1921



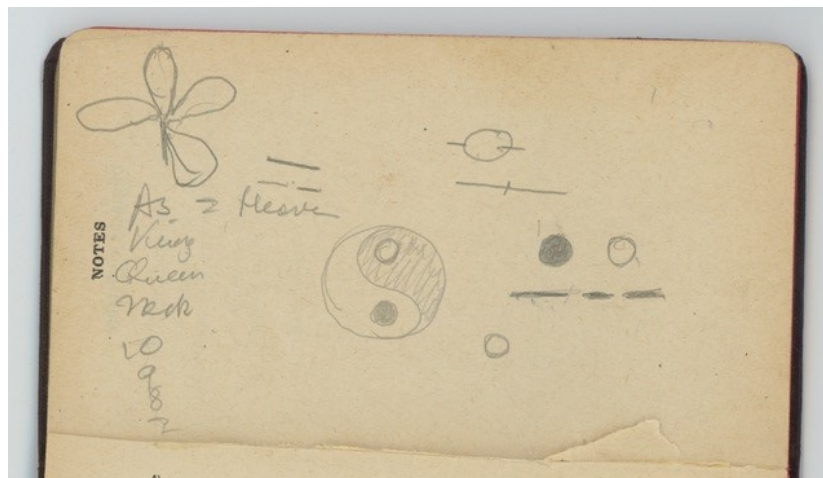
Note. Unpublished drawing by C. G. Jung, January 7th, 1921. From the personal archive of the Jung family, Küsnacht. Reprinted with permission.

Jung requested a hexagram for a demonstration from Wilhelm in 1921 which he says came true in 1923 (Shen & Gao, 2018, p.98; CW15: 84). It can be postulated from Jung's letter to Emma in 1919 and his statement in Wilhelm's memorial talk that he was using the James Legge (1815-1897) version of the English *Yijing* which is titled *The Yi King* for his practice until the publication of Wilhelm's German translation in 1924 (Carl Christian Jung, personal communication, October 14th, 2022; CW15: 77). After that, Wilhelm's translation holds a great meaning for Jung, as well as for his conceptualization of synchronicity⁷⁵. The Legge version is likely the only version that Jung was acquainted with before the Wilhelm version and Jung highly praised Wilhelm's work (CW11: 965). This marks the historical origin of Jung's use of *Yijing* divination.

⁷⁵ Jung wrote the English foreword for Wilhelm's translation, which first appears in 1950 (Jung, 1969/1975, pp.589-608).

Figure 4

A yin-yang graph sketch by C. G. Jung, September 30th, 1922



Note. Unpublished drawing by C. G. Jung, *September 30th*, 1922. From the personal archive of the Jung family, Küsnacht. Reprinted with permission.

3.2.2.2 Synchronicity and the Three Dimensions of Jung's Practice

In this subsection, I argue that there are three dimensions of Jung's practice of Yijing divination: the physical level which is related to the prediction of physical situation, the psychophysical level which reveals one's psychological situation, and the psychical dimension which shows Jung's attitude of treating the *Yijing* as "an 'animated being' to answer questions because mysterious 'spiritual agencies' (shen, 神, spirit-like things) give the *I Ching* a living soul" (Zeng, 2023, p.917). The following passages will discuss Jung's ways of understanding Yijing divination in current materials by further elaborating my three-dimensional model with further supplemental materials of Jung's understanding of the *Yijing*. In the physical dimension, the use of the *Yijing* carries a distinctively predictive quality and was initially regarded as a form of synchronicity, though it was later neglected in the dialogue and the synchronicity essay (CW8). In the psychophysical dimension, the results of Yijing divination most closely align with his definition of meaningful coincidences in his synchronicity essay. The psychical dimension, is a level that, in principle, has less direct connection to the immediate

factors in synchronicity, as it points to another spiritual layer. This reflects the multifaceted nature of Yijing divination in its applications, although most of these applications align with the framework of synchronicity.

3.2.2.2.1 The Physical Dimension

The physical dimension of Yijing divination used by Jung possesses a clear predictive quality. Although it was initially viewed as a manifestation of synchronicity, this predictive element was subsequently neglected in the synchronicity essay (CW8).

The first case that appeared as a physical prediction in Jung's life is the demonstration by Richard Wilhelm in 1921 when he delivered his Zurich Club lecture on the *Yijing* and showed the practical method of Yijing divination, particularly the Shi method (Shen & Gao, 2018, p.98; CW15: 84). As Jung recalls in his memorial talk for Richard Wilhelm: "At his first lecture at the Psychological Club in Zurich, Wilhelm, at my request, demonstrated the use of the *I Ching* and at the same time made a prognosis which, in less than two years, was fulfilled to the letter and with the utmost clarity" (CW15: 84). Albeit there is no archival record of Wilhelm's Yijing divination for Jung's inquiry, Jung's initial interest in the physically predictive aspect of the *Yijing* is eminent in this case.

Another well-addressed case of Jung's physical use of the *Yijing* is the case of Jung's journey to Africa in 1925 (Aziz, 1990, p.147; Hannah, 1976; Hayman, 1999; Bair, 2003; Zeng, 2023). During Jung's earlier visit to the Colonial Exhibition at Wembley he saw a display about tribes under the rule of Britain, which intrigued him to penetrate further into Africa (Hayman, 1999, p.265). Jung invited Peter Baynes (1882-1943) to join as his travelling companion on the African expedition, they "decided on the foothills of an extinct volcano called Mount Elgon or Masaba in the land of the Kavirondo, near the border between Kenya and Uganda" (Hayman, 1999, p.265). However, Jung remained uncertain in this endeavor and thus turned to the *Yijing* for advice. (Hayman, 1999, p.265). His inquiry into the *Yijing* about his journey to Africa was recorded in

Barbara Hannah's (1976) biography of Jung: "he threw hexagram No.53 Gradual Progress with nine in the third place" (p.166). For Jung the nine means: "a solid yang line with great tension because it holds together, it has the tendency to expand, then to snap, and to become a yin line in the next change" (Jung, 2014, p.230). As Hannah (1976) acutely noticed, the hexagram No.53 Chien (渐), Gradual Progress of the *Yijing* for the third place includes "the man goes forth and does not return"⁷⁶ (p.166). This statement accurately describes how the situation evolved. Later, Jung recalled that some of the travellers he travelled with had intended to settle in Africa but had passed away within the first few months of their arrival which corresponded with the emphasized line of his *Yijing* divination result (Hannah, 1976, p.166).

My paper also discovers that the third place of this hexagram has a commentary by Wilhelm that is much starker and more appropriate for what happened to Jung in Africa (Zeng, 2023, p.918). As noted in Bair's (2003) biography, during this journey, to avoid wasting time turning around, Jung insisted that his group travel 100 miles across Uganda by foot (p.352). Officials in the colonial era believed that following the flimsy trails in the oppressive heat would result in death. It seemed like a miracle when, after several days, a truck came by that had been hired by a German naturalistic and Jung bought the driver's services to take them where they needed to go because they had travelled too far to turn around and were almost out of supplies (Bair, 2003, p.352). As Wilhelm comments on this line: "If we do not let things develop quietly but plunge of our own choice too rashly into a struggle, misfortune results. A man jeopardizes his own life, and his family perishes thereby" (Wilhelm, 1967/2003, p.207). Jung's insistence on his plan corresponds to Wilhelm's comment that the plunge of our own choice boldly leads to misfortune and potential dangers caused by a member of a group. This can be recognized as another case of physical correspondence of *Yijing* divination that is also predictive, although it is established on Wilhelm's comments instead of the original text. As I define it here, physical correspondence refers to the correlation between a physically manifested divinatory result and a corresponding physical event or object in the external world. However, Jung may have noticed this as he already possessed Wilhelm's German translation (CW15: 77).

⁷⁶ The Chinese characters for the line is "夫征不归" (Shen & Gao, 2018, pp.101-102).

The third event that may show Jung's acknowledgement of the physical dimension of Yijing divination is his discussion with Chinese scholar Hu Shih (1891-1962) back in the 1930s (Jung, 1963/1989, p.374; Shen & Gao, 2018; Zeng, 2023). It is recently confirmed that it was on the occasion when both Jung and Hu were at Harvard University in the United States for the university's 300th anniversary they encountered and exchanged their perspectives on Yijing divination, from September 16th to 18th, 1936⁷⁷ (Shen & Gao, 2018, p.112, note.1). Jung (1963/1989) retold this meeting in his memoir:

In the mid-thirties I met the Chinese philosopher Hu Shih. I asked him his opinion of the *I Ching*, and received the reply: "Oh, that's nothing but an old collection of magic spells, without significance." He had had no experience with it - or so he said. Only once, he remembered, had he come across it in practice. One day on a walk with a friend, the friend had told him about his unhappy love affair. They were just passing by a Taoist temple. As a joke, he had said to his friend: "Here you can consult the oracle!" No sooner said than done. They went into the temple together and asked the priest for an *I Ching* oracle. But he had not the slightest faith in this nonsense. I asked him whether the oracle had been correct. Whereupon he replied reluctantly, "Oh yes, it was, of course..." Remembering the well-known story of the "good friend" who does everything one does not wish to do oneself, I cautiously asked him whether he had not profited by this opportunity. "Yes," he replied, "as a joke I asked a question too." "And did the oracle give you a sensible answer?" I asked. He hesitated. "Oh well, yes, if you wish to put it that way." The subject obviously made him uncomfortable.

(p.374)

⁷⁷ In an unpublished letter dated January 31st, 1958, Chinese scholar Chung-Yuan Chang (1907-1988) informed Jung that Hu Shih fondly recalled the conversation they had during this meeting (Jung, 1875-1961, Hs 1056: 25278). This marks the first confirmation of this historical date.

Jung's memory of his dialogue with Shih Hu mentioned Hu's predictive aspect of Yijing divination which happened in an earlier stage of Hu's life. It reveals Hu's embarrassed rejection of the physical prediction of Yijing divination on one hand, and Jung's credit on this aspect on the other hand. It is almost certain that Jung was serious about the physically predictive part of the *Yijing* and paid attention to it.

The physical aspect of the *Yijing* also appears in Jung's discussion of dream and Yijing divination, where he shows his capability of understanding further a technique of Yijing divination (Jung, 1984, pp.241-242). As Jung depicted accurately, the technique of *transposition* (卦变⁷⁸) and discusses its predictive function :

It is the same as in the *I Ching*, where the first hexagram you cast gives you the present situation, a picture of things as they are. This may be static, meaning that it will last a long time, and in that case you have no second hexagram. But if you are in a state of movement the numbers indicate a second hexagram which is derived from the first by transposing the lines. Thus the second hexagram gives the prognosis, an idea of the possibilities of future transformation. There is no certainty about it, for there may be unforeseen changes in the conditions, and also much depends on what conclusions you draw from the first hexagram. For instance, the first hexagram might show you how you should behave. If you pay attention to its intimations and follow them in the best sense, then if the prognosis of the last line is unfavourable it need not come off. There are all sorts of possibilities according to what you do with the first. This dream is built almost like an *I Ching* hexagram.

⁷⁸ Transposition is one of the oldest techniques of Yijing divination, it is believed to have existed since no later than the early Western Han dynasty in 168 BC (Hu, 2018, p.21; Cao & Ikeda, 2021, p.104). Basically, the transposition approach is to generate a second hexagram based on the original lines on the resulted hexagram and provide further explanation.

(Jung, 1984, pp.241-242)

For Jung, every dream is comparable to a drama. The play opens with a sort of exposition that states the facts as they are, just as in Greek drama. A demonstration of the initial situation is given first, followed by the entanglement or development, and finally the catastrophe or resolution. The issue of how the dreamer will handle the circumstance typically makes up the second part of the dream (Jung, 1984, p.241). The paralleling relationship between the *Yijing* hexagrams and dreams also appears in Jung's letter to Witcutt in 1960 as well (Jung, 1976/1990, pp.584-585). In this letter, Jung suggests that:

As you have found out for yourself, the *I Ching* consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams. One could even define the *I Ching* oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature.

(Jung, 1976/1990, p.584).

As Jung proposed, there may be a connection between the two materials, leading one to hypothesise that dreams and *Yijing* divination are both the emergence of archetypes. This can be seen as a panentheistic idea. Albeit it could also mean that dreams have a predictive function at the same time. Ultimately, it is a type of physical correspondence in *Yijing* divination within the early conceptualization of synchronicity: a randomly obtained divination result that later aligns with external reality. As Jung was originally astonished by Wilhelm's predictive result of the Zurich Club of Psychology and mentioned it in his early formulation of synchronicity, it shall be regarded as a crucial aspect of this concept in his early formulation (CW15: 84). However, it is notable that this does not align with the common definitions Jung provided and appears to have the weakest connection to the psyche in his later conceptualization of synchronicity in the 1950s (CW8: 984). Therefore, it represents

another type of archetype-driven synchronicity that is identical to the idea of qualitative time—one that is not even psychophysical in nature and was later removed in the context of synchronicity.

3.2.2.2 The Psychophysical Dimension

In the psychophysical dimension, the results of Yijing divination most closely align with his definition of simultaneously appearing meaningful coincidences in his synchronicity essay. The psychophysical aspect of Yijing divination is the dimension that is later conceptualized as synchronicity in the 1950s (CW8: 865). As Jung asserts: “If you practice such a method to some extent, you will see how remarkably well the meaning of the *I Ching* matches the psychological situation” (Jung, 1987/2008, p.205). The hexagram No.29 K’an (坎), Abyss for example usually appeared with patients who were too much under the sway of the unconscious (symbolized by K’an as water) and thus threatened with the possible occurrence of psychotic phenomena (CW11: 1005). When Jung was writing the foreword for the English edition of Richard Wilhelm’s German *Yijing* translation, he inquired of the *Yijing* whether it would have a positive effect. He got hexagram No.29 K’an, Abyss as a divinatory result (CW11: 1003). Jung felt the lines of the hexagram on the necessity of waiting and the danger of getting lost reflected his feelings appropriately (CW11: 1004). This is a particular form of immediately psychophysical correlation that is revealed in Yijing divination, as Jung later conceptualized it as: “[the] psychological situation coincides with the chance results of the [Yijing divination] method , that is, with the odd and even numbers resulting from the fall of the coins or the division of the yarrow stalks” (CW8: 865).

These divinatory correspondences are regarded as a defining characteristic of divination, or what Jung terms ‘mantic methods’ (CW8: 863). In his 1955 essay on synchronicity, after examining the nature of ESP and psychokinesis, Jung argues that such psychic factors that appear in psi phenomena are also evident in mantic

methods, which reveal synchronicity as a self-evident phenomenon. Regarding the *Yijing*, Jung describes it as the “experimental foundation of classical Chinese philosophy,” one of the oldest methods for understanding a situation as a whole and contextualizing details within a cosmic framework—the interplay of yin and yang (CW8: 863). This holistic approach is considered fundamentally distinct from the Greek-trained Western mindset, for in the *Yijing* irrational functions of consciousness—sensation and intuition—play a more significant role in such divinatory judgments (CW8: 863).

Returning to Jung’s example, when Jung wrote the foreword for the English translation of the *Yijing* (CW11: 1002), Jung believed that the interpretation of this hexagram No. 29 K’an, Abyss closely matched his state of mind while writing the foreword:

It is a fact that if one begins to think about it, the problems of the *I Ching* do represent “abyss on abyss⁷⁹,” and unavoidably one must “pause at first and wait” in the midst of the dangers of limitless and uncritical speculation; otherwise one really will lose one’s way in the darkness. Could there be a more uncomfortable position intellectually than that of floating in the thin air of unproven possibilities, not knowing whether what one sees is truth or illusion? This is the dreamlike atmosphere of the *I Ching*, and in it one has nothing to rely upon except one’s own so fallible subjective judgment. I cannot but admit that this line represents very appropriately the feelings with which I wrote the foregoing passages. . . . The hexagram compares the dynamic action in this situation to the behaviour of flowing water, which is not afraid of any dangerous place but plunges over cliffs

⁷⁹ This comes from the line three of this hexagram: “Forward and backward, abyss on abyss. In danger like this, pause at first and wait, [o]therwise you will fall into a pit in the abyss. Do not act in this way” (CW11: 1102). The Chinese original text is: “来之坎，坎险且枕。入于坎，窞。勿用” (Liu, 1986, p.242).

and fills up the pits that lie in its course (K'an also stands for water). This is the way in which the "superior man" acts and "carries on the business of teaching."

(CW11: 1003-1004)

Despite not many cases can be found on this perspective of psychophysically synchronistic divination, its most concise and precise account can be discovered in Jung's 1951 Eranos lecture. Inspired by the German sinologist Hellmut Wilhelm (1905-1990, the son of Richard Wilhelm), Jung proposed that: "The *I Ching* presupposes that there is a synchronistic correspondence between the psychic state of the questioner and the answering hexagram" (Wilhelm, 1958; CW8: 986). This is probably one of the most important statements Jung wrote on synchronicity and divination.

3.2.2.2.3 The Psychical Dimension

Besides the physical and psychophysical aspects of Jung's use of the *Yijing*, the psychical aspect may also demonstrate Jung's divinatory attitude towards the *Yijing*. This dimension has less direct connection to synchronicity, as it refers to another spiritual layer. It will be demonstrated in this subsection by elaborating Jung's inquiries to the *Yijing* when he was preparing his foreword to the *Yijing* slightly before the publication of the English edition in 1950. Jung cited James Legge's interpretation of the Chinese shen concept in the footnote of this sentence, which he defined as "spirit-like things" in the old Chinese language (CW11: 975, note.5). Shen is therefore a kind of "spiritual agencies," acting in an enigmatic manner, that causes the yarrow-stalks to respond meaningfully. These traits collectively make up the book's "living soul," so to speak (CW11: 975). Jung believes that because shen is essentially an animated being, one can ask the *Yijing* questions and anticipate receiving insightful responses.

The first question Jung inquires in his foreword is "its judgment about its present

situation, i.e., my intention to introduce it to the English-speaking public" (CW11: 975). Jung used the method of casting coins and received the result of hexagram No.50 Ting (鼎), Cauldron (CW11: 976). Jung then proceeds to discuss the Cauldron in Chinese culture, Wilhelm's commentary on the hexagram and the transposing lines in the second and the third place (CW11: 977-981). Jung believes that the *Yijing* speaks for itself: "The *I Ching* is complaining, as it were, that its excellent qualities go unrecognized and hence lie fallow. It comforts itself with the hope that it is about to regain recognition" (CW11: 981). Jung further concludes the meaning of the hexagram in context: "The answering subject has an interesting notion of itself: it looks upon itself as a vessel in which sacrificial offerings are brought to the gods, ritual food for their nourishment" (CW11: 981). Jung further analyses that lines one and four express the awkward position of the *Yijing* and the disgrace of *Yijing* divination being misunderstood or misused (CW11: 986-989). Lines five and six show that the *Yijing* is very positive about this new translation (CW11: 990-993).

He then moves on to a discussion of hexagram No.35 Chin (晉), Progress which is the transposed hexagram of from the previous one (CW11: 996). Jung interprets this hexagram in the following way:

The subject of this hexagram is someone who meets with all sorts of vicissitudes of fortune in his climb upward, and the text describes how he should behave. The *I Ching* is in this same situation: it rises like the sun and declares itself, but it is rebuffed and finds no confidence—it is "progressing, but in sorrow". . . . It anticipates general understanding, but is afraid of misuse—"Progress like a hamster." But it is mindful of the admonition, "Take not gain and loss to heart". The *I Ching* therefore faces its future on the American book market calmly and expresses itself here just about as any reasonable person would in regard to the fate of so controversial a work. This prediction is so very reasonable and full of common sense that it would be hard to think of a more fitting answer.

(CW11: 997-998)

As Jung believes that one's personality is related to the oracles one receives, he invited the *Yijing* to comment on his action and got hexagram No.29 K'an, Abyss (CW11: 1002). As noted above, this also relates to the psychophysical correspondences in *Yijing* divination, as the meaningful answer Jung received corresponded to his psychological situation. He starts his interpretation with the transposing line in the third place, then moves to the meaning of the hexagram itself (CW11: 1003-1005). Discussions follow with interpretations of the other lines, Wilhelm's commentary on hexagram No.29 K'an, Abyss; and *The Image* (象传) commentary and the third line of the transposing hexagram No.48 Ching (井), The Well (CW11: 1006-1014). Jung concluded his *Yijing* divination inquires:

I submitted two questions to the method of chance represented by the coin oracle, the second question being put after I had written my analysis of the answer to the first. The first question was directed, as it were, to the *I Ching*: what had it to say about my intention to write a foreword? The second question concerned my own action, or rather the situation in which I was the acting subject who had discussed the first hexagram. To the first question the *I Ching* replied by comparing itself to a cauldron, a ritual vessel in need of renovation, a vessel that was finding only doubtful favour with the public. To the second question the reply was that I had fallen into a difficulty, for the *I Ching* represented a deep and dangerous water-hole in which one might easily be bogged down. However, the water-hole proved to be an old well that needed only to be renovated in order to be put to useful purposes once more.

(CW11: 1015)

Nevertheless, considering Jung's interest and serious attitude towards *Yijing* divination, it is not surprising to postulate that he has a genuine faith in the psychical nature of *Yijing* divination. Although this aspect is also related to the numinous according to Jung, hence it might have an indirect connection to the concept of

synchronicity and Jung's panentheistic view (CW11: 982). At any rate, it is a participatory relationship with the phenomena in contrast to a scientific approach which would keep observer and observed separate.

3.2.2.3 The Non-Divinatory Psychological Dimension

Beyond the dimensions related to divinatory practice, before discussing the relations between synchronicity and the *Yijing*, I wish to address Jung's interpretations of the *Yijing* in a non-divinatory context. In this context, an extra psychological dimension is additionally discovered. A case of using the *Yijing* to understand the psychological state without a divinatory aspect is given in Jung's Eranos conference presentation in 1933 on mandala and the individuation process (CW9i). It is now confirmed that Jung was discussing the case of Kristine Mann (1873-1945) in this paper (Jones, 2020; CW9i: 525). When Jung was analysing the paintings of Mann, he discovered that *Picture 9* is a mandala containing four *Yijing* hexagrams: on the top left there is hexagram No.16 Yü (豫), Enthusiasm; on the top right there is hexagram No.41 Sun (損), Decrease; on the bottom left there is hexagram No.50 Ting (鼎), The Cauldron; finally hexagram No.46 Sheng (升), Pushing Upward lies on the bottom right (CW9i: 598-601). Jung noted that those hexagrams were put together purposely (CW9i: 602).

Jung interpreted these four hexagrams respectively by splitting them into two horizontal pairs. For the first pair, hexagram No.16 Yü, Enthusiasm Jung analyses that it: "means 'Thunder comes resounding out of the earth'—a movement coming from the unconscious, and expressed by music and dancing" (CW9i: 598). Turning to its counterpart, Jung interprets hexagram No.41 Sun, Decrease by analyzing the relationship between its upper trigram, 'Mountain,' and its lower trigram, 'Lake,' which collectively signify "self-restraint and reserve" (CW9i: 599). As for the second pair, Jung suggests that hexagram No.46 Sheng, Pushing Upward on the bottom right symbolizes the growth and development of the personality, similar to a plant breaking

through the soil—a theme previously suggested by the plant motif in an earlier mandala (CW9i: 600). He then asserts that this is a reference to the crucial lesson Miss X learned from her experience. Namely, that growth cannot occur unless the shadow is accepted (CW9i: 600). Hexagram No.50 Ting, The Cauldron lies opposed to hexagram No.46 Sheng, Pushing Upward meaning:

The lower trigram means Wind and Wood, the upper one Fire. The “Cauldron” is thus made up of “fire over wood,” just as the alchemical vessel consists of fire or water. There is “delicious food” in it (the “fat of the pheasant”), but it is not eaten because “the handle of the ting is altered” and its “legs are broken,” making it unusable. But, as a result of “constant self-abnegation,” the personality becomes differentiated (“the ting has golden carrying rings” and even “rings of jade”) and purified, until it acquires the “hardness and soft lustre” of precious jade.

(CW9i: 601)

By analysing hexagrams that appeared in Mann’s painting in oppositional pairs, Jung drew conclusions about Mann’s process of individuation and psychological change. As mentioned previously, the hexagrams that appeared in Mann’s painting are not created in a divinatory way even though they are interpreted from a Jungian psychological perspective. In the meantime, a correlation between the selected hexagrams and the psychological condition of the patient is established. This is the non-synchronistic approach of the *Yijing*. Examples of this are few, but Jung nonetheless directly employed the *Yijing* for non-divinatory psychological interpretation in his *Children’s Dreams* lectures (Jung, 1987/2008, p.164). There is also another collectively psychological aspect of Jung’s non-divinatory psychological engagement in the *Yijing* (Jung, 1997, pp.975-978). When Jung was discussing the collective psychology of Nazi Germany in his *Visions* seminars in 1933, he chose hexagram No.26 Ta Ch’u (大蓄), Great Accumulation to understand the situation of

Germany⁸⁰. This is a four-page long commentary on the hexagram, but to summarize in short: Jung first discussed the upper trigram and the lower trigram of hexagram No.26 Ta Ch'u, Great Accumulation symbolically, then moved to a long sympathetic elucidation of the current circumstance of Nazi Germany. His commentary ends with a line-by-line commentary of the hexagram with a rather precognitive interpretation of Nazi Germany:

this hexagram is rather unfavorable, full of risk and of doubt, and the last line says:

"One obtains the way of heaven, success." Now the way of heaven is Tao.

External human activities, the conscious activities, are inhibited, they are covered up by the earth. One is as if buried alive, caught in the bowels of the earth, as it were, where the only thing that can liberate one is an explosion, a wild outburst that scatters death and disaster on all sides. But it is also possible that one discovers in such a situation the way of heaven, Tao; namely, that one learns the great art of uniting the remains of ancestral lives to the purposes and inclinations of one's conscious world, so that the two become one, so that your individual way into the future may be in accordance with the ancestral lives, so that the ancestral spirits can join in, follow. Then one has the best chance to attain Tao.

(Jung, 1997, p.978)

However, the quoted explanation of the *Yijing* Jung mentioned the union with the ancestors' spirits which could be fairly close to the popular *völkisch* (bio-mystical racist) theory back then (Noll, 1997; Rasche, 2013). More interestingly, in the same month on May 26th, 1933, Jung accepted his pro-Nazi student Richard von Weizsacker's interview after this seminar was delivered on May 10th, 1933 (Lewin, 2009, p.340; Burston, 2021, p.42). In this interview, Jung claimed that the theories of Freud and Adler were corrosive to the Germans. Although Jung attempted to adapt

⁸⁰ There might be a chance that Jung consulted the *Yijing* and received this hexagram and wished not to discuss his consultation in the seminar.

Yijing hexagrams to understand collective psychology, Jung's endeavour might be considered flawed with his own personal feelings and attitude.

Besides, Jung's psychological interpretation of the *Yijing* can also be seen in his analysis of the River Map (河图), an ancient Chinese graph that is related to the *Yijing* (Jung, 1997, p.1089; CW9i: 639-943). He frequently approached the philosophy of the *Yijing* from the perspective of opposites, particularly by comparing the Chinese concepts of yin and yang with the Western idea of *enantiodromia*⁸¹ (Jung, 1984, pp.261-262; Jung, 1997, p.366, pp.457-458, p.663, p.871, p.896, p.1050; Jung, 2012, p.83; CW6: 366; CW8: 863-865; CW11: 291, 375, 791). These psychological dialogues are not directly related to the practice of Yijing divination, but they reflect Jung's enduring fascination with the *Yijing*. Thereby, for Jung, the *Yijing* and its associated textual meaning beyond their divinatory applications held significant importance.

3.2.2.4 Synchronicity, Chinese Thoughts and Yijing Divination

The *Yijing* was the starting point for Jung's conceptualization of synchronicity, and as discussed earlier, it may be related to the three dimensions of Jung's practice of Yijing divination. Apart from engaging in Yijing divination, Jung also showed profound and long-lasting interest in ancient Chinese thoughts and writings. According to Shen & Gao (2018), Jung's collection of translated Chinese books including 50 volumes of *The Sacred Books of the East* (edited by Max Müller), *Chinese Poems* (written by Arthur Waley, 1923), *Chinesische Mythen und Legenden* (*Chinese Myths and Legends*, by Claus W. Krieg) among various other Confucian, Daoist and Chinese Buddhist texts (p.22). Jung's library also possesses most of Richard Wilhelm's written and translated works, and various versions of the *Yijing* and *Dao De*

⁸¹ Jung defines enantiodromia as: "the emergence of the unconscious opposite in the course of time" (CW6: 709).

Jing (道德经) (Shen & Gao, 2018, p.22). This reveals the predominant importance of Wilhelm's work for Jung. In the context of Chinese culture and synchronicity, there is one example that seems to have been particularly significant for Jung. According to his disciple Marie-Louise von Franz (2014), Jung asked his other student, Barbara Hannah, to repeat this story from China in her lectures as often as possible:

In the ancient Chinese province of Kiaochou [Jiaozhou, 胶州] there was a drought so severe that many people and animals were dying. In despair, the citizens called for an old rainmaker, who lived in the mountains nearby. Richard Wilhelm saw how the rainmaker was brought into town in a sedan chair, a tiny little gray-bearded man. He asked to be left alone outside the town in a little hut, and after three days it rained, and even snowed!

Richard Wilhelm succeeded in being allowed to interview the old man and asked him how he made the rain. But he answered, "I haven't made the rain, of course not." And then, after a pause, he added, "You see it was like this – throughout the drought the whole of nature and all the men and women here were deeply disturbed. They were no longer in Tao. When I arrived here I became also disturbed. It was so bad that it took me three days to bring myself again into order." And then he added, with a smile, "Then naturally it rained."

(p.161)

Jung's student von Franz (2014) highlights this story as an indication that the synchronistic events are not predictable and controllable through ego consciousness (pp.160-161). This example may be one of the Chinese sources of Jung's understanding of the acausal nature of synchronicity, and indeed, acausal connection was the earliest definition of synchronicity. As early as 1928, in its initial definition, the precursor to synchronicity, synchronism, was already linked to the *Yijing* and the acausal:

The East bases much of its science on this irregularity and considers coincidences as the reliable basis of the world rather than causality. Synchronism is the prejudice of the East; causality is the modern prejudice of the West. The more we busy ourselves with dreams, the more we shall see such coincidences-chances. Remember that the oldest Chinese scientific book is about the possible chances of life.

(Jung, 1984, pp.44-45)

The most significant characteristic of Jung's understanding of the *Yijing* and synchronicity is, in fact, its acausal nature. However, this acausality did not initially exclude correspondences in the physical dimension. This leads to the problematic confluence with qualitative time. As Jung writes in his foreword to the *Yijing*: "[the idea of synchronicity suggests] a peculiar interdependence of objective events among themselves as well as with the subjective (psychic) states of the observer or observers" (CW11: 972). The peculiar interdependence of objective events among themselves obviously refers to the physical type of synchronicity that can be observed in *Yijing* divination, as can be distinctively observed from his own experiences of predictive practice. However, this also means that it has changed into the qualitative time model. This subtle transformation can be observed in the foreword to the *Yijing*, in which Jung articulates a view consistent with the qualitative time model he proposed in 1930, stating that:

[W]hoever invented the *I Ching* was convinced that the hexagram worked out in a certain moment coincided with the latter in quality no less than in time. To him the hexagram was the exponent of the moment in which it was cast—even more so than the hours of the clock or the divisions of the calendar could be—inasmuch as the hexagram was understood to be an indicator of the essential situation prevailing at the moment of its origin.

(CW11: 971)

However, this form of synchronicity (as qualitative time) was eventually removed from his synchronicity concept since his 1951 Eranos conference presentation. It is unclear that why Jung did not include physical correspondences in divination within his synchronicity essay. One possibility is that he separated them in the same way he distinguished qualitative time from synchronicity as in astrology, turning instead to an alternative explanation or at least hold it back from discussion. In this regard, it is important to investigate how Jung formulated his psychophysical version synchronicity in Yijing divination through his acknowledgement of Hellmut Wilhelm's idea in 1951 and 1955 (Wilhelm, 1958; CW8: 986). Meanwhile, Richard Wilhelm's understanding of Chinese thoughts possesses a central place in Jung's 1955 synchronicity essay.

The most systematic elaboration of the relations between Chinese ideas and synchronicity is given in Jung's 1955 synchronicity essay. Jung has a unique understanding of the Chinese Daoist concept *Dao* (or *Tao*, 道), following Richard Wilhelm's translation of *Dao* as *Sinn* in German, which refers to 'meaning' in English (CW8: 917; CW15: 28). The uniqueness of Jung's understanding of *Dao* or meaning as part of his perception of Chinese thoughts is that it represents a contradictory current that is opposed to Western modern and scientific worldview:

The concept of Tao pervades the whole philosophical thought of China. Causality occupies this paramount position with us, but it acquired its importance only in the course of the last two centuries, thanks to the levelling influence of the statistical method on the one hand and the unparalleled success of the natural sciences on the other, which brought the metaphysical view of the world into disrepute.

(CW8: 917)

At the same time, Jung also believed that the early Chinese ancient philosopher Zhuangzi's (庄子, c. 369 BC-c. 286 BC) Daoist thought, like Laozi's (老子, c. 571 BC-c. 470 BC), embodies a uniquely acausal way of viewing the world, which Jung

described as “a thinking in terms of the whole” (CW8: 923-924). This approach is seen as contrary to the Western scientific perspective (CW8: 923). According to Jung’s earlier remarks in the *Visions* seminars of the 1930s, such synchronistic intersection happens when one experiences the realization of Dao:

[T]he realization of Tao has this quality of being in a sort of synchronistic relation with everything else. . . . that is the general mystical experience, the coincidence of the individual condition with the universe, so that the two become indistinguishable. This moment in the vision is such a realization of Tao.

(Jung, 1997, p.608)

In Bishop’s (2000) formulation, this realization of Dao means: “in synchronistic events, the world of the (conscious) here-and-now intersected with the (unconscious) world of the (timeless) archetypes” (p.17). The *Yijing*, in turn, was regarded as “one of the oldest known methods for grasping a situation as a whole” in the synchronicity essay (CW8: 863). Although the accuracy of Jung and Richard Wilhelm’s understanding of Daoist thought may be debatable, their emphasis on the acausal nature of it still provides a highly important foundation for interpreting *Yijing* divination. This constitutes the philosophical foundation behind Jung’s presentation of the *Yijing* as a model of synchronicity based on psychophysical correspondence in his synchronicity essay. Moreover, as Dennis Schilling (2025) points out, Richard Wilhelm’s German translation of the *Yijing* also notes the similarity between the trigrams and the Western concept of the Idea (German: *Idee*). Thus, in Wilhelm’s words, “every event in the visible world is the effect of an ‘image,’ that is, of an idea in the unseen world” (Wilhelm, 1967/2003, pp.lvi-lvii; Schilling, 2025, p.5). This corresponds precisely to Jung’s view of the sixty-four hexagrams as archetypes and his panentheistic worldview (Jung, 1976/1990, p.584).

The model of psychophysical correspondence in *Yijing* divination (as a form of synchronicity) is profoundly rooted in what Jung called the experience of mantic

methods or manticism back in Jung's earlier discussion in 1951 while he exchanged ideas on Yijing divination with Hellmut Wilhelm at an Eranos conference (CW8: 986). In Jung's 1951 Eranos presentation on synchronicity, he discovered his attempt to discover a scientific grounding for astrology was in vain and he had to admit the mantic nature of astrology (CW8: 987-994). Jung was likely inspired by Hellmut Wilhelm's presentation "The Concept of Time in the Book of Changes" and developed his supplemental experiment which appeared in the 1952 and 1955 synchronicity essays that we analyzed in Section 3.2.1.3.2 (Wilhelm, 1958; Jung, 2021; CW8: 896-900, 987). In a corresponding perspective to the experiential focus of Jung's synchronicity theory, Hellmut Wilhelm's understanding of Yijing divination suggests: "synchronicity disclosed by the oracle is merely the apprehension of two different modes of experiencing the same state of affairs", through directly experiencing the situation of the hexagram and reading it from the oracle text (Wilhelm, 1958, p.219). This idea was originally borrowed and modified from the ancient Chinese scholar Wang Fu-chih (王夫之, 1619-1692) by Hellmut Wilhelm (Wilhelm, 1958, pp.219-220). Jung simply repeated Hellmut Wilhelm's argument with certain historical misunderstanding of the origin of this approach in his synchronicity paper:

To overcome this drawback, two Chinese sages, King Wên and the Duke of Chou, in the twelfth century before our era, basing themselves on the hypothesis of the unity of nature, sought to explain the simultaneous occurrence of a psychic state with a physical process as an equivalence of meaning. In other words, they supposed that the same living reality was expressing itself in the psychic state as in the physical.

(CW8: 865)

Although the specific reasons Jung did not integrate the physical aspect of Yijing divination into his theory of synchronicity remain unknown, we can still clearly see the importance of Chinese thought, particularly Richard Wilhelm's interpretation of it, to Jung. In Richard Wilhelm's works and discussions, the story of the rainmaker and his

exposition in *Chinese Wisdom (Chinesische Lebensweisheit)* emphasize the acausal nature of reality (Wilhelm, 1922, p.15). Richard Wilhelm also highlighted the significance of the *Yijing* as a book that does not merely focus on predicting the future, thereby underscoring the possibility of individuals shaping their future (Wilhelm, 1922, p.67; Zhou, 2023, p.346). This point may have, to some extent, led Jung to reflect more on the present moment in divination. Like Jung, Richard Wilhelm believed that Westerners lack the holistic perspective necessary to understand context and are often insufficiently cautious when making significant decisions (Zhou, 2023, p.349). Jung's view in this regard might have been derived under the influence of Richard Wilhelm.

When applied to Jung's critique of Western thought and scientific paradigms, this perspective serves as a counterargument to the disenchanted worldview (CW8: 863, 917). Jung ultimately fully embraced Hellmut Wilhelm's Wang Fu-chih model in his understanding of divination within the synchronicity framework. This involves focusing solely on the psychophysical possibilities of *Yijing* divination. Nonetheless, the insights he drew from Chinese philosophy and divinatory practices undoubtedly established a new theoretical framework distinct from predeterminism in divination. By incorporating ideas from the Far East, Jung deepened and even transformed his understanding of the nature of divination. At the same time, it is important to recognize that the synchronicity framework does not fully account for all forms of *Yijing* divination, just as it does not explain the essence of natal astrology. Synchronicity should be regarded as a unique concept that is profoundly connected to divinatory practices and theories, instead of as a comprehensive framework capable of explaining the mechanisms and situations underlying all forms of divination. As we shall recognize later in this chapter, the synchronistic model derived from *Yijing* divination and related strands of Chinese thought also informed Jung's understanding of Tarot and geomancy.

3.2.3 Tarot: Small Traces of an Enduring Hobby

Historian and Tarot practitioner Robert M. Place (2005) noted that current evidence of the existence of Tarot can be traced back to the 15th century, when it was first used as a form of parlour game (pp.15-16). Before Tarot was recognized by European esoteric circles in the 1780s, it was already practiced as a form of divination in Italy (Place, 2005, p.26). A document dated 1750, which describes a form of divination that made use of the entire Tarot deck and was practiced in Bologna from the early sixteenth century to the late eighteenth century, was found in the library of the University of Bologna (Place, 2005, p.25). This evidence shows that the practice of utilising Tarot for divinatory purposes was practiced continuous in Italy for more than a century before Tarot was adapted to the Western esoteric currents in the late eighteenth century (Place, 2005, p.25). Tarot divination, therefore, is essentially a form of cartomancy based on reading the random spread of illustrated cards evolved from card games.

However, modern Tarot decks created in the 20th century are considered different from traditional types since Arthur Edward Waite (1857-1942) and Pamela Colman Smith's (1878-1951) Rider-Waite Tarot first published in 1909 (Wood, 2021, p.229). According to Wang (2021), compared to the previous Tarot decks, the Rider-Waite Tarot "would be one of the first modern decks to contain illustrated pip cards, portraying figures engaged in various scenarios, rather than the number of the objects of the particular suit, arranged in a more abstract configuration" (p.5). The appearance of the illustrated Tarot decks is significant as only the "cards [that] contain images with sufficient detail and symbolism [are able] to elicit a notable emotional, mental or physical response from the viewer" (Wang, 2021, p.6). With the New Age Movement in the 1970s, Tarot decks became culturally hybrid, and reading Tarot for spiritual guidance became common (Wang, 2021, p.6).

Current archival materials show that Jung was familiar with only the Marseille deck

privately through his practical record in Sabi Tauber's journal (Gerber & Gerber, 2021b). The quotes in his discussion of the Tarot card *Le Diable* (The Devil), which appears in Jung's *Visions* seminars as 'diable' (Jung, 1997, p.923; Gerber & Gerber, 2021b). This aligns with the information provided in Bair's (2003) biography of Jung, which states that Jung had a predilection for using the French *Ancien Tarot de Marseille*, as it most closely matched Jung's interest in alchemy (p.549). This is a Tarot deck published by the French card manufacturer Grimaud and originally created by Antoine Court de Gébelin (1725-1784) (Binder, 1992/1993, p.24; Bair, 2003, p.549). Bair (2003) notes that both Hanni Binder and Jung's daughter Gret taught Jung to consult several different Tarot decks but Jung thought the *Ancien Tarot de Marseille* was the only deck that "possessed the properties and fulfilled the requirements of metaphor that he gleaned from within the alchemical text" (Bair, 2003, p.549). In her book on Jung and astrology, Greene (2018a) claims that "Jung had a number of other works by Waite, including books on Tarot and the Kabbalah" (p.68). However, according to a recent inquiry in Jung's private library, Jung does possess copies of A. E. Waite's books on the Holy Grail, Alchemy and the Kabbalah but Waite's *The Pictorial Key to the Tarot* or other Tarot-related works are not included (Carl Christian Jung, personal communication, October 25th, 2023). Therefore, Jung was possibly uninterested in the Rider-Waite Tarot, even unaware of it.

Studying Jung's practical model of Tarot perhaps requires us to follow the inconspicuous traces of Tarot in Jung's life. This section is divided into two minor subsections, the first gathers the contexts of Tarot in Jung's life and work, and the second elaborates on how Jung practiced and interpreted Tarot divination in those years he was searching for synchronistic phenomena by discussing Tarot cases of Jung and his friends the Tauber couple, as we learn from through Sabi Tauber's diary of their encounter (Gerber & Gerber, 2021b). Nevertheless, those cases are not the experimental data of Jung's synchronicity research group but private records. According to Hanni Binder (1992/1993), around 1950, it was her work at the time involved conducting Tarot experiment with students at the Zurich Jung Institute,

testing whether Tarot cards could predict examination outcomes (p.25). She found that Tarot did demonstrate such predictive capacity, but the stress caused by it made her give up the experiment (Binder, 1992/1993, p.25). Since Jung's discussions on Tarot are relatively limited, we will combine the historical and theoretical threads of his interest in the first subsection. This also includes the formulation of synchronicity in the context of Tarot divination. Examples of Jung's Tarot interpretations will be provided and elucidated separately in the second subsection later.

3.2.3.1 Jung's Engagement in Tarot

The first time Tarot appears in Jung's life as we can discover today was in his letter to his wife Emma on June 24th, 1919. In this letter he asks Emma to purchase a Tarot deck from a toy store in Schaffhausen as he discovered them "most interesting" (Carl Christian Jung, personal communication, October 14th, 2022). In the same letter he also told Emma that he will bring back a book on Tarot from London (Zervas, 2025, pp.88-89, note.81). However, it is not yet confirmed if that is the first Tarot deck Jung acquired, albeit it is very likely Jung became interested and acquainted with Tarot in the same year he wrote this letter. Remarkably, in another letter sent to Emma 21 days previously on June 3rd, 1919 Jung first said that he came across the *Yijing*⁸² (Carl Christian Jung, personal communication, October 14th, 2022).

In contrast to Jung's passionate statement on Tarot in his letter to Emma, no further trace of Jung's practical engagement in Tarot in 1919 or during the following decade can be found. This is despite that Jung very likely obtained a deck after his journey to London and became more familiar with it. As discussed in the last section on the *Yijing*, Jung also became very intrigued with practising this Chinese ancient oracle from 1921 onward. Therefore, it might not be too surprising that Tarot only reappeared in the

⁸² In Jung's original letter he writes "*Y-King (I Ging)*" which may refer to Jung's early encounter with James Legge's English translation of the *Yijing* (CW11: 965; CW11: 965, note.2).

currently available materials on 16th September 1930, in a letter from Jung to Alice Raphael Eckstein. In this letter, Jung states: “Yes, I know of the Tarot. It is, as far as I know, the pack of cards originally used by the Spanish gypsies, the oldest cards historically known. They are still used for divination purposes”⁸³ (Jung, 1973/1992, p.77).

In 1931 Jung joined for a period a group focusing on the symbolism of Tarot (Greene, 2018, p.75). Greene (2018a) summarizes the important figures in this group whom Jung is familiar with their work on Tarot, we will mention those figures in this circle immediately. The Hermetische Gesellschaft (The Hermetic Society) was established in 1930 by the following individuals in Switzerland: Oskar Rudolf Schlag (1907-1990), an esoterically inclined psychoanalyst, graphologist, and Freemason, whom Jung had met at the Burghölzli Clinic during Schlag’s training; Fritz Allemann (1884-1968), a financier and banker, and Rudolf Bernoulli (1880-1948), a professor of art history at ETH and Tarot practitioner with whom Jung became familiar in the 1920s (Bair, 2003, p.329; Hakl, 2014, pp.92-95; Greene, 2018a, p.75). The group conducted séances in addition to focusing on Tarot symbolism. Schlag claimed that up until the removal of Jung ‘was made necessary’ because of conflict between the two, Jung was often present at these séances (Hakl, 2014, pp.92-95; Greene, 2018a, p.75).

Albeit the exchanges of ideas on Tarot between those group members and Jung are not going to be addressed in detail here, Jung’s later discussions on Tarot are considerably influenced by Rudolf Bernoulli and Fritz Allemann. Two years later, on 1st March 1933, Jung discussed Tarot in the *Visions* seminars after referring to Fritz Allemann⁸⁴:

⁸³ Jung’s statement here is incorrect. This statement is coming from the occultists’ claim of Tarot which derived in the 18th century, instead of the actual origin of Tarot in Northern Italy in the early 15th century as a form of card game (Place, 2005, pp.5-6).

⁸⁴ Fritz Allemann participated in many of Jung’s *Visions* seminars since June 3rd, 1931 (Jung, 1997, pp.381ff).

This process of melting male and female together is also demonstrated in another work which I have here, and in a third book which I owe to the kindness of Mr. Allemann. . . . Another strange field of occult experience in which the hermaphrodite appears is the *Tarot*. That is a set of playing cards, such as were originally used by the gypsies. . . . These cards are really the origin of our pack of cards, in which the red and the black symbolize the opposites, and the division by four—clubs, spades, diamonds, and hearts—also belongs to the individuation symbolism. They are psychological images, symbols with which one plays, as the unconscious seems to play with its contents. . . . Now in the *Tarot* there is a hermaphroditic figure called the *diable*.

(Jung, 1997, p.923)

It seems Allemann's book may provide Jung with certain inspiration on relating hermaphrodites and thinking about Tarot symbols, psychological opposites and individuation symbols. Alternatively, Allemann may directly remind Jung that Tarot images could be related to hermaphrodites, and more broadly to alchemy. This may provide a potential conjecture to consider the extent Tarot influenced or inspired Jung while he was developing his thinking. Furthermore, Jung comments on the more archetypal aspect of Tarot:

They combine in certain ways, and the different combinations correspond to the playful development of events in the life of mankind. One could really say that the movement of images in the unconscious coincided with the movement of events in the history of mankind. The original cards of the Tarot consist of the ordinary cards, the king, the queen, the knight, the ace, etc.,—only the figures are somewhat different—and besides, there are twenty—one cards upon which are symbols, or pictures of symbolical situations. . . . Those are sort of archetypal ideas, of a differentiated nature, which mingle with the ordinary constituents of the unconscious.

(Jung, 1997, p.923)

He then referred to the intuitive nature of Tarot in a way that exactly matches his description of synchronicity, and views divinatory techniques (mantic methods in his own words) as intuitive methods (CW8: 829, 874, 986). However, Jung did not mention Tarot in his synchronicity essay, which is surprising as he mentioned geomancy in this paper (CW8: 866, 986). But the case was his synchronicity research group never conducted any experiment on geomancy (Binder, 1992/1993, p.25). Meanwhile, the statement presenting Tarot as a type of intuitive method is given in a remarkably accessible and concise expression:

The *Tarot* in itself is an attempt at representing the constituents of the flow of the unconscious, and therefore it is applicable for an intuitive method that has the purpose of understanding the flow of life, possibly even predicting future events, at all events lending itself to the reading of the conditions of the present moment.

(Jung, 1997, p.923)

Perhaps this can be viewed as echoing his idea of synchronicity or his interest in both the *Yijing* and Tarot in 1919, in the same passage Jung mentioned the *Yijing* is an analogous method of divination that allows at least to read present conditions (Jung, 1997, p.923). Although synchronicity was not mentioned in this passage, Jung's understanding is obviously aligned with his formulation of synchronicity under the *Yijing*. Jung concludes with the use of divinatory methods to access materials of the collective unconscious and retrieve the meaning of the actual condition:

[M]an always felt the need of finding an access through the unconscious to the meaning of an actual condition, because there is a sort of correspondence or a likeness between the prevailing condition and the condition of the collective unconscious.

(Jung, 1997, p.923)

This also implicitly suggests that the significance of Tarot lies in the proximity (if not identity) of its imagery to the archetypal images from the collective unconscious, particularly to the imagery found in alchemy. This point is further reflected in Jung's subsequent discussions on Tarot. Tarot appears again in Jung's presentation at the Eranos Conference in 1934, this time concerning another member of the Hermetic Society—Rudolf Bernoulli. At this conference, Bernoulli presented a paper titled “Zur Symbolik geometrischer Figuren und Zahlen. I. Allgemeines - II. Die Zahlensymbolik des Tarotsystems” (On the symbolism of geometric figures and numbers. I. General - II. The number symbolism of Tarot system) (Fröbe-Kapteyn, 1935, pp.369-415). In the same conference, Jung presented a paper on the archetypes of the collective unconscious (Fröbe-Kapteyn, 1935, pp.179-229; CW9i). Jung comments on Bernoulli's presentation in the context of linking Tarot, Yoga and alchemy as transformative processes:

If one wants to form a picture of the symbolic process, the series of pictures found in alchemy are good examples, though the symbols they contain are for the most part traditional despite their often obscure origin and significance. An excellent Eastern example is the Tantric chakra system, or the mystical nerve system of Chinese yoga. It also seems as if the set of pictures in the Tarot cards were distantly descended from the archetypes of transformation, a view that has been confirmed for me in a very enlightening lecture by Professor Bernoulli.

(CW9i: 81)

The Tarot images used in Bernoulli's lecture undoubtedly reinforced Jung's belief that the imagery in Tarot broadly carries archetypal significance, especially since it could be compared with other esoteric systems from both Eastern and Western traditions. On December 4th, 1934, Jung inquired with Bernoulli regarding whether to purchase *Les cartes à jouer*, a French book concerning the history of card games and Tarot divination for the Zurich Club of Psychology (Jung, 1875-1961, Hs 1056: 29838).

Before Jung's synchronicity essay, there are two more occasions that Jung refers to Tarot publicly in 1937 and 1940. These instances underscore Jung's conviction that Tarot images resemble alchemical images, and that the divinatory essence of Tarot is comparable to Yijing divination. In one of Jung's *Dream Symbols Lectures*, given on October 25th, 1937, Jung (2019) again talks about the divinatory nature of Tarot:

Perhaps you know the Tarot cards, by which the gypsies prophesy. They are descendants of the mystery pictures, and the twenty-one picture cards of the Tarot will give you an idea of such a sequence of images. There are other sequences of that kind, such as, for instance, the sixty-four hexagrams of the *Yi King* [the *Yijing*], but of course that is more difficult.

(pp.288-289)

His repeated emphasis on the incorrect statement that Tarot originated from gypsies' prophecy, and the Chinese ancient oracle book may reveal the hidden continuity of Jung's conceptualization of synchronicity within the context of divination. It may also reveal that Jung has a fascination with the universally archetypal connections that are panentheistic in different occult traditions. Furthermore, as Bernoulli demonstrated in 1934, Tarot cards were later adopted as a material for amplification in Jung's work. In one of Jung's ETH seminars on January 30th, 1940 *Children's Dreams*, he compares Tarot with alchemical symbols again:

The pure clear water is blue, the mountains are blue, the sky is blue. Romantic longing searched for the "Blue Flower." The little boy described by Maeterlinck searches for the bluebird and finds the way to the primordial images. Blue coats are worn by the wise women who, as swan virgins, are linked to the water, to the mist, and to the sky. Mist rises from the water, rises up into the blue sky, to fall back on earth as rain. In alchemy and Tarot, blue is the color of the moon, of silver, and of the soul.

(Jung, 1987/2008, p.351)

After 1940, there was no indication of Tarot in Jung's life that is traceable until his works in the 1950s which show his sophisticated knowledge in practising the *Ancien Tarot de Marseille*. In the synchronicity essay, Jung talks about the mantic or intuitive technique for "grasping the total situation" which would take "the existence of synchronicity as self-evident" (CW8: 863). He refers to Yijing divination, geomancy and astrology in the essay (CW8: 863-867). If we take Jung's account in 1931 of Tarot being a form of "intuitive method", Tarot is quite certainly one of the intuitive methods that is believed synchronistic (Jung, 1997, p.923).

We will discuss this in the next subsection on the divinatory record in Sabi Tauber's journal from 1952 to 1954 (Gerber & Gerber, 2021b). The record is particularly related to Jung's investigation of synchronistic phenomena after the initial publication of his synchronicity essay in 1952. After the synchronicity essay, he refers to the research group on synchronicity at the Zurich C. G. Jung Institute twice in the existing records, which includes its birth and eventual dismissal. In his letter to the expert in ESP phenomena, psychologist J. B. Rhine (1895-1980) on February 18th, 1953, Jung informs that:

I have observed a great many ESP cases with my patients in the course of time. The only trouble is to find suitable methods by which the state of the unconscious can be established objectively. We have begun to tryout such methods.

(Jung, 1976/1990, pp.106-107)

In a footnote of this page, the editors address that the group of researchers from the C. G. Jung Insititute are researching mantic methods including Yijing divination, geomancy, Tarot, numerology and astrology (Adler & Jaffé , as cited in Jung, 1976/1990, p.107). Another letter from Jung was written on February 9th, 1960 to A. D. Cornell, seven years after the previous one. Jung claims that the project had to close because: "we had too few co-workers and too little means" (Jung, 1976/1990, p.538).

Jung is known to have asked a group of individuals to collect data for his empirical research project on synchronicity initiated in 1950. (Bair, 2003, p.549; Gerber & Gerber, 2021b, p.19). This group includes two experienced astrologers Hanni Binder and Jung's daughter Gret Baumann-Jung; Jung's students Marie-Louise von Franz and Barbara Hannah, with three additional females Sabi Tauber, Mary Elliot and Linda Fierz-David (Bair, 2003, p.549; Gerber & Gerber, 2021b, p.19). As mentioned earlier, among the various experiments involving other divinatory techniques, it was probably only Binder who conducted a small Tarot experiment (Binder, 1992/1993, p.25). Linda Fierz-David mentioned another French Tarot book in a letter to Jung on February 3rd, 1955, shortly before her death (Jung, 1875-1961, Hs 1056: 21154). Jung's old friend Alice Raphael still shared her experience of Tarot divination with Jung in 1960 in her letters (Jung, 1875-1961, Hs 1056: 28377; Hs 1056: 29438). As the editors of the Tauber journal insightfully remark, Jung's search for empirical evidence of synchronistic phenomena stemmed from his attempt to unify his psychology with empirical observation:

[Jung] wanted to present a kind of "proof" to substantiate his hypothesis on the reality of the collective unconscious, and ultimately, the unity of psyche and matter. Basically, he wanted nothing less than to shed light on a still obscure field, which to him was the greatest philosophical importance.

(Gerber & Gerber, 2021a, p.19)

Tarot is obviously one of the intuitive or mantic methods that Jung used to pursue philosophical visions that were of the greatest importance to him.

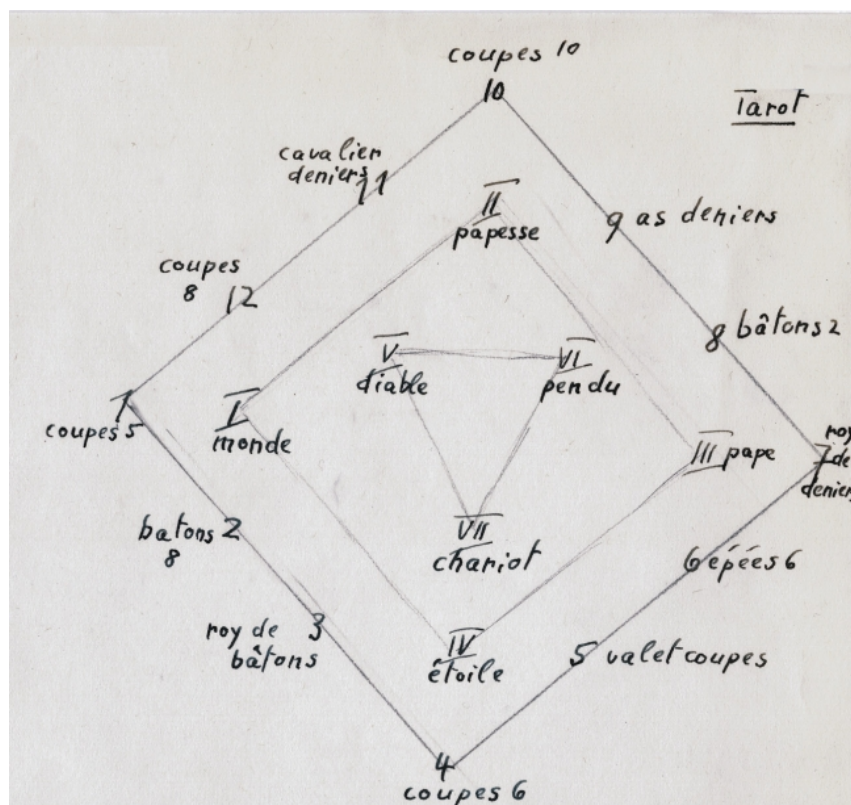
3.2.3.2 Jung's Practice of Tarot

Jung was already familiar with Tarot symbolisms in the 1930s as we elaborated above. The cases below are the only remains of Jung's Tarot readings, recorded in the journal of his friend and his keen reader Sabi Tauber (Gerber & Gerber, 2021b). In

terms of chronology, the Tauber diary document a total of seven cases of divination, five of which date from 1952, with the remaining two originating from 1953 and 1954, respectively (Gerber & Gerber, 2021b, p.235, see Appendix). Among these materials, there is a Tarot spread created by Sabi's husband Ignaz Tauber in 1952, two Tarot and geoscopes created by Sabi in 1952 and 1954 respectively, and one Tarot and geoscope created by Jung in 1953 (Gerber & Gerber, 2021b, p.44, p.47, p.57, p.67). I will be discussing Jung's interpretations of these cases following the sequence of time. All cases of Tarot and geomancy interpreted by Jung and Sabi (in Sections 3.2.3 and 3.2.4) are provided in their original form in the Appendix to prevent them from occupying space in the main text (see Appendix).

Figure 5

Tarot by Ignaz Tauber, September 25th, 1952



Note. From *Encounters with C. G. Jung: The Journal of Sabi Tauber (1951-1961)* (p.44), by Ignaz Tauber, 1952, Zurich. Copyright 2021 by Christian Tauber, Zurich.

We start with Case 1 (see Appendix) which is Ignaz Tauber's Tarot spread dated September 25th, 1952, with an introduction to the Marseilles deck by the editor of the diary:

Tarot is a deck of 78 playing cards used as fortune telling cards. They are divided into 22 trump cards (*le fou, le bateleur, la mort, le diable*, etc. - the fool, the magician, the death, the devil, etc.), called the "great arcana", and the "small arcana", consisting of 56 suit cards: 10 pip cards (Ace to 10) and 4 face cards (here: *valet, cavalier, reine, roi* - jack/knave/page, knight, queen, king) in 4 suits each (here: *bâton, coupe, denier, épée* - stick, chalice, coin, epee). *Arcanum* (lat.) means secret. Here the cards of the *Tarot de Marseille* are used. On the chart we can recognize: The cards 1-12 are laid out on an outer square—corresponding to the astrological houses in counterclockwise direction. The cards I-IV are laid out clockwise in the corners of an inner square (morning, noon, evening, night), and the cards V-VII in the corners of a triangle in the middle (past, present, future), also clockwise.

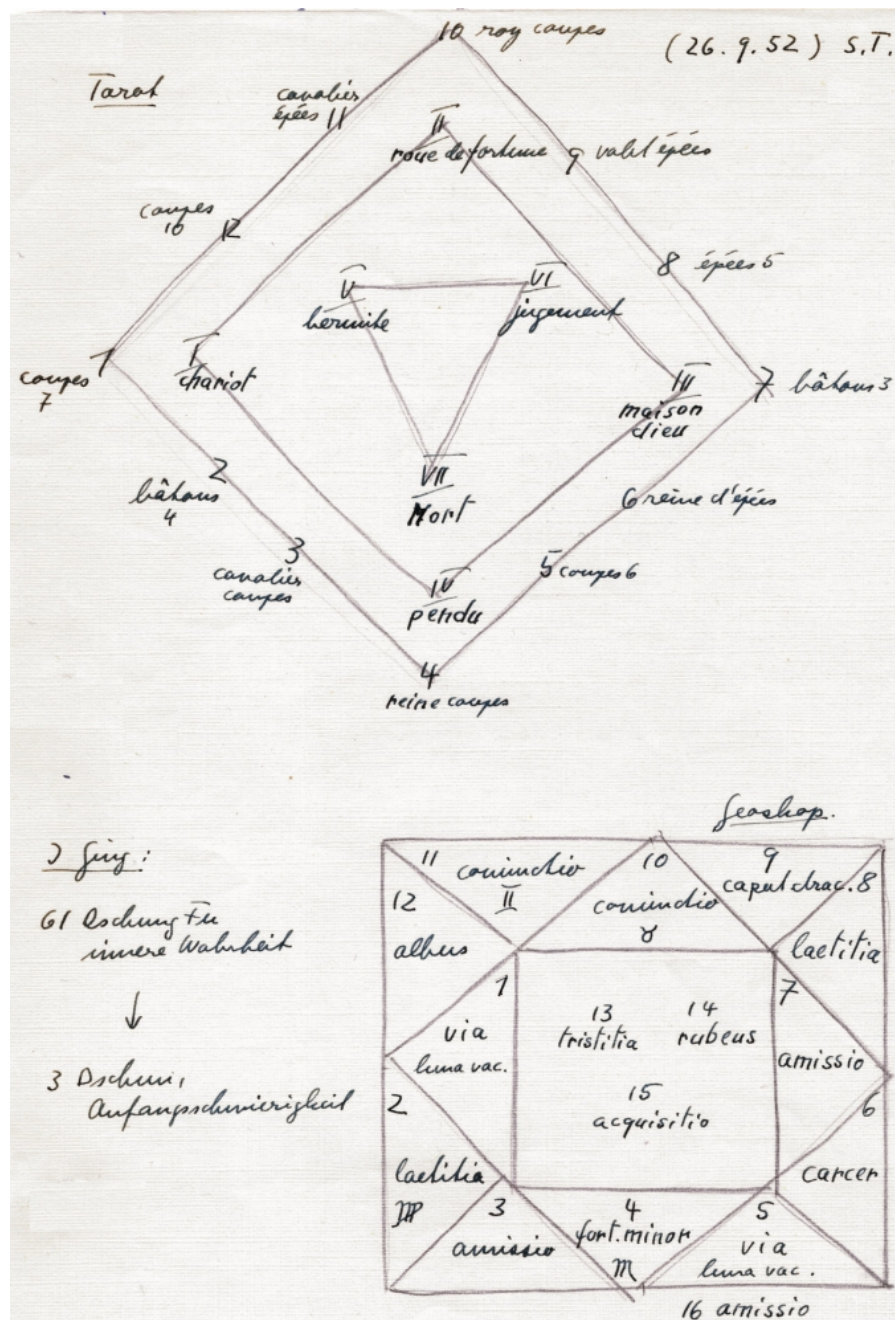
(Gerber & Gerber, 2021b, p.42, note.22)

It should be noted that the interpretation of this Tarot spread (Case 1, see Appendix⁸⁵) is analyzed in conjunction with another geomantic and Yijing divination performed by Ignaz Tauber on the same day (Case 7, see Appendix). This case exemplifies certain distinctive features characteristic of Jung's personal interpretive approach. In this instance, he explores Ignaz's unconscious masculine and feminine qualities, his anima issue, and his relationship with the Self. These interpretations are grounded in Ignaz's psychological state at the time, with the correspondences aligning with the connection between divinatory symbols and the inquirer's psychological condition as elaborated in Jung's writings on synchronicity (CW8: 865).

⁸⁵ Please turn to the Appendix for the original case.

Figure 6

Tarot and Geoscope with Yijing divination by Sabi Tauber, September 26th, 1952



Note. From *Encounters with C. G. Jung: The Journal of Sabi Tauber (1951-1961)* (p.47), by Sabi Tauber, 1952, Zurich. Copyright 2021 by Christian Tauber, Zurich.

On the same day that Jung interpreted Ignaz Tauber's Tarot spread and geoscope, he also provided an interpretation for Sabi Tauber, analyzing the results of a divination that included a Tarot spread, geoscope, and Yijing divination reading (Case 2, see

Appendix). This intriguing result suggests that, no later than 1952, these divinatory methods—integrating the *Yijing*, Tarot, and geomancy—had achieved a certain level of proficiency within Jung’s circle. In Jung’s interpretation, the *Yijing* divinatory result was not analyzed; the focus of the interpretation was primarily on Sabi Tauber’s geoscope. Regarding the Tarot-related portion, *the chariot*⁸⁶ and *the six of cups*⁸⁷ (*Coupes 6*) were mentioned, with Jung noting only that the six of cups “indicates ‘fruitfulness,’ which gives hope” (Gerber & Gerber, 2021b, pp.46-48). Combined with Jung’s interpretation of the geomantic chart, it can be inferred that these divinatory results primarily pertained to Sabi Tauber’s interest in the synchronicity project, her identity as a mother, and her relationships with her parents and her husband. This interpretive style, which correlates the inquirer’s current psychological condition with Tarot images, is distinctly synchronistic. It operates under the type of simultaneous synchronicity that is panentheistic as expounded in the synchronicity essay (CW8: 865).

The date of Case 3 shifts to 1953, and it stands as the sole divinatory interpretation provided by Sabi Tauber. In her analysis, the outcomes of *Yijing* divination, Tarot divination, and geomancy are all incorporated (Gerber & Gerber, 2021b, pp.56-60). According to **Figure 2**, Jung’s Tarot spread comprises seven cards and is integrated into his geoscope. Additionally, Jung drew twelve Tarot cards corresponding to the twelve houses surrounding the geomantic chart, but these were interpreted alongside the geomantic chart. Regarding these twelve cards, it suffices to note that Mrs. Tauber’s interpretation exhibits a rather intuitive intention. At times, she links the cards

⁸⁶ In the *Ancien Tarot de Marseille*, this card depicts a nobleman in a chariot drawn by two horses, one orange on the left and the other blue on the right (Cartamundi, 1930/2023).

⁸⁷ In the *Ancien Tarot de Marseille*, this card paints six colored cups in two vertical lines (each line with three cups), and a stick between the two lines (Cartamundi, 1930/2023).

to Jung's behavior which is a physical aspect (for example, *reine deniers*⁸⁸ in the 10th house); at other times, she views one of them as representing members of the psychology club which is also physical (*bâtons 8*⁸⁹ in the 3rd house); and on occasion, she interprets them as symbolizing his psychological insight (*valet épées*⁹⁰ in the 6th house) (Gerber & Gerber, 2021b, pp.58-59). Thus, it is almost impossible to define the concrete metaphysical root of her interpretations considering her flexibility.

However, some traces of her approach is still analyzable. In Sabi Tauber's interpretation, after examining Jung's separated Tarot spread (which is written in red in **Figure 2**), then his geomantic chart, followed by the Yijing hexagram No.46 Sheng, Pushing Upward, she concludes by combining Tarot and geomantic chart to interpret the "transformation of the soul" in Jung's life (Gerber & Gerber, 2021b, pp.56-60). Her interpretation appears to blend Jung's 'physical correspondence' from his Yijing divination (see Section 3.2.2), which carries predictive or retrospective qualities tied to reality. When interpreting the four cards in the outer circle of the Tarot spread, Sabi Tauber states the following:

The Tarot shows on place I, the place of 'morning,' *impératrice*⁹¹, a moving, urging, also supporting anima (goddess of fertility, Artemis) Place II, the place of 'noon,'

⁸⁸ The French Marseille card *reine deniers* refers to the queen of pentacles in English. In the *Ancien Tarot de Marseille*, this card depicts an empress holding a scepter in her left hand, facing to the left of the image, while her right hand lifts and gazes upon a pentacle (Cartamundi, 1930/2023).

⁸⁹ In the *Ancien Tarot de Marseille*, this card (eight of wands) portrays eight orderly wands and two flowers above and beneath them (Cartamundi, 1930/2023).

⁹⁰ The Marseille card *valet épées* means the page of swords in English. In the *Ancien Tarot de Marseille*, this card shows a standing soldier with a sword (Cartamundi, 1930/2023).

⁹¹ *Impératrice* means the queen in English. In the *Ancien Tarot de Marseille*, this card portrays a queen seated on a chair, holding jewels symbolizing power in both her left and right hands (Cartamundi, 1930/2023).

has *justice*⁹²: reaction follows action, beginning of the second round in the dance of the 8, harmony and balance according to the inner law (justice has her eyes covered)⁹³. Jung's lively connection between consciousness and the unconscious—one's own responsibility and the 'act of God' (Job). On place III, in the 'evening', stands *force*⁹⁴, indicating the force of Yin with which Jung has insight into the Lion. *The wheel of fortune*⁹⁵ can be halted in order to behold the hub. Value of consciousness; in the ballgame, the ball is caught and passed on; invisible effect of the self. *Papesse*⁹⁶ on place IV, 'night,' signifies the self-becoming, invisible (veiled), a withdrawal into oneself; being lovingly received by the universe, the *anima candida*, Sophia.

(Gerber & Gerber, 2021b, pp.56-58)

Sabi Tauber contends that the preceding four cards symbolize Jung's "span[ning] life

⁹² In the *Ancien Tarot de Marseille*, this card depicts a female judge seated frontally on a throne, holding a scale in her left hand and a sword symbolizing judgment in her right hand (Cartamundi, 1930/2023).

⁹³ Originally, in this Tarot deck and also among other Marseille decks, the eyes of the female judge are not covered (Cartamundi, 1930/2023).

⁹⁴ In the *Ancien Tarot de Marseille* used by Jung and Sabi Tauber, as well as in other Marseille Tarot decks, the force card depicts a woman patiently taming a lion (Cartamundi, 1930/2023; van Leeuwen & van Leeuwen, 1995/2001, p.68).

⁹⁵ Italics added. In the *Ancien Tarot de Marseille* used by Jung and Sabi Tauber, the wheel of fortune card depicts a large wheel, atop which sits a blue sphinx adorned with a crown, wings, and a sword. On the left side of the wheel, a white human-faced creature is descending, while on the right side, a blue creature with a yellow animal head is ascending (Cartamundi, 1930/2023). However, this card was not a part of this Tarot spread.

⁹⁶ In the *Ancien Tarot de Marseille*, the papesse card (the high priestess) depicts a priestess within a church, holding an open book with both hands, gazing forward at an angle (Cartamundi, 1930/2023).

as a whole” and the “transformation of the soul in the image of the four women” (Gerber & Gerber, 2021b, pp.58-60). The interpretation of these four cards seems to align with the four stages of the anima as proposed by Jung in his psychology. The first stage, represented by Eve, embodies a purely biological anima image tied to motherhood and nourishment (CW16: 361). Sabi Tauber’s use of the goddess Artemis, the mythological figure symbolizing fertility, to interpret the *impératrice* appears highly consistent with Jung’s developmentally psychological perspective. Jung posits that the second stage of the anima figure “is still dominated by the sexual Eros, but on an aesthetic and romantic level where woman has already acquired some value as an individual,” for which he regards Helen of Troy from Greek mythology as a fitting exemplar (CW16: 361). In this respect, her interpretation suggests that this card depicts the opposite of Eros, since the justice card refers to rational attributes that seem unlikely to have any association with Eros—at least insofar as her eyes are open.

Regarding the third stage of the anima, Jung identifies the Virgin Mary as its representative, characterizing this phase as a shift from an Eros-dominated anima to “spiritual motherhood” (CW16: 361). This corresponds to Mrs. Tauber’s interpretation of the force card, which depicts a woman patiently stroking a lion—a scene she describes as imbued with a yin⁹⁷ force. This imagery also seems apt for an interpretation of spiritual motherhood, as the woman’s support of the lion is not conveyed through physical nourishment. The final stage of the anima in Jung’s theory is represented by the purely spiritual *Sophia* (wisdom), rather than a specific female figure. Jung describes this stage as “a spiritualization of Helen and consequently of Eros as such” (CW16: 361). Mrs. Tauber offers an interpretation based on the papesse card, employing the concept of *anima candida* (the white soul) to emphasize Sophia’s pure spirituality, drawing parallels between the spiritual dimension of the anima and the priestess within the church. This concept of *anima candida* is also

⁹⁷ For the definition of yin, see Section 3.2.2.

referenced in Jung's *Psychology and Alchemy*, where he cites a 14th-century alchemical text by medieval alchemist Petrus Bonus, noting that the anima candida ascends to heaven alongside the spirit—a similar process of spiritualization (CW12: 462). Although no female figures in Jung's life is explicitly discussed, Mrs. Tauber's interpretation of Jung's anima stages can be seen as a tentative exploration of physical correspondence in Tarot divination, albeit executed in a highly ordered symbolic manner.

In addition, the three cards in the inner circle are regarded as representing “a narrower timeframe” of Jung's more recent life (Gerber & Gerber, 2021b, p.58). Specifically, Sabi Tauber uses these three cards to interpret Jung's past, present, and future. Regarding the past, Mrs. Tauber asserts: “The place V, ‘the past,’ has *pendu*⁹⁸, a violent reversal (may be his illness⁹⁹); loss of libido (gold coins are falling out of his pocket); sacrifice is demanded (the branches of both trees are cut back); the gaze is directed towards the sky (self)” (Gerber & Gerber, 2021b, p.58). It appears that Mrs. Tauber interprets the relationship between Jung's physical illnesses, the consequent loss of his libido, and the Tarot cards from the perspective of physical correspondence. Regarding the second card, Mrs. Tauber states: “there is *étoile*¹⁰⁰ (star), the transpersonal solution (both pitchers are being emptied into the stream); in the

⁹⁸ This is the hanged man card in the English Tarot convention, which shows a man is hanged upside down in the *Ancien Tarot de Marseille* (Cartamundi, 1930/2023).

⁹⁹ Jung's illness is probably referring to his serious heart attack in 1944 when he was writing “The Spirit of Psychology” and subsequent cardiological issues follows him in the rest of his life. Close to this chart was made in May 1953, Jung told his colleague Wolfgang Pauli on March 7th, 1953 that he was suffering from occasional bouts of tachycardia and arrhythmia (Jung & Pauli, 1992, p.101).

¹⁰⁰ In the *Ancien Tarot de Marseille*, the *étoile* (the star) card depicts a nude woman standing by a riverbank, holding two water jugs from which she pours water simultaneously, with eight radiant stars shining above her head (Cartamundi, 1930/2023).

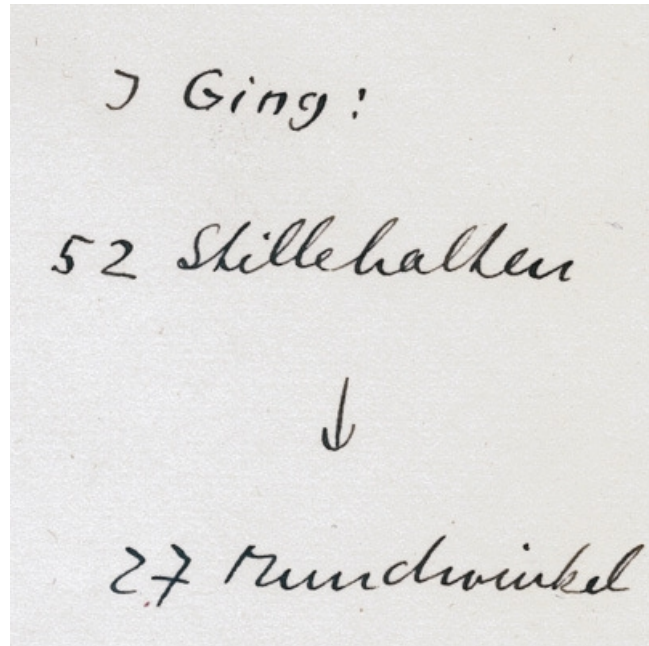
depression (night), the self is shining with fateful significance (1 +7= 8 stars) for himself and for others” (Gerber & Gerber, 2021b, p.58). The interpretation of this card references the Self and the significance of a transpersonal resolution for the depression experienced by Jung and others. This statement primarily addresses Jung’s psychological state and pertains to his condition in the present moment. As such, it represents the only instance of a interpretation in terms of simultaneously psychophysical synchronicity in this series of Sabi Tauber’s interpretations. The last Tarot card is *maison dieu*¹⁰¹ (the tower), in relation to which Mrs. Tauber advised on Jung’s future psychological integration, incorporating both Jung’s geomantic chart and the Yijing hexagram into her analysis. Rather than predicting the future outright, her interpretation more closely resembles advice regarding his psychological development, based on the Tarot card representing the future:

On place VII, the ‘future,’ is *maison dieu*, experience of god, the unconscious as fertilizing agent, enlightenment; perhaps development may never stand still. Logos shall not ‘petrify’ (tower), a lively ability for change must be maintained; a recharging with divine electricity. I believe that the archetype has a positive aspect in this position because of *papesse* and *coniunctio (iudex, no 15)* and *albus* (in the twelfth house of the geoscope). Also, I Ching # [hexagram No.]46 Shêng, “Pushing Upward.” Perhaps Jung’s attitude toward *maison dieu* should include *papesse*.

(Gerber & Gerber, 2021b, p.58)

Therefore, her interpretation here appears more appropriately classified as psychophysical rather than physical. Nonetheless, it seems challenging to definitively assess whether Mrs. Tauber’s interpretation of Jung’s Tarot spread adheres strictly to the concept of synchronicity. The interpretation of this particular card carries a

¹⁰¹ In the *Ancien Tarot de Marseille*, the *maison dieu* card paints a tall tower with its top blown off, seemingly struck by flames, from which two men are falling to the ground, their upper bodies on the verge of impact (Cartamundi, 1930/2023).



Note. From *Encounters with C. G. Jung: The Journal of Sabi Tauber (1951-1961)* (p.67), by Sabi Tauber, 1954, Zurich. Copyright 2021 by Christian Tauber, Zurich.

The final case stems from Jung's 1954 interpretation of Sabi Tauber's geomantic, Tarot, and Yijing divinatory results. As in other cases that are recorded in the journal, Jung refrains from offering any commentary on the Yijing hexagrams. Compared to Mrs. Tauber's interpretive style, Jung's method is more intuitive, and thus not all houses are interpreted (Gerber & Gerber, 2021b, pp.68-69). In this case (see **Figure 6**), Tarot cards appear in the same seven positions as in the previous case, as well as in the twelve houses of the geomantic chart. Jung's interpretation here exhibits a coexistence of physical correspondence and synchronicity-based analysis—a slight departure from the interpretive tendencies observed in his 1952 cases in his essay. His readings of the Tarot cards in the twelve houses and the overall summary of the chart display typically synchronistic characteristics, focusing solely on Mrs. Tauber's psychological state at the time. Regarding the characteristics of the entire divinatory result, Jung remarks: "Many épées [swords], that is a lot of spirituality, but also high values of *coupes* (*reine coupes*¹⁰²): large femininity—it's the problem of masculine

¹⁰² In the *Ancien Tarot de Marseille*, this card (the queen of cups) depicts a white-haired queen seated upright, holding a chalice in her right hand and gazing

and feminine within you” (Gerber & Gerber, 2021b, p.68). Subsequently, Jung integrates the geomantic chart to comment on certain Tarot cards corresponding to its geomantic houses. Overall, he addresses Mrs. Tauber’s inner masculine and feminine themes, and the specific manifestations of these internal qualities across different houses. Unsurprisingly, her animus is also mentioned in Jung’s interpretation (Gerber & Gerber, 2021b, p.68).

However, in the brief interpretation of the seven-card spread, written in red ink, Jung’s analysis demonstrates a distinctly physical character: “In the Tarot I-VII shows high intensity of life: accumulation of great things. . . V, VI, and VII point to your illness” (Gerber & Gerber, 2021a, p.69). This readily invites speculation that certain specific Tarot spreads might more easily prompt Jung and those around him to offer physical interpretations, although this is not the case in Jung’s analysis of Ignaz Tauber’s Tarot spread from 1952 (Case 1, see Appendix). Jung did not provide a clear physical interpretation on that occasion. When interpreting Tarot cards, Jung remains willing to include physical correlations beyond the psychological dimension, perhaps echoing his 1933 statement that Tarot cards might be capable of predicting future events (Jung, 1997, p.923). Yet, in his writings on synchronicity, Tarot cards are not mentioned, possibly because Jung regarded Tarot divination as an intuitive method that transcends the realm of general mantic methods—much like the physical dimension of the *Yijing* is similarly omitted (Jung, 1997, p.923). For it seems that only in the strictly psychophysical way can all divinatory techniques be understood through the lens of synchronicity (CW8: 866). However, synchronicity seems insufficient for a comprehensive discussion of Tarot divination in practice.

3.2.4 Geomancy: Towards a Synthetic Practice of Divination

Contemporary European geomancy has its origins from Arabic traditions, with the

straight ahead toward it (Cartamundi, 1930/2023).

English term 'geomancy' deriving from the Latin word 'geomantia' (Greer, 2009, pp.22-23; Huishu, 2024, pp.26-38). This Arabic geomantic practice first appears in records from 9th-century North Africa (Greer, 2009, pp.22-23). Meanwhile, whether geomancy existed prior to these Arabic accounts remains uncertain. In Arabic, geomancy is known by various names, the most prominent being '*khatt al-raml*', meaning "cutting the sand," and '*ilm al-raml*', referring to "the science of sand" (Greer, 2009, p.23; Melvin-Koushki, 2020, pp.788-793). Arabic geomancy played a significant role in Arabian culture, and even today, geomancers remain prevalent in the Islamic world (Greer, 2009, p.23; Melvin-Koushki, 2020, pp.788-793). The precise introduction of Arabic geomancy into Europe can be traced back to the 12th century through the Spanish priest, astrologer, alchemist, and translator Hugo Sanctallensis (Hugh of Santella) (Huishu, 2024, pp.68-69). He translated the geomantic text *Ars Geomantiae* (*The Art of Geomancy*) from Arabic, marking the formal translation of the Arabic divinatory practice 'ilm al-raml' into the Latin word 'geomantia' and that was the initial entry of geomancy into Europe (Savage-Smith & Smith, 2004/2017, pp.211-212; Huishu, 2024, pp.68-69).

From a practical perspective, the primary distinction between Arabic geomancy and European geomancy lies not in the interpretation of the 16 geomantic figures themselves, but rather in certain more detailed technical aspects (Greer, 2009, p.30; Huishu, 2024, pp.208-218). In fact, when interpreting geomantic charts, Jung frequently relied on his intuition regarding the archetypal nature of the divinatory symbols rather than adhering to the fixed meanings of the geomantic figures (see Appendix). Moreover, in his synchronicity essay, Jung favored the European geomantic interpretations of the British Paracelsian physician Robert Fludd (1574-1637), and thus we will here refer to European geomantic texts to introduce some basic elements of geomancy (CW8: 866, note.63). In simple terms, geomancy usually involves 16 figures, each endowed with distinct symbolic meanings. Every figure consists of four binary units, represented as either a single dot or two dots. Arranged from bottom to top, these are termed the feet line, body line, neck line, and

head line, corresponding respectively to the elements of earth, water, air, and fire (Greer, 2009, p.30). Specifically, “a manifest element is represented by a single dot, and a latent element by a double dot. In other words, look at the sixteen geomantic figures, and you’re looking at a chart of the sixteen possible elemental states of anything” (Greer, 2009, p.32).

At present, there are numerous methods for generating the random numbers required for a geomantic chart, the use of sand being merely the most traditional approach (Greer, 2009, p.73). Generally, conducting a geomantic divination begins with randomly generating the first four geomantic figures, known as the four Mothers (Greer, 2009, p.82). These are then rearranged to produce the four Daughters—the 5th to 8th geomantic figures (Greer, 2009, p.83). From the 1st to 8th figures, the four Nieces are derived (Greer, 2009, p.84). Based on the odd or even status of the four Nieces, the Left Witness and Right Witness are determined, and following the same principle, the Judge is established (Greer, 2009, pp.84-86). The final figure is derived from a combination of the 1st and 15th figures according to established rules, commonly referred to in Europe as the Reconciler, the Result of Results, or the Judge of Judges, or in Jung’s case ‘superiudex’ in Latin (Gerber & Gerber, 2021b, p.68; Huishu, 2024, p.239). This process enables the interpretation of a complete geomantic chart in the European approach that Jung practiced and the 16 geomantic figures in each geoscope (from the Mothers to the Judge of Judges).

3.2.4.1 Jung’s Engagement in Geomancy

Jung’s interest in geomancy began in 1949 if not slightly earlier. On February 13th, 1949, Jung wrote a letter to Marie-Louise von Franz, informing her that he was acquainting himself with the “ars Geomantica,” which he regarded as a “Punctiermethode¹⁰³,” an occidental form of the “Y Ging (a German transliteration of

¹⁰³ This relates to his statement in the synchronicity essay which suggests that

the *Yijing*)” (Carl Christian Jung, personal communication, January 23rd, 2024). In this letter, Jung also noted that he was “very much in the beginning” of this exploration (Jung, as cited in Carl Christian Jung, personal communication, January 23rd, 2024). Beyond Jung’s family archives, the earliest evidence of his interest in geomancy is found in a letter he wrote to James Kirsch, a Jewish Jungian analyst who had fled to the United States from Germany due to World War II. On July 12th, 1949, Jung wrote to Kirsch possibly in response to an earlier inquiry from Kirsch about studying geomancy, stating: “The *ars geomantica* is a complicated matter about which I myself still understand far too little. It cannot be learned in a flash. A single experiment requires much time and effort. You simply must put this off to a later time” (Kirsch & Jung, 2016, pp.127). On August 5th, 1949, Kirsch replied to Jung, noting that he had met another of Jung’s students, C. A. Meier, in Zurich, and that Meier had shown him two geomancy books written in Latin (Kirsch & Jung, 2016, pp.127-128). Three years later, on February 17th, 1952 Kirsch sent his geomantic chart to Jung’s another student Liliane Frey-Rohn who was also part of the synchronicity group (Bair, 2003, p.549; Kirsch & Jung, 2016, p.130, note.75). According to the editors of the *Jung-Kirsch Letters*, “She found most of his ‘geoscope’ to be favorable, but warned him that ‘the critical problem seems to be related to the Puella (the inferior Anima)’ ” (Kirsch & Jung, 2016, p.130, note.75).

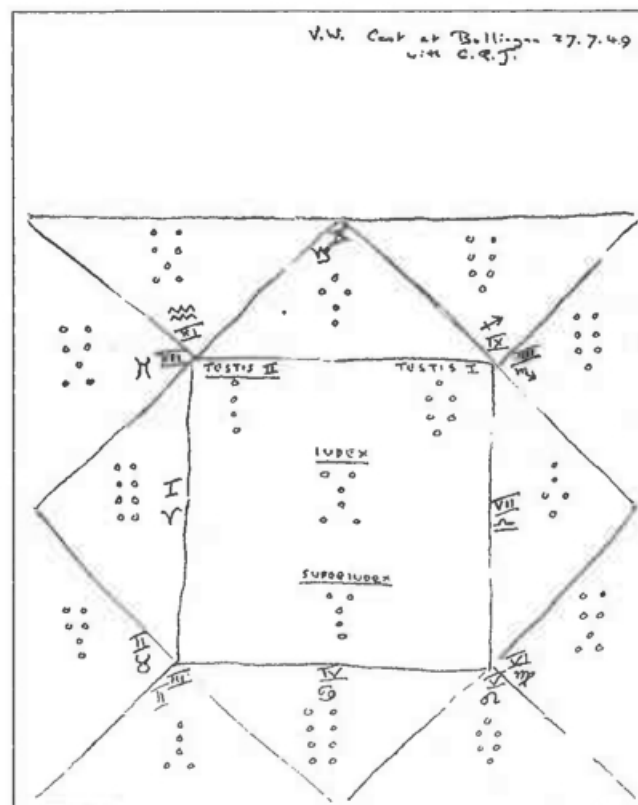
In the same summer, Jung met with Father Victor White, a British Catholic Dominican priest, at Jung’s Bollingen tower. According to the *Jung-White Letters*, on July 27th,

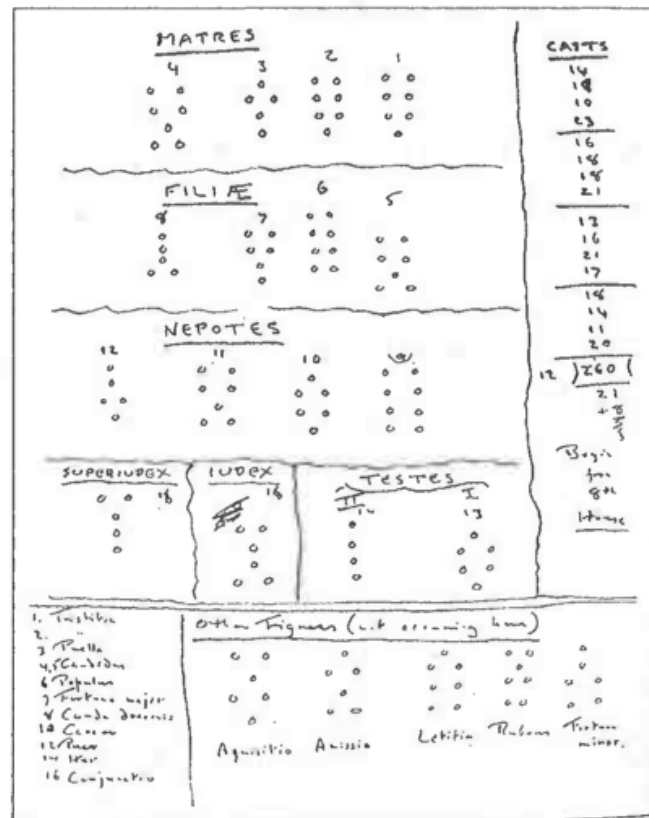
geomancy is the ‘Art of Punctuation’: “In true Occidental fashion the combination of all these factors goes into considerably more detail than the *I Ching*. Here too there are any amount of meaningful coincidences, but they are as a rule harder to understand and therefore less obvious than in the latter. In the Western method, which was known since the thirteenth century as the *Ars Geomantica* or the Art of Punctuation and enjoyed a widespread vogue, there are no real commentaries, since its use was only mantic and never philosophical like that of the *I Ching*” (CW8: 866).

1949, White and Jung together attempted to create a geoscope for White at Bollingen (see **Figure 8**) (Jung & White, 2007, p.154). This chart includes a handwritten note: "V.W. cast at Bollingen 27.7.49 with C.G.J" (Jung & White, 2007, p.154). This is the first geomantic chart interpreted by Jung that can be found. We will discuss Jung's interpretation of this chart in the next subsection.

Figure 8

Geoscope by Victor White, July 27th, 1949





Note. From *The Jung-White Letters* (p.154), by Victor White, 1949, Bollingen.

Copyright 1949 by Victor White, O.P. Courtesy Adrian Cunningham/English

Dominican Province.

In two 1950 letters dated June 27th and September 5th, Jung engaged in discussions about geomancy with his student C. A. Meier (Carl Christian Jung, personal communication, December 7th, 2023). Jung also discussed geomancy with his colleague Wolfgang Pauli, a quantum physicist and Nobel prize winner. From their correspondence, it is evident that Pauli was familiar with the subject and its meaning for Jung's synchronicity as he was also interested in Fludd's work since the 1930s (Jung & Pauli, 1992, p.22). In a letter dated June 4th, 1950, Pauli posed a key question to Jung regarding synchronicity and divination:

In Princeton, I unexpectedly had the opportunity to discuss the synchronicity phenomenon on several occasions. In doing so, I preferred to use the term "meaning-correspondence" rather than "synchronicity," so as to place more

emphasis on meaning rather than on simultaneity and to link up with the old “correspondentia.” Moreover, I made a point of stressing the difference between the spontaneous appearance of the phenomenon (as in your scarab report) and the induced phenomenon (by means of a preliminary treatment or a rite), as is the case with mantic practices (*I Ching* or *ars geomantica*). I wonder whether the two boys [in Pauli’s dreams] have anything to do with this distinction?

(Jung & Pauli, 1992, p.44)

In Jung’s reply, he first critiques the positivist attitude of natural science, arguing that his stance “prevents the appearance of any possible holistic governing of nature” (Jung & Pauli, 1992, p.45). Then he turns to clarify the problem of induced synchronicity in divination: “So the so-called mantic random methods do not stipulate any conditions for capturing synchronicity—that is, meaningful coincidence” (Jung & Pauli, 1992, p.45). This means synchronicity can happen in divination, but with no guarantee that it will happen every time. Besides, in this letter Jung acknowledges that numerical archetypes in divinatory techniques could help us identify synchronicities (Jung & Pauli, 1992, p.45). Although Jung at this time expressed opposition to the idea of experimentally testing synchronicity, it is evident—considering the findings in his synchronicity paper and the contents we discussed in the earlier subsections on astrology and the *Yijing*—that this was not the case in his synchronicity essay and presentation published in the coming two years (CW8: 872-915, 988-994). In another letter from Jung to Pauli dated October 10th, 1955, geomancy reappears alongside the *Yijing* and astrology, though this time the emphasis is on the relationship between numbers and archetypes within these practices (Jung & Pauli, 1992, p.131).

Regarding the question Pauli posed to Jung in 1950 about why divination creates synchronicity, it appears that a more comprehensive answer emerges in another letter from Jung to Enrique Butelman (1917-1990) in July 1956. In the content of this letter, Jung first underscores the significance of emotional factors to synchronicity,

particularly in light of their importance in Rhine's parapsychological experiments (Jung, 1976/1990, p.318). Subsequently, Jung states the following in the case of divination and other types of synchronistic phenomena:

We are actually investigating accidents, i.e., fractures with their preceding dreams and the corresponding results of other chance-methods of mediaeval origin as f.i. geomantics, horoscopy, playing cards, etc. We have some encouraging results. Owing to the traditional psychological nature of the said methods they permit a certain insight into the underlying unconscious constellations and their archetypal structure. I have observed personally quite a number of synchronistic events where I could establish the nature of the underlying archetype. The archetype itself (nota bene *not* the archetypal representation!) is psychoid, i.e., transcendental and thus relatively beyond the categories of number, space, and time. That means, it approximates to oneness and immutability. Owing to the liberation from the categories of consciousness the archetype can be the basis of meaningful coincidence.

(Jung, 1976/1990, p.318)

The practice of divination, through a random and acausal process, allows the psychoid archetype to manifest itself in a panentheistic way via various archetypal images as carriers (such as the hexagrams of the *Yijing*, the imagery of Tarot cards, and geomantic figures). This is the essence of synchronistic divination. In a letter to Robert L. Kroon dated November 15th, 1958, Jung once again mentions geomancy, the *Yijing*, and astrology together, regarding them all as intuitive methods (Jung, 1976/1990, p.463). Geomancy appears for the last time in Jung's published works in a letter to A. D. Cornell, dated February 9th, 1960, where Jung notes that he and his synchronicity experimental group utilized Tarot, geomancy, the *Yijing*, and astrology for experiments, but the group was discontinued due to the lack of significant results (Jung, 1976/1990, p.538). Nevertheless, Hanni Binder (1992/1993) claims that they never conducted a geomantic experiment in her memoir of the synchronicity group

(p.25).

Beyond this, in Jung's *Collected Works*, geomancy appears twice outside of his synchronicity paper. The first instance is in his 1941 article "Paracelsus as a Spiritual Phenomenon", where geomancy is mentioned in a quoted passage (CW13: 154). At this point, Jung had not yet developed a genuine interest of geomancy. The second occurrence is in *Aion*, completed in 1950, where he provides a brief description of the basic components involved in geomancy (CW9ii: 415). Interestingly, in both *Aion* and his big synchronicity essay, Jung references Robert Fludd's 1687 treatise on geomancy, "De arte geomantica". This is particularly notable in the segment from *Aion*, which suggests that Jung's general understanding of geomancy appears to rely heavily on Fludd's interpretation (CW8: 866, note.63; CW9ii: 415). Jung's library contains two additional German guidebooks on geomancy: *Vollkommene Geomantia (Perfect Geomancy)* by Abuhali Ben-Omar (1703) and *Geomantischer Schöpffen-Stul (The Geomantic Judgment Seat)* by Nicolaus Catanus (1704). Jung's source of Fludd's article on geomancy (originally in *Fasciculus Geomanticus* ["The Anthology of Geomancy"], 1687) might come from the ETH library as this is a rare book that Jung never managed to purchase a copy for himself (Carl Christian Jung, personal communication, April 1st, 2025; CW8: 866, note.3). Neither book bears any annotations by Jung.

3.2.4.2 Jung's Reading of Geoscopes

Having explored Jung's general understanding of geomancy and its significance within the context of synchronicity, we will now turn in this subsection to Jung's interpretations of geomantic charts. Given that Jung's discussions of geomancy are so scarce, all published material (along with much unpublished archival content) has already been addressed in this section. It is noteworthy that Jung's interest in geomancy emerged in 1949, 21 years after he first spoke of synchronicity (as 'synchronism' back then) as a meaningful coincidence in 1928 (Jung, 1984, pp.44-45).

Consequently, from the outset, in his 1949 letter to von Franz, Jung linked geomancy with Yijing divination and synchronicity together (Carl Christian Jung, personal communication, January 23rd, 2024). But does geomancy, like astrology (Jung, 1976/1990, p.175), Tarot (Jung, 1997, p.923), and the *Yijing* (see Section 3.2.2.2.1), also potentially exhibit physical correspondence that reflects outer reality? This is one of the questions we will explore in this subsection. Moreover, a key characteristic of how Jung and his circle interpreted geomantic charts is that these charts were frequently used in conjunction with other divinatory tools, particularly Tarot cards and sometimes with Yijing divination.

The geoscope cast by Victor White during the summer of 1949 at Bollingen represents the first documented chart interpreted by Jung and himself (**Figure 8**). Although the initial discussions between the two at Bollingen were not recorded, but specific details about this chart appear twice in their correspondence. The first instance is in a letter from White to Jung dated May 12th, 1950, in which White remarks on the seventh house of the geoscope:

G.v.H. was a neighbour in America, but I was never particularly interested in her. She is the Irish wife of a German. I notice however that the incident takes place at the spot where C.G. supervised my geomancy, and discovered with some surprise that I had “Puer [the boy]” in the VIIth house!

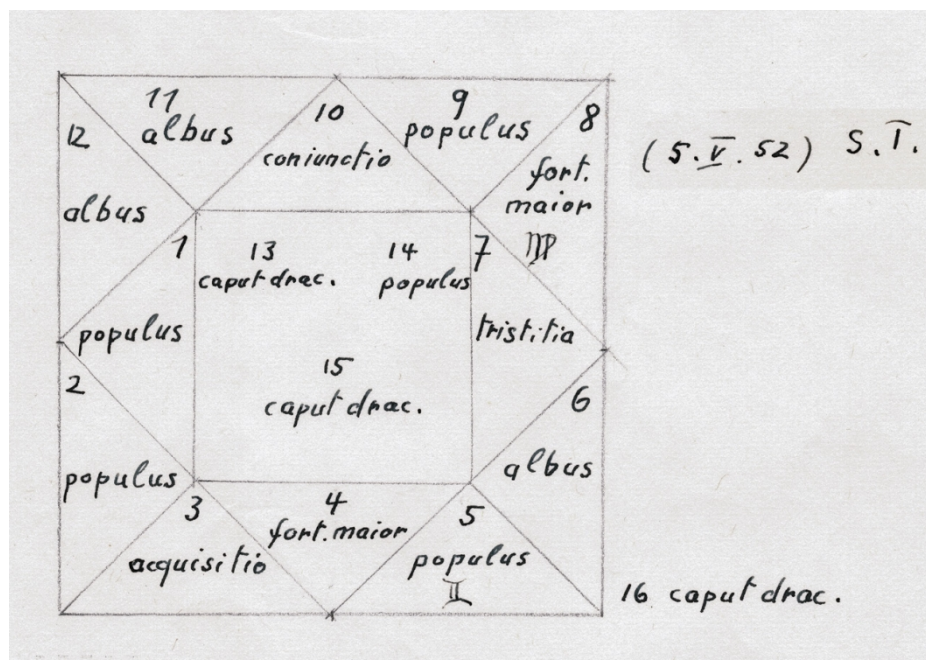
(Jung & White, 2007, p.151)

The reason for mentioning this case is that White had a dream at that time, in which he dreamed of “C.G. is sitting by me, and G.v.H. is sitting on my knee making eager amorous advances. I am a bit unresponsive and embarrassed by this, as I do not know what C.G. will think” (Jung & White, 2007, p.150). According to geomantic interpretation, *puer* signifies “passionate energy, force, seeking, and sudden change” (Greer, 2009, p.41). The seventh house, meanwhile, governs love and marriage (Greer, 2009, p.107). Thus, it seems reasonable to suggest that what Father White

intended to convey to Jung was a certain impulsive tendency in his (forbidden) intimate relationship. Of course, this interpretation does not exhibit physical characteristics; rather, it reflects, to a greater extent, White's self-analysis of his emotional disposition. Jung's interpretation of this chart is exceedingly brief, making it difficult to discern his interpretive framework. In a letter dated October 4th, 1954, Jung refers to this geomantic chart again: "I remember vividly your *charta geomantica* [geoscope] that depicts so drastically the way you became a monk. I admit there are people with the peculiar gift of getting inevitably and always into the wrong place" (Jung, 1976/1990, p.169).

Figure 9

Geoscope by Sabi Tauber, May 5th, 1952



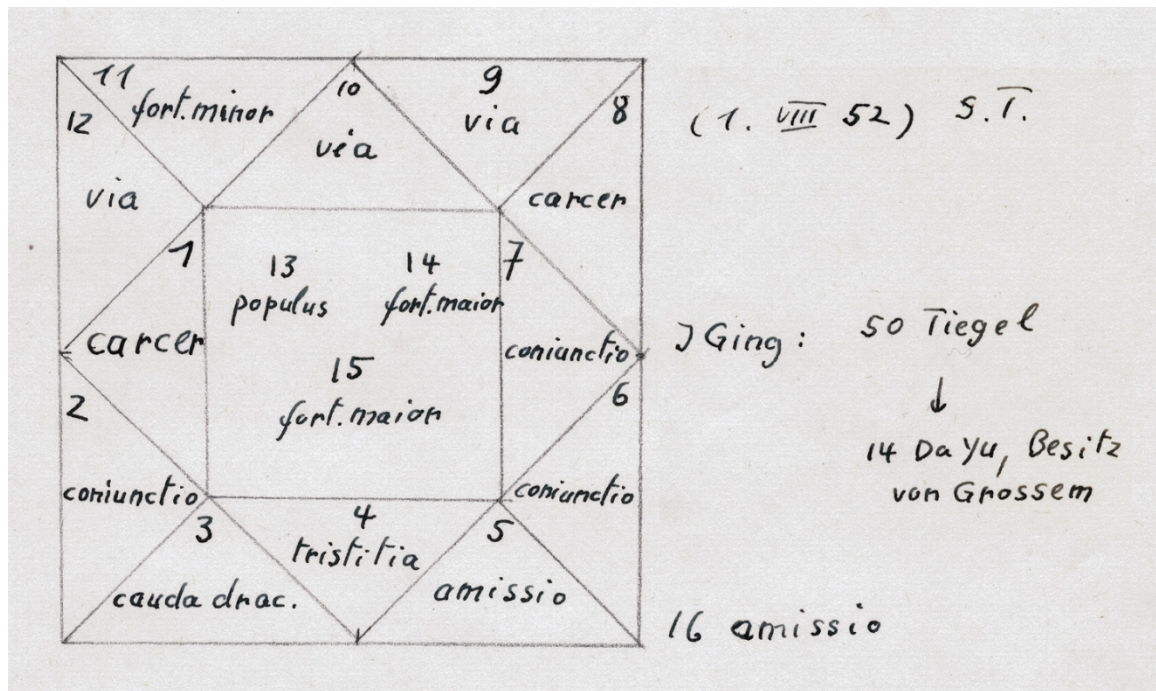
Note. From *Encounters with C. G. Jung: The Journal of Sabi Tauber (1951-1961)* (p.40), by Sabi Tauber, 1954, Zurich. Copyright 2021 by Christian Tauber, Zurich.

The next case returns to Sabi Tauber's diary. The first example is a geomantic chart from May 5th, 1952, interpreted by Jung (Case 5, see Appendix). Jung's commentary bears typical psychological characteristics and aligns closely with a

synchronicity-based interpretive framework. Since explaining each geomantic figure in detail is not the objective of this subsection, I will provide only a brief summary based on Jung's interpretation, emphasizing the characteristics of his approach rather than the terminological meanings of geomancy. Jung begins by noting the first house and the repeated appearance of *populus* (people) in the chart, interpreting it as a manifestation of her "large unconscious" (Gerber & Gerber, 2021b, p.39). In traditional geomantic interpretation, *populus* signifies: "Its stability is a function of sheer inertia, rather than of any special strength of its own" (Greer, 2009, p.45). Thus, Jung's reading of *populus* as the unconscious represents a further psychologized interpretation developed from traditional geomancy. It appears that Jung may indeed have been among the first to psychologize geomantic readings. Next, Jung highlights *fortuna major* (major fortune, which he often associates with the Self) appearing in the fourth house, suggesting the presence of the Self in everyday life (Gerber & Gerber, 2021b, p.39). He then integrates astrology, referencing Gemini's ruling planet Mercury and the zodiacal sign Gemini and the role of *Mercurius* in the fifth house—an approach that unmistakably blends geomancy with elements of other Western divinatory techniques, though such connections also exist in traditional interpretations (Greer, 2009; Gerber & Gerber, 2021b, pp.39-40). The sixth house's *albus* (white) represents unconscious wisdom, while *coniunctio* (conjunction) signifies the union of opposites as in his psychology (Gerber & Gerber, 2021b, p.40).

Figure 10

Geoscope with Yijing divination by Sabi Tauber, August 1st, 1952

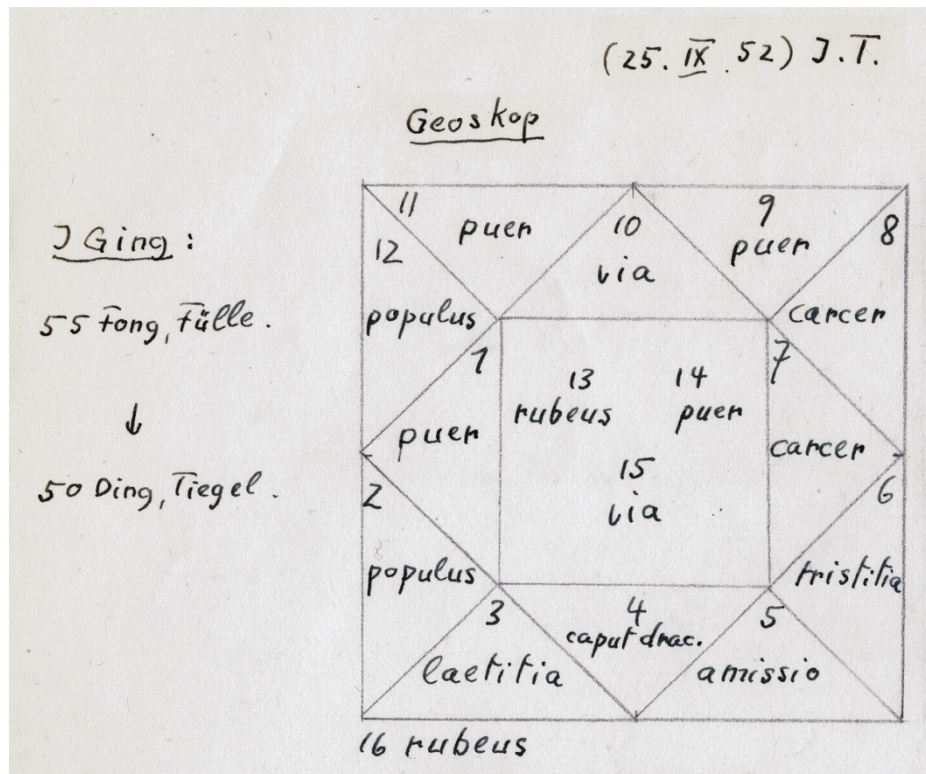


Note. From *Encounters with C. G. Jung: The Journal of Sabi Tauber (1951-1961)* (p.41), by Sabi Tauber, 1954, Zurich. Copyright 2021 by Christian Tauber, Zurich.

The second example is slightly later, dated August 1st, 1952, and also pertains to a geomantic chart of Sabi Tauber (Case 6, see Appendix), combined with two Yijing hexagrams that Jung did not interpret. This interpretation primarily focuses on Sabi Tauber's current psychological state, placing her family issues at the center. The house where *coniunctio* appears is regarded as mediating this issue, with *fortuna maior* again interpreted as the Self (Gerber & Gerber, 2021b, pp.41-42). However, Jung's interpretation clearly does not exclude physical correspondence. In this chart, he notes: "The same is true for outer life (*via* [the way] in the tenth), meaning it also shows in how you present yourself (the project on synchronicity)" (Gerber & Gerber, 2021b, p.42). As a result, Jung's reference to an archetypally psychophysical correspondence in synchronicity appears to be one of the pragmatic approaches, or perhaps reflects only a portion of what he believed divination could reveal.

Figure 11

Geoscope with Yijing divination by Ignaz Tauber, September 25th, 1952



Note. From *Encounters with C. G. Jung: The Journal of Sabi Tauber (1951-1961)* (p.43), by Sabi Tauber, 1954, Zurich. Copyright 2021 by Christian Tauber, Zurich.

The third case from 1952 is Ignaz Tauber's geomantic chart (Case 7, see Appendix). Throughout the interpretation, Jung focuses on the relationship between Ignaz's unconscious and conscious mind, and how these connect to his developmental experiences (Gerber & Gerber, 2021b, pp.43-44). This case does not involve any physical correspondence that concerns external reality; the only notable point is that *puer* (boy) is considered related to the *puer aeternus* archetype (Gerber & Gerber, 2021b, p.44).

Given that the other three cases were already analyzed in the previous section based on Tarot, I will provide a more concise analysis of their geomantic components here. The next case is Sabi Tauber's Tarot and Geoscope with Yijing divination, dated September 26th, 1952 (Case 2, see Appendix). In this case, the geomantic chart's corresponding astrological symbols were also interpreted, such as *luna* (the Moon) in the first house and Scorpio in the fourth house (Gerber & Gerber, 2021b, p.46). The

Tarot cards were interpreted alongside the geomantic chart, but what is more noteworthy is the presence of examples of physical correspondence (Gerber & Gerber, 2021b, pp.46-48). In the interpretation of the sixth house, Jung remarks: “that your body (your most faithful servant) is experienced as a prison! It is under a lot of stress and withdraws”, an interpretation that extends beyond the correspondence between divinatory results and psychological states (Gerber & Gerber, 2021b, p.46; CW8: 865). In the eleventh house, Jung suggests that it pertains to her activities in the Zurich Club of Psychology—another interpretation that clearly exceeds the psychological realm (Gerber & Gerber, 2021b, p.46). This reveals that, in practice, Jung allowed geomancy to reflect real-world conditions, not merely psychological ones.

Sabi Tauber interpreted Jung’s divinatory results in 1953, a case we have previously discussed in the Tarot subsection. Here, we will briefly outline the core of her interpretation of the geomantic chart (Case 3, see Appendix). As noted in the previous section on Tarot, Sabi Tauber’s interpretive approach is not confined to purely psychological correspondences; rather, it exhibits a clear integrative tendency. For instance, in her interpretations of the first and second houses, Mrs. Tauber asserts:

1st house, *laetitia* [joy], an ‘aligned’ personality, one with its goal, in appearance supported by the unconscious, undivided, whole and happy; together with *épées 4* [four of swords], it means with real spirituality, the truth-loving sword (a constellated house, perhaps pointing to rebirth).

2nd house, *populus* [people], the collective (conscious and unconscious) became the task, which Jung tackles with fruitful masculinity (*bâtons 6* [six of wands]).

(Gerber & Gerber, 2021b, p.58)

The interpretations of these two houses focus solely on Jung’s relationship with the unconscious, as well as dimensions of spirituality and masculinity, viewing them

distinctly psychological in nature. However, while the interpretations of the other eleven houses are predominantly psychological, the reading of the third house clearly exhibits a real-world orientation. Mrs. Tauber asserts that the *coniunctio* in the third house represents: “the problem of the union of opposites is dealt with in the relationship with the closest environment, where the solution is achieved, thanks to the capacity for totality (*bâtons 8* [eight of wands]) (Psychology Club)” (Gerber & Gerber, 2021b, pp.58-59). If we consider “the closest environment [represented by the 3 house]” alongside the Psychology Club as indicated by the Tarot card *bâtons 8*, the interpretation of this house is evidently physical in character (Greer, 2009, pp.104-105).

The final case is Sabi Tauber’s geomantic, Tarot, and Yijing divination from February 22nd, 1954 (Case 4, see Appendix). In this instance, Jung commented only on portions of the Tarot cards and specific houses in the geomantic chart. As discussed in the previous section regarding this case, the focus is primarily on psychological dimensions, particularly concerning Mrs. Tauber’s spirituality and her masculine and feminine aspects. For example, Jung states: “In the fourth house, *puella* [the girl] together with *coupes* [the cups] means uncontrolled, natural femininity; in the tenth, *puella* together with *épées* [the sword] is spiritualized femininity (through work!)” (Gerber & Gerber, 2021b, p.68). However, in his interpretation of the *superiudex*, Jung demonstrates an openness to physical reading: “it is success in relation to the unconscious (otherwise it could also point to appearance in the world, success in the collective)” (Gerber & Gerber, 2021b, p.68). Therefore, while a re-enchanted, Jungian approach to divination is predominantly grounded in the synchronicity principle (since 1951) for interpreting current psychological states, the authentic practice seemingly permits physical correspondence was not excluded thereafter¹⁰⁴ (CW8: 865). It lingers as a spectral presence within Jung’s divinatory practice. Divinatory techniques

¹⁰⁴ Jung once mentioned in Tauber’s diary the qualitative time model’s physical correspondence in astrology in a conversation that took place in 1957 between Jung and Sabi Tauber (Gerber & Gerber, 2021b, p.150).

continue to be regarded as mediums capable, to some extent, of reflecting physical reality. Although under the conditions of synchronicity, it appears that physical correspondence can also be permitted in certain situations. We will return to this issue in more detail in Section 3.3.

3.2.5 Palmistry: The Forgotten One

Palmistry, also known as chiromancy or hand reading, refers to a divinatory method of interpreting an individual's personality traits, career, family matters, life challenges, and significant events by observing the hand or hands (Nagel, 2022, pp.141-142). The interpretation of palmistry can pertain to past events, current conditions, and potential future occurrences (Nagel, 2022, p.142). The earliest European work on palmistry can be traced back to Dominicus Gundissalinus (c. 1115-1190), an Arabic literature translator and philosopher (Fidora, 2013, p.520). In his *De divisione philosophiae* (*On the Division of Philosophy*), written around 1150, Gundissalinus lists palmistry (referred to as *chiromantia*) as a predictive method alongside geomancy, hydromancy, aeromancy, and pyromancy (Fidora, 2013, p.520; Nagel, forthcoming). Around the same period (c. 1160), the earliest Western palmistry text with the character of a reference work was composed in Canterbury, England (Burnett, 1996, pp.189-192; Nagel, forthcoming). Shortly thereafter, the earliest diagrammatic representation of a hand in palmistry may have been drawn in 1292 (Nagel, forthcoming). The first book to integrate astrology into palmistry and establish a corresponding system, *Summa Chiromantia* (*The Sum of Palmistry*), appeared around 1300 (Nagel, forthcoming).

These ancient palmistry traditions have persisted into modern times. Since the latter half of the 19th century, Western palmists have approached the hand as a holistic entity in their interpretations (Nagel, 2022, p.142). Their practice involves synthesizing various details of the hand into a cohesive whole and distilling the overall meaning of these characteristics to provide feedback to their clients. These details include:

the shape of the individual fingers and thumb, the nails, the colour of the skin, the palm with its creases, mounts, and marks. A hand may be large, small or something in between. It may be square or oval shaped, bony or fleshy, warm or cold, manicured, marked with calluses or malformed. Fingers and thumbs may be long or short, straight or bent, held loose or stiff together. Nails may be smooth, ribbed, dirty, bitten, or otherwise marked. The palm of the hand can be covered with many creases (lines) or show just the four major creases along with a few others. The lines themselves can be long or short, thick or thin; they may consist of a “chain” pattern or have a particular curve, they can merge or intersect with other creases.

(Nagel, 2022, p.142)

In this section, our discussion of Jung will also be grounded in his understanding of palmistry practices, spanning from antiquity to modern times. Given that Jung never addresses any technical details related to palmistry, we will refrain from delving into any technical discussion here.

3.2.5.1 Jung’s Engagement in Palmistry

Drawing on Nagel’s (2020, 2021, 2022, forthcoming) historical accounts of Jung and his circle, together with the introduction in Section 3.1, we can establish that Jung was aware of palmistry as early as his teenage years (1892) (see **Figure 1**), and that it re-emerged as a point of interest in the 1920s with the arrival of his student, the palmist Julius Spier. However, this interest was that of an observer rather than a practitioner. Therefore, in this subsection, we will primarily reiterate some details concerning Jung’s connection to palmistry, encompassing both private materials and published works. Undoubtedly, palmistry occupied a far less significant place in Jung’s life compared to other divinatory tools, often rendering it overlooked or relegated to mere historical study. This is largely due to its difficulty in aligning with Jung’s principle

of synchronicity.

Based on the available materials, although Jung occasionally revisited a palmistry book he had acquired in his teenage years (probably from his mother as we discussed previously), his serious engagement with palmistry appears to have officially begun in 1926 when he met his student Julius Spier, an amateur palmist working in Frankfurt am Main (Nagel, 2021, p.59; Gerber & Gerber, 2021b, p.149). In 1926, Spier decided to attend a short course in analytical psychology in Zurich, where he encountered Jung for the first time (Nagel, 2021, p.59). During their conversations, Jung expressed keen interest in Spier's amateur pursuit in hand reading. It was likely Jung who introduced Spier to Hans-Wolfgang Maier, the director of the Burghölzli psychiatric clinic in Zurich at the time, and arranged for the clinic to provide plaster casts of patients' hands to test whether Spier could offer relevant diagnoses (Nagel, 2020, p.67). The results were astonishingly accurate: in one of the experiments, Spier correctly provided psychiatric diagnoses for 30 mentally ill patients based solely on their hands (Nagel, 2020, p.67).

After observing his performance at Burghölzli, Jung recommended that Spier pursue a full-time career as a palmist in Berlin, a suggestion Spier accepted (Nagel, 2021, p.59). Jung held Spier in high regard; according to correspondence preserved at ETH Zurich, Jung wrote a foreword for Spier's palmistry book *The Hands of Children* between late 1939 and early 1940 (Jung, 1875-1961, Hs 1056: 9088; Jung, 1944/1999). However, their exchanges, as evidenced by their letters and in Spier's book on the hands of children, appear never to have touched upon synchronicity (Jung, 1875-1961). Spier also interpreted the palms of many individuals within Jung's circle, a point we have already discussed in Section 3.1 (Nagel, 2020, pp.68-69).

Another of Jung's students, Ernst Bernhard, conducted three lectures on palmistry in December 1935 (Jung, 1875-1961, Hs 1056: 4896, Hs 1056: 4895). In 1936, Jung wrote a letter of recommendation for Bernhard, endorsing his diagnostic approach

based on palmistry and asserting that his method was scientific (Jung, 1875-1961, Hs 1056: 4895, Hs 1056: 4896; Nagel, 2020, p.74). Bernhard, a central figure in the early Italian Jungian circle, maintained a lifelong interest in both astrology and palmistry, willingly incorporating them into his clinical practice (Nagel, 2020, p.74). Additionally, Jung was acquainted with palmist and Freudian psychoanalyst Charlotte Wolff. At the time, Wolff was undergoing analysis with Jung's French student Anja Mendelssohn and, in 1937, sent Jung her first palmistry book, *Studies in Handreading* (1936) (Jung, 1875-1961, Hs 1056: 5936). She referred to Jung as her indirect mentor, though in his reply, Jung stated that he lacked the time to read her book (Jung, 1875-1961, Hs 1056: 5936, Hs 1056: 6487).

After his meeting with Spier, palmistry appears in Jung's work in 1928, in a lecture on his psychological types theory delivered at the Congress of Swiss Psychiatrists in Zurich. On this occasion Jung states that:

Thus all attempts at characterology have started from the outside world; astrology, in ancient times, even started from interstellar space in order to arrive at those lines of fate whose beginnings lie in the human heart. To the same class of interpretations from outward signs belong palmistry, Galls phrenology, Lavater's physiognomy, and—more recently—graphology, Kretschmer's physiological types, and Rorschach's klexographic method. As we can see, there are any number of paths leading from outside inwards, from the physical to the psychic, and it is necessary that research should follow this direction until the elementary psychic facts are established with sufficient certainty.

(CW6: 917)

In this dialogue, Jung explored the essence of the psyche. He noted in the same section that his thoughts on this topic were only in their early stages and that he was still far from reaching a definitive conclusion (CW6: 917). Despite this, Jung achieved some advancements. During the *Dream Analysis* seminar on December 4th, 1929, he

spoke of palmistry's diagnostic role alongside astrology (Jung, 1984, p.414). Later, on February 18th, 1931, in his *Visions* seminars, he provided a particularly thought-provoking elaboration on the intuitive dimension of hand reading, which is a central aspect of divination within the synchronistic framework:

They [the clay tablets in liver divination] look like the pictures in a book about palmistry, they are divided by lines and little mounds, and according to their variations and divisions a particular fate was predicted. There are very individual differences in their size and form, and from such variation there was apparently a chance to read intuitively.

(Jung, 1992, p.228)

Subsequently, in the *Visions* seminars on May 18th, 1932, Jung again referenced palmistry as an intuitive method akin to astrology (Jung, 1992, p.694). The next instance where Jung addressed palmistry occurred on January 23rd, 1940, during one of his *Children's Dreams* seminars. In response to a question, he remarked that the indications of death found in astrology, chiromancy, and other divinatory methods are highly dubious (Jung, 2008, p.343). Perhaps his most significant statement on palmistry is found in the introduction he wrote in 1940 for Spier's book, where he once again mentions the book by Goclenius that he acquired in his youth (CW18: 1818). There, Jung reiterates the close connection between body and mind, asserting that although palmistry is irrational, it might nonetheless be embraced by a modern science that rejects the mind-body dualism (CW18: 1819). This perspective echoes his earlier endorsement of the scientific nature of Bernhard's palmistry research but not his quest for synchronistic phenomena (Jung, 1875-1961, Hs 1056: 4895, Hs 1056: 4896). This might be the reason why palmistry was never a part of Jung's divinatory experiments. Although its synchronistic potential was hinted in its intuitive nature that Jung pointed out (Jung, 1992, p.228).

3.3 Reflection: Revisioning Synchronicity and Divination

In this chapter, we have explored Jung's interest in five divinatory techniques and the consequent impact of those engagements on his concept of synchronicity. As early as his teenage years (between the age of sixteen to seventeen), Jung acquired *Uranoscopiae, Chiroscoopiae, Metoposcopiae, et Ophthalmoscopiae (Of Astrology, Chiromancy, Metoposcopy, and Ophthalmoscopy)* by German scholastic philosopher Rudolphus Goclenius (1608). This book played a critical role in shaping his lifelong fascination with divination ever since he obtained it in 1892, and later in the beginning with his self-claimed initial interest in astrology in 1911 (Gerber & Gerber, 2021b, p.149). Undoubtedly, synchronicity, first introduced as "synchronism" in 1928, was influenced by the *Yijing* and Richard Wilhelm's interpretations of Yijing divination and Chinese culture profoundly (Wilhelm, 1922; Jung, 1984, pp.44-45). As Wilhelm notes in his 1922 work *Chinese Wisdom (Chinesische Lebensweisheit)*: "[The *Yijing*] is differentiated from other oracle books by not serving the exclusive purpose of exploration of the real future, but at the same time always gave instructions for human action under certain circumstances" (Wilhelm, 1922, p.67). Jung first theorized in 1928 that the *Yijing* reveals the "possible chances of life", which represents an acausal relationship (Jung, 1984, pp.44-45). On the contrary, Jung suggests that the West holds causality as its modern prejudice and overlooks acausally connected meanings (Jung, 1984, p.45).

However, at that time, Jung did not distinguish between meaningful coincidence (inspired by Yijing divination and Richard Wilhelm) and another causal explanatory framework he proposed—qualitative time which derived from his engagement in astrology. This led to a confluence of causal and non-causal theories in the formal discussion of synchronicity that began in 1930 (CW15: 81-84). Based on our examination in Section 3.2.1 of Jung's understanding of the principles underlying astrology, it appears that this theoretical development was influenced by natal astrology between 1930 and 1951. It was not until Jung conducted the astrological

statistical experiments for his synchronicity paper that this combination was canceled (Jung, 1875-1961, Hs 1056: 17131). His understanding in the synchronicity paper also seems to have been shaped by Hellmut Wilhelm's 1951 understanding of Yijing divination. Under the influence of Hellmut Wilhelm, Jung dismissed the previously assumed physical correspondence within synchronistic situations, redefining it as a correspondence between the divinatory outcome (physical) and the inquirer's immediate psychological state (CW8: 865).

Chronologically, even the foreword Jung wrote in 1950 for the English edition of Wilhelm's *Yijing* German translation retained a combined version of qualitative time and synchronicity. This version, akin to the 1930 conception of synchronicity (as qualitative time), permitted the use of divinatory techniques to assess conditions in physical reality (CW11: 971; CW15: 81-84). Although archival materials suggest that Jung's foreword to the *Yijing* was presumably completed as early as 1946—evidenced by the Wellcome Collection's Cary F. Baynes archive (the English translator of Richard Wilhelm's German *Yijing*), where Hellmut Wilhelm requested Baynes to send him a copy of Jung's foreword on May 31st, 1946 (Baynes, 1883-1977, C-1-6). Meanwhile, Jung's astrologically statistical experiments occurred much later. Until a letter on July 20th, 1949, from Jung to his student and astrologer Ernst Bernhard requesting horoscopes of married couples, and considering his discussions with physicist Marcus Fierz, who assisted with the statistical analysis between 1950 and 1954, these experiments postdate the *Yijing* foreword by several years (Jung, 1875-1961, Hs 1056: 16205, Hs 1056: 17130, Hs 1056: 17131, Hs 1056: 17901, Hs 1056: 17902, Hs 1056: 18726, Hs 1056: 20625, Hs 1056: 20626, Hs 1056: 17130). Consequently, the qualitative time model was removed from synchronicity around the period of Jung's new findings in his astrological experiment, no later than his 1951 Eranos presentation.

Therefore, we suggest that Jung's particular understanding of divination comprises two distinct modes, apart from the traditional worldviews embedded in the techniques

he may have practiced. The first is a broader qualitative time model, which accommodates causality and permits the probing of physical reality through divinatory techniques. This mode persisted even after Jung formulated his synchronicity theory. The second is a “strict” synchronicity mode derived from his 1955 synchronicity paper, which focuses solely on identifying correspondences between divinatory outcomes and the inquirer’s psychological state through divinatory techniques (CW8: 865). In practice, qualitative time still exists within Jung’s understanding of astrology, and physical correspondences in general were also permitted in practice (Gerber & Gerber, 2021b, pp.148-151).

In Jung’s practices of divination, as informed by the four psychologization modes outlined by Plaisance (2015) in Chapter 1, we find that Jung’s practices generally exhibit characteristics akin to complementary psychologization and panentheistic psychologization (which Plaisance associates with another metaphysical perspective, idealism). Regarding complementary psychologization, Plaisance (2015) posits that its hallmark is the belief that psychotherapy and spiritual development mutually enhance one another (p.17). Within the context of Jung’s divination, this can be extended to another equation of complementary psychologization: psychological development and divinatory practice reinforce each other. Key examples can be drawn from the interpretive logic of several divination cases involving Jung, Sabi Tauber, and Ignaz Tauber, as analyzed in this chapter (Cases 1-7, see Appendix and Sections 3.2.3-3.2.4). For instance, in Jung’s 1952 analysis of Ignaz Tauber’s Tarot spread (Case 1, see Appendix), he explores issues related to the anima, unconscious masculine and feminine qualities, and Ignaz’s relationship with the Self. Although Jung offers no explicit advice, the correspondence between psychological development and divination outcomes is evident (Gerber & Gerber, 2021b, p.45). Similarly, Sabi Tauber’s interpretation of Jung’s 1953 divinatory results (Case 3, see Appendix) exemplifies this dynamic, with the four stages of the anima from Jung’s theory being applied to analyze four Tarot cards (Gerber & Gerber, 2021b, pp.56-60). This highlights the correspondence between psychological development

(individuation) and divinatory outcomes.

The second dimension of Jung's psychologization of divination, panentheistic psychologization, carries a more pronounced metaphysical character and explicit elements of re-enchantment. In Chapter 2, we addressed the distinction between physicalism and non-physicalism. Clearly, Jung's theoretical framework does not encompass any physicalist stance that understands the world through fundamental particles (Goff, 2017, p.55; Stoljar, 2021; Jalloh, 2023). Instead, Jung's panentheistic position can be elucidated through his understanding of the *unus mundus* concept and the archetypes. In his last book *Mysterium Coniunctionis* (1954), Jung describes *unus mundus* as an alchemical expression of a stage where the psychic and physical remain undifferentiated (CW14: 766). This idea can also be conveyed through the alchemical symbol of Mercury (CW14: 660). In the alchemist who was heavily cited by Jung, Gerhard Dorn's interpretation, God first creates the *unus mundus*, then divides it into the spiritual heaven and the corporeal earth (CW14: 659). While humanity is seen as "hoping and expecting" to reunite with the *unus mundus* (CW14: 760). Such a world, grounded in *unus mundus*, is imbued with divinity—thus rendering it panentheistic. Synchronistic experiences align with *unus mundus*, as they involve "an inter-connection or unity of causally unrelated events, and thus postulate a unitary aspect of being which can very well be described as *unus mundus*" (CW14: 662). Emotional and archetypal factors together form an integral part of this union with *unus mundus*:

The intense emotion that is always associated with the vitality an archetypal idea conveys—even though only a minimum of rational understanding may be present—a premonitory experience of wholeness to which a subsequently differentiated understanding can add nothing essential, at least as regards the totality of the experience.

(CW14: 777)

The archetypes themselves are also constituent parts of *unus mundus* (CW14: 661). Divination, according to Jung, is predicated on the activation and correspondence of archetypal features inherent in divinatory techniques (as he noted in the contexts of the *Yijing* and Tarot) during the divination process (Jung, 1976/1990, p.584; Jung, 2019, pp.288-289). However, a notably questionable aspect is that this explanation only accounts for why the validity of divination can be elucidated by the principle of synchronicity, without clarifying why the correspondence in synchronicity is restricted to the inquirer's psychological state and the divinatory result which is physical. This may stem from the fact that, based on Jung's astrological experiments, interpreting real-world conditions using a causal model of qualitative time would likely yield invalid results, prompting him to adopt Hellmut Wilhelm's psychophysical interpretive model instead (CW8: 992). Although this approach largely avoids any "causal version" of synchronicity theory¹⁰⁵, the physical aspect of divination remains unavoidable in practice, repeatedly surfacing in the divinatory interpretations of Jung and his circle (see Sections 3.2.3-3.2.4).

In Jung's panentheistic worldview, the human being is re-enchanted, yet the outcomes of divination are merely archetypal manifestations within the unity of the individual and *unus mundus* (CW14: 662). In the context of synchronistic experiences, divination signifies a meaningful correspondence between the individual and the divinatory technique, but it does not directly imply that the tool itself possesses magical powers to foresee physical reality. Their efficacy stems from their synchronistic encounter with the individual. Furthermore, the archetypal nature of divinatory techniques seem to permit their interpretations of physical reality (Jung, 1976/1990, p.584; Jung, 2019, pp.288-289). In the synchronistic context, divinatory practice lies in deriving results from synchronistic experiences, where these archetypal outcomes correlate with the inquirer's current psychological state (CW8:

¹⁰⁵ The qualitative time was the causal version of synchronicity and Jung's astrological experiment is an examination of this idea, which eventually disproved it (Zeng, 2024, p.192; CW8: 869, 878, 901).

865). Yet, due to their archetypal properties, divinatory techniques can also, to some extent, allow for the interpretation of physical reality even without considering psychological factors. In this way, an archetypal model of divination that even beyond the limit of synchronicity can exist without confining the individual to a causal deterministic assumption such as ‘the qualities of time,’ instead treating the physical as a potential interpretive dimension alongside psychic reality in some cases. Nevertheless, Jung neither pursued this approach nor recognized this possibility in his synchronicity essay as he clearly defined divinatory experience as a type of synchronicity (CW8: 912). At the same time, this hypothesis presents a problem: a synchronistic event requires the presence of a psychological factor. If one overemphasizes the relationship between the divinatory result (the physical) and another physical event, this would no longer align with the emphasis on the participation of the unconscious dynamics in synchronicity (CW8: 984). Therefore, we may consider physical correspondences based on divinatory results as potentially synchronistic, yet it remains essential to stress the unconscious psychological dynamics involved in divinatory process rather than relying entirely on the result itself. From this, it becomes clear that, for Jung the significance of physical correspondence in divination is relatively limited—psychological insight takes precedence over it. This, too, represents the nature of Jungian psychologization of divination.

More recent empirical studies, such as those investigating the use of Yijing divination to discern individual psychological conditions, have demonstrated that even psychophysical correspondence does not manifest in every instance of divinatory practice (Storm, 2025a, pp.212-219). This also aligns with Jung's remark at the conclusion of his synchronicity paper, where he describes synchronicity phenomena as “acts of creation in time” rather than mere natural events (CW8: 968). In other words, the occurrence of synchronistic events include inherently random factor—not every divinatory result necessarily involves synchronicity—the emergence of synchronistic phenomena depends more on underlying archetypal and emotional factors (Cambray, 2002, p.422; CW14: 777). Hence it is important to recognize that

synchronicities manifest in divination, but does not necessarily bond with it. In the meantime, it most frequently appears as a form of psychophysical correspondence between the inner state of the inquirer and the divinatory result. Moreover, certain synchronistic phenomena associated with divinatory outcomes do exist; these will receive a further detailed examination in Chapter 4.

Synchronicity—initially emerging from the *Yijing* as a Chinese counterbalance to Western causal and scientific thinking, and later subjected to statistical methods to “test” the empirical efficacy of astrology—is deeply intertwined with Jung’s reflections on divination (Jung, 1984, pp.44-45; CW8: 960). To a significant extent, these reflections represent Jung’s critique of the disenchanted Western scientific paradigm and his commitment to pursuing a panentheistic re-enchantment framework. The tension between qualitative time and synchronicity will persist beyond Jung, continuing into the present day, and we will attempt to further address this issue in the next chapter. We may need to acknowledge that Jung did not provide a singular definition of synchronicity, nor did he offer a ‘singularly correct model’ for explaining divination through synchronicity throughout his conceptualization. There are multiple types of synchronistic phenomena even beyond the field of divination (CW8: 982-984). As a concept that evolved within Jung’s thought, synchronicity, as he stated in the beginning of his synchronicity paper, serves merely “to open up a very obscure field which is philosophically of the greatest importance” for him (CW8: 816).

4. Post-Jungian Divinatory Practices: Psychologization and Synchronicity

If interpreting divination through the lens of synchronicity represents an uncertain legacy left by Jung, then this chapter aims to explore how that legacy has been inherited. Our inquiry extends beyond the dialogue of synchronicity and divination; this chapter will also continue the theme of disenchantment and psychologization, investigating what the reception of Jungian psychology in contemporary divination signifies. In the post-Jungian era, it appears that in the realm of Jungian palmistry, the only lineal successors are Wayne K. Detloff and Yael Haft-Pomrock (Haft-Pomrock, 1974, 1981, 1992; Detloff, 1995/1997; Nagel, 2020). Detloff was a second-generation disciple of Julius Spier, and Haft-Pomrock was taught by Katja Klopfer and Hugo Debrunner (Detloff, 1995/1997, p.203; Nagel, 2020, pp.68-76; Alexandra Nagel, personal communication, September 17th, 2025). By contrast, in the field of geomancy, Jung's name is scarcely mentioned (Huishu, 2024, pp.102-103). In stark contrast, Jung's name frequently appears in the domains of astrology, the *Yijing*, and Tarot—often accompanied by his psychological theory. Accordingly, this chapter will delve into the Jungian imprint on the contemporary development of these three techniques—astrology, the *Yijing*, and Tarot—one by one, seeking answers to two questions: What characteristics define the contemporary applications of synchronicity in divination, and how do these characteristics relate to the reception of Jungian psychology in contemporary divinatory practice? A further consideration is whether such features of synchronistic divination fundamentally represent the psychological reframing of divination within Jung's theoretical framework. To align closely with the central theme of this thesis—namely, how divination, grounded in Jungian psychology, adapts to a disenchanted world—we will also focus on those aspects of the Jungian psychologization and legitimization of divination that connect more deeply with disenchanted and re-enchanted elements. However, in order to understand the contemporary situation of divination under a Jungian lens, it is necessary to mention the earlier predecessors of some relevant ideas.

Given that astrology, Tarot, and the *Yijing* have garnered significant attention both within and beyond the Jungian world, we propose to analyze these developments individually in the following sections—aiming to provide readers with a comprehensive view of how divination practitioners apply Jungian psychology in a scientific and secularized age. However, it is evident that covering all contemporary materials

related to the use of Jungian psychology in divination—whether academic or interpretive works—is an impossible task. Therefore, we will select the most representative and influential examples. Consistent with the previous chapter, our discussion will only introduce essential divinatory terminology and principles in necessary cases.

The unresolved metaphysical issues in Jung's divinatory understandings were first distinctively elucidated in the work of his student von Franz (1974), particularly in her book *Number and Time*. In this work, she connects Jung's concept of *unus mundus* with divination, close to the way we inferred in Chapter 3, to better enable the synchronicity principle to explain divination (von Franz, 1974, pp.9-13). Furthermore, she extends her concentration to the archetypes of natural numbers, which Jung explored in his later years, incorporating the *Yijing*, astrology, and geomancy into this framework (von Franz, 1974, p.12). She appears more inclined to affirm the potential occurrence of synchronicity in divination, while tending to overlook the issue we raised at the conclusion of Chapter 3—namely, based on both definition and experimental findings, synchronistic phenomena may not occur in every instance of divination (von Franz, 1974, p.11; Storm, 2025a, pp.212-219). This presuppositional stance leads von Franz (1974) to develop a theory of archetypal numbers to understand divinatory techniques, positioning her awkwardly between Jung's qualitative time and synchronicity models:

The assumptions underlying these [divinatory] techniques are based on the idea that time does not form an “empty” frame for the events taking place within it, but rather represents a sequence of qualitative, inescapable conditions for the events possible at any given moment. This orderly sequence is isomorphic with the natural number series. Whether the latter objectively corresponds to characteristics of the physical world remains an open question. Most certainly its pattern is applicable to the phenomena of the collective unconscious, the ultimate foundation of all human cognition. Since, generally speaking, contents of the

collective unconscious which have not yet reached the threshold of consciousness tend to engender parapsychological syndromes, especially when they are constellated contents (in an “excited state,” as physicists would say), these contents appear in conjunction with the preconscious aspects of the number archetype. On these foundations rests the concept of divination by means of numerical combinations.

(von Franz, 1974, p.302)

Her perspective on why number archetypes might manifest in divination is undoubtedly forward-thinking. Yet it fails to consider the possibility of divination existing outside the framework of synchronicity, as well as the conflict between the predetermining tendencies of qualitative time. Within von Franz’s framework, divination is invariably a synchronistic phenomena, while simultaneously a qualitative time phenomenon. This is obviously problematic as Jung (1976/1990) already stated that synchronicity is acausal while qualitative time is causal and meaningless (p.176). Therefore, acknowledging the possibility of “inescapable conditions for the events possible at any given moment”, von Franz falls into the trap of the causal issue through adopting qualitative time that deviates from astrology (von Franz, 1974, p.302). The problem of how divination can be understood as a form of synchronistic phenomena in its contemporary practice hence become a central issue.

4.1 Synchronicity and Astrology in the Post-Jungian Context

In the astrological world, the most influential Jungian developments in astrology are the psychological astrology system established by Liz Greene (a Jungian analyst with the Association of Jungian Analysts in the UK) and her students, as well as the archetypal astrology established by Stanislav Grof and Richard Tarnas (Tarnas, 2006; Le Grice, 2009, p.1; Andrikopoulos, 2025, p.137; MISPA, 2025). The number of astrologers influenced by Jung is vast, encompassing both internal members of the Jungian circle, such as Liz Greene, and “external” practitioners operating

independently, such as the American astrologer Dane Rudhyar—who was deeply influenced by Jung and corresponded with Jung’s student James Kirsch in the 1940s—and Glenn Perry, an American astrologer who has published a booklet on fate, free will and synchronicity (Rudhyar, 1936/1991; Kirsch & Jung, 2016, p.104; Perry, 2019). Additionally, there are astrologers like Keiron Le Grice and Safron Rossi, who serve as academics at institutions specializing in Jungian psychology (Le Grice & Rossi, 2018a, front page; Rossi, 2025). In the following discussion, I will demonstrate the interpretations of synchronicity in the context of contemporary astrology by Rudhyar, Greene, archetypal astrology, and the divinatory approach to astrology developed by astrologers Maggie Hyde and Geoffrey Cornelius (Rudhyar, 1936/1991; Greene, 1978, 1983/1996, 1984, 1996a, 1996b, 1997, 2001, 2018a, 2018b; Hyde, 1992; Tarnas, 2006; Le Grice, 2009, 2010). In this section, we will analyze the earliest astrological works discussing synchronicity, which emerged contemporaneously with Jung’s time, up to the perspectives of contemporary Jungian analysts, professional astrologers, and philosophers on this issue.

Some of them advanced the psychologization of astrology based on other aspects of Jungian psychology, particularly Rudhyar and Greene. Their contributions have been thoroughly examined in Andrikopoulos’ book (Andrikopoulos, 2025, pp.97-138). To summarize, they made extensive use of Jungian concepts including individuation, the collective unconscious, psychological types, complexes, and archetypes to understand astrology and interpret astrological charts (Andrikopoulos, 2025, pp.97-138). Among them, Greene’s view that astrology can facilitate the process of individuation may be regarded as an explicit form of complementary psychologization grounded in Jungian psychology (Greene & Sasportas, 1988, p.x; Andrikopoulos, 2025, p.127). As Andrikopoulos (2023) insightfully points out, Greene founded psychological astrology because she viewed astrology and psychology as having the same subject matter: the psyche (p.323). While other Jungian-inclined astrologers mentioned above generally did not interpret astrological charts through a particularly Jungian-terminologically based psychologization, although they all exhibited

considerable interest in synchronistic phenomena (Hyde, 1992; Cornelius, 1994/2003; Tarnas, 2006; Le Grice, 2010; Perry, 2019). Therefore, our focus in this section will be on synchronicity.

4.1.1 Dane Rudhyar's Approach: The First Adaptation

Dane Rudhyar (1895-1985), an American astrologer and composer, was a near-contemporary of Jung and among the earliest astrologers influenced by him (Andrikopoulos, 2025, pp.7-8). In Chapter 1, we noted that Jung's student James Kirsch, having fled to Southern California in 1940 due to World War II, met Rudhyar, who was teaching astrology in the United States at the time (Kirsch, 2000, p.92). Consequently, Jung received a copy of Rudhyar's seminal astrological work from Kirsch—*The Astrology of Personality*, first published in 1936, though Jung's copy bears no evident signs of annotation (Rudhyar, 1936/1991; Kirsch & Jung, 2016, p.104; Carl Christian Jung, personal communication, December 5th, 2024). In this 1936 book, Rudhyar (1936/1991) dedicates an entire chapter to exploring the relationship between analytical psychology and astrology, making it one of the earliest texts in the English-speaking world to address this topic (pp.75-100). In this chapter, Rudhyar (1936/1991) begins with the principle of synchronicity, first discussing Jung's definition of synchronicity from his 1930 eulogy for Richard Wilhelm, particularly its connection to the *Yijing* and Chinese thought (pp.75-76). He then touches on Bergson's understanding of time, quantum mechanics, and certain Hindu perspectives he deems analogous to synchronicity (Rudhyar, 1936/1991, pp.77-78). Finally, he quickly references Jung's 1930 conjecture that astrology could be understood as a form of synchronicity in a broader sense¹⁰⁶ (Rudhyar, 1936/1991, pp.78-79; CW15: 81-85). In his own words, he states:

¹⁰⁶ The edition of Jung's works Rudhyar cited is slightly different from the English *Collected Works of C. G. Jung*. Historical research shows that Rudhyar possessed an English edition of some of Jung's work since 1933 (Andrikopolous, 2025, p.99).

Selfhood progresses by fulfillment of the moments; and each moment or cycle presents us with a new quality which is to be fulfilled. Each birth is thus for the universal whole a problem of fulfillment. The whole finds in every nativity a quality, a new dharma (in Hindu terminology) to be fulfilled. It is not only that “whatever is born or done in this moment of time, has the qualities of this moment of time” (Jung, op. cit. p.143), but that every moment creates for every whole the duty to fulfill the quality of that moment. This principle has a purposive as well as an explanatory meaning. And this brings to it an ever greater psychological value. As we shall see later on, the function of astrology is not to tell us what will, or rather what may, happen in the future, but what significance there is in every moment or cycle lived or about to be lived. It reveals the quality of particular moments and of the larger cycles rooted in those moments.

(Rudhyar, 1936/1991, p.78)

This is evidently a version of the qualitative time model infused with certain Hindu influences—as in 1930, Jung himself had not yet fully distinguished it from synchronicity (CW15: 81-84; see Section 3.2.1). The Hindu influence in Rudhyar’s astrology should come as no surprise, given his apparent affinity for Indian music and culture, evidenced by his publication of *The Rebirth of Hindu Music* in 1928 (Rudhyar, 1928/1979). In fact, this book of Rudhyar’s was sent to Jung by James Kirsch in 1946, though this book, too, bears no annotations from Jung (Carl Christian Jung, personal communication, April 4th, 2023). In other discussions of the term synchronicity, Rudhyar referred in 1969 to a socio-cultural level of “synchronicity (things happen simultaneously),” though this does not appear to align completely and directly with Jung’s concept of synchronicity (Rudhyar, 1969/2001, p.6). In his later works, for example *The Astrology of Transformation* (1980), he displays a casual attitude toward explaining the underlying principles of natal astrology while expressing strong confidence in the existence of some governing law behind astrology (Rudhyar, 1980/2001, p.4). This confidence suggests that Rudhyar was, in a sense, a ‘von Franzian’ in his approach to synchronicity and qualitative time, as he placed great

faith in cross-cultural numerology and the universal mechanisms behind it—despite never citing von Franz. As early as 1969, Rudhyar (1969/2001) proposed:

In a very real sense, astrology is derived from the symbolism of numbers. It is a kind of numerology; or, as I once said, of “arithmosophy” — an applied wisdom of numbers. When astrologers link closely the twelve Houses of a chart with the twelve signs of the zodiac, or divide the projection of the ecliptic (the Earth's orbit) upon the galactic star-filled spaces into twelve constellations, all that they do is to refer the result of a twelvefold division of this ecliptic to the postulated symbolic meanings of the numbers one to twelve. . . . For some not too easily explainable reason man, in all times, has found some apparently universal meaning in numbers, series of numbers, numerical correlations, magic squares and in the results of many kinds of numerical operations. God geometrizes—the Greeks said. The Hebrew Kabbalah, and similar Indian and Chinese systems, are based on numbers. India apparently discovered the mysterious no-number, 0 — and this probably correlated with the development of a new and transcendent approach to existence and to the universe. *Thus many systems; yet a quite fundamental sequence of meanings connected with defined sequences of numbers related to the structural unfoldment of a variety of existential processes*¹⁰⁷.

(Rudhyar, 1969/2001, p.3)

It is not difficult to discern that Rudhyar's understanding of *arithmosophy* or 'number wisdom' closely resembles von Franz's (1974) notion that the origin of divination lies in the archetypal sequence of natural numbers in time (p.302). Jung also made a similar statement about astrology in his 1955 essay on synchronicity (CW8: 871). Although for Rudhyar, arithmosophy is not necessarily tied to synchronicity, the concept is, in fact, closely related to qualitative time theoretically. Moreover, Rudhyar himself did not adopt a fatalistic or strongly deterministic stance on astrology

¹⁰⁷ Italics added.

(Cornelius, 1994/2003, p.94; Andrikopoulos, 2025, p.101). For him, the natal chart represents the seed of an individual's selfhood, a form of predetermined archetypal pattern (Andrikopoulos, 2025, p.101). Simultaneously, through applying Jungian psychological perspectives to astrological interpretation, Rudhyar enabled many later 20th-century astrologers to recognize the potential inspiration Jungian psychology could offer to astrology (Harvey, 1991, p.xviii-xix; Andrikopoulos, 2025, p.8). By initially using qualitative time as a framework for understanding astrology through synchronicity, Rudhyar seems to have inherited the early misconceptions in Jung's studies of synchronicity and astrology. As we will see, due to the compelling nature of the qualitative time theory in astrology, it also appears in the psychological astrology of Jungian analyst Liz Greene.

4.1.2 Liz Greene's Approach: The Recovery of Qualitative Time

Liz Greene discusses synchronicity on two levels: the psychophysical aspect of synchronicity; and the astrologically and physically predetermined dimension of synchronicity (qualitative time) (Greene, 2018b, p.117). The latter predetermined the former. In the few contexts where she elaborates on synchronicity and meaningful experiences, she provides explanations of the psychic aspect of the concept (Greene, 1984, p.278; Greene & Arroyo, 1984, p.28; Greene, 1996b, pp.11-12; Greene, 2018a, p.84; Greene, 2018b, p.5ff). However, when synchronicity is considered in an astrological scene, her arguments are often inconsistent with Jung's eventual understanding of synchronicity (Greene, 1976/2011, p.128; Greene, 1978, p.266; Greene, 1978, pp.24-25; Greene, 1984, p.278; Greene, 1996a, p.335; Greene, 1997; Greene, 2001; Greene, 2018b, p.117). As we will discuss, this is one of the reasons for Greene's predilection towards the earlier version of synchronicity, i.e. synchronicity as qualitative time (CW15: 81-84). In the 1930 conceptualization, synchronicity as qualitative time means: "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" (CW15: 82). As discussed previously, Jung removed this idea later in

his synchronicity essay in 1955, especially pondering his astrological experiment (CW8: 986; CW18: 1175; Le Grice & Rossi, 2018a, p.183). From that point on, he conceived synchronicity as existing beyond the framework of time and space, and therefore not predetermined by any temporal or spatial factors (CW8: 968). Whilst Greene's view of synchronicity is obviously different from Jung.

Synchronicity is first discussed 1976 in Liz Greene's (1976/2011) *Saturn*. As the first statement, Greene (1976/2011) suggests that the awareness of new planets in astronomy and astrology corresponds to the emergence into the "group consciousness of the meaning of the planet" (p.128). She then clearly asserts:

This is an example of synchronicity as Jung describes the term: the simultaneous occurrence of an inner unfoldment and an outer circumstance which have no causal connection to each other but are connected by meaning. Thus, on a mundane level, the discovery of Uranus coincided with the dawn of the electrical and industrial age as well as with two great political revolutions which resulted in the birth of a new form of government.

(Greene, 1976/2011, p.128)

Greene argues that the collective mundane change of human society is related to the discovery of Uranus under the explanation of synchronicity. In the same book, Greene (1976/2011) also talks about Uranus as the planet related to synchronicity (p.131). In this book, she discusses synchronicity from two perspectives, firstly synchronicity can be discovered through the shared meaning of a human social event and a freshly discovered planet as a form of quality of time, a case would be the discovery of Uranus. Secondly, synchronicity is believed to contain the same quality as the planet Uranus, as Uranus symbolizes the radical unconscious changes which happen in individuals' lives as 'chance' (Greene, 1976/2011, p.131). The later statement shows Greene's attempt to recognize synchronicity as a form of psychologically-triggered phenomena. She avoids a purely metaphysical or physical explanation of astrology.

However, in her later work, physical and metaphysical elements are mixed up again. In her subsequent book *Relating: An Astrological Guide to Living with Others on a Small Planet*, Greene (1978) developed a qualitative time version of synchronicity related to astrology:

The material facts pertaining to astrology, however, such as the possibility of energy emanations from the planets which affect the energy field of the sun, are only one end of the spectrum of the archetype. The other end is symbolic, and the positions of the heavens at a particular moment in time, by reflecting the qualities of that moment, also reflect the qualities of anything born at that moment, whether it be an individual, a city, an idea, a company or a marriage. One does not cause the other; they are synchronous, and mirror each other.

(Greene, 1978, p.24)

Greene's understanding of synchronous correspondences between the celestial bodies and mundane events is incompatible to explain such constant connections as acausal or 'acts of creation in time' as in Jung's synchronicity theory (CW8: 965). Additionally, she evolves her conceptualization of synchronicity in astrology as a form of constant correspondence:

Two thousand years ago, this vernal equinoctial point passed from the constellation of Aries into Pisces. Two thousand years from now, it will move into Capricorn, and another new age will begin. We do not know why the physical phenomenon of a wobbly and not quite spherical earth, uncertain as to its orientation in the heavens, should have any connection with the growth of human consciousness. Perhaps it is a manifestation of synchronicity on a titanic scale.

(Greene, 1978, p.266)

This precisely corresponds to Jung's 1930 statement describing astrology as a form of large-scale synchronicity and the transition between astrological ages as operating

under the theory of qualitative time (Jung, 1959/1979, p.13ff; CW15: 81-82). In the meantime, Greene becomes more assertive about the physical root of natal astrology that is already alluded to in *Relating*: “So far as the reason for this synchronicity [as qualitative time] is concerned, we are left, on the one hand, with Jung’s archetypes of the collective unconscious and, on the other, the teachings of esoteric doctrine” (Greene, 1978, p.24). Her attempt is evident when she replaces Jung’s statements of synchronicity with the ‘teachings of esoteric doctrine’. In *Relating*, Greene even quoted Paracelsus’ understanding of astrology and his worldview to support her argument for qualitative time (Greene, 1978, p.25). Six years later, in her book *The Outer Planets & Their Cycles: The Astrology of the Collective* (a transcript of her seminar), Greene used Hermeticism to support her view of qualitative time as physical connection in astrology:

I can see its tracks in Jung’s psychology, which is, in the end, built upon the same worldview after you grapple with terms like “collective unconscious” and “synchronicity” and “archetype.” Jung’s psychological vision of life, which he tried to anchor firmly in observation and empirical research, is in the end cut of the same cloth as the *Corpus Hermeticum*. . . Astrology also seems to have a cyclical flowering, and not surprisingly it trots alongside Hermetic philosophy, because it’s one of the best vehicles for the vision of what is above being like what is below.

(Greene, 1983/1996, pp.24-25)

By equating the Hermetic worldview¹⁰⁸ and Jung’s psychology, Greene attempts to make synchronicity compatible with the esoteric idea of correspondences in order to eventually support qualitative time. Even though Greene is in favour of the qualities of time in astrology, she also mentions the synchronistic significance of the consulting moment of astrological reading (Greene, 1983/1996, p.130). In the subsequent year,

¹⁰⁸ Greene (1983/1996) understands the Hermetic Worldview simply as the famous paraphrase from the Emerald Tablet ‘as above, so below’ (p.23).

Greene published *The Astrology of Fate*, in which she distinctively demonstrated her understanding of both physical and psychological levels of synchronicity (a combination of qualitative time and synchronicity) in astrology:

In my case, the sense of confusion and indecision as to which direction to follow constituted the abaissement which allowed the unconscious to 'slip in' with its peculiar synchronistic properties. The unconscious was activated because it was the 'right time'. I am convinced that such timing is inherent from the birth of the organism, just as the timing for a tomato plant to flower and produce a fruit is inherent in its nature. So, as if by chance, I encountered someone who led me into the next phase of my life, through a 'meaningful coincidence' of an inner discovery and an outer event.

(Greene, 1984, p.278)

The first sentence of the passage is an affirmation of Jung's synchronicity theory, which confirms Jung's understanding that emotions would enhance the unconscious when one is emotionally affected (CW8: 856-859). Hence, the hidden archetypal and instinctive pattern becomes conscious (CW8: 856). However, from the second sentence on, Greene slips into the qualitative time model of astrology in which the happenings of synchronicities seem to be predictable and predetermined in one's birth moment. This also aligns with von Franz's (1974) version of synchronicity as a mixture of meaningful coincidences and qualitative time. From this onwards, Greene provides a range of discussions of synchronicity on a physical level (as qualitative time) and a psychophysical level (as meaningful coincidences but predetermined by the qualities of time). The psychophysical aspect reappears in *The Jupiter/Saturn Conference Lectures* (Greene & Arroyo, 1984, p.28); *The Dark of Soul: Psychopathology in the Horoscope* (Greene, 1996b, pp.11-12); *Jung's Studies in Astrology* (Greene, 2018a, p.84); *The Astrological World of Jung's Liber Novus: Daimons, Gods and the Planetary Journey* (Greene, 2018b, p.5ff). Besides that, the physical aspect can also be found hinted at in *The Astrological Neptune and the*

Quest for Redemption (Greene, 1996a, p.335); explicitly in *The Horoscope in Manifestation: Psychology and Prediction* (Greene, 1997), *Apollo's Chariot: The Meaning of the Astrological Sun* (Greene, 2001).

More recently, Greene's (2018b) discussion in her book on Jung's *Liber Novus* probably reveals her most mature understanding of synchronicity. After emphasizing the importance of the forerunners of 'the theory of *correspondentia*', she suggests that:

Referring to Goethe's belief that synchronistic events arise from a 'magical faculty of the soul' and are triggered by unexpressed emotions and passions, Jung observed: "Synchronistic ("magical")¹⁰⁹ happenings are regarded as being dependent on affects'. They are also dependent on the right astrological moment. Astrological 'timing', like magic, works because there is sympathy between Kairos - the 'right moment' - and the unconscious emotional state of the individual, who, as Jung insisted, knows innately the qualitative nature of a particular moment in time, and whose unconscious psyche at that moment reflects these qualities.

(Greene, 2018b, p.117)

Her understanding and effort to put together Jung's psychophysical synchronicity and physical qualities of time in astrology may exactly echo her classic statement in *The Astrology of Fate* quoted above (Greene, 1984, p.278). The consequence of her approach is firstly to recover Jung's cautious removal of qualitative time in astrology since the synchronicity essay and the astrological experiment (Jung, 1976/1990, pp.354, 464; Jung, 1977/1993, p.462; CW18: 1175). In *The Astrology of Fate*, she seems to ignore the problems in Jung's statistical data and turns to explain why such an experiment works. According to her, the magical power of the birth moment

¹⁰⁹ However, in Jung's synchronicity essay, he distinctively asserts that synchronicity is not regressing "to a *magical causality*" (CW8: 915).

eventually led to the testees' marriage which completely violates Jung's results on the experiment (Greene, 1984, p.276; CW18: 1175). The data Jung collected is unable to provide an empirical foundation of astrology or qualitative time (Jung, 1976/1990, p.464; CW8: 901). Hence Greene's astrological approach to synchronicity is an integrative approach of Jung's different versions of synchronicity theory, although some elements are certainly different from Jung's perspective on synchronicity.

4.1.3 Archetypal Astrology: The Archetypal Cause Beyond Synchronicity

Besides Greene, the astrological school profoundly influenced by Jungian psychology is archetypal astrology, founded by Tarnas and Grof (Tarnas, 2006; Le Grice, 2009, p.1). Here, we will primarily focus on the works of Tarnas and Le Grice, as they both provide detailed discussions on the relationship between synchronicity and astrology. By its basic definition, archetypal astrology posits that celestial bodies are closely linked to a universal archetypal order: "the planet Mars, for example, is related to a complex array of themes and qualities associated with the warrior archetype and, more generally, to the principle of assertion, action, and aggressive force" (Le Grice, 2009, p.4). At the same time, they consider qualitative time as a valid expanded form of synchronicity, a position I will argue is considerably questionable.

In *Cosmos and Psyche: Intimations of a New World View*, Tarnas (2006) dedicates a section to discussing the significance of synchronicity, followed by another section exploring the importance of archetypes and synchronicity to his astrological theory and metaphysics (pp.50-70). When addressing Jung's synchronicity theory, Tarnas notably avoids mentioning Jung's astrological experiments (Tarnas, 2006, pp.50-60). Although he lists numerous examples of Jung's synchronicity in the earlier section on the topic, Tarnas gravitates toward the qualitative time theory: "Each moment in time possessed a certain tangible character or quality which pervaded the various events taking place at that moment" (Tarnas, 2006, p.56). He explains this as follows:

Thus, contrary to some commentaries on this topic, Jung's later objection was not to the idea of time having a de facto qualitative dimension but rather to the idea that time *itself* was the a priori determining factor of the observed qualities. Instead, Jung clearly viewed the determining factor, in the sense of what "arranged" the qualitative patterning in the flux of events, to be not time per se but rather the constellated archetype. In Aristotelian terms, the archetype is the formal cause of the synchronicity. Time is thus regarded as possessing a qualitative dimension, but the quality that will be manifest at any given time is indeterminate and potential until a specific archetype is constellated.

(Tarnas, 2006, pp.498-499)

Tarnas inclined to argue that it is not the time in the qualitative time model that 'causes' synchronistic events, but rather archetypes, as the formal cause, that give rise to them (Tarnas, 2006, p.57, pp.498-499). However, if synchronicity is determined by the accumulation of archetypes, the temporal factor becomes superfluous. Time itself does not indicate the occurrence of a synchronistic event, nor do astrology or the model of qualitative time. Nevertheless, Tarnas (2006) claims to have spent 30 years studying the correspondences underlying astrology and confidently asserts that the 'enlarged version of synchronicity' behind astrology is constituted by the qualitative time shaped by archetypes:

I have become convinced, after the most painstaking investigation and critical assessment of which I am capable, that there does in fact exist a highly significant—indeed a pervasive—correspondence between planetary movements and human affairs, and that the modern assumption to the contrary has been erroneous. The evidence suggests not that the planets themselves cause various events or character traits, but rather that a consistently meaningful empirical correspondence exists between the two sets of phenomena, astronomical and human, with the connecting principle most fruitfully approached as some form of archetypally informed synchronicity.

If we follow our earlier conclusions, Tarnas's emphasis on the importance of qualitative time in astrology appears rather unconvincing. For synchronicity, the instability of its occurrence in space and time remains an undeniable characteristic, that is also the ultimate conclusion of Jung's synchronicity paper (CW8: 897-901, 968). Tarnas (2006) does not provide details on how his empirical research validates astrology, instead to attribute the dismissal of astrology to prejudice within the scientific community (p.64). Furthermore, he cites favorable statistical data from experiments conducted by French astrologer and statistician Michel and Françoise Gauquelin regarding natal charts¹¹⁰ (Tarnas, 2006, pp.75-76). However, he overlooks the fact that Gauquelins' experimental results, much like Jung's astrological statistical experiments, were selective tests of specific correspondences in astrology (CW8: 869). On one hand, these results are insufficient to support the diversity of archetypal manifestations required by archetypal theory; on the other hand, the experimental outcomes themselves are not robust enough to empirically validate natal astrology (Willis & Curry, 2004, p.72; Mayer, 2020, p.768). A more direct rebuttal of Tarnas's position may come from Robert Sacco's (2023) recent empirical study, "Do Planetary Transits¹¹¹ Predict Synchronicity Experience?", which concludes: "In comparison with the base rate prediction [of synchronicity], planetary transits were not a significant predictor of synchronicity events" (p.33). Due to uncertainties in empirically validating astrology, proving archetypal astrology, which adds more archetypal variables, seems

¹¹⁰ This is the so-called 'Mars effect', as Tarnas (2006) summarizes: "[it shows] a highly significant statistical correlation of Mars located on either the eastern horizon or the zenith at the birth of prominent athletes" (p.75).

¹¹¹ Transit is a type of astrological technique that is built upon a comparison of a birth chart, and the astrological chart of another moment after the birth moment. As the stars are moving and the angles between them are shifting, it can be used to predict the general potential of the future with a birth chart (Ebertin, 1971, p.9; Le Grice, 2009, pp.4-5).

even harder. Furthermore, synchronicity is now considered irrelevant to astrological transits at least in Sacco's (2023) study.

Another representative of the archetypal astrology school, Le Grice (2010), makes a certain distinction between the principles underlying astrology and synchronicity. He recognizes that astrology is built on a continuous correspondence between inner meaning and the external patterns of planetary movements, whereas synchronicity manifests only at specific moments (Le Grice, 2010, p.125). However, he quickly shifts to the qualitative time model by stating: "astrology is based on a special type of enduring synchronicity, as it were, one that is inscribed in the celestial planetary patterns, in those great symbols of the underlying archetypal principles that structure and pervade reality" (Le Grice, 2010, p.125). This perspective closely echoes Jung's earlier proposition, as we noted, of astrology as an amplified form of synchronicity. Consequently, both Le Grice and Tarnas conflate the metaphysical concept of formal cause with the planets in astrology, which possess physical attributes, to bolster their astrological understandings with synchronicity. Archetypes are the panentheistically transcendent entities that serve as the formal cause of synchronistic events, they are theoretically unbound by space and time or anything within space and time (CW8: 964-965). In contrast, astrology relies strictly on planetary orbits for its interpretations, inherently carrying a physical attribute. This physical nature, should be regarded as having no necessary connection to the archetypes in synchronicity (Zeng, 2024, p.193). This is the critical gap between synchronicity and natal astrology.

4.1.4 Hyde and Cornelius: A Divinatory Approach

In Hyde's (1992) *Jung and Astrology* and Cornelius's (1994/2003) subsequent seminal work on astrology as divination, a relatively accurate understanding of the relationship between Jung's synchronicity concept and astrology emerges. Hyde (1992) first notes that Jung's astrological experiments ultimately pointed to a correlation between the chosen horoscopes used in the experiments and the

psychological states of the participants, rather than a connection between objective astronomical phenomena and mundane events (marriage in Jung's experiment) (p.132). She argues that this reflects a conflict between two models of synchronicity: *Synchronicity I*, which views synchronicity as qualitative time and an objectively observable law; and *Synchronicity II*, which recognizes synchronicity as situations that require subjective participation (Hyde, 1992, p.128). Her conclusion is that Jung did not resolve this issue between two forms of synchronicity, although our analysis of Jung's texts in Chapter 3 suggests that Jung ultimately removed qualitative time from synchronicity (Hyde, 1992, p.134). However, Cornelius (1994/2003) takes a step further than Hyde. He explicitly recognizes that Jung retracted his views on qualitative time in Jung's later years and, building on this, emphasizes that ancient astrology's focus on the correspondence between planets and earthly events excluded the role of the astrologer as a subjective participant—an archaic perspective aligned with qualitative time (Cornelius, 1994/2003, pp.81-83).

Thereby, in the views of Hyde and Cornelius, astrological interpretation in the general sense, as long as it is based on the objective foundation of planetary orbits, is subject to the influence of the predeterminism inherent in this objectivity (Hyde, 1992, p.128; Cornelius, 1994/2003, p.169). In Cornelius's understanding, the essence of astrology lies in fully acknowledging it as a *divinatory practice of interpreting symbols*, rather than an objective science. The subjectivity involved in its practice precludes the possibility of studying it through "objective" scientific methods (Cornelius, 1994/2003, p.187). Although, as discussed in Chapter 2, synchronicity, as a concept involving subjective experience, is still considered potentially researchable by scientific researchers (Atmanspacher & Rickles, 2022, p.196, Storm, 2008, 2025a, 2025b). Based on Jung's astrological experiments and numerous other disappointing astrological experiments of the 20th century, both Cornelius and Hyde firmly believe that the legitimacy of astrology can only be restored by removing objectivity and empiricism from it (Hyde, 1992, pp.121-139; Cornelius, 1994/2003, p.187). This restoration of legitimacy emphasizes astrology as a method that necessitates

consideration of the diviner's own participation, aligning with what Cornelius and Hyde refers to as Synchronicity II (Cornelius, 1994/2003, pp.292-300). I will demonstrate how this approach was refined in the second edition of Cornelius's *The Moment of Astrology* (2003) below.

In conceptualizing astrology as a form of divination, Cornelius (1994/2003) seeks to subvert the notion of the "moment of origin" that has prevailed since ancient astrologer and astronomer Ptolemy, which posits that the moment of an entity's birth or inception has a predetermining influence on its future though (p.85). This view is almost entirely aligned with Jung's qualitative time, except that Ptolemy's theory emphasizes that planets influence earthly affairs through a *causal medium*, rather than through time (Cornelius, 1994/2003, pp.81-95). Cornelius, however, takes a different approach, emphasizing the decisive impact of the participation of the diviner, the client (and in some cases, even interactions among astrologers) in the process of astrological interpretation (Cornelius, 1994/2003, p.293). This process is understood to involve the activation of unconscious archetypes (though Cornelius uses the term "symbol" in place of archetype) and the transmission of interpsychic psychic energy:

As with synchronicity there appears to be some emotional affect attending realisation of the symbol; within Jung's terms, this affect is a consequence of the activation of the unconscious archetypal contents, as they erupt momentarily into consciousness. A related aspect of this affectivity is that real-isation¹¹² passes between people, and it is in this way that astrologers can turn each other on. A transmission of symbolism may occur between teacher and pupil, or may occasionally manifest in a group of astrologers in what appears to be a developing program of interactive symbolism and significations. A similar induction of symbolism can also occur between astrologer and client.

(Cornelius, 1994/2003, p.293)

¹¹² Hyphen given originally.

As a result, in this model that views astrology as divination, synchronistic phenomena involving interpsychic factors that happens in the clinical context, as discussed in Chapter 2, are also discovered in astrology (Schwartz-Salant, 1982, 1984, 1989; Marlo & Kline, 1998; Cambray, 2002, 2004, 2009, 2021; Bryon, 2024). This suggests a paradigm that successfully integrates astrology and synchronicity, fully accounting for emotional factors and the manifestation of archetypal symbols in the occasionally interpsychic divinatory process. Hyde (1992) also emphasizes that the practice of astrology increasingly requires us to recognize its connections with occultism and the paranormal phenomena found in psychoanalysis (pp.208-209). On the surface, by combining paranormal phenomena with divination and synchronicity, the model of astrology as divination appears to effectively merge synchronicity with astrology while avoiding the theoretical issues posed by qualitative time (Cornelius, 1994/2003, pp.74-77). However, we must also note that Cornelius's model seems to represent a further development beyond Jung's synchronicity framework and exhibits certain incompatibilities. Regarding the essence of astrological divination, Cornelius (1994/2003) highlights the spontaneity of the inquiry, rather than the manifestation of archetypes in synchronistic events, while the latter carries a degree of unpredictability in time and space:

Sometimes the diviner puts the question on behalf of an inquirer and interprets the oracle's response. In horary¹¹³ [astrology], the oracle may be seen as the heavens themselves, the astrologer interpreting their response on behalf of the querent. It is therefore not surprising that horary [astrology] has earned the appellation 'divinatory astrology'. For horary it is manifest that the creative

¹¹³ A form of astrological practice that is believed as a form of divination (Cornelius, 1994/2003, p.108). In horary astrology, an astrological chart is created instantaneously when the astrologer receives or asks a question. The astrologer will then provide a reading of the question based on the requested chart (Appleby, 1985, p.9).

intervention of the astrologer is decisive in determining the moment of astrology.
The whole story cannot be given over to the influence of the heavens.

(p.108)

He also argues that an astrological chart is effective because we believe it to be so, rather than because it genuinely contains temporal information such as our birth time as in Ptolemy's theory (Cornelius, 1994/2003, pp.241-253). Thus even a temporally erroneous chart can yield a variety of interpretive insights, and techniques like transits can be used to produce accurate readings and even predictions based on it (Cornelius, 1994/2003, p.230). These ideas extend far beyond the scope of Jungian psychology and, in fact, seem more appropriately regarded as Cornelius's original contributions. It is important to recognize that this model still retains astrology's reliance on planetary trajectories as its most critically physical foundation. We can imagine the paradoxical situation this creates: on one hand, the planetary positions in a specific chart are fixed (e.g., based on astronomical laws, the angle between the Sun and Mercury never exceeds 29 degrees), which to some extent limits the diversity of interpretations and forms a lower level of predeterminism in divination. On the other hand, we have the freedom (albeit unconsciously and randomly) to choose which chart to use for interpretation. Consequently, we cannot claim that the model of astrology as divination achieves metaphysical consistency with synchronicity; we can only assert that this model allows synchronistic events to occur within it.

4.1.5 Reflections: Astrology, Synchronicity and Re-enchantment

Following a chronological order, we first examined Rudhyar, who was among the earliest to apply Jung's concept of synchronicity to astrology. As a near contemporary of Jung, he pioneered the integration of astrology with Jungian ideas (Rudhyar, 1936/1991; Harvey, 1991, p.xviii-xix). His perspective might be better understood as an astrological theory that infused with a strongly re-enchanted theosophical flavor and, of course, the Hindu aspect he cherished (Rudhyar, 1936/1991, p.78). Although

Rudhyar's association with the New Age movement is pronounced, he appears to have little direct connection to the theme of disenchantment, remaining primarily an adherent of the qualitative time model in the early conceptualization of synchronicity (Lewis & Kemp, 2007, p.411). Subsequently, Greene (1976/2011, 1978) reaffirmed the notion that qualitative time should be accepted as a part of synchronicity since the 1970s. In an early statement, she argues that natal astrology, which aligns with qualitative time should be regarded as synchronicity (Greene, 1976/2011, p.128). Subsequently, she posits that based on this qualitative time principle, synchronistic phenomena (the authentic psychophysical happenings in Jung's definition) can be predicted through transits of natal horoscopes (Greene, 1984, p.278; Greene, 2018b, p.117). We suggest that her arguments introduce certain theoretical confusion. Moreover, recent experimental studies suggesting that synchronistic phenomena cannot be predicted through transits in natal charts, highlighting the fragility of her views under empirical scrutiny (Sacco, 2023). Nevertheless, her perspective undeniably carries an intent to re-enchant astrology through Jungian psychology—whether by restoring a Hermetic worldview through synchronicity or by emphasizing the relationship between ancient esoteric concepts of correspondencia, symbols, and Jung's synchronicity (Greene, 1983/1996, pp.24-25; 2018b, p.117). She views Jung as a modern advocate of these ancient ideas but overlooks the fact that Jung's definition of synchronicity treats archetypes as metaphysical concepts devoid of explicit physical laws behind it (CW8: 965). Therefore, any factors related to qualitative time should be considered as having no direct connection to synchronicity.

In archetypal astrology, Tarnas (2006) devotes considerable space to directly addressing the issue of disenchantment (pp.16-88, p.504). He suggests that the emphasis on meaning in Jung's synchronicity is distinctly at odds with the disenchanted worldview (Tarnas, 2006, p.60). He asserts that astrology serves as a counterpoint: "astrology is that perspective which most directly contradicts the long-established disenchanted and decentered cosmology that encompasses virtually all modern and postmodern experience" (Tarnas, 2006, p.63). Most crucially, it is

important to recognize that while Tarnas (2006) does not explicitly adhere to qualitative time in his approach to astrology, he connects the role of archetypes as the formal cause in synchronicity with planetary movements (pp.68-69). The qualitative time model is revived by this argument. Therefore, the stars still predetermine mundane events in his theory. In an indirect manner, predeterminism reemerges in Tarnas's theory. His student and colleague Le Grice (2010) largely inherits and identifies with this perspective by turning to support such causal version of astrology as a form of "enduring synchronicity" (p.125). Through a misinterpretation of astrological experimental data, history, and Jung's synchronicity, archetypal astrology achieves a form of contemporary New Age re-enchantment (Cornelius, 1994/2003, p.44, p.84; CW8: 896-901, 965).

Finally, the divinatory model of Hyde and Cornelius acknowledges Jung's removal of the qualitative time model and the results of 20th-century astrological experiments. On this basis, they propose a divinatory model genuinely aligned with synchronicity, in which paranormal phenomena and the manifestation of archetypes in interpsychic contexts are fully embodied (Hyde, 1992, pp.208-209; Cornelius, 1994/2003, p.214, p.293). Although, within this framework, certain specific predictive techniques (e.g. transit) retain the physical nature of astrology (where physical planets and metaphysical archetypes may differ) and the emphasis on the diviner's intention (the beliefs of the astrologer and client imbue the chart with meaning) diverges from Jung's original context (Cornelius, 1994/2003, pp.230-251). More importantly, the approach of Cornelius and Hyde, which seeks to break free from the constraints of science, predeterminism and empiricism, is heavily influenced by the Neoplatonic concept of the daimon¹¹⁴ as well as the Renaissance magician and astrologer Ficino (Cornelius, 1994/2003, p.77, p.122). Their perspective, which emphasizes the divinatory capacity of the human soul, undoubtedly carries a strong re-enchanted hue that may ultimately

¹¹⁴ The divine intermediary or demi-god messenger. For the etymological discussion of daimons as lesser gods, see Greene (2018a, p.103).

be less Jungian in character (Cornelius, 1994/2003, p.324).

4.2 Synchronicity and Tarot in the Post-Jungian Context

In this section, we will explore the understanding of synchronicity in post-Jungian Tarot practice to examine how Jungian psychology are integrated into Tarot practices. In post-Jungian Tarot practice, synchronicity remains a prevalent concept. Some Tarot applications do not involve divination; for instance, Tarot practitioner Robert Wang's (1988/2021) *Jungian Tarot* was primarily designed as a deck for meditation based on the painted archetypal images of the collective unconscious (pp.116-117). The American Daniels couple, influenced by Jungian psychology and Gestalt psychotherapy, also suggest that Tarot can be used for meditative purposes (Daniels & Daniels, 2016, p.175). Besides, Jungian analyst James A. Hall (2000), in his foreword to psychologist and family therapist Arthur Rosengarten's work on Tarot psychology, emphasizes that Tarot can serve as a projective tool or an amplification technique in Jungian therapy (p.xviii). More significantly, Hall (2000) highlights the importance of the transpersonal field in Tarot interpretation within the analytical dyad, undoubtedly echoing the interpsychic dimension of synchronicity (p.xx). Rosengarten's (2000) practice indeed distinguishes between a divinatory Tarot practice and a mode that directly uses Tarot imagery to engage clients in image-based work, while also endorsing the use of Tarot for non-divinatory counselling (pp.21-40, p.75). Therefore, some practitioners draw on Jungian psychological concepts but employ Tarot cards in non-divinatory approaches, though they do not exclude its use in synchronicity-based divinatory practices (Rosengarten, 2000, p.72; Daniels & Daniels, 2016, p.28). Wang (1988/2021) even suggests that, due to the rich archetypal symbolism of the collective unconscious embedded in his Tarot deck, it may yield more accurate results in divination (pp.116-117). Others, however, show less interest in predictive divination, focusing instead on the unconscious psychological content revealed by Tarot (Hamaker-Zondag, 1997, p.198; Rosengarten, 2000, pp.149-248; Daniels & Daniels, 2016, p.28).

It is evident that within the context of Tarot practice, the theoretical framework provided by synchronicity proves insufficient to encompass the full scope of its applications, as contemporary psychologized Tarot practices incorporate a broader array of theoretical elements. Firstly, I observe that this trajectory extends toward ancient esoteric traditions or mythologies. Tarot practitioners with direct connections to the Jungians, such as Irene Gad (1994/2004), Robert Wang (1988/2021, 2017), and Berthe MacMonnies Hazard (1942)¹¹⁵ emphasize the relationship between Tarot and various Eastern and Western esoteric traditions, ranging from Hermeticism to Kabbalah, chakras, and alchemy. Notably, Hazard's work suggests that the inclination to link Jungian psychology with Western esotericism predates the publication of Jung's synchronicity paper in 1952. In a parallel development, Jungian analyst and astrologer Liz Greene, in collaboration with Juliet Sharman-Burke, designed and published *The Mythic Tarot* in 1986, which asserts that imagery derived from Greek mythology constitutes the most fundamental and precise representation of the multifaceted activities of the human psyche¹¹⁶ (Greene & Sharman-Burke, 1986, p.10). Collectively, these developments constitute a re-enchantment through connections with ancient esoteric doctrines within the general framework of Jungian psychology.

Secondly, psychologized practices associated with Jungian psychology also converge with other contemporary psychological and philosophical frameworks, within which synchronicity is prominently foregrounded. This is the second aspect of post-Jungian

¹¹⁵ Her paper "The Tarot and the Accomplishment of the Great Work," published in *Spring* journal, underscores the interconnections among Kabbalah, numerology, and Tarot (Hazard, 1942).

¹¹⁶ However, an examination of the accompanying guidebook reveals that *The Mythic Tarot* does not place particular emphasis on synchronicity, with the concept mentioned only once in the context of interpreting the court cards of the Minor Arcana (Greene & Sharman-Burke, 1986, p.85).

Tarot approach. The Daniels couple, grounded in a distinct Gestalt therapy background, advocate for an approach in Tarot consultation that is based on the client's immediate experience of the cards and the synchronistic effect elicited by Tarot to facilitate therapeutic work (Daniels & Daniels, 2016, pp.26-28).

Rosengarten's (2000) work extends further delineating a spectrum of possibilities for understanding and applying Tarot cards across frameworks ranging from depth psychology to behaviorism and integrative paradigms (pp.69-91). For both, however, synchronicity emerges as a concept of particular significance (Rosengarten, 2000, p.180ff; Daniels & Daniels, 2016, p.28). As noted in Chapter 1, Inna Semetsky (2011), who began pioneering empirical research on Tarot and synchronicity back as early as in 1992, further advanced the research on synchronicity and Tarot (p.1). In the later stages of her academic career, Semetsky emphasized the congruence of pedagogy, hermeneutics, and Tarot divination, terming her approach 'Tarot Hermeneutic' (Semetsky, 2011, 2013a, 2013b, 2015). Her theoretical framework integrates perspectives of projection and synchronicity, while her practical methodology bears a striking resemblance to the Tarot interpretations of Sabi Tauber (Semetsky, 2013b, pp.73-74; Gerber & Gerber, 2021b). Her method will be elaborated upon in this section later.

The final category of post-Jungian Tarot practitioners comprises those who adhere closely to the Jungian tradition, exhibiting a reluctance to integrate other theoretical frameworks with Jungian psychology and, coincidentally, making limited contributions to empirical research on Tarot. This includes Elizabeth Whitney (1942), an early member of the Analytical Psychology Club of California, who, on November 8th, 1940, delivered a presentation at the California club employing Jungian psychology to elucidate the Major Arcana of the Tarot. Similarly, Karen Hamaker-Zondag (1997), both a Tarot practitioner and astrologer, emphasizes Tarot's efficacy as a potent instrument for gaining insight into psychic conditions, a statement that resonates with the principles of synchronistic divination (p.xiv). Her comparative analysis of archetypal symbolism across various Tarot decks is markedly analytical,

demonstrating profound insight into the underlying archetypal contents (Hamaker-Zondag, 1997, pp.25-54). However, she does not place particular emphasis on synchronicity or prediction, positing instead that the future is to some extent predetermined yet amenable to psychological interpretation, given the absence of absolute predictive certainty (Hamaker-Zondag, 1997, p.197). Nor does she advocate for non-divinatory applications of Tarot (Hamaker-Zondag, 1997, p.197). Sallie Nichols's (1980/2019) *Tarot and the Archetypal Journey: The Jungian Path from Darkness to Light* offers an interpretation of the Major Arcana through the lens of Jungian psychology, presenting few original ideas. Perhaps the most striking contribution within this group of steadfast Jungian Tarot practitioners is Mary K. Greer's (2011/2021) introduction of the qualitative time model into Tarot practice, which she extends ordinary Tarot practice into a numerological framework (pp.15-16). A dedicated subsection will be devoted to examining Greer's perspective. Besides those mentioned above, Jungian analyst John Beebe (1985) also held a Tarot divination seminar in 1984 at the C. G. Jung Institute of San Francisco (p.106).

Many contemporary Tarot practitioners who apply Jungian psychology maintain direct or indirect affiliations with the Jungian world. In the acknowledgments of Wang's (2017) *The Jungian Tarot and Its Archetypal Imagery*, references are made to the C.G. Jung Institute of Zürich, the Jung Institute of New York, and the Archive for Research in Archetypal Symbolism in New York (front page). Gad's *Tarot and Individuation: A Jungian Study of Correspondences with Cabala, Alchemy, and the Chakras* features a foreword by Zürich-based Jungian analyst Verena Kast (2004), with the back cover adorned with praise from American Jungian analyst Robin Robertson, who is also a scholar of divination (Gad, 1994/2004, back cover). Rosengarten's (2000) acknowledgments include Mary Greer, a fellow member of this circle, alongside Jungian physicist Victor Mansfield and Jungian analyst James Hall (p.ix). Nichols, for her part, taught the archetypal significance of the Major Arcana at the C.G. Jung Institute of Los Angeles in her early years, and her book possesses an introduction penned by Laurence van der Post, a close friend of Jung (Greer, 1984, p.x; van der

Post, 1984). Furthermore, as early as 1996, Semetsky already engaged in discussions on Tarot with Greer (Semetsky, 2011, p.157). Therefore, discernible network of Tarot practitioners orbiting the Jungian world appears to have persisted for several decades.

Admittedly, it is infeasible to comprehensively address all instances of these practitioners' applications of Jungian psychology. Therefore, focusing on synchronicity represents a more judicious approach that aligns with the aims of this research. I have selected the empirically oriented works of Rosengarten (2000) and Semetsky (2005, 2006, 2011), alongside Greer's (2011/2021) extension of numerology into Tarot practice, as the primary examples for an in-depth examination of synchronicity within the context of Tarot in this section.

4.2.1 Arthur Rosengarten's Approach: From Amplification to Divination

Rosengarten's work can be traced back to his 1985 doctoral dissertation titled *Accessing the Unconscious: A Comparative Study of Dreams, the TAT, and the Tarot* (Rosengarten, 1985). His subsequent approach delineates divinatory and non-divinatory contexts for Tarot, thereby establishing two distinct modes of Tarot practice (Rosengarten, 2000). The first mode involves employing Tarot cards solely to facilitate amplified associations, a non-divinatory approach:

One method is to place the full deck of cards face up before the client, and encourage him or her to select cards that capture ("feel like") each image that is reported in the dream. Afterward, the dream is "laid out" or mapped through the corresponding Tarot cards selected by the client. Amplification is thus given added richness of association, and the once amorphous dream is now made accessible to easy recollection and conscious incorporation. I have rarely found a dream image that did not correspond to a Tarot card.

(Rosengarten, 2000, p.77)

This method is also considered compatible with sandplay, where Tarot cards are placed on a rack for clients to choose items (Rosengarten, 2000, p.77). As Rosengarten states, in these cases, Tarot cards are an extension of analytical techniques and do not serve a divinatory function (Rosengarten, 2000, p.77). He does not provide examples of dream or sandplay work but offers a case study of using Tarot for non-divinatory consultation (Rosengarten, 2000, pp.30-33). In this case, he worked with a person pseudonymized as David, a retired gay teacher with late-stage AIDS. Facing despair about death, David was asked to sort a Tarot deck into three groups for exploration and discussion: cards he liked, disliked, and found mysterious or interesting (Rosengarten, 2000, p.31). In just two sessions, David used the Tarot imagery to connect with different moments of his life, reflect on his past, and prepare for death (Rosengarten, 2000, pp.32-33). This case involves no divination or supernatural elements, suggesting that Tarot has clinical value in a practical context.

Rosengarten's more significant contribution to the field is his experiment on synchronicity in Tarot. He believes that Tarot, as a divinatory method based on randomness, is inherently aligned with synchronicity (Rosengarten, 2000, p.97). He also argues that Tarot should not be seen merely as a projective tool like the Rorschach test but as a tool with intrinsic meaning (Rosengarten, 2000, pp.99-100). In the context of Tarot divination, Rosengarten views synchronicity as an empirical explanation for how Tarot works (Rosengarten, 2000, p.180). His experiment began in August 1996, involving 13 male perpetrators and 13 female victims of domestic violence (Rosengarten, 2000, pp.195-197). He offered each participant a free Tarot consultation, requiring the readings to address personal aspects of their domestic violence experiences (Rosengarten, 2000, p.195). Six months later, Rosengarten conducted follow-up interviews (Rosengarten, 2000, p.208). His hypothesis was that Tarot readings could reveal collective trends in the perpetrator-victim dynamics of domestic violence (Rosengarten, 2000, p.199). It should be noted that he used an eleven-card spread and examined the frequency of card appearances and relevant

archetypes to investigate synchronistic phenomena (Rosengarten, 2000, pp.200-202).

His findings show that the reversed Hermit card appeared 5 times in the male group, 3 of which were in the 'present situation' position (Rosengarten, 2000, p.201).

Rosengarten suggests that the reversed Hermit represents introversion, isolation, or fear, and interviews confirmed this matched one male case's psychological state (Rosengarten, 2000, pp.210-211). In the female group, different knight cards appeared 5 times in the 'obstacle' position of the Tarot spread, despite there being four knights in a Tarot deck (four in seventy eight) (Rosengarten, 2000, p.202). Based on the interviews, he suggests that the knight cards represent protectors, yet they appear as obstacles (Rosengarten, 2000, p.228). He also lists some secondary frequently-appearing cards but provides no detailed explanations (Rosengarten, 2000, pp.200-202).

His conclusion is: "as an acausal, synchronistic reflector of human experience, the Tarot method will reveal certain meaningful underlying group trends that are consistent in the personalities of perpetrator and victim" (Rosengarten, 2000, p.238). However, he is somewhat vague about which archetypes were manifested¹¹⁷. Still, given the potential emotional intensity in the context of domestic violence, synchronistic events seem more likely to be triggered. On the role of emotions in Tarot divination, another researcher Semetsky (2011) suggests:

¹¹⁷ He noted that the Father/Protector archetype was common in the female cases, while the nurturing feminine (Mother/Goddess) archetype appeared more frequently in the male cases (Rosengarten, 2000, pp.204-205). The issue with Rosengarten's experiment is that these archetypes were expressed through several different Tarot cards in his cases, but he did not specify which cards corresponded to these archetypes, making it impossible to determine their frequency relative to the entire deck.

However the “mood” carried by the archetypes comprising the field of the collective unconscious is “enveloping” (as we said earlier, citing Deleuze) one’s actual reality even if as yet staying outside one’s conscious awareness; and such affect is picked up in Tarot with amazing precision.

(p.77)

From an empirical perspective, Rosengarten’s experiment has not been replicated, nor did it include strict controls for qualitative data (for example, the card-drawing process lacked a rigorous method to ensure the Tarot cards were completely random). Despite his relatively optimistic conclusions, his interpretation of the experiment does not clearly demonstrate the specific probabilistic relationship between Tarot divination and synchronicity. His study remains largely qualitative in nature. However, this did not prevent him from drawing conclusions about the archetypal mechanisms behind divination. These conclusions may better reflect his belief in the profound transformative significance of Tarot divination than the objective experimental results themselves:

The archetypes embedded in Tarot symbols, including image, color, and number archetypes, are fundamentally *a priori* psychical entities more likely to have been discovered by man in his search for truth than invented or constructed by him. Whether or not we choose to see them, THEY ARE THERE. . . Oracles such as Tarot and *I Ching* are no more or less than special compasses that help us interconnect the two worlds. They change the way we relate to situations in order to show us the inner forces that shape them. . . It speaks to us not in words but in symbols. WE NEED TO LISTEN. Divination gives this voice a special forum to be heard.

(Rosengarten, 2000, p.244)

Thereby, although Rosengarten’s experiment does not directly validate the synchronistic dimension of Tarot divination, a metaphysical system for Tarot divination

based on divinatory experiences, imaginative space, and the role of pantheistic archetypes has been constructed (Rosengarten, 2000, p.108, p.181, p.244).

4.2.2 Inna Semetsky's Approach: Incorporating Projective and Synchronistic Mechanisms

Semetsky's work dates back to her 1992-1994 master's studies, where she conducted empirical Tarot research based on synchronicity and projective tests. She began publishing these findings in 2001 and later expanded them into her 2011 book *Re-symbolization of the Self: Human Development and Tarot Hermeneutic* (Semetsky, 2001, 2005, 2006, 2011). Her 2013-2015 publications show how she systematically developed her Tarot divinatory and hermeneutic approach (Semetsky, 2013a, 2013b, 2015). Although we cannot access the original 1994 master's thesis, her early papers reveal that she saw projective tests as reasonably compatible with synchronicity, rather than treating them separately as Jung and Rosengarten do (Rosengarten, 2000, pp.99-100; Semetsky, 2001; CW8: 866). As noted in Chapter 1, this is seemingly inconsistent with Jung's understanding of synchronicity in divination where Jung states that synchronistic happenings in divination are more than projection (CW8: 866). In this case, it is important to know how Semetsky justifies this in her theoretical framework. According to Semetsky (2011), the projective hypothesis in Tarot divination still relates to archetypes accumulated in the background:

In the framework of the projective hypothesis, we can see the invisible, intangible or virtual, reality of the archetypes actualized and made visible when projected onto the quite tangible and material medium of the pictures that embody powerful symbolic meanings. . . . By projecting a person's life-world into pictures and images, Tarot symbolism stands for thoughts, emotions, feelings, level of awareness, current value judgment, social adjustment, coping abilities, relationships with significant others, plus the whole world of repressions that may emerge and call for exploration during a session.

(p.73)

She uses the case of shadow projection, noting that the shadow archetype may lead people to attribute unwanted qualities to others while denying these traits in themselves (Semetsky, 2011, p.73). Tarot, as a divinatory projective medium, allows us to project this unconscious 'shadow' onto the cards, making it conscious. Fundamentally, Tarot divination remains a tool for gaining greater self-awareness by recognizing archetypal dynamics behind:

The structure of the [Tarot spread] layout is, sure enough, a projection, in the sense of projective geometry, or a static snapshot of a dynamic process that represents an unfolding of the archetypal dynamics. . . Not at all does a reading act as a self-fulfilling prophecy, causing a person to act in a particular way due to a synchronistic precognition. As a matter of fact, people tend to do what they were going to do all along if the unconscious habits still prevail. Tarot hermeneutic is a process towards awakening the person's awareness so that she is motivated toward the modification of behavioral or thought patterns.

(pp.77-78)

Thus, Semetsky understands the essence of synchronicity in Tarot divination through the projection of archetypes onto the Tarot cards. For her, different parts of a Tarot spread represent aspects of the querent's inner and outer world, with the spread's layout serving as a geometric projection of archetypal dynamics (Semetsky, 2011, pp.75-77). She does not adopt any form of predeterministic stance, and her view is clearly unrelated to the qualitative time model. Consequently, the archetypally projective approach reflects reality without affecting free will: "It does reflect real-life situations but in terms of trends and probabilities only, because human free will is a variable that cannot be written into any layout" (Semetsky, 2011, p.77). Semetsky (2011) also believes that the interpretation of a spread ultimately points to an archetype (p.82). Therefore, Tarot Hermeneutic, at its core, is a non-local law of

association based on synchronicity, manifested and projected through archetypal images in Tarot, ultimately promoting individuation through conscious awareness (Semetsky, 2011, p.9, p.16, pp.162-166; 2013b, p.75). Like Tauber, Semetsky also mentions physical correspondence in synchronicity divination, using Tarot cards to interpret real-world situations (Semetsky, 2011, pp.75-77; Gerber & Gerber, 2021b, pp.46-48). For example, in Cathy's case, Semetsky (2011) directly interprets:

The first picture representing the core of Cathy's problem in the centre of the Celtic Cross spread was the King of Swords. It described male energy that had a negative effect on Cathy's psyche. The imagery indicated the presence of an aggressive and controlling person in her life that could be either a boyfriend, or father, or both. Compassion happened to be an affect unknown to such a personality and, accordingly, absent for Cathy.

(p.128)

In her case studies, Semetsky consistently identifies key aspects to analyze clients' psychological and physical lives. Archetypes manifest in Tarot cards across all 15 cases she presents (Semetsky, 2011, pp.85-144). She seems to firmly believe that each case involves clear archetypal themes, making synchronicity in her Tarot consultations undeniable (Semetsky, 2011, pp.85-144). At the same time, she does not advocate or practice non-divinatory Tarot approaches. However, the lack of quantitative methods keeps her approach within a hermeneutic dimension, not reaching the domain of an open-ended naturalistic perspective as Aspren (2014) suggested in the dialogue of disenchantment (pp.75-78). In comparison with Rosengarten, her engagement with the problem of disenchantment appears less direct—she does not attempt to ascertain the existence of synchronistic phenomena in Tarot divination but rather applies the concept by integrating it with projection theory. Using theoretical reasoning and case studies rather than experiments and quantitative methods, Semetsky (2011), in the final chapter of her book on Tarot Hermeneutic, reimagines a new science related to synchronicity in Tarot by revisiting

the connections between Jungian psychology, quantum mechanics, and hermeneutics (pp.157-168). However, the prospects of this new science remain to be validated.

4.2.3 Mary Greer's Approach: Back to Qualitative Time

Greer, as introduced earlier, has direct connections with both Rosengarten, Semetsky, and Nichols personally (Greer, 1984; Rosengarten, 2000, p.ix; Semetsky, 2011, p.157). She is also a Tarot practitioner. However, her work notably combines numerology with Tarot, leading to the development of a qualitative time model within a Tarot framework (Greer, 2011/2021). Here, we will briefly outline her theory. In this context, we encounter von Franz again:

Number gives information about the time-bound ensemble of events. In each moment there is another ensemble, and number gives information as to the qualitative structure of the time-bound clusters of events. . . . I think we have to see that number is an archetypal representation or idea which contains a quantitative and a qualitative aspect.

(von Franz, 1980, p.72; Greer, 2011/2021, p.15)

By referencing von Franz's qualitative time version of synchronicity, Greer establishes a numerological theory supported by the qualities of time. In Greer's (2011/2021) view, archetypes may constellate in the psyche at any moment, but the moment of birth represents a specific archetypal constellation that relates to one's whole life (p.14). On this basis, astrology can effectively reflect this constellation (Greer, 2011/2021, p.14). At the same time, she claims this "birthmark" is also tied to the numerology of the birth date, while the name at birth, "with its cultural, familial, and generational significances, indicates the social constellations with which your soul desired to work" (Greer, 2011/2021, p.14). The birth name can be calculated using numbers corresponding to its letters to find one's Name Card in a Tarot deck (Greer, 2011/2021,

p.210). Similarly, through a series of calculations, one can also receive their Soul Card, Personality Card, and Hidden Factor Card by calculation (Greer, 2011/2021, pp.37-45). This system even uses numerological calculations to assign Tarot cards to each year or month (pp.171-181). Clearly, this model should not be considered as synchronistic in any sense. Its existence suggests that even among Tarot practitioners interested in Jungian psychology, particularly the concept of synchronicity, misunderstandings of this concept persist, despite being partially derived from Jung's student von Franz.

4.2.4 Reflections: Complicated Synthesis and the Potential of Re-enchantment

In this section, we discussed various post-Jungian Tarot practices, particularly highlighting the existence of non-divinatory approaches. This category promotes Tarot as a tool for psychotherapy or spiritual meditation (Wang, 2017, 1988/2021, pp.116-117; Hall, 2000, p.xviii; Rosengarten, 2000, pp.21-40, p.75; Daniels & Daniels, 2016, p.175). These practices are not directly related to synchronicity but demonstrate the diversity of non-traditional Tarot practices influenced by Jungian psychology in the post-Jungian era. The integration with Jungian psychology is difficult to categorize but generally reflects an interest in clinical, spiritual aspects, or intrinsic meanings of Tarot. For Wang (2017), his 1988 *Jungian Tarot* was designed mainly for active imagination (p.1). For Rosengarten (2000), using Tarot directly for clients' associative work has positive effects (pp.30-33). However, these practices should not be seen as disenchanted, as none of these authors completely reject Tarot's divinatory aspect; they simply emphasize its versatility as a card set rich in archetypal symbolism. These are complementary approaches to post-Jungian divination, even though they are not divinatory in practice.

In seeking legitimacy for non-traditional Tarot practices, traditional divination is not

belittled but refined through an emphasis on the symbolic¹¹⁸ and non-predictive¹¹⁹ aspects. Most importantly, prediction is no longer the core focus of Tarot practice; instead, it takes a secondary role in the psychologized methods influenced by Jungian psychology. The pursuit of psychological insight, mental health, and spirituality replaces prediction, regardless of whether the metaphysical backdrop leans toward disenchantment or carries strong enchantment (by identifying with ancient esoteric worldviews) or re-enchantment tones. The concept of synchronicity does not fully encompass the scope of modern Tarot divination: first, Jung's definition of synchronicity does not legitimate physical correspondence in divination even though it is acceptable to include such connection (see Section 3.3); second, it remains uncertain whether synchronistic phenomena consistently occur in every Tarot reading (CW8: 866). Rosengarten's (2000) results cast doubt on the statistical likelihood of specific archetypes appearing. Synchronicity, as a re-enchanting idea that is expected to meet the requirement of open-ended naturalism, has not been empirically demonstrated or falsified in the context of Tarot. However, through the theoretical developments and experiments of Rosengarten and Semetsky, these practices have begun to engage with empirical research. In the next section, we will confront the challenges posed by a disenchanted worldview in the context of Yijing divination, discussing parapsychological experiments on psychophysical synchronicity based on Yijing divination and how synchronistic divination survived in a time with the problem of disenchantment (Storm, 2025a, 2025b).

4.3 Synchronicity and the *Yijing* in the Post-Jungian Context

¹¹⁸ For the symbolic nature of Tarot, see Rosengarten (2000) on the "Symbolic Dimensions" (pp.96-97) and Semetsky (2013b) on symbolism (p.1).

¹¹⁹ Semetsky (2011) argues free will lies outside spreads, so Tarot should not be seen as fortune-telling (p.77). Greer (2011/2021) advises against specific predictions unless events have occurred (p.181). Hamaker-Zondag (1997) considers prediction secondary to psychological insight (p.4).

The post-Jungian practice of Tarot divination has not developed an empirical framework capable of explaining its underlying mechanisms, and thus seems to have fallen short of adequately addressing the challenges posed by a disenchanted worldview within the framework of open-ended naturalism. By contrast, empirical reflections in the domain of Yijing divination have, to a large extent, supplemented this gap—led primarily by parapsychologists, as I will discuss later in this section (Rubin & Honorton, 1971; Thalbourne, Delin, Barlow, & Steen, 1992-93; Main, 2007, p.180; Storm, 2001, 2002, 2006, 2008, 2025a, 2025b). This trajectory is closely connected to panentheistic psychologization, and another related strand consists of post-Jungian practices of Yijing divination (Merritt, 2001; Kirsch, 2013; Li, 2019; Zeng, 2023). These applications are often accompanied by insights into the inner life of the client, and hence belongs to the category of complementary psychologization—some illustrative cases of which I will discuss in Section 4.3.2.

In addition to these two main categories, there exists a third, broader category of psychologization, which draws from the text of the *Yijing* for clinical, non-divinatory applications and philosophical insights. This category clearly encompasses a wide range of heterogeneous elements. Since this line of research does not directly concern Yijing divination itself, I will confine myself here to a brief overview. For instance, the American analyst Claire Douglas (1998) published an essay in which she interpreted Jung's own Puer Aeternus complex through hexagram No.4 Meng (蒙), Youthful Folly. The Hong Kong Jungian analyst Shirley Ma (2005) explored the parallels between the understanding of the *Yijing* within Daoist inner elixir and the process of individuation in Jungian psychology. Combining Chinese characters (especially the character *Xin* 心, "heart"), the *Yijing*, and Jung's approach to the *Yijing*, the Chinese Jungian analyst and scholar Heyong Shen (2020) advanced his clinical perspective on the "psychology of the heart"¹²⁰ (pp.115-146). He also recounted an

¹²⁰ For a more concise English version of his psychology of the heart, see Shen (2019).

anecdote in which he employed hexagram No.31 Xian (咸), Wooing, as the logo for the 1998 Chinese Congress of Analytical Psychology, later observing phenomena related to the *Lines* (爻辞) of that hexagram manifesting both during the congress and among its participants individually (Shen, 2020, pp.36-38).

Besides, Cai (2021) demonstrates how Jung's psychological types can be mapped onto the eight trigrams of the *Yijing*. Wenzhi Zhang and Heyong Shen also co-authored an article on the metaphysics of the *Yijing* and Jungian psychology (Zhang & Shen, 2021). Jungian analysts Brach and Mele (2022) likewise discuss the meaning of hexagram No.56 Lü (旅), The Wanderer, though in a manner not concerned with divination. Beyond these researches, it is worth noting two major translations of the *Yijing* associated with the Jungian world, namely Richard Wilhelm's translation and *The Eranos I Ching* (Wilhelm, 1967/2003; Ritsema & Sabbadini, 2018). In addition, the British Jungian analysts Peggy Jones (2008) and Sarah Dening (1998) have also published books on the *Yijing*, although these works themselves do not place particular emphasis on the relationship between Jungian psychology and the *Yijing*. Likewise, they do not constitute the primary focus of the present discussion.

Accordingly, in the first part of this section, we shall move from Jung's own context to the post-Jungian elaborations and experiments in synchronistic divination, in order to understand how the model of divination as corresponding to the diviner's present psychological state was established and developed (von Franz, 1974, 2014; Wilhelm, 1958; Beebe, 1992; Storm, 2008, 2025a, 2025b; CW8: 865). In the second part of this section, divination with the *Yijing* in contemporary Jungian practice will become the subsequent focal point. By drawing on previously published case studies of Jungian *Yijing* divination, I will attempt to gain a further understanding of the phenomenology of post-Jungian psychologized *Yijing* divination (Merritt, 2001; Kirsch, 2013; Li, 2019; Zeng, 2023). Finally, through a synthesis of these two contemporary trajectories, I will seek to describe the psychologized characteristics of post-Jungian *Yijing* divination and the role of synchronicity therein.

4.3.1 The Empirical Aspect of Yijing Divination

As we concluded in Section 3.2, in his 1951 lecture on synchronicity Jung abandoned the use of qualitative time as an explanatory framework (CW8). Consequently, the mechanism of Yijing divination is no longer to be understood as a process of perceiving the qualities of a given moment, but rather as meaningful coincidences occurring within the context of divination (CW8: 984-986; CW11: 971). Divination corresponds to the first of Jung's three definitions of synchronicity set out in the 1951 lecture, namely, as a form of meaningful coincidence:

The coincidence of a psychic state in the observer with a simultaneous, objective, external event that corresponds to the psychic state or content (e.g., the scarab), where there is no evidence of a causal connection between the psychic state and the external event, and where, considering the psychic relativity of space and time, such a connection is not even conceivable.

(CW8: 984)

At the same time, Jung was inclined to the view that divinatory practices may trigger synchronistic events even if they do not themselves produce synchronicities directly, as he writes: "Manticism lays claim, if not actually to producing synchronistic events, then at least to making them serve its ends" (CW8: 986). In this respect, the question to be addressed is precisely the one Pauli posed to Jung, namely, whether synchronicity in divination should be distinguished from other spontaneous forms of synchronistic events. Jung, however, did not provide a clear answer in his 1950 reply¹²¹ (Jung & Pauli, 1992, pp.44-45). Main (2007) comments on this issue as

¹²¹ As discussed previously, Jung tended to emphasize the emotional and archetypal aspects of synchronistic divination in a letter written in 1956 (Jung, 1976/1990, p.318). In this letter, he appears to have alluded to the view that divination is not necessarily always synchronistic, a position that differs from the passage previously quoted from

follows:

Principally, it needs to be noted that there is much middle ground between systematically generated synchronicities and spontaneous synchronicities. It is, for example, theoretically quite possible to formulate a question for oneself and then consider the next spontaneously occurring synchronicity as the answer to that question. Again, it is sometimes possible to create conditions that past experience has shown to be conducive to the likely occurrence of synchronicity (conditions of emotional intensity, perhaps). In such cases, however, there is no certainty or even likelihood, comparable to that experienced when using the *I Ching*, that any synchronicity will in fact occur, and if it does, when precisely.

(p.173)

According to Main, there is no absolute distinction between the two forms of synchronicity that Pauli had proposed, as the conditions for their occurrence overlap. What Main perhaps does not make sufficiently explicit is that the procedure of posing a question and then interpreting a synchronistic phenomenon as its answer is a nearly universal feature of all divinatory practices (Thorley et al., 2010, p.253). In my view, this very point constitutes the difference between synchronicity in the general sense and divination in particular. The indeterminacy of synchronicity in Yijing divination, which Main highlights, is also related to this issue. Hence, I would argue that it is more appropriate to establish a certain distinction between Yijing divination and synchronicity, clarifying that only the simultaneous psychophysical correspondences outlined by Jung in 1951 represent the *most common form* in which synchronicity manifests in Yijing divination (CW8: 984). The discussion of Yijing divination as a form of synchronicity through the panentheistic psychologization is grounded in this premise.

his 1951 presentation on synchronicity (CW8: 986).

The origins of this model of synchronistic divination appear to lie in Hellmut Wilhelm's (1958) lecture at the 1951 Eranos conference. Wilhelm (1958) argued that the Chinese philosopher Wang Fu Ch'ih (王夫之) advanced a view of the *Yijing* according to which the sixty-four hexagrams as images, represent sixty-four distinct situations that can be both directly experienced and theoretically conceptualized (p.219). Divination with the *Yijing*, by revealing the consistency between direct experience and previously articulated intellectual reflection that is aligned with the sixty-four hexagrams, constitutes for Wilhelm an instance of synchronicity (Wilhelm, 1958, p.219). This claim is evidently the result of a panentheistic psychologization, for in Wang Fu Ch'ih's own thought the *Yijing* is closely bound to his Confucian cosmology and metaphysics (Zhang, 2025). By contrast, in his 1951 lecture, Hellmut Wilhelm scarcely referred to those metaphysical concepts—such as li (理 or law) and qi (气 or energy)—which were central for Wang Fu Ch'ih, and which Wilhelm himself had earlier discussed in a 1943 lecture series in Beijing (Wilhelm, 1960, p.97; Zhang, 2025). Although the correspondence between Hellmut Wilhelm and Jung is not traceable today, it is highly probable that Jung drew upon this perspective in formulating his post-qualitative time understanding of synchronicity in divination (Carl Christian Jung, personal communication, July 2nd, 2025; CW 8: 986). Hellmut Wilhelm's interpretation of Wang Fu Ch'ih has also been cited by von Franz and other Jungian analysts and scholars, none of whom departed from Jung's psychophysical framework in their own discussions (von Franz, 1974, pp.10-11; Merritt, 2001, p.56; Main, 2007, p.178).

Thereby, it became almost inevitable that such a framework of panentheistic psychologization would be tested in empirical settings as a means of verifying synchronicity. Although synchronicity itself may not be an event that can be demonstrated to occur under laboratory conditions, evidence that its frequency exceeds chance levels would appear to provide some measure of empirical support for its existence. On this basis, beginning in the 1990s, a number of parapsychologists—most notably Lance Storm—undertook statistical experiments

with the *Yijing*, attempting to move beyond Jung's own eventual reluctance to use statistical methods to verify synchronicity (Thalbourne et al., 1992-1993; Storm, 2025b, pp.132-133, pp.278-285; CW8: 867). The earliest research began with replications of similar studies conducted in the 1970s, with the initial experiments focusing primarily on recording large amounts of subjective qualitative data (Rubin & Honorton, 1971; Thalbourne et al., 1992-1993; Main, 2007, p.180).

Later, a more significant experiment was conducted by Storm and Thalbourne (1998-1999). In this study, participants selected sixteen "descriptor pairs" that best matched their inner psychological state from a set of sixty-four descriptors—each corresponding to one of the sixty-four hexagrams (Storm, 2025a, p.213). They then cast three coins to generate a hexagram, and the result was evaluated by determining whether the obtained hexagram was among the sixteen previously selected (Storm, 2025a, p.213). This experiment was repeated six times up until 2014. Meta-analytical results indicated an overall hit rate of 27%, with the highest single study reaching 35%, compared to the chance expectation of 25% (Storm & Thalbourne, 1998-1999; Storm, 2001, 2002, 2006, 2008, 2025a, p.213; Storm & Thalbourne, 2014). In 2014, Storm and Rock conducted a further experiment building on these earlier studies, which introduced a stronger quantitative element (Storm & Rock, 2014a, 2014b). Their results also offered weak evidence for psychophysical synchronicity in *Yijing* divination, despite the fact that the method of hexagram generation employed was purely electronic and therefore inconsistent with traditional practice (Storm & Rock, 2014a, 2014b). According to Storm (2025b), the overall findings of these studies can be summarized as follows:

Two different approaches to testing the *I Ching* were taken, but outcomes bore similarities that supported (though only somewhat) the general assumption that the *I Ching* system can offer perspectives on, or solutions to unanswerable or unresolvable questions, without the outcome necessarily being wholly attributable to chance factors.

This implies that Yijing divination based on synchronicity has not demonstrated significant accuracy in statistical experiments, yet neither can it be regarded as purely random. At the same time, it suggests that when synchronicity in divination appears in psychophysical form, it is not, as Jung considered, a matter of statistical “mere chance,” but rather something that can, at least to a certain degree, be substantiated through statistical methods (Storm, 2025b, pp.132-133; CW8: 884). It is difficult, however, to claim that the series of experiments conducted by Storm and his colleagues actually prove the existence of synchronicity or Yijing divination, since their procedures still diverged from genuine divinatory practice (Storm & Thalbourne, 1998-1999; Storm & Rock, 2014a, 2014b). Moreover, both synchronistic experiences and divination itself bear a distinctly non-experimental character. Nevertheless, parapsychological experiments have undoubtedly ensured the current survival of this classic psychophysical correspondence—already established in 1951—under empirical scrutiny over the past three decades. They have also enabled synchronicity to move toward re-enchantment within the paradigm of open-ended naturalism. In the post-Jungian era, this represents both a continuation of the open-ended naturalistic experimental spirit found in Jung’s essay on synchronicity and a rebellion against Jung’s later rejection of statistical methods (CW8: 867, 872-915). These experimental investigations, though still inconclusive, remain a subject for future exploration. Rather than successfully proving either synchronicity or Yijing divination per se, such studies are better understood as carrying forward Jung’s anti-disenchantment stance—his aspiration to bridge science and religion—while pointing toward a re-enchanted and panentheistic worldview (Main, 2022, pp.26-27).

4.3.2 The Practical Aspect of Post-Jungian Yijing Divination

I have observed that these experiments on synchronicity are all based on the psychophysical framework outlined by Jung in his essay on synchronicity—the

correspondence between the diviner's psychological state and the hexagram obtained (CW8: 865). Clearly, this does not exhaust the possibilities of the psychologization of Yijing divination in the Jungian and post-Jungian eras. Therefore, in this subsection I will approach the matter from an applied perspective, presenting several examples of Yijing divination, some of which explicitly engage with synchronicity, while others do not place particular emphasis on it (Merritt, 2001; Kirsch, 2013; Li, 2019). In the discussion that follows, I will point out the distinctive features of each case.

The first post-Jungian approach to Yijing divination I shall discuss comes from the work of Mengchao Li (2019), a Chinese psychiatrist with a background in Jungian and psychoanalytic traditions. This approach derives from professor Heyong Shen (the author's doctoral supervisor) and is based on the Yuan dynasty scholar-official Ba Bao's (2005) 'Eight Heart Methods of the I Ching'. Since Shen has not published any case material on the 'Eight Heart Methods of the I Ching', I will rely here on Li's (2019) examples and discussions, while bearing in mind that Shen expanded Bao's interpretation of all eight principles one by one (pp.483-484). From Li's (2019) perspective, the 'Eight Heart Methods of the I Ching' are primarily employed from the analyst's standpoint. Typically, a question would be posed such as: "In the current context, which way of reaction [to the client] is in accordance with the way of therapy?" (p.484). Once the hexagram has been obtained, the analyst proceeds through six subsequent steps of interpretative work. The core purposes of these six steps are as follows:

1. Analyze whether the unconscious or consciousness is playing the dominant role in the present situation.
2. The therapist reflects on the primary significance of the current analytic situation—for example, what kind of need the patient is seeking to have fulfilled within the context.
3. Each individual line [of the hexagram] symbolizes a relational pattern within

the situation. By examining the positions of the lines and their interrelations, one discerns the transformations of the situation as well as the psychic positions of both self and other.

4. The analyst must accurately assess the position of themselves and the inner objects, the timing involved, and whether the circumstances are favorable for the unfolding of therapeutic processes such as *resonance-transformation*¹²² (感应转化) and projective identification. In particular, the therapist considers what would constitute the optimal therapeutic attitude for facilitating the individuation process through resonance-transformation, and how far their own stance is from this ideal.

5. The therapist projects potential changes in the analytic situation onto the six lines, the transposed hexagram¹²³, and the nuclear hexagram (互卦)¹²⁴. Each line represents one possible kind of change; in a play-like attitude, the analyst expands the analysis of the therapeutic process.

6. The therapist makes an ethical choice or formulates a course of action, deciding on the therapeutic interventions that may be taken in the given situation.

(Li, 2019, pp.484-497)

The remaining two steps of the 'Eight Heart Methods of the I Ching' are not practical techniques but rather moral-spiritual guidelines, and therefore will not be discussed here (Li, 2019, pp.497-500). Overall, Li's elaboration of the 'Eight Heart Methods of the I Ching' appears to represent an application that integrates his interest in the Image-Number (象数, xiangshu) school of ancient Chinese Yi-ology (the study of the

¹²² This is a term Li (2019) develops in relation to the work of countertransference (p.10ff).

¹²³ For the technique of transposition, see Section 3.2.2.2.1.

¹²⁴ A nuclear hexagram is constructed from the two nuclear trigrams within a hexagram (Wilhelm, 1967/2003, pp.358-59). Specifically, lines 3, 4, and 5 form the upper nuclear trigram, while lines 2, 3, and 4 form the lower nuclear trigram (Wilhelm, 1967/2003, pp.358-59). The combination of these two nuclear trigrams constitutes the nuclear hexagram.

Yijing, 易学). Through this technically sophisticated approach, Li seeks to enable the analyst to employ Yijing divination as a means of exploring and understanding the multiple potentialities of clinical situations and their underlying object relations (Li, 2019, pp.491-492). This method is, of course, more faithful to the tradition of ancient Chinese Yijing divination than to Jung's psychophysical correspondence model. Furthermore, like Shen, Li is also interested in the Confucian aspect of moral cultivation that underlies the 'Eight Heart Methods of the I Ching', which constitutes the non-practical final two steps of this Jungian-inspired approach (Li, 2019, pp.497-500).

Although the 'Eight Heart Methods of the I Ching' do not place emphasis on synchronicity, Li (2019) nonetheless encountered synchronistic phenomena in the course of using the *Yijing* to interpret clinical situations. One such case in his work concerns "Ms. Yuan" (a pseudonym), who came to him at the age of thirty-seven and had a strong interest in Yijing divination (Li, 2019, p.538). At a later stage of the analysis, Ms. Yuan told Li that he was her "soulmate" (Li, 2019, p.561). Subsequently, she consulted the *Yijing*:

[I]n the eighty-ninth session she told me with some excitement and triumph that she had once again consulted the *Yijing* and received hexagram No.31 Xian, Wooing¹²⁵ [In this case, there was no changing line and hence no transposed hexagram]. She said that this was a 'Heaven's Will hexagram,' which confirmed that we were soulmates.

(Li, 2019,, p.561)

Li (2019) himself admitted to being moved by this result, regarding it as a synchronistic occurrence (p.566). In light of the logic of interpsychic synchronicity in

¹²⁵ A hexagram whose trigrams contain the imagery of a young man and a maiden, commonly symbolizing the union of the sexes (Wilhelm, 1967/2003, p.122).

astrology, as discussed by Cornelius and Hyde in Section 4.1.4, Ms. Yuan's hexagram may be understood as a synchronistic manifestation of her intimate analytic relationship with Li. It also reveals the presence of shared psychic factors within the relational field between the two of them (Hyde, 1992; Cornelius, 1994/2003).

The second approach comes from the American Jungian analyst Dennis Merritt (2001), who was among the earliest to employ Yijing divination in analytic work with clients and to develop a complete working procedure. His method involves two modes of practice. The first is a three-hour Yijing divination consultation with clients or analysands unfamiliar with the text, based on a specific question. The second is the discussion of divinatory results within the course of analysis with analysands already familiar with the *Yijing* (Merritt, 2001, pp.58-60). Specifically, when working with clients who have not yet become familiar with the *Yijing*, the three-hour session proceeds as follows: during the first hour, he discusses with the client how to formulate the most precise and simple question to put to the *Yijing*; during the second hour, he introduces the use of the yarrow stalks and guides the client through casting a hexagram by this method (Merritt, 2001, p.58). The third hour is devoted to discussing the obtained hexagram on the basis of three different translations of the *Yijing*, thereby allowing the client to grasp its meaning while quickly becoming acquainted with the text (Merritt, 2001, pp.59-60). Merritt emphasizes the significance of synchronicity in Yijing divination, although he does not regard this as constituting the whole of divinatory practice (Merritt, 2001, p.56). Despite he does not wholly identify Yijing divinatory practice to synchronicity, he nevertheless reports a striking instance of synchronicity in his research. In this example, a young man who used marijuana to avoid confronting his depression obtained hexagram No.12 Pi (否), Standstill (this hexagram represents the separation between heaven and earth)¹²⁶, following a particularly meaningful dream (Merritt, 2001, p.61). In this dream:

¹²⁶ It thus symbolizes both the intoxicated 'high' from his use of marijuana and the depression he was attempting to evade (Merritt, 2001, p.61).

[A] doctor, his age, and a nurse, involved with the delivery of a baby on the top floor of a high-rise hospital building. The baby was born dead. The doctor told the nurse that he suspected that the reason the baby was born dead was because he was stoned during the delivery of the baby.

(Merritt, 2001, p.61)

The colloquial expression “getting high” designates the use of marijuana, which induces an altered state often described as a soaring sensation. Within the dream, the image of the high-rise hospital and the physician’s stoned state of mind symbolize the effects of the drug. (Merritt, 2001, p.61). By contrast, infants signify new beginnings and the emergence of latent potential. Dreams of babies or pregnancy frequently appear at the inception of analytic work, or at moments when the therapeutic process begins to advance meaningfully (Merritt, 2001, p.61). In this context, the dream unambiguously suggested that marijuana consumption was obstructive to the analysand’s psychic development, despite the evident difficulty he experienced in relinquishing the habit. He came to recognize the connection between the hexagram, his dream, and his psychological state (Merritt, 2001, p.61). This synchronistic association in divination, which made a deep impression on him, eventually led him to give up marijuana (Merritt, 2001, p.62).

Although we have outlined two different approaches above, there is in fact no technical difference between them in terms of Yijing divinatory practice. The distinction lies rather in whether the divination is carried out together with the client within the analytic session, or whether it is employed by the analyst outside of the session for personal reflection. The next case I will discuss, Kirsch (2013), belongs to the latter category. She also used the *Yijing* in relation to analytic sessions in order to gain psychological insights, and she argued that “the psychological [approach] must now be added to the two other traditional approaches to the *I Ching*—the oracular and the scholarly” (p.3). She further observed that the *Yijing* frequently points to the overall

situation rather than to the specific issue troubling her, and that it often reflects unconscious activity between the two persons involved:

Sometimes, the hexagram seemed to speak about the patient's transference to me, with which I had identified too strongly. But usually it addressed my unconsciousness. Rarely, has the *I Ching* failed to bring about a change in my attitude and emotions and in the new state of mind I can set a direction for my treatment of the patient.

(Kirsch, 2013, pp.5-6)

This correspondence of unconscious reflection represents the psychophysical correspondence within the frame of panentheistic psychologization—that is, synchronicity. Kirsch (2013) also employed an approach similar to Jung's psychical method, posing direct and affective questions to the *Yijing* about difficulties encountered in clinical practice, as though she were addressing a trusted friend in reality (pp.7-8; see Section 3.2.2.2.3). In one clinical example, she described an analysand from the United States, a psychology professor, whose analysis had been proceeding very successfully (Kirsch, 2013, p.6). One day, however, he informed her that he intended to go to Zurich for clinical training, which meant that he would terminate his analytic work with Kirsch (Kirsch, 2013, p.6). This elicited a strong emotional activation from Kirsch, who also clearly realized that her way of responding to his decision would be of crucial importance (Kirsch, 2013, p.6). Consequently, she consulted the *Yijing* and received hexagram No.14, Ta Yu (大有), Possession in Great Measure. She asked the *Yijing* that:

I Ching¹²⁷, I have been caught by my own desire, and that I must try to avoid if I am to serve as a mirror to reflect this patient's Self! Suddenly I have been forced to recognize my selfish desire for him to grow in a certain direction, which I have

¹²⁷ Italics not added originally.

been projecting. It is as if in the process of feeling intensely close to him, the analysis has turned into a prism, aimed at my heart, igniting something in me that has never before caught fire. I too have longed to immerse myself in my dreams and my study! I see, though, that this analysis could become yet another prison for him, if I tried to hold him back or discouraged his desire. Respond, please, I Ching. Show me the way to conduct myself with him.

(pp.7-8)

This hexagram, composed of the trigram Li (离, fire) above Qian (乾, heaven), also contained imagery of fire, which was likewise present in the passage of her question to the *Yijing* (Kirsch, 2013, pp.7-9). Wilhelm comments the following on this hexagram: “The fire in heaven above shines far, and all things stand out in the light and become manifest” (Wilhelm, 1967/2003, p.59). Kirsch notices the strong spiritual value in this image, which reveals that the client’s passion for Jung and his plan is not deriving from his inflated transference projection but from creative progression (Kirsch, 2013, p.9). She then reflects on *The Judgement* of the hexagram based on Wilhelm’s commentary: “The time is favourable—a time of strength within, clarity and culture without” (Wilhelm, 1967/2003, p.60). In reflecting on the “culture” of analysis, Kirsch (2013) relates her understanding of the *superior man* (君子) in the Image of the hexagram—depicted as one who strives for individuation—to the goals of analytical psychology (p.11). It appears that the client projected the figure of the superior man—interpreted in Jungian terms as the sage or wise old man—onto Jung himself. For the client, “Jung is the one whose psychology has touched his soul and ignited his desire” (Kirsch, 2013, p.13). Kirsch ultimately let the client to determine his own path, refraining from interfering in his choice. Years later, the client successfully completed his Jungian analytic training and attained what he regarded as his “Possession in Great Measure” (Kirsch, 2013, p.14). In Kirsch’s example, by drawing on Wilhelm’s commentary as well as the imagery of the hexagram, she was able to gain a deeper understanding of the unconscious dynamics at play, thereby making the appropriate clinical choice. Although this case does not explicitly emphasize synchronicity, the

unfolding of the entire situation is nonetheless permeated with synchronistic elements.

4.3.3 Reflections: From Legitimization to Application

The post-Jungian examples of Yijing divination discussed in this section, in their actual practice, rarely emphasize the possible influence of underlying metaphysical issues on the efficacy of divination. These authors appear to hold a strong conviction in the effectiveness of Yijing divination itself (Merritt, 2001; Kirsch, 2013; Li, 2019). This would seem to indicate an overall tendency toward re-enchantment, even if not in the strict sense of psychophysical synchronicity. In other words, it points to a return to the technical legitimacy of traditional Chinese divination blended with Jungian psychologization, which also suggests that the explanatory scope of Yijing divination as traditionally prescribed has not been restricted by Jung's theory or by his concept of synchronicity. At the same time, it is noteworthy that in the psychologization of Yijing divination within the post-Jungian period, the clinical and psychological perspectives—through their focus on unconscious dynamics—have been unprecedentedly addressed. The psychological standpoint has now acquired greater practical value. As Miller and Zhang (2021), a Jungian analyst and a practitioner of Yijing divination, have put it: "The *I Ching* reading guides attention to an individual's inner universe, while seeming to respond to the outer events" (p.76).

This also implies that within the field of practice, it is acceptable to regard Yijing divination and synchronicity as not entirely identical. It is therefore not necessary to emphasize their commonality, nor to rely on proving the reality of synchronicity in order to establish the efficacy of Yijing divination—or vice versa. After all, since Jung's time, the two have remained in a subtle connection (see Section 3.2.2). Jung once hoped to employ qualitative time to account for the legitimacy of Yijing divination and astrology, and later in the 1950s he undertook his experiments on synchronicity in astrology and the *Yijing* (CW8: 897-904; CW15: 81-84). These experiments delicately

maintained the connection between the two; yet in the end, the legitimacy of synchronicity and synchronicity-based divination within open-ended naturalism only partially represented the Jungian stance of re-enchantment in the psychologization of divination. Within this stance, one seems also to hear resonances that are not entirely those of disenchanted discourse, but rather the echoes of ancient divinatory techniques.

4.4 The Essential Attributes of Post-Jungian Divination

In this chapter, we have discussed the main theoretical and practical categories in the post-Jungian applications of divinatory practices—focusing primarily on the contemporary applications of astrology, Tarot, and the *Yijing*. Through these discussions, we further explored the two central themes of this study: re-enchantment and psychologization. The most crucial question concerns whether contemporary forms of divination can be understood as manifestations of synchronicity. In the field of astrology, we find that certain astrologers, represented by Greene (1978), Tarnas (2006), and Le Grice (2010), have appropriated the concept of synchronicity in a modified manner to legitimize astrology. This approach revives Jung's early model of qualitative time, even though Jung himself later removed this causal framework from synchronicity (Jung, 1976/1990, p.176; CW15: 81-84). Beyond this, the works of Hyde (1992) and Cornelius (1994/2003) point to another possibility, namely that synchronistic phenomena may indeed occur within astrological practice in a panentheistic way. Yet, given their elusive and unpredictable manifestations, they do not directly confer legitimacy upon astrology (see Section 4.1.4). Consequently, within the domain of astrology, synchronistic phenomena may occur, but they do not serve to justify astrology itself. This also implies that a strictly Jungian panentheistic psychologization view of synchronicity cannot provide direct legitimacy for astrology. Moreover, Greene's emphasis on Hermetic philosophy in relation to astrology suggests a return to a pre-disenchanted form of enchantment while her understanding of individuation and astrology constitutes a form of complementary psychologization

(Greene, 1983/1996, pp.24-25; Greene & Sasportas, 1988, p.x; Andrikopoulos, 2025, p.127).

In the field of Tarot, we can also observe the emergence of both complementary and panentheistic psychologization. We examined in depth Rosengarten's (2000) psychologizing approach, in which he, on the one hand, treats Tarot cards as a projective tool (p.77), and on the other hand, conducts experimental attempts to explore the synchronistic dimension of Tarot (pp.195-202, p.238). Although I remain skeptical about whether his experimental results truly verify the synchronistic manifestation in Tarot readings, it is evident that he grounds the legitimacy of Tarot divination upon the notion of simultaneous synchronicity (see Section 4.2.1). In Semetsky's case, the complementary and panentheistic forms of psychologization are closely intertwined. She argues that the process of individuation can be facilitated through the projective (and synchronistic) patterns that occur within Tarot divination (Semetsky, 2011, p.9, p.16, pp.162-166; 2013b, p.75). Methodologically, Semetsky's (2011) approach does not strictly adhere to the standard Jungian definition of psychophysical synchronicity in Tarot consultation, she employs Tarot as a means of interpreting real-life (physical) situations (pp.75-77). Her attempt to use it as a means of legitimizing Tarot divination with synchronicity seems to overlook the conceptual complexity of synchronicity. Finally, the predetermined—or more precisely, qualitative time-based—use of Tarot cards was transmitted from von Franz to Mary Greer's Tarot practice (von Franz, 1980, p.72; Greer, 2011/2021, p.15).

Jung's mature legitimization of divination through the concept of synchronicity originates from his 1951 presentation on the subject. In this exposition—using Yijing divination as an example—synchronicity is understood as the correspondence between the divinatory outcome of a given moment and the simultaneous psychological state of the diviner (CW8: 986). Jung's discussion in this context later became the theoretical foundation for parapsychological experiments employing Yijing divination to test synchronicity (Storm, 2025a, p.213). Although the results of

these Yijing experiments suggest that, within a panentheistic framework, Yijing divination provides only weak empirical support for such a model, they nonetheless offer partial empirical legitimization for Yijing divination itself (Storm, 2025b, p.284). Despite ongoing controversies surrounding this line of research, it undoubtedly continues the re-enchantment of panentheistic psychologization within an open-ended naturalistic framework that is promoted by Asprem (2014, p.78). Meanwhile, post-Jungian practices of Yijing divination have largely maintained continuity with the Chinese ancient tradition. Despite the emphasis many practitioners have placed on the psychological dimension—or on the use of Yijing divination in support of psychotherapy—post-Jungian practices have largely remained consistent with ancient Chinese traditions (Merritt, 2001; Kirsch, 2013; Li, 2019; Shen, as cited in Li, 2019, p.483). This clearly represents a form of complementary psychologization. Considering that Jungian psychology is itself deeply rooted in clinical practice, this is unsurprising. What is somewhat unexpected, however, is that post-Jungian Yijing divination continues to follow earlier enchantment-based views of practice, rather than operating strictly within the limits of simultaneous psychophysical correlation. In ancient China, the domains of Yijing divination were remarkably broad, as recorded in The Great Commentary: Part I (易传·系辞) which states:

For comprehending the chaotic diversity of things and exploring what is hidden, for penetrating the depths and extending influence afar, thereby determining good fortune and misfortune on earth and consummating all efforts on earth, there is nothing greater than the oracle¹²⁸.

(Wilhelm, 1967/2003, pp.319-320)

This suggests that the scope of complementary psychologization is not constrained by the boundaries of legitimacy defined by the synchronicity-oriented panentheistic

¹²⁸ In original Chinese: “探賾索隱，鈎深致遠，以定天下之吉凶，成天下之亹亹者，莫大乎蓍龜” (Kou, 2018, p.436).

psychologization. Merritt (2001) maintains that the *Yijing* can also offer spiritual guidance and moral support, a view consistent with Confucian traditions (Merritt, 2001, pp.5-6; Lim, 2019, pp.469-470; Zhang, 2025). In The 'Eight Heart Methods of the I Ching', the extrapolation of potential clinical situations and its role in assisting decision-making in fact extend beyond the usual domain of psychophysical correlation within the synchronicity framework as well (Li, 2019, pp.494-497). Therefore, we may conclude that post-Jungian psychologized practices of *Yijing* divination display distinctly pre-disenchanted characteristics, yet at the same time preserve elements of re-enchantment.

The contemporary psychologization of the three divinatory techniques exhibits markedly different characteristics, each displaying varying degrees of tendency to employ synchronicity as a means of legitimizing its practice. In the case of *Yijing* divination, however, such legitimization has not, at the practical level, resulted in an improper appropriation of the concept of synchronicity. Through the two modes—complementary and panentheistic psychologization, Jungian psychology has entered contemporary divinatory practice in two fundamentally distinct ways. Complementary psychologization has led to a increased emphasis on the psychological dimension, affirming the positive influence of divinatory interpretation on psychological development, whether this influence is conveyed directly through the interpretation or indirectly by an analyst beyond the consulting room. By contrast, panentheistic psychologization reveals how, within a re-enchanted world animated by transcendent archetypes, these archetypes can manifest themselves through divinatory techniques most observably in a simultaneously psychophysical way, through the connection with *unus mundus*. This constitutes the most defining features of post-Jungian approaches to divinatory psychologization today.

5. Conclusion: Towards The New Magic of Psychology and Divination

This research delves into the integration of divination within Jungian and post-Jungian psychology, specifically addressing the themes of re-enchantment that arise from this synthesis. If disenchantment is defined as ‘de-magification,’ then Jungian re-enchantment can be seen as the birth of a new ‘magic’ (Main, 2022, p.3). The concept of this new ‘magic’—namely synchronicity—and its intricate, inextricable links with divination form the very subject of this discussion.

Our overarching conclusion is that psychologization based on Jungian psychology can be primarily categorized into complementary psychologization and panentheistic psychologization. The former focuses on integrating Jungian concepts and perspectives with divinatory practices to achieve a new level of psychological understanding, while the latter concerns the legitimacy conferred upon divination by Jung’s concept of synchronicity. Our study places greater emphasis on synchronicity and panentheistic psychologization. This choice accounts for the fact that in certain instances—such as Andrikopoulos’s (2023, 2025) studies on the psychologization of astrology—complementary psychologization and broader issues of psychologization in the astrological field have already been more thoroughly discussed, though complementary psychologization remains covered within our scope.

Jung proposed a causal model of qualitative time based on his understanding of astrology, while also developing the concept of acausal, simultaneously meaningful coincidence in divination based on his study of the *Yijing* later (see Chapter 3). Between 1930 and 1950, both were conflated under the umbrella of synchronicity. However, in the 1950s, Jung ultimately refined the definition of synchronicity, effectively removing qualitative time from the concept (CW8). Because this shift has not been sufficiently addressed in previous scholarship, many subsequent astrologers and some Tarot readers continue to use “qualitative time” as a synonym for synchronicity, despite this being theoretically untenable. Consequently, a true

understanding of synchronicity within divination requires a return to Jung's definition of simultaneously meaningful coincidence (CW8: 865). While synchronicity can be observed in divination and appears most frequently as a meaningful coincidence, divination and synchronicity should be understood as two overlapping empirical domains. Synchronicity does not provide a complete foundational legitimacy for divination, although it plays a significant role in contemporary practice of Jungian-influenced divination (see Chapter 4). Therefore, Jungian panentheistic re-enchantment occupies an awkward position: on the one hand, it offers a solution to the problem of disenchantment; on the other, its application to divinatory practice in Jungian psychology exceeds its own theoretical boundaries.

More specifically, in Chapter 1, we examined the general landscape of the disenchantment and psychologization of divination. Within the context of magic, Hanegraaff (2003) has argued that psychologization constitutes the necessary condition for the survival of magic in a disenchanted age—distinguishing it from pre-disenchanted forms of magic (pp.359-366). The issue of the psychologization of magic in a disenchanted era was later elucidated in Plaisance's (2015) paper on Israel Regardie's psychologized magic. According to Plaisance (2015), four forms of psychologization may be identified. Among these, complementary psychologization and idealistic psychologization are considered to be strongly associated with the Jungian mode of psychologization. However, as I pointed out in Chapter 1, within the Jungian framework, re-enchantment is primarily achieved through the concept of synchronicity grounded in a panentheistic model. I have therefore termed this panentheistic psychologization instead of idealistic psychologization. For Jung, this synchronicity model, rooted in a panentheistic framework, is based on "empirical experience and experimentation" (CW8: 995). This aligns closely with Asprem's (2014) discussion of open-ended naturalism, within which theories or claims regarding supernatural entities may be empirically tested and potentially falsified (p.78). In principle, this breaks through the disenchantment-led exclusion of supernatural entities from scientific inquiry, allowing the supernatural aspects of divination to be

examined scientifically (Weber, 2004, pp.12-13; Asprem, 2014, p.78). Thereby, Jungian psychologization of divination may imply a logic that differs from the form of psychologization proposed by Hanegraaff for the survival of modern magic under disenchantment—the panentheistic psychologization achieved through the integration of re-enchanting elements within Jungian psychology.

Upon grasping the potential for Jungian re-enchantment via the lens of synchronicity, we proceeded to trace the lineage of this idea and how it intersects with the prevailing themes of disenchantment in depth psychology and its predecessors. Accordingly, Chapter 2 offers an in-depth examination of the history and metaphysical foundations of dynamic psychiatry, highlighting how its sustained interest in paranormal psychic phenomena ultimately paved the way for metaphysics marked by strong re-enchanting tendencies. In this process, we observe the influence of the confrontation between the Enlightenment metaphysics of materialism (and later physicalism) on the one hand, and the anti-mechanistic philosophical currents that emerged from Romanticism onwards on the other. The former represents an early form of disenchantment, while the latter marks an initial movement toward re-enchantment. As the historical development of dynamic psychiatry unfolds, we see that early pioneers of psychotherapy first identified and elaborated the notion of a sixth sense as a paranormal mode of perception, and later challenged both the boundaries of the human psyche and the boundaries between psychic and the physical realms. It is within this trajectory that the logic of re-enchanted panentheism receives explicit metaphysical formulation in Jung, signalling the emergence of a psychophysical monism and dual-aspect monism in particular within dynamic psychiatry (Atmanspacher, 2024; Atmanspacher & Fach, 2013; Atmanspacher & Fach, 2019; Atmanspacher & Fuchs, 2014; Atmanspacher & Rickles, 2022). This theoretical movement provides the central framework for our later discussion of re-enchantment and panentheistic psychologization in the context of divination. From this point onward, there emerged a new form of ‘re-enchanted psychology’—one that

seeks to reconcile scientific discourse with the presence of supernatural entities. This is not a revival of pre-modern forms of magic, but rather a re-enchanted perspective and an attitude of counter-disenchantment, one that advocates for taking seriously the meaningful coincidences that occur across both the psychic and physical domains. In this sense, it does not constitute a continuation of traditional magic, even if it may still partly support the legitimacy of divinatory practices.

Once the lineage of the re-enchanting foundation of Jung's concept of synchronicity is established, there follows a theoretical and historical reflection on this very foundation—in light of its relationship with divination. Chapter 3 reveals a progressive timeline of Jung's interests in divination: his earliest exposure to palmistry and astrology dates back to 1892; from 1911 onwards, he engaged in substantial discussions on astrology; in 1919, he acquainted with the *Yijing* and Tarot; by 1926, he had started discussing palmistry; and finally, around 1949, he became familiar with geomancy. Among these techniques, astrology (inspiring Jung's causal model of qualitative time) and the *Yijing* (stimulating his concept of acausal meaningful coincidence) constituted the two primary frameworks for relating divination to synchronicity. Jung, however, conflated these two models for two decades (1930-1950). Ultimately, Jung abandoned the causal model of qualitative time and adopted acausal meaningful coincidence as the foundation for his formulation, even though this meant that the empirical foundation of synchronicity remained unsettled and that synchronicity could no longer fully legitimise divination (Jung, 1976/1990, p.176; CW8: 995).

Chapter 4 delineates the principal features of contemporary Jungian forms of divinatory psychologization: complementary psychologization, which emphasises the psychological dimension, and panentheistic psychologization, which seeks re-enchanted legitimacy. Plaisance's (2015) typology by demonstrating that, in seeking legitimacy, divinatory practices increasingly anchor their justificatory

foundations in re-enchanting psychological ideas. This demand for legitimacy has led to a strong tendency within contemporary astrology to return to a qualitative time account of synchronicity, as this model appears to explain more effectively the efficacy of its practice (Greene, 1978; Tarnas, 2006; Le Grice, 2010). In contrast, qualitative time is virtually absent from post-Jungian work on the *Yijing*, a divergence that indirectly confirms the impact of the distinct theoretical origins underlying these two traditions (Merritt, 2001; Kirsch, 2013; Li, 2019; Storm, 2025a, 2025b). Nevertheless, this study ultimately demonstrates that synchronicity—as a re-enchanted concept—provides only a limited basis for legitimizing divination. This is because synchronistic phenomena, as psychophysically meaningful coincidences conditioned by archetypal and affective factors, do not necessarily coincide with the *question-answer structure* that forms a core element of most divinatory practices (Thorley et al., 2010, p.253; CW8: 984; CW14: 662, 777). Synchronicity can therefore offer a partial, rather than a comprehensive foundation for legitimacy for divination, as the experiential dimensions involved overlap only to a certain degree—an overlap that had already been present in Jung’s own divinatory practices. The concept of synchronicity will continue to be tested in this time marked by the problem of disenchantment, while Jungian psychology will remain a source of psychologization of divination, even if such psychologization does not necessarily follow Jung’s synchronicity-based model of re-enchantment.

The work presented in this research is far from exhaustive. Not all contemporary divinatory practices influenced by Jungian psychology are be discussed here—particularly those for which no written sources exist or whose methods are not yet sufficiently systematized to allow for analysis within the scope of this thesis. Nonetheless, such practices undoubtedly exist and continue to flourish outside academic contexts. Future research employing more ethnographic or field-based approaches may therefore deepen our understanding of these Jung-influenced contemporary forms of divination and compensate for the present work’s emphasis on theoretical analysis. In addition, recent discussions on the application of complexity

theory to the mechanisms underlying synchronicity may offer valuable insights for distinguishing the points of convergence and divergence between divinatory techniques and the functioning of synchronicity itself (Hogenson, 2009; Cambray, 2009, 2011; Merritt, 2012). However, as this topic falls beyond the scope of the present study—centered on psychologization and re-enchantment—it will be left for future research.

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Appendix

Excerpt from The Journal of Sabi Tauber

The List of Cases

Case 1 The Tarot Spread of Ignaz Tauber (September 25th, 1952)

Case 2 Tarot and Geoscope with Yijing divination by Sabi Tauber (September 26th, 1952)

Case 3 Tarot and Geoscope with Yijing divination by C. G. Jung (May 13th, 1953)

Case 4 Geoscope and tarot, with Yijing divination by Sabi Tauber (February 22nd, 1954)

Case 5 Geoscope by Sabi Tauber (May 5th, 1952)

Case 6 Geoscope by Sabi Tauber (August 1st, 1952)

Case 7 Geoscope with Yijing divination by Ignaz Tauber (September 25th, 1952)

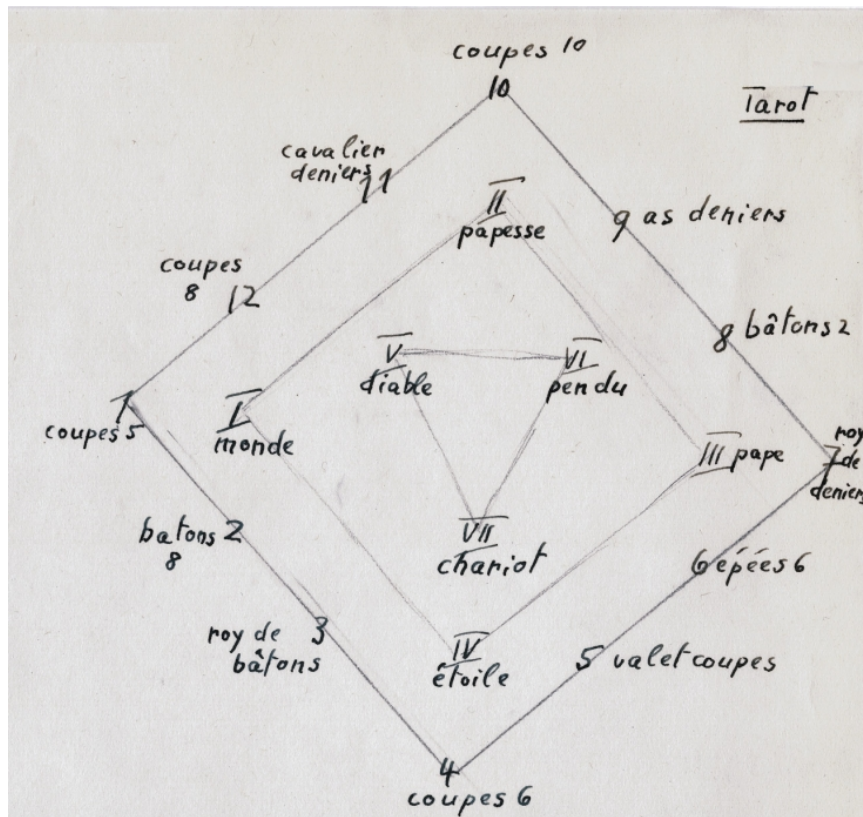
All the cases included here were interpreted by C. G. Jung, recorded by Sabi Tauber, except for Case 3, which was interpreted by Sabi Tauber and created by Jung. The sequence is based on the order in which these cases are presented in Chapter 3 (Sections 3.2.3 and 3.2.4), rather than their original chronological order.

Cases 1 to 4, which first appeared and are discussed in Section 3.2.3, focus on Tarot, while cases 2 to 7, discussed in Section 3.2.4, focus on geomancy.

Case 1 The Tarot Spread of Ignaz Tauber (September 25th, 1952)

Figure 5

Tarot by Ignaz Tauber, September 25th, 1952



Note. From *Encounters with C. G. Jung: The Journal of Sabi Tauber (1951-1961)* (p.44), by Ignaz Tauber, 1952, Zurich. Copyright 2021 by Christian Tauber, Zurich.

In the layout of the Tarot, we first notice his rather feminine disposition as a natural human on earth (*coupes 5* on first place). The second place points to his masculinity that embraces all possibilities (*bâtons 8*). (The number 8 comprises all the planetary energies, 7+1; Mercury counts twice; in ancient Greece one of the gods always counted double.) In the third place, we notice his gallant demeanor towards his environment (*roi bâtons*); as king he does what he wants (parallel to *laetitia*, the overflowing joy in the geoscope). The fourth place, too, (*coupes 6*) corresponds to the fourth house of the geoscope: the outward overflowing (6 is the most potent number, fertile). In the fifth place we find a defeat again; as valet he is a servant here. In the sixth place (*épées 6*) insight brings sadness, which becomes fruitful (number 6) and lets him appear as a king of values (*roi deniers*). Independently, out of free will, he acknowledges the value of the prison and accepts it. *Bâtons 2*, in the eighth place, points to a relatively weak masculinity towards his unconscious; he is too modest.

(Also, his unconscious is split between masculine and feminine.) The prison in the geoscope has a different effect here: the exuberance disappears. Ace deniers in the ninth place indicates the highest value - ace is oneness, the self. It's Sophia who manifests outwardly in the tenth place. In the eleventh place, the cavalier equals the boy of the geoscope: he belongs to a 'court' (many). And in the twelfth place there is the number 8 again, as wholeness, similar to the second, but a transformation has occurred, from masculine to feminine (second has *bâtons* 8; twelfth has *coupes* 8).

On place V, the diable would compare to the rubeus in the thirteenth of the geoscope: puer is being confronted by the devil, and if he doesn't take it very seriously, he'll be hung! (pendu, place VI) (compare to Faust!)

Place II, *papesse* is almost the self, the anima as the inner man (with light and darkness).

Place III, *pape*, refers to the self, anthropos, Jesus' memorial stone.

Étoile, on place IV, is also a symbol of the self; the self is calling and has an effect everywhere; it shows itself as light and signpost.

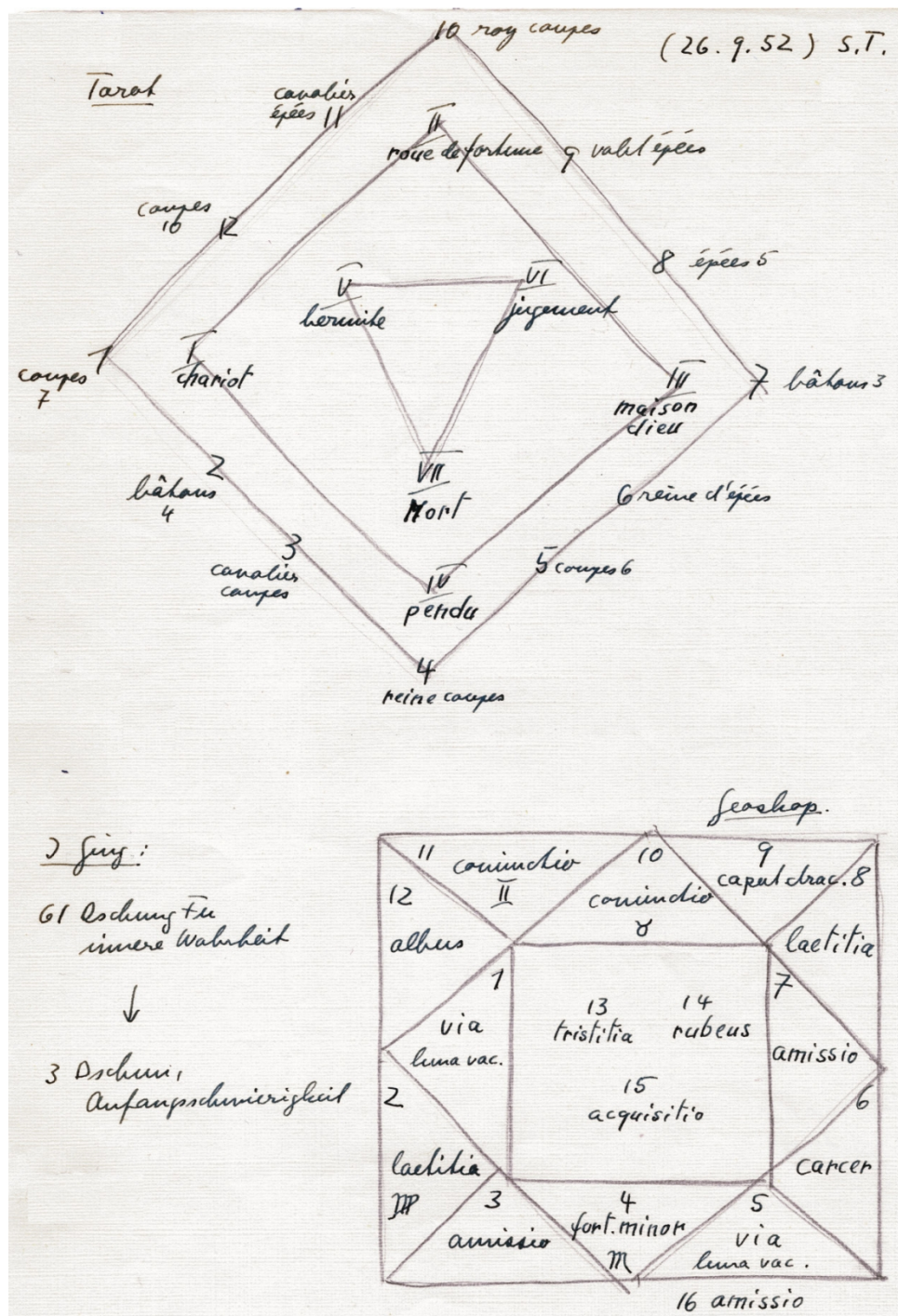
On place VII, *chariot* stands for the way of individuation, transformation.

(Gerber & Gerber, 2021b, p.45)

Case 2 Tarot and Geoscope with Yijing divination by Sabi Tauber (September 26th, 1952)

Figure 6

Tarot and Geoscope with Yijing divination by Sabi Tauber, September 26th, 1952



Note. From *Encounters with C. G. Jung: The Journal of Sabi Tauber* (1951-1961) (p.47), by Sabi Tauber, 1952, Zurich. Copyright 2021 by Christian Tauber, Zurich.

It starts with transformation in the new moon (*via, luna* in the first house), that is, illegitimately like a secret love affair (in closer vicinity to the sun one's own light would be lost!). The work with geomancy, the tarot, the records on synchronicity – all that seems to be a secret love affair for you, a *novilunium*. There, sun and moon conjoin,

but it is dangerous, because it's dark! You must be humble and careful, not too ambitious, by all means. The tarot, with *chariot* in place I also points to that. In the second house, you are an 'overflowing virgin' (*laetitia* in Virgo), actually unmarried, 'the mother drops out'. This is avenged in the third house (*amissio*), because in reality you are no longer a young maiden.

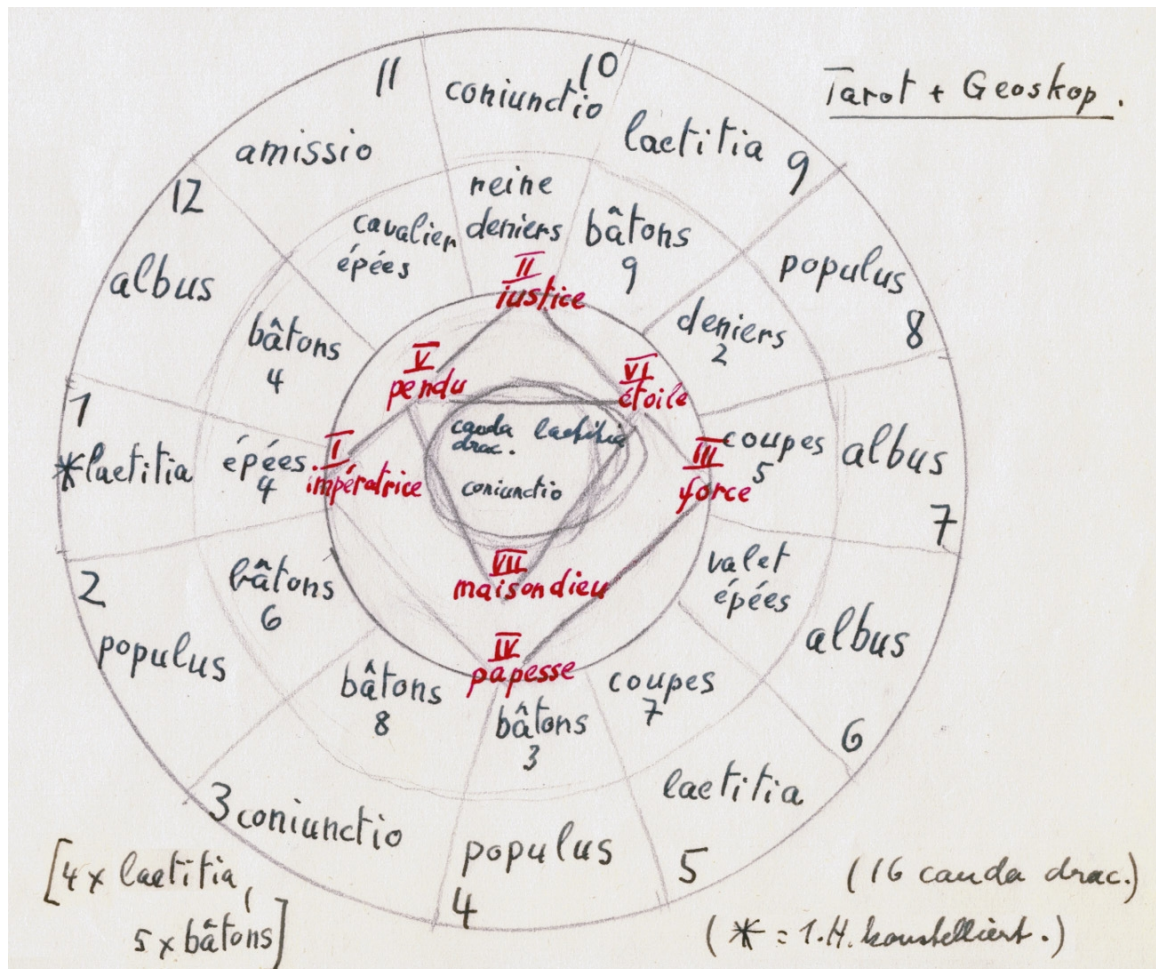
In the fourth, with *fortuna minor* and Scorpio, the whole impact of your relationship to your parents kind of 'implodes' on you; the whole hereditary mass is arrested (here in contrast to Ignaz); in other words, it all remains inside, only the sting (of Scorpio) turns outward. This has to be compensated in the fifth house with this secret love affair, generating a transformation. Tarot with *coupes 6* on fifth place indicates 'fruitfulness,' which gives hope. In the sixth house, we see that your body (your most faithful servant) is experienced as a prison! It is under a lot of stress and withdraws, which, of course, shows up as *amissio* in the seventh, the house of marriage (relationship with Ignaz). The overflowing of the unconscious in the eighth (*laetitia*) is meant spiritually, not erotically. We find the same kind of 'ahead' in the ninth house (*caput draconis*). A *coniunctio*, union of masculine and feminine, the *hieros gamos* of Sol and Luna takes place in the tenth house, in the *novilunium* of May (Taurus, ruled by Venus). In the eleventh, you come into contact with like minded people (the Psychology Club), there is an exchange (Gemini, ruled by Mercury). Finally, corresponding to the independent virgin in the second house stands *albus* in the twelfth, signifying an *anima candida*, the 'one in her own right,' the spiritual virgin."

(Gerber & Gerber, 2021b, pp.46-48)

Case 3 Tarot and Geoscope with Yijing divination by C. G. Jung (May 13th, 1953)

Figure 2

Tarot and Geoscope with Yijing divination by C. G. Jung, May 13th, 1953



C.G.J. 13.5.53.:
J Ging:
 46 Schong Empordnungen → 5 Su Warten

Note. From *Encounters with C. G. Jung: The Journal of Sabi Tauber (1951-1961)* (p.57), by C. G. Jung, 1953, Zurich. Copyright 2021 by Christian Tauber, Zurich.

I [Sabi Tauber] made a short, vague attempt at interpreting Jung's scutum and sent it to him. It remained without answer, so I assume that it might not have been totally wrong:

The Tarot shows on place I, the place of 'morning,' *impératrice*, a moving, urging, also supporting anima (goddess of fertility, Artemis) Place II, the place of 'noon,' has *justice*: reaction follows action, beginning of the second round in the dance of the 8, harmony and balance according to the inner law (justice has her eyes covered). Jung's lively connection between consciousness and the unconscious - one's own responsibility and the 'act of God' (Job). On place III, in the 'evening', stands *force*, indicating the force of Yin with which Jung has insight into the Lion. The wheel of fortune can be halted in order to behold the hub. Value of consciousness; in the ballgame, the ball is caught and passed on; invisible effect of the self.

Papesse on place IV, 'night,' signifies the self-becoming, invisible (veiled), a withdrawal into oneself; being lovingly received by the universe, the *anima candida*, Sophia.

I to IV rather spans life as a whole, whereas V to VII seems of a narrower timeframe to me.

The place V, 'the past,' has *pendu*, a violent reversal (may be his illness); loss of libido (gold coins are falling out of his pocket); sacrifice is demanded (the branches of both trees are cut back); the gaze is directed towards the sky (self).

On place VI, 'the present,' there is *étoile* (star), the transpersonal solution (both pitchers are being emptied into the stream); in the depression (night), the self is shining with fateful significance ($1 + 7 = 8$ stars) for himself and for others.

On place VII, the 'future,' is *maison dieu*, experience of god, the unconscious as fertilizing agent, enlightenment; perhaps development may never stand still. Logos shall not 'petrify' (tower), a lively ability for change must be maintained; a recharging with divine electricity. I believe that the archetype has a positive aspect in this position

because of *papesse* and *coniunctio* (*iudex*, no 15) and *albus* (in the twelfth house of the geoscope). Also, I Ching # [hexagram No.]46 Shêng, "Pushing Upward." Perhaps Jung's attitude toward *maison dieu* should include *papesse*.

1st house, *laetitia*, an 'aligned' personality, one with its goal, in appearance supported by the unconscious, undivided, whole and happy; together with *épées 4*, it means with real spirituality, the truth-loving sword (a constellated house, perhaps pointing to rebirth).

2nd house, *populus*, the collective (conscious and unconscious) became the task, which Jung tackles with fruitful masculinity (*bâtons 6*).

3rd house, *coniunctio*, the problem of the union of opposites is dealt with in the relationship with the closest environment, where the solution is achieved, thanks to the capacity for totality (*bâtons 8*) (Psychology Club).

4th house, *populus*, strong roots in both the masculine and the feminine element; a solid stand (*bâtons 3*).

5th house, *laetitia*, in life's experiments supported by the unconscious, 'appointed'; fateful encounters with the feminine (*coupes 7*; urging towards 8).

6th house, *albus*, through his work Jung becomes the 'old wise man'; with his sword at his disposal (*valet épées*) – with discrimination he brings the self into the light.

7th house, *albus*, the self becomes reality in his relationships to other people; here we see a natural-human comprehension (*coupes 5*); warm humanness toward the other.

8th house, *populus* here requires detachment from the collective through individuation. The unconscious embraces duality (*deniers 2*), Devil and God.

9th house, *laetitia*, the unconscious leads him to a deep, powerful relationship to God (*bâtons* 9), (Job).

10th house, *coniunctio*, the fruit of all his endeavors is the *coniunctio oppositorum*, realized both in the profession and within, as the soul approaches values with Yin energy and thus controls them (*reine deniers*).

11th house, *amissio*, a loss of relations; isolation through withdrawing into himself, whereby his sword of discrimination becomes a messenger to the beyond (*cavalier épées*) for himself and others.

12th house, *albus*, though he might be isolated as the old wise man, he lays the seed for the birth of the self for all of suffering humanity. This seed is an accomplished mandala (*bâtons* 4), which will sprout because he is so completely in the truth!

13, 14, and 15 [geoscope]: There are two currents, one toward the inner, one toward the outer, which find themselves in a golden middle movement (here, too, is a requirement to grasp opposition). When in doubt, rather close out the world, and orient within because of *cauda draconis*, as 16. *Papesse*, too, emphasizes 'inwardness,' while *maison dieu* destroys 'outwardness.'

Similarly, the I Ching, in # 46 Shêng, "Pushing Upward," emphasizes patience, diligent growth around obstacles. Just as in:

Beschäftigung, die nie ermattet,
die langsam schafft, doch nie zerstört,
die zu dem Bau der Ewigkeiten
zwar Sandkorn nur für Sandkorn reicht,
doch von der grossen Schuld der Zeiten,

Minuten, Tage, Jahre streicht¹²⁹.

It changes into # [hexagram No.]5, *Shū*, Waiting (Nourishment): strength within, danger without. Strength in the face of danger doesn't rush; it can wait. Quietly gather strength.

The great lines are wonderful, for example: the transformation of soul in the image of the four women (I, II, III, IV): The beginning ("spring") with *impératrice*, *laetitia* and *épées* 4; then "summer" with justice, *reine deniers* and *coniunctio*; followed by a fruitfulness ("fall") in *coupes* 5, *albus*, *force*, *étoile* (force on earth; étoile in the sky), and finally the wise and loving guidance toward Sophia within ("winter").

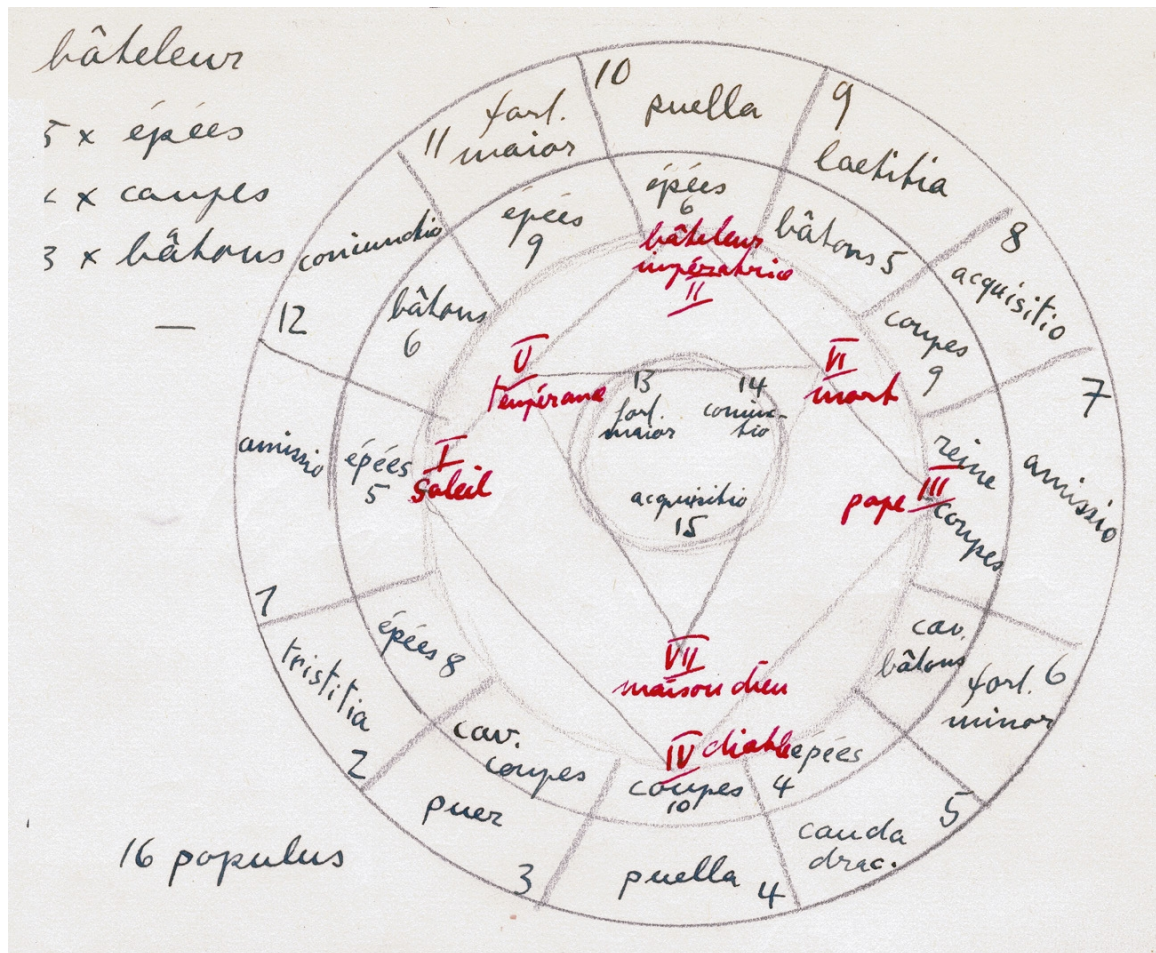
(Gerber & Gerber, 2021b, pp.56-60)

Case 4 Geoscope and tarot, with Yijing divination by Sabi Tauber (February 22nd, 1954)

Figure 7

Geoscope and Tarot, with Yijing divination by Sabi Tauber, February 22nd, 1954

¹²⁹ [Footnote from the editor of the Tauber journal] Last verse of Friedrich Schiller's poem, *Die Ideale* (To the Ideal): "Sweet toil, in toil itself delighting / that more it laboured, less could cease / Tho' but by grains thou aid'st the pile / the vast eternity uprears / At least thou strik'st from Time the while / Life's debt – the minutes, days and years." *The Poems and ballades of Schiller*, translated by Edward Bulwer Lord Lytton (Leipzig: Bernhard Tauchnitz, 1844).



7 Ging:
 52 Stillehalten
 ↓
 27 Mundwinkel

Note. From *Encounters with C. G. Jung: The Journal of Sabi Tauber (1951-1961)* (p.67), by Sabi Tauber, 1954, Zurich. Copyright 2021 by Christian Tauber, Zurich.

Jung commented: "Many épées, that is a lot of spirituality, but also high values of

coupes (*reine coupes*): large femininity-it's the problem of masculine and feminine within you."

Everywhere he saw something positive, as, for example, "no deniers - well, those you don't really need!" Furthermore, "*fortuna maior*¹³⁰ + *coniunctio*, 11, 12, 13, 14 — great destiny, big goal. 16 (*superiudex*) tells you how 15 (*iudex*) wants to be understood. Here, it is success in relation to the unconscious (otherwise it could also point to appearance in the world, success in the collective).

In the fourth house, *puella* together with *coupes* means uncontrolled, natural femininity; in the tenth, *puella* together with *épées* is spiritualized femininity (through work!). *Laetitia* in the ninth house is an overcoming of *tristitia* in the second (source of libido). As a primary disposition you have a natural masculinity (*épées* in the second house). *Acquisitio* in the eighth house says, one acquires what before was believed to be lost (or counted as lost). Masculine signs are action oriented; one has to do something with them. *Puer / cavalier coupes* represents the masculine in a woman, the animus acquired in childhood, where *puella* is inferior. The fifth house is the secret preparation for life; *cauda draconis* is oriented backwards, so there is an inhibition here; you don't dare to come out (probably due to experiences in your youth). In the sixth house, the self is hidden; *cavalier bâtons* is a masculine animus as, for example, Faust at his desk. In the seventh house; *reine coupes / amissio* indicate a loss in relationships, a defect. With such a loss of relationship you are standing at the threshold of death! *Reine coupes* is really a royal vessel, high femininity, large capacity for comprehension, royal attitude (restraint). *Acquisitio* in the eighth house wants to say that, if it comes to a 'declaration' (that is, when it matters; when it is illuminated), you are feminine in your disposition, receiving, ready. You have a gain that way. In the ninth house, you overcome the obstacle and 'have an effect' (*bâtons*),

¹³⁰ It should be 'fortuna major', but the editors of the journal seem to misread the manuscript.

(behind the masculine activity there is a positive sign).

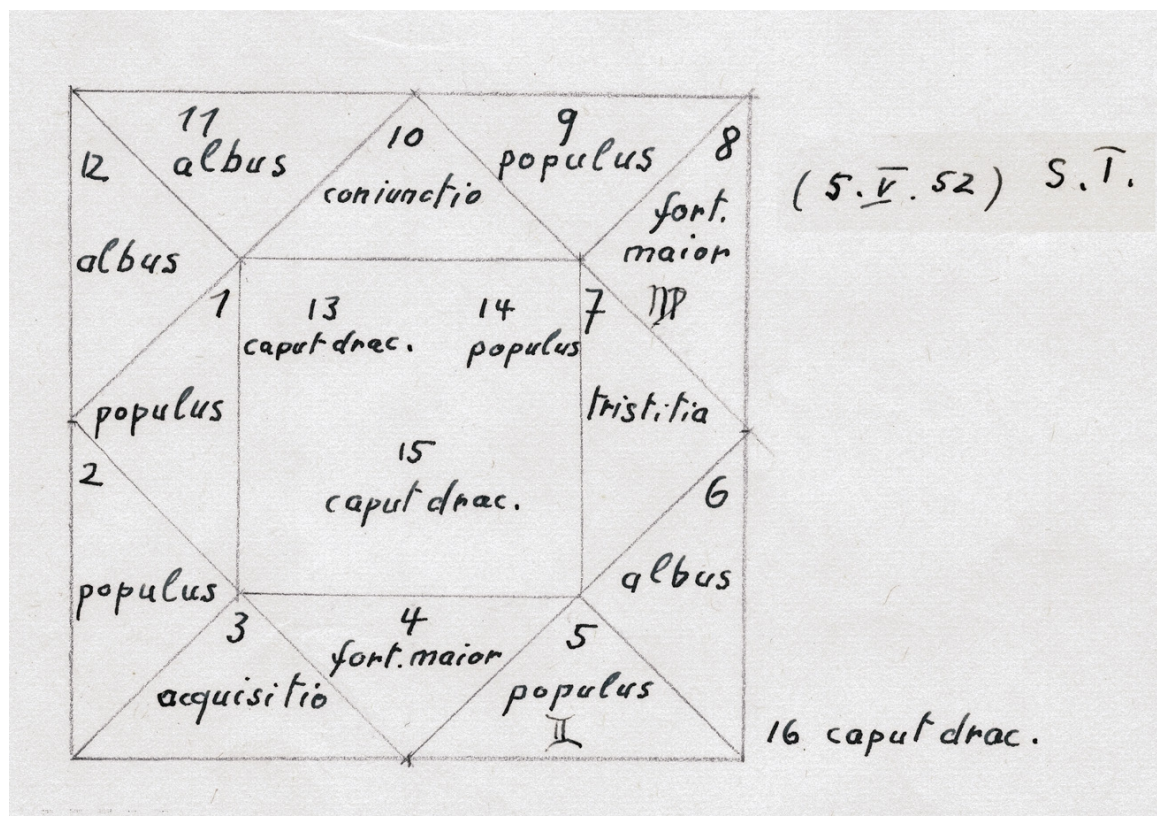
In the Tarot I-VII shows high intensity of life: accumulation of great things (pape, by the way, occurs frequently in all cases); V, VI, and VII point to your illness.”

(Gerber & Gerber, 2021b, pp.68-69)

Case 5 Geoscope by Sabi Tauber (May 5th, 1952)

Figure 9

Geoscope by Sabi Tauber, May 5th, 1952



Note. From *Encounters with C. G. Jung: The Journal of Sabi Tauber (1951-1961)* (p.40), by Sabi Tauber, 1954, Zurich. Copyright 2021 by Christian Tauber, Zurich.

“The many *populus* here show a rather large unconsciousness within you. In the first house, the unconscious is being presented to you as a task. The *acquisitio* in the third house says that you can master that with which you come into contact. *Fortuna maior*

in the fourth house means realization of the self; self-realization in daily reality as basis and foundation. In the fifth house, Mercury plays his ambivalent games and is meddling with your eros and your life-experiments. He drives you to heights and lets you fall too. He is incomprehensible. You are only half-conscious here. *Albus* in the sixth is the *deus absconditus*, the yet to be experienced, unconscious wisdom – that is your illness (childishness!) and your work. You have a commitment to work, that is, you are called by God, and if you resist, you inevitably fall victim to your illness. And because you are not yet conscious of it, you fall into great sadness, *tristitia*, in the seventh.

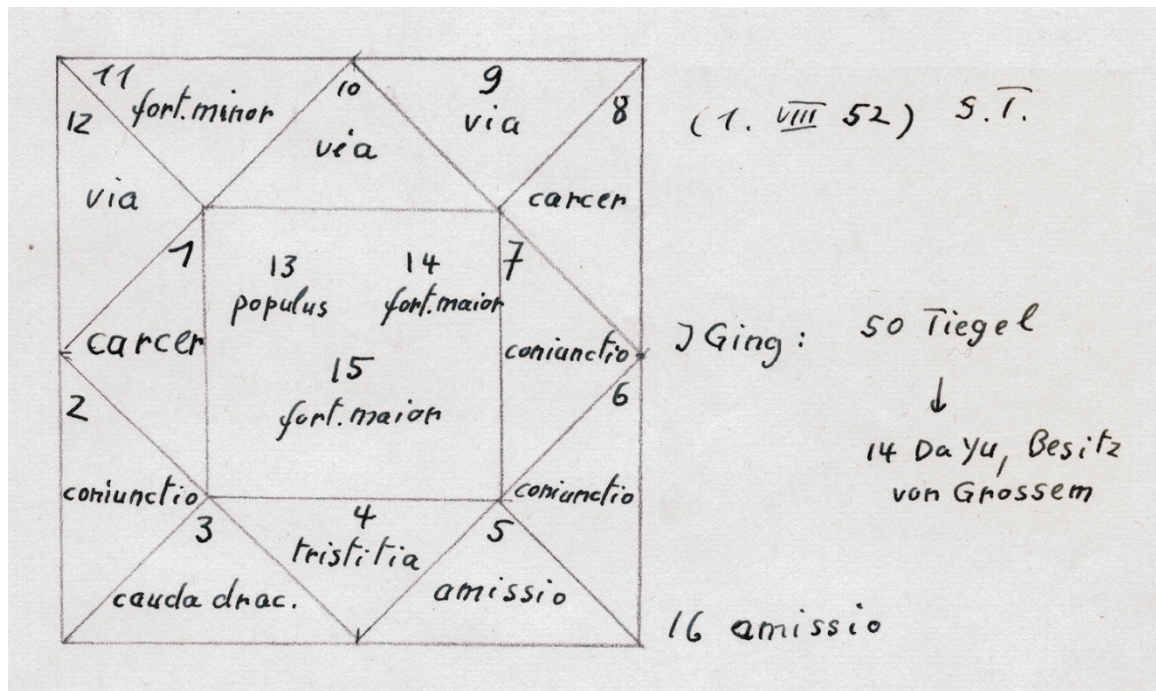
All the difficulties hit you in your marriage and weigh you down heavily. And here, at the end of the seventh house, the end of the first half of life, it always shows whether a neurosis will result, or if one is able to unite the opposites within oneself and to integrate 'life.' The self is illuminating the path in the eighth house (*fortuna maior*, Virgo, Mercury); you can earn it through your work. And this self inevitably will bring you back to your unconscious, *populus* in the ninth, but this time you are armed and prepared through the experience of the self and all of your spiritual, integrative work. In the tenth house we find *coniunctio*, harmony of the opposites, which also has an effect on the outer world. Lastly, God becomes real in the eleventh house, *albus*, a *deus manifestus* (not *absconditus* as in the sixth), that means, you become conscious, which is also indicated in the twelfth.

(Gerber & Gerber, 2021b, pp.39-40)

Case 6 Geoscope by Sabi Tauber (August 1st, 1952)

Figure 10

Geoscope with Yijing divination by Sabi Tauber, August 1st, 1952



Note. From *Encounters with C. G. Jung: The Journal of Sabi Tauber (1951-1961)* (p.41), by Sabi Tauber, 1954, Zurich. Copyright 2021 by Christian Tauber, Zurich.

"In the first house is *carcer*, meaning that you are constellated by the *images* of your parents at the moment. But you have the potential to unite those *images* within yourself (second house *coniunctio*). However, a sting from the unconscious is active, in contact with your closest environment (*cauda draconis* in the third house). There you make a projection (summer 1952). In the fourth you fall into a hole that has to do with your innermost disposition (parental *images*). You therefore miss out on quite a few life experiments (*amissio*, fifth house), but through work you will be able to unite the opposites (*coniunctio* in the sixth)! In work and through work you will achieve the same thing for your marriage (*coniunctio* in the seventh). But caution! Whoever has both within, is actually a human god, is dangerous and should be locked up! (*carcer* in the eighth house). A magical circle is necessary and a balancing act: movement! Otherwise the danger of sinking into yourself is too great. You have to imprison the prison (like Paulus); *vorwärts ist alles*. This is indicated in the ninth house, through *via*, namely the absolute necessity of movement in the spirit. The same is true for outer life (*via* in the tenth), meaning it also shows in how you present yourself (the project on

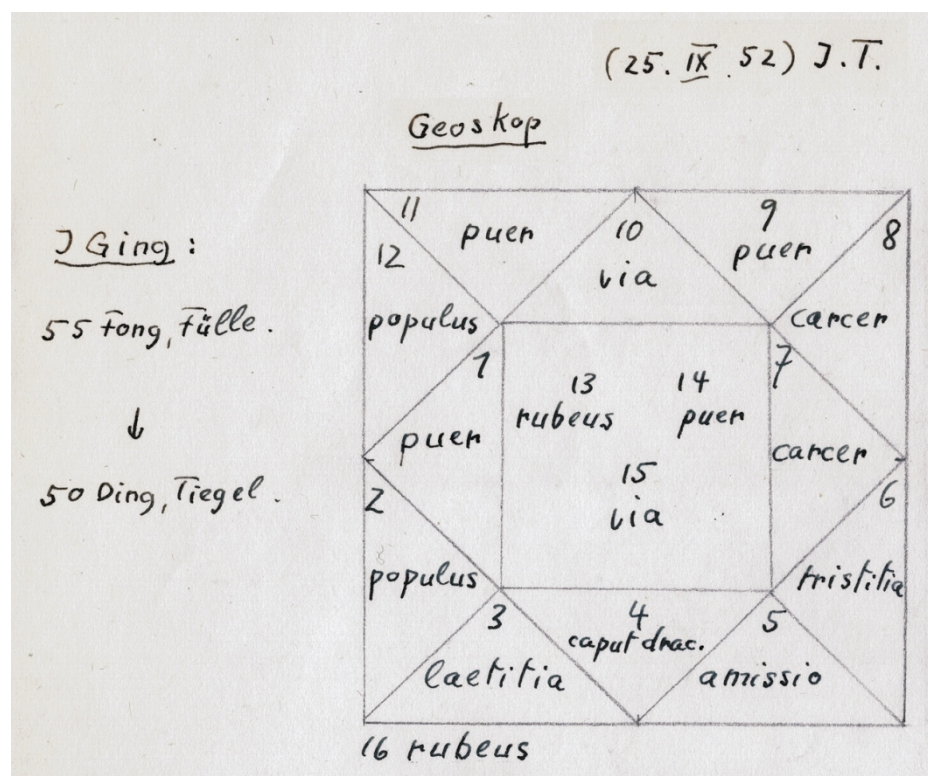
synchronicity). If all is being followed truthfully, *fortuna maior* (in the fifteenth) will manifest, that is the realization of the self. So, you have to engage the unconscious as a collaborator (*populus* in the thirteenth) and acknowledge the self as the goal (*fortuna maior* in the fifteenth).”

(Gerber & Gerber, 2021b, pp.41-42)

Case 7 Geoscope with Yijing divination by Ignaz Tauber (September 25th, 1952)

Figure 11

Geoscope with Yijing divination by Ignaz Tauber, September 25th, 1952



Note. From *Encounters with C. G. Jung: The Journal of Sabi Tauber (1951-1961)* (p.43), by Sabi Tauber, 1954, Zurich. Copyright 2021 by Christian Tauber, Zurich.

“*Puer* in the first house shows him [Ignaz] as ‘one who is becoming,’ who is in a process of transformation, and who stores powerful forces in his unconscious not yet at his conscious disposition (*populus* in the second). He is growing in the unconscious. The third shows how it spills outwardly (*laetitia*) in daily relationships with his

immediate environment, whereby the unconscious, however, pushes with vehemence through the open door. In the fourth house, *caput draconis*, lives the heritage of his parents; it wants out and to be redeemed. His backward ties want to be redeemed in forward motion!

Amissio, in the fifth house, has him suffer a loss because of his extraversion in the third and fourth; too much extravert movement in *laetitia* and *caput draconis* (his mother's temperament!). Here in the fifth, with his erotic speculations, he suffers a loss in his ability to regenerate, and thus experiences sadness in his work (*carcer*, sixth house). There he falls into a hole, and the entire unconscious falls on top of him and oppresses him with its weight; his body, too, weighs him down. At the moment he feels that marriage is a prison (*carcer* in the seventh), but has to endure it to learn about keeping boundaries. He is even trapped by the unconscious itself (*carcer* in the eighth), but here the prison is already spiritualized! Saturn squeezes out the juice through concentration, that is, he reveals the meaning. In the ninth, the youth appears again, but now on a spiritual level as *puer aeternus* (similar to Faust). This results in an outwardly movement (*via* in the tenth), the personality is unfolding. And similar to the boys' chorus in [Goethe's] *Faust* there now are 'many boys' in the eleventh – with his friends, illusions, and wishes. In the unconscious, the seed for new, expansive growth lies dormant (*populus* in the twelfth)!

(Gerber & Gerber, 2021b, pp.43-44)