

Carl Gustav Jung
1875 – 1961

Biographical Analysis



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Personal connection to Jung

I first came across Jung whilst studying Psychology at Adelaide University and I read his *Memories, Dreams and Reflections* in 1974 during my Honours year. At the same time one of my housemates was completing an Honours History thesis on *'The History of Consciousness,'* including Jung. Interestingly, he went on to become a Jungian Analyst.

It seems that Jung and his work have entered my consciousness regularly since then!

For example, three years ago, I read a very interesting, illustrated biography, *Healer of the Wounded Soul*, which I came across 'by accident' in a bookshop in Brisbane. Eighteen months ago, I trained to use the *Myers Briggs Type Indicator* and felt some real appreciation for Jung and the concept of types. And recently, a Clinical Psychologist suggested to me that I would make a good Jungian analyst!

So when I was asked to look at an existential biography in detail for this Biography Training, Jung was an immediate and obvious choice. I feel that I now have sufficient background to have some appreciation of what his life has meant and some grasp of his main ideas and how they contribute to Psychology.

Over his long life, Jung's interests ranged over many fields including: Religion, Philosophy, Medicine, Psychology, Mythology, Eastern religions, Anthropology, Physics, Alchemy, Astrology, and UFOs. He was involved with assisting individuals (with psychosis and neurosis), research, lecturing, writing, yoga, art, stone carving, dreams, visions, journal keeping, family life, sailing, building, friendship, correspondence, and so on. I find that I can resonate with those interests – some of them parallel my own.

According to his own theory of types, he was an *Introverted Intuitive*, as I am. His main life question relates to understanding the process of individuation or self-realisation and he sees it as a form of 'alchemy.' He uses his own life-long experiences to come to this understanding. Each time he learns more, has more insights, he goes back to his earlier research and looks at it in a new light. I see that his understanding spirals onward, up to the end of his life and beyond. He was born with a burning desire to understand into a family that gave him tremendous clues to follow, and after some uncertainties he takes hold of the Journey in a very active way.

Jung's questioning and searching and methodology parallel my own in some ways, and have cast light on my own Journey. Jung would have appreciated this. In his therapy sessions, he and the analysand would sit as equals opposite each other engaging in conversation. He would share his latest thoughts and listen with interest to the experiences of the other. His analysands were so moved by this experience that some became analysts themselves. Some became life-long friends.

This Biography is my attempt to hear Jung and create a framework for understanding his life. Doing it has made me feel ready to hear his voice and read his works with some understanding for the first time, and this is a great gift.

Jung's life mandala

In summarizing Jung's life, I have used the form of a Mandala. Jung would have appreciated this. He painted Mandalas himself and thought that the quaternity of life (4-foldness) was very important. He lived for nearly 86 years on earth, so I have divided his life into 4 periods of 21 years each (with a tiny bit left over at the end!) The concept of quaternity can also be applied to aspects of Jung's Psychology, including his Typology, and in drawing out his life, I have noted aspects of his psychology in relation to his life.

The Mandala is attached at Appendix A.

The time structure of it may be understood as follows.

- It consists of 4 x 21-year periods.
- Within each 21-year period, there are 3 x 7 year periods. (With the exception that the last period actually consists of nearly 9 years, since Jung was nearly 86 when he died.)
- Each 7-year period may be said to have its own 'flavour', and is influenced slightly differently by the spiritual world and by karma and destiny issues.
- The first 21 years relate to Jung's 'Nature' Karma – his culture, his family, his schooling, his temperament, his constitution.
- The second 21 years relate to Jung's 'Destiny' Karma – the events and people that he meets and the way that he is influenced by these, in order to take up his destiny.
- The third 21 years relate to Jung's 'Direction Karma' – the direction in which he takes his life based on the first 42 years. It may be seen as the research and co-creation that he is able to undertake with the spiritual world as he takes charge of his life and destiny.
- The fourth sector (actually 23 years) is more a function of Jung's free gifts to the world. This sector may be seen as being free of karma. We could regard it as representing the 'fruits' of his life, a period of 'grace', in which he is able to give to the world.

The orange central ring within the Mandala consists of Jung's conscious life. Keywords represent important people and events. Jung thought that he lived in this part (the 'outer' world in a sense) as his Personality #1. However, he was strongly aware of his Personality #2. At one point he writes of living in the 'borderlands'. Jung had powerful experiences of crossing both inner and outer thresholds – this is what gave him powerful personal material upon which to base his theories and his analytical work with others. Because he was aware of this, he allowed himself to cross these thresholds consciously..

On the Mandala, I have represented an inner threshold, his inner life, with an inner green circle. Here are some of the feelings and states that he dealt with in his life. In terms of his Psychology, we could also see this as part of his Introversion, and as his Personal Unconscious.

I have represented his outer life and work in the world, by the blue area outside the circles. Here are keywords to represent Jung's involvement in areas of knowledge or understanding. In Jung's psychology we could also call this area, the 'collective unconscious'. It may also be seen as representing part of a cosmology related to the spiritual world, and therefore may also be seen as an 'outer threshold'.

I will describe Jung's life journey in the light of the meaning of 7 year and 21-year phases. I will also summarise it in terms of the Mandala I have drawn.

Jung's Nature Karma – the first 21 years

0-7 years – Dreams, accidents, illnesses

Carl Jung was born into a poor Pastor's family in Switzerland on 26 July 1875. Both his parents were the youngest of 13 children. Ancestors were successful in Medicine, Languages and Theology, but Jung's father, Paul, had a tendency toward depression; his mother toward hysteria (and she spent time in hospital), and they led a simple life. The atmosphere at home in his early years was oppressive for a child – religious concerns from his father with occult manifestations from his mother. Carl was the 4th child born to the couple, but the first surviving. He remained an only child until he was 9 years old.

In his family he spent a lot of time alone. He was a hypersensitive child - accident-prone, fearful at night, and developed eczema. At the age of 3-4 years old he had a powerful dream that he never forgot – and powerful dreams and visions were to become part of his life journey.

By the time he was 7 years old, he was sharing his father's room, was fearful at night, solitary in his pursuits, keeping secrets, of unstable health, with experience of illnesses and accidents, and with an interest in death. He appears to have decided that the world was frightening and a bit overwhelming – there are shadows and perils and unexplained phenomena. Already he is having anxiety dreams about his mother and her apparent 2 personalities, one of which was quite uncanny and prone to make authoritative pronouncements that seemed to come from another world.

He was born in Switzerland and Jung himself recognized that he shared some of the traits of the Swiss character – namely superstition, xenophobia, conservatism, earthiness, introversion, concern with money. There were 4 languages and a complex communal leadership and society. The large Alps dominating the landscape came to represent for Jung a symbol for perfection. All his life he was drawn to the lake – learning to sail, and building his retreat 'Bollingen' on the shores of Lake Zurich. The beauty of the landscape counterbalanced the fears of his inner life.

7-14 years – secrets, melancholy, visions, sense of destiny

Once he started going to school, he developed more social interests. In the rustic school that he attended from the ages of 7-11 years he did well, but when he went to the larger Gymnasium at the age of 11 years, his awareness of his poverty caused him some stress. He was also aware that he did not cope well with drawing, mathematics and gymnastics. He was regarded as being 'different' and did not have an easy social time.

The years from 7-14 years were filled with inner conflicts and secrets. Up to the age of 12 years he experienced unstable health and anxieties. He dealt with these anxieties in a variety of ways. From the ages of 7-9 years he was obsessed about playing with fire – lighting and tending fires. His sister was born when he was 9 years old. At the age of 10 years he carved a secret mannikin which he hid inside a pencil case, with a stone and written scrolls (messages), and lodged in the attic of his house. Taking it out would comfort him.

At the age of 12 years a series of events led him to experience himself in a new way, and in a sense to take charge of his life. An accident at school led to a fall that caused him to become half conscious. It gave him time-out from school which he enjoyed very much. After that he found that he could induce fainting fits whenever the subject of return to school came up. However, one day, he overheard his father telling a friend that they did not know what to do with him, that epilepsy was suspected and that he was concerned how his son would ever be able to support himself. The young Carl Jung took himself in hand. He knew he did not have epilepsy and he set out to use his will to overcome his physical response to stress. He succeeded and returned to school determined to work hard and forge a future. He had the experience of being truly himself, with an inner authority. He felt that he had 2 different personalities; he was both boy and another more authoritative figure. He had a powerful vision of God 'shitting' on his Cathedral, which he tried unsuccessfully to use his will to prevent himself from 'seeing' and this affected him powerfully, as he realized that these 'visions' did not come from within him but from the grace of God. It also led him into reading theology, Faust and then philosophy, notably Kant, as he strove to understand this experience. He also found that he was able to calm himself with the Stone in his garden, by 'becoming' the stone. Jung developed an inner capacity out of these experiences, that enabled him to cope with stress and depression.

In short, Jung experienced both himself and something greater than himself simultaneously, and this stimulated him in a conscious pursuit of knowledge and understanding related to both inner and outer thresholds.

This 7-year period was concluded by his father taking him to the top of Mount Rigi, where he had the powerful sense that he was in God's World. However, he is left with an awareness of a dualism within him that makes it hard for him to pin down his interests and decide on a career direction (science v religion). This issue becomes clearer for him during his next 7-year phase.

14-21 years – strong will, sense of 2 worlds, reading, reflection

Once he is a teenager with many questions, Jung realizes that his father is not able to have real conversation with him due to his own need to cling to a faith he is not sure of.

This means that he looks around for other books and other people to talk to. He starts with his father's theological books, but moves on to Goethe's Faust at his mother's suggestion, and then Philosophy.

Whilst all this is going on, he works hard at school, but it doesn't really capture his interest and he is regarded as something of an average student. He aims to come second rather than first when he does exert himself. His own studies take up more of his thinking time than the tasks asked of him by the school. On one occasion when he really thinks an assignment interesting and gives it his full attention, he writes an original essay but is accused of plagiarism, since it seems so out of character!

However, once he reaches 17 years of age, he starts to change, becomes more communicative, and really starts to pursue intellectual questions related to good and evil, and the nature of God. His two sets of interests were Science, where he wanted more meaning, and Religion, where he wanted more empiricism. He starts to read Philosophy.

His depression starts to lift and he looks outward more toward the world. He starts to read Philosophy more consciously, particularly Schopenhauer and Kant.

He has a dilemma over his University studies as he is drawn both to science and humanities subjects. However, a dream decides him on Science and then Medicine (1st moon node).

Once he starts his Medical Studies he also joins a Fraternity and starts to lecture based on his interests in Theology and Psychology. This gives him an opportunity to summarise his reading and insights with others. He finds that he enjoys lecturing and it is a pursuit he continues until he retires from public life in his old age.

Jung's father is very ill during this time but Jung does not really notice until he becomes bedridden and dies in early 1896, in the year that Jung turns 21. Jung then needs to provide for his mother and sister as well as find a way to complete his Medical studies.

One can see that Jung's character is coming to the fore – a strong will, an appetite for learning, a determination to forge his own path.

Conclusion to the first 21 years

Carl Jung's nature karma gave him intense experiences, and his personal sensitivities led him to cross inner thresholds. Although there appeared to be an initial reluctance for the soul and ego bodies to take hold fully of the physical body, he learned to handle stress and anxiety in an individual and positive way. He used his intellect to increase his understanding of the experiences that he has had. Once he reached 17 years old, he seemed to incarnate more fully and to experience more of an appetite for life. He became less melancholic and made an effort to be less introverted. He pursued his intellectual interests more actively and tried to resolve major questions through Philosophy. He had access to books and conversations to help him in this.

During these first 21 years, Jung lived mainly in an inner world (what he identified as his #2 personality). Both his thinking and his feeling life are introverted. Already it is clear that in terms of his own typology, he is an introverted intuitive.

At the end of this period, he takes the firm inner decision that he needs to devote himself to the outer world more in the coming years.

Jung's Destiny Karma – the second 21 years

In this period of his life Jung met an interesting procession of people who helped him to live out his destiny. They included: Emma Rausenbach, an heiress, who became his wife and who made him independently wealthy; Dr Eugene Bleuler, his first employer, who worked him hard and gave him a project that led to an international reputation; Sigmund Freud, who he was excited to meet as a colleague facing similar questions, but whose ideas he found ultimately limiting; and Toni Wolff, who started as a young patient aged 22 years, but became Jung's second 'wife' in a triangular relationship with Emma and himself that lasted most of the rest of their lives.

21-28 years – séances, lectures, work, courtship, marriage

During this period, Jung completed his University studies, specializing in Psychiatry; and experienced more psychic phenomena at home which caused him to look more seriously at spiritualism and participate in séances with his cousin Helly Preiswerk. He wrote his Doctoral Dissertation on occult phenomena based on the experiences with Helly.

After his University studies were completed, he realized that although he wanted to stay in Basel he was not going to be able to find the work he wanted, and he applied and is accepted for a position as Assistant Physician at the Burgholzi Mental Hospital in Zurich. Here he is worked extremely hard by the Director, Dr Eugene Bleuler. There are mainly Psychotic patients and Jung is expected to be aware of each patient's (up to 400) diagnosis and treatment. Staff and patients share in their treatment and in the tasks of the Hospital. Whilst there he started work on the Association Test that earned him an international reputation.

He also met and wooed Emma Rausenbach, the second wealthiest heiress in Switzerland, and with the support of her mother (who has known his father and met him as a child) he became officially engaged and then married in 1903. Carl was 27 and Emma was 21 at the time of their marriage. She wanted from the beginning to be involved with Jung's work, and Jung encouraged her to develop her interests. With his marriage, his financial worries were over, and he felt freer to pursue a more independent path. Before the marriage he resigned from the Burgholzi and spent time in Paris, studying with several people that interested him.

28-35 years – family, wealth, scandal, international reputation, Freud, land, house

Jung realized that it was not possible after all to move back to Basel, and he made the commitment to stay in Zurich. He moved his mother and sister to Zurich to live, and recommenced some work at the Burgholzi. Eventually he accepted a position as Senior Physician at the Burgholzi and Lecturer in Psychiatry at the University of Zurich.

He started a family, and had 4 children during this time (eventually he will have 5 children – 4 daughters and a son).

However, Jung went through a personal crisis (his 'Christ Years') where he realized that he was now committed to a woman (his first relationship with a woman) and a family, wanted to earn his own way (despite his wife's wealth which was now also his), but felt stuck at the Burgholzi and wanted more time for reflection and reading. During this time he also met Freud, who he recognized as a possible collaborator, and gained some international recognition through his book on the Association studies. He realized for the first time that he was attractive to women and wondered whether he could be faithful to one. His lectures at the University were very popular.

In brief, he felt some stress related to his life tasks. Emma took the initiative and insisted that they buy land and build a house, so that she and the children could have a home outside the Burgholzi. They found land on the lake and designed a house that allowed Jung the space to work from home. Jung now felt 'grounded'.

He left the Burgholzi in 1909, and continued with his private practice. His lecturing continued. He visited Freud again, travelled to America (which he loved). He had difficulties with the boundaries with a particular female patient (Sabina Spielrein) that caused a scandal in Zurich and he developed some reputation for 'womanising'. Emma confronted him with the possibility of divorce and he agreed to changes.

He resolved his crisis by deciding that for the second half of his life he will focus on his inner life (Personality #2) by researching and writing in his new home.

At the end of this phase of his life, he met Toni Wolff, initially as a depressed young patient (she is 22).

36 – 42 years – writing, professional practice, Toni Wolff, visions, travels, *The Black Book*, *The Red Book*

At the start of this phase, Emma and Carl (with Toni Wolff) travelled to the Weimar Congress (1911 - the 3rd Psychoanalytic Congress). Emma did not suspect how important Toni Wolff would become to Jung and how much their lives would intertwine from that point on. But by 1913 (2nd moon node), Jung and Toni Wolff realized how much they meant to each other and commenced a sexual relationship as well continuing a professional one. This became non-negotiable in his relationship with Emma, and he expected her to accept Toni as his 'other wife'. Toni virtually became a member of the family – lunching with them, and spending time alone with Jung in his study and on walks. She continued to live with her mother, but each Wednesday Jung openly visited them from lunch-time onwards to spend time with her. Jung's children are taught to call her Tante ("Aunt") Toni.

He had another crisis as he confronted his own unconscious and it is Toni who was his confidante at that time, not Emma. She acted as analyst, colleague, lover, and friend. He kept a journal - *The Black Book* – papers which only she was allowed to see – as he explored his inner world and his inner images from ages 38-40. He allowed images and voices and figures to come to him from his unconscious. He developed a language of metaphor and began *The Red Book*. His house was visited by the dead during this process. Out of this experience he wrote *The Seven Sermons of the Dead*.

Clients now came to see Jung from the USA and Britain as well as locally. Some of them moved to Zurich as psychoanalysis can be a lengthy process. The Psychological Club came into being endowed by American Edith McCormick, and eventually became a forum for the discussion and dissemination of Jung's ideas.

Conclusion to the second 21 years

During this 21 year period of Jung's life, destiny events are apparent – in the people and places he engages with. He goes through a personal crisis in his 'Christ Years' (30-33) that reflects back to his adolescent questioning and his awareness of the 2 personalities within him at that time – wanting to relate to and succeed in the outer world, but also wanting to have the time to explore the inner world. He accommodates himself to his situation – work with patients, family life, but he soon develops an intense relationship with another woman that feels essential to him even as he wants to hold on to his marriage with Emma.

He goes through another personal crisis from 38-40 that might be seen as a mid-life crisis as he feels the power of his inner world and the importance of dealing with it. He spends the time allowing the images, and trying to integrate his understanding of them. He consciously decides to treat himself as his own patient. There is a reflection back to his early childhood and the fears and anxieties he experienced then. Figures come to him with knowledge, notably a figure he calls 'Philemon' – an old man of superior knowledge, who dominates his visions. Occasionally a female called Salome also appears.

He has a support person to help him through this time, apart from his family, and he is able to use his increasing self-understanding to work with his patients in a new way. Out of this process, his 'technique' of psychotherapy develops – helping someone to explore their personal myth, their personal story.

We can see the following in relation to his Mandala – Jung consciously extraverts his feelings and his thoughts during this time, developing other aspects of his personality that were not developed during his adolescent years. His Personality #1 (an outer personality) is allowed to dominate. He actively uses his own life experience to develop his individual psychology.

Independent wealth allows him to make choices that develop his Psychology further.

Direction Karma – the third 21 years

In this period of his life, Jung has a productive professional life that takes his Psychology out into the world. He develops his theory of Psychological Types, builds a spiritual retreat called 'Bollingen', travels widely (including Africa and India) and consolidates his international reputation. While he extraverts his thinking, putting his ideas out into the world, he introverts his feelings, keeping his personal life private. He seems to find some balance between his outer personality (#1) that takes him out into the world, and his inner personality (#2) that needs time for inner reflection and exploration. He relies on the support of Emma Jung, Toni Wolff, Marie-Louise von Franz, Ruth Bailey and a whole devoted group of mainly women colleagues in order to fulfill his destiny.

Please note: there are so many ideas, so many people, so many trips to consider during this part of his life – that I have indicated only the key ideas for each phase.

42 – 49 years – Tower, travel, lectures, writing, Psychological Club

During this phase, Jung builds a tower on the shores of Lake Zurich that will become his spiritual retreat for the rest of his life. It provides the reflective space that he needs to balance the work out in the world that becomes increasingly important. His international reputation grows. The Psychological Club becomes a forum for the dissemination of his ideas.

49 – 56 years – Africa, Ruth Bailey, séances, new arrivals to Zurich, Marie-Louise von Franz

Jung continues his research, and undertakes a major expedition to Africa. Fortunately for him and his companions, he meets Ruth Bailey who becomes an invaluable support on the

trip and maintains an ongoing relationship with him and his family for the rest of his life. In fact, she becomes his carer after his wife dies in the latter part of his life.

His interest in Spiritism is revived. There are many new arrivals to Zurich interested in his work, many of them women. He forms a significant connection with Marie-Louise von Franz who becomes a young unpaid research assistant, and in many ways replaces Toni Wolff as his intellectual companion, since Toni Wolff is not interested in supporting him in his interest in Alchemy which becomes increasingly important to him.

56 – 63 years- Overseas lecturing, Germany & Nazism, India, visions

As well as overseas lectures, notably in England and the USA, Jung tries to keep a supportive analytical presence available to Jews in Nazi Germany under difficult conditions. At times this is seen as apparent 'support' for Nazism, but Jung feels it is important to meet obligations that at times become onerous. At other times his well-meaning efforts are manipulated by Nazi personnel.

However, the most significant event of this phase is his visit to India which gives him amoebic dysentery, which leads to significant experiences of visions, as he crosses an outer threshold.

Years of Grace – the final 23 years

63 – 70 years – visions, paterfamilias, wartime hardships, enforced rest, writing, research

His hospitalization leads to sustained visions and experiences that take Jung across an outer threshold into an apparent spiritual world. He feels some reluctance to return to his life and activities. It is Emma's support that enables him to do this.

Is finally able to have his resignation from the International Society accepted (based in Nazi Germany). His family move into the mountains when German troops were poised on the border. Jung feels responsible for the safety of his family.

Jung is ordered to rest by his Doctor, but participates in the 400 year anniversary celebrations of the death of Paracelsus. Jung felt that he shared his 'revolutionary medicine' and his 'religious intensity'.

He starts work on his 'Mysterium Coniunctionis'. He also becomes a defacto agent for the US – reporting on the psychology of the German war leaders to an American agent.

Toward the end of this phase, he starts to have discarnate experiences that give him 'the most enormous experiences' of his life.

His 70th birthday is celebrated with 5 children and 18 grand-children.

70 – 77 years – synchronicity, CG Jung Institute, American publications

During this period, the CJ Jung Institute is founded in Zurich, with Jung as its first President. He is actively involved for 2 years until he is 75 years old, and then decides to devote himself once more to his writing.

He maintains a busy schedule of research and writing, delegating research tasks to (mainly female) colleagues. He continues to publish, including an introduction to a translation of Richard Wilhelm's *I Ching*. Richard Wilhelm becomes another male friend with whom Jung is unable to maintain a close friendship.

His interest from now on seems to transfer from interest in individuals to interest in the collective archetypal world. He reduces the number of public appearances he is prepared to make and new people he is willing to meet.

77 – 86 years – alchemy, Toni Wolff's death, Emma's death, autobiography, BBC interviews

In the same year that he celebrates his Golden Wedding Anniversary with Emma Jung, he also mourns the death of Toni Wolff.

He completes his final work, *Mysterium Coniunctionis* which he worked on for 10 years and regarded as the work that placed his psychology on its historical foundations.

When he is 80, Emma dies from cancer. The following year he decides that he does need to work on an autobiography and begins the sessions with Aniela Jaffe that lead him into personal reflection, and his publishers, associates and family into the labyrinth of tortuous negotiations that culminate in the publication of *Memories, Dreams, Reflections* two years after his death.

What was Jung's destiny?

Jung himself said: *My life is a story of the self-realisation of the unconscious*, and this statement sums up part of the essence of his life journey for me. He sought to make conscious what was unconscious in the human psyche and in his own. He does this by willingly crossing both inner and outer thresholds.

Jung's life journey suggests a journey of intense experiences of crossing inner and outer thresholds that actually allow him to develop his Psychology. He is able to put the 'soul' into Psychology out of direct personal experience of crossing these thresholds.

He crosses inner thresholds when he examines his own dreams and experiences. He crosses outer thresholds when he acknowledges and communicates with the other beings that he documents in his Red and Black books, and has waking visions. He has direct experience of his own soul as both intensely individual and yet connected to universal truths.

It is his contribution to the understanding of the human soul that remains his enduring legacy. Without Jung, and the enrichment he brings to contemporary psychological thinking through story-telling, imagery, myth, the individual journey and so on, we would be left with an analytical psychology without soul – one that works with the repressed and unappetizing

drives and passions bubbling up from a subconscious that is located in the purely physical body! (a la Freud and his followers)

Jung would not have been able to fulfill his destiny without the support of the many women who acted as sounding boards, research assistants, colleagues, loving partners, inspirations, and so on. In particular, Emma Jung and Toni Wolff act as muses, lovers, confidants, supports, colleagues; with Emma filling the additional roles of mother, housekeeper, business manager, and financier.

Jung is able to extravert his thinking from an early age by lecturing, conversations, and working with patients. For most of his life, his feelings are introverted. During the crisis of his Christ years, he strives to find the balance in his feeling life, and after his connection with Toni Wolff he is much more successful in being able to do this. Somehow having both Emma and Toni Wolff in his life enables him to feel supported and secure in his strivings in the outside world.

Jung immerses himself so deeply in the philosophical, spiritual, mythical, religious, medical and literary streams of human striving, that he does seem to build significantly on those who have become before him. I would expect that in previous incarnations he had been able to bring some of this work to fruition. Because Jung himself felt a strong connection to Paracelsus, it is possible that this historical person has a connection to his biography.

At various times in his life, Jung seems particularly open to the crossing of inner and outer thresholds. It is interesting to examine these experiences in the light of different planetary influences and rhythms.

The most intense period of exploring these experiences is during the period aged 38 – 40 years, when he actively engages and explores the content of his dreams and visions, and records them in his so-called Black Book and Red Book, discusses them with Toni Wolff and uses creative play to help him integrate them. This period has reflection with the intense dream experience of his early years 3-4 years (the illypathic god) and the later visions in India (62 years) that centre on the Holy Grail. The first experience (3-4 years) seems to relate to the question, 'can I trust in god?' and perhaps leads to an inner awareness of needing to find trust in himself as well; the second experience (38-40 years) seems to help Jung discern who he is amongst the spiritual phenomena of the world, and to affirm his potential for finding treasure there for himself and others; the third experience (62 years) seems to demonstrate his spiritual essence and awareness and potential as a guru (which he seems to have become for many people over a period of time).

I am not able to identify any particular planetary rhythm as having a stronger influence on him than any other. I have a sense that the Sun, Jupiter and Saturn have a life-long influence on him that flowers beautifully in his third 21-year period, when he is really able to start applying his learning and his insights. The constant learning, changing, healing quality that he has is also very Mercurial. But the way that this learning lives within him and comes to fruition in many ways and is never forgotten, seems to indicate a strong Saturn quality.

His first 21 years involve some hardship and struggle, physical, material, emotional, psychological and mental; he learns to look after himself, parents himself and finds his direction.

His 'Sun' years are the most intensely soul-searching and learning years for him. His material needs are taken care of, but he has to find his way amongst increasing celebrity and potential emotional attachments. He goes through several crises through this second 21-year period that help him clarify his feelings and the way that he needs to work in the world. Somehow, he finds a way to be true to himself, knowing that it places demands on others.

Jung's efforts to understand himself and his process of self-understanding really become the 'method' of his psychotherapy – giving clients the opportunity and support to engage in the process of self-understanding. What cannot be replicated as a 'technique' is his own insightful ability coupled with his tremendous knowledge in many areas.

Somehow his destiny is to use his own life, his own experience as a tool for the benefit of others. In order to do that, he needs a certain degree of time and freedom, and a certain amount of emotional support as well. These are provided for him!

Such a long-life Jung had – and such a life rich with people, travel, learning and experience. If his goal was individuation, which he equated with both 'self-realisation' and the goal of 'alchemy', then I believe he achieved it as much as anyone is able to do. And by being aware of his own process and those of others, as well as having the time and freedom to explore them, he is able to make a substantial contribution to human understanding.

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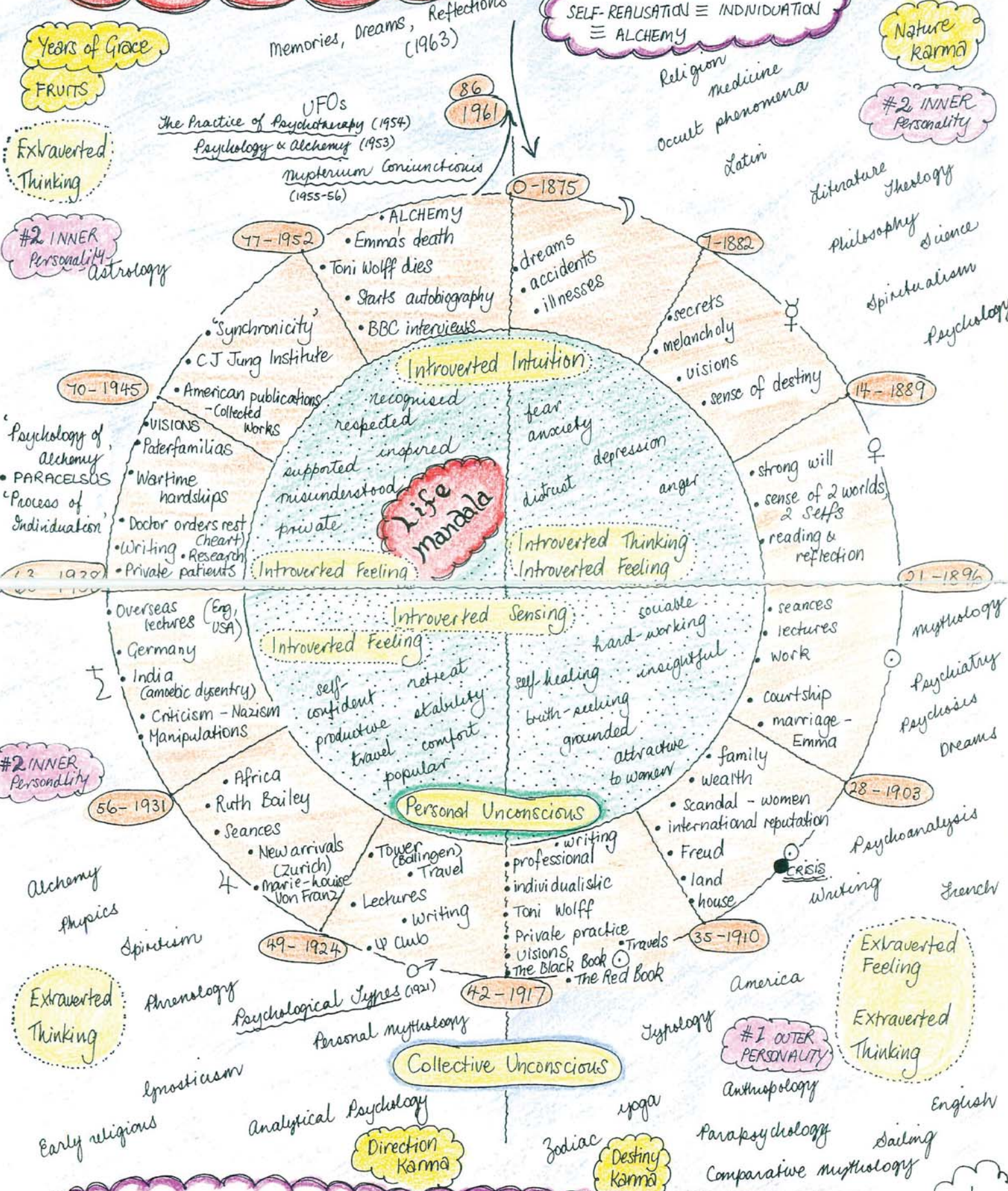
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C G JUNG 1875 ~ 1967



"my life is a story of the self-realisation of the unconscious" (Jung)

Sept of Karma S

Brief CV – Carl Gustav Jung

Born 26 July 1875, Kesswil, Switzerland.

Father: Paul Jung, a country parson

Mother: Emilie Preiswerk Jung

4th child, but the first to survive

Named after his paternal grandfather

0 - 21 years – Nature Karma

Year	Age	Event	Details
1875		Birth	Kesswil, Switzerland
1878	3-4	Dream	Illypathic god
		Mother ill	Hospitalised – hysteria – several months
		Eczema	
1879	4	Move to Basel	
1881	6	Latin	Father starts to teach him Latin
		2 personalities	Starts to see mother's 2 personalities
1884	9	Sister born	Gertrud (Trudi)
1885	10	Mannikin	Secret figure carved and hidden
		School in Basel	
1886	11	Accident	Knock on head led to time off school and fainting fits
1887	12	Personal changes	A feeling 'Now I am myself'. Became aware of 2 distinct personalities within himself Used will to overcome physical symptoms
1888	13	Vision	Cathedral vision – God 'shitting' on his Cathedral
1889	14	Mountain top	Trip with father to Rigi – sense of God's World
1890	15	Confirmation	Sense it was an empty ceremony
1891	16	Sexual abuse	Catholic priest in Sachseln
		Depression	
		Fantasy	Systematic playing with mediaeval castle town
1892	17	Change	New appetite for life and determination to pursue questions
1895	20	University	<ul style="list-style-type: none"> • Studies in Medicine at Basel University • Member of fraternity and starts lecturing
1896	21	Father dies	Death from cancer, possibly pancreatic

21 - 42 years - Destiny Karma

1898	23	Psychiatry	Chooses Psychiatry as a specialization
		Occult events	Table split; knife broken Seances commence with cousin Helly
1899	24	Meets Emma	Meets Emma Rausenbach & starts to woo her with her mother's support (Bertha knew his father & met him as a child)
1900	25	Graduates	From University and accepts position as Assistant Physician at Burgholzi Mental Hospital in Zurich
1901	26	Association tests	Starts busy work schedule, research in association tests & becomes engaged to Emma
1902	27	Doctoral Dissertation accepted	Dissertation – <i>Psychology & Pathology of so-called Occult Phenomena</i> Resigns from Burgholzi Goes to Paris – Pierre Janet's lab & lectures
1903	28	Marries	Emma, who is the 2 nd richest heiress in Switzerland
1904	29	Zurich	Moves into apartment in Zurich, but plans move to Basel 1 st child born – Agathe Publishes article on the Association studies – ' <i>The Associations of Normal Subjects</i> '
1905	30	Burgholzi	Accepts position as Senior Physician at the Burgholzi Becomes Lecturer in Psychiatry at University of Zurich Death of Emma's father – Emma & Carl now wealthy
1906	31	Reputation	Birth of 2 nd daughter – Gret Primary research – study of complexes Enjoys lectures at the Uni Beginning of an international reputation thru writings Publishes book – <i>The Psychology of Dementia Praecox</i> Begins correspondence with Freud
1907	32	Personal Introspection & crisis	Meets Freud in Vienna Becomes very attractive & attracted to women Lectures at Uni become very popular, particularly women In bed for a month with acute gastro-entiritis
1908	33	Buys land	At Kusnacht Builds a large house Freud visits Burgholzi Another attack of acute gastro-entiritis Birth of 3 rd child – son Franz Treatment of Dr Otto Gross ('like my twin')
1909	34	Leaves Burgholzi	Resignation was asked for previously & agreed upon Large private practice developing Visit to Freud in Vienna Visit with Freud to America Emma wants divorce – Jung agrees to changes
1910	35	Meets Toni Wolff	Meets her as a patient aged 22 years 4 th child born – daughter Marianne IPA founded with Jung as 1 st President – International Psychoanalytic Society

1911	36	Weimar Congress	Jung goes with Emma, Toni goes also. Freud is there.
1912	37	Freud	Published <i>The Psychology of the Unconscious</i> (aka <i>Transformations and Symbols of the Libido</i>) Final break with Freud over the primacy of sexuality as the basis for mental illness.
1913	38		Article – ‘ <i>A Contribution to the Study of Psychological Types</i> ’ Commences sexual relationship with Toni Wolff who becomes his ‘other wife’. Has visions related to commencement of WW1 Starts to pursue inner images
1914	39	Personal crisis – dealing with his unconscious	Spends time building by the lakeside Writes in <i>The Black Book</i> Confides in Toni Wolff Resigns lectureship at the University
1915	40	Crisis continues – Treats himself as if he were his own patient	Continues active private practice Clients from USA and Britain, as well as Zurich As much time as possible spent on inner work Meets ‘Philemon’ and starts <i>The Red Book</i>
1916	41	<i>The Red Book</i>	Psychological Club starts – endowed by Edith McCormick House is visited by ‘the dead’ Writes <i>The Seven Sermons to the Dead</i> , which he hid until late in life
1917	42		

42 – 63 years – Direction Karma

1918	43		Club becomes a meeting place for dissemination of Jung's ideas
1919	44		Club moves into permanent premises
1920	45	Stability	Professional routine and personal comfort commence
1921	46		Published – <i>Psychological Types</i> Coined terms introvert and extravert
1922	47	Bollingen	Death of Jung's mother Emilie Buys land on shores of Lake Zurich to build retreat – 'Tower'
1923	48	Travel	Lectures in many places, writing papers
1924	49	More travel	Including America again – Native Americans
1925	50	Agathe's child	He becomes a grandfather Travel to Africa – Bugishu Psychological Expedition Meets Ruth Bailey – becomes lifelong family friend New arrivals to Zurich Starts to be called 'Professor' Jung
1926	51		Attends séances during 20s and 30s
1927	52	Alchemy	Starts exploring alchemy
1928	53		Strong drive to perfect his theory Charter member of International General Medical Society for Psychotherapy (International Society)
1929	54		Read Richard Wilhelm's manuscript for <i>The Secret of the Golden Flower</i>
1930	55		Vision Seminars (Christiana Morgan) – over 4 years Vice President of International Society
1931	56		Wanted to place his experiences 'on firm ground'
1932	57		
1933	58		Meets Marie-Louise von Franz (not yet 19)– replaces Toni Wolff as his intellectual companion President of International Society
1934	59		
1935	60		Psychoanalysis has become all the rage! Lectures in England (with Toni Wolff)
1936	61		Lectures in America (with Emma Jung) – Honorary Doctorate at Harvard
1937	62		Another trip to USA with Emma Went to India with Fowler McCormick (amoebic dysentery)
1938	63		

63 – 86 years Fruits

1939	64		
1940	65		Finally able to have his resignation from International Society accepted Family move into the mountains when German troops were poised on the border
1941	66		Doctor orders complete rest Participates in 400 year anniversary of death of Paracelsus – Jung felt that he shared his ‘revolutionary medicine’ and his ‘religious intensity’ – gave 2 lectures Starts work on <i>Mysterium Coniunctionis</i>
1942	67		
1943	68		Jung becomes Agent 488, reporting on the psychology of German war leaders to an American agent
1944	69		Visions after heart infarct – led to continuing disincarnate feelings. Call them ‘the most enormous experiences’ of his life
1945	70		Birthday celebration – 5 children, 18 grandchildren
1946	71		
1947	72		
1948	73	CG Jung Institute	Founded in Zurich, Jung as 1 st President
1949	74		Wrote foreward to Wilhelm’s translation of the <i>I Ching</i> , plus a commentary on <i>The Secret of the Golden Flower</i>
1950	75		
1951	76		<i>Aion</i> – Christ as a divine being; importance of #4
1952	77		<i>Answer to Job</i> – God as good, but also with shadow
1953	78		Golden Wedding Anniverary March – Toni Wolff dies – Emma attends memorial service; Jung not able to
1954	79		Completes <i>Mysterium Coniunctionis</i> – the culmination of all his thinking, particularly of his research into alchemy
1955	80	Emma dies	Of cancer
1956	81		Jung decides he does need an autobiography – starts sessions with Aniela Jaffe
1957	82		
1958	83		
1959	84	BBC Interviews	With John Freeman, <i>Face to Face</i> – seed for the book <i>Man and His Symbols</i>
1960	85		
1961	86	Death	6 June – at home in Kusnacht, near Zurich 2 death masks taken 1963 – <i>Memories, Dreams, Reflections</i> published