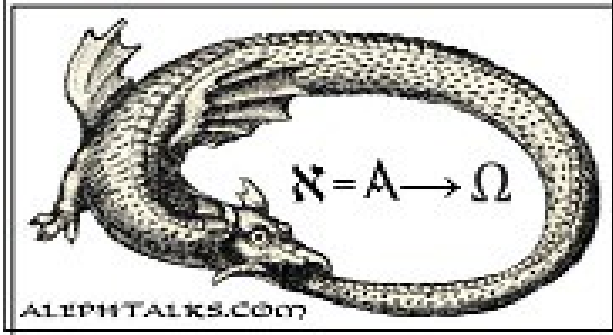


Is Mysticism Where Science, Art and Religion Meet?



Subject Seven
Astrology
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26 January 2022



Astrology



- We draw on **Hamlet's Mill** by Giogio de Santillana and Hertha von Dechend:
- The claim of an early (Neolithic) discovery of the precession of the equinoxes, and an associated very long-lived Megalithic civilization of *unsuspected sophistication* that was particularly preoccupied with astronomical observation. The knowledge of this civilization about precession, and the associated astrological ages, would have been encoded in mythology, typically in the form of a story relating to a millstone and a young protagonist—the "Hamlet's Mill" of the book's title, a reference to the kenning Amlóða kvren recorded in the Old Icelandic Skáldskaparmál. The authors indeed claim that mythology is primarily to be interpreted as in terms of archaeoastronomy ("mythological language has exclusive reference to celestial phenomena"), and they mock alternative interpretations in terms of fertility or agriculture.

Astrology



- Astrology is the practice of interpreting the meaning of observed correlations between human experience and the positions, interrelationships, and cycles of the planets (including the sun and the moon) in the solar system.
- The movements and positions of the planets are plotted against backdrop of the zodiac, a symbolic frame of reference based on the ecliptic, the line formed by the apparent movement of sun around the Earth over the course of a year this apparent movement, of course, as astronomers have made public since the Copernican Revolution, is a result of the Earth's orbit around the sun.
- In astrology, the ecliptic forms the center-line of an imaginary band, extending eight to nine degrees above and below it. The zodiacal band, as it is called, is divided into twelve thirty-degree segments, which compose the well-known signs of the zodiac: **Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.**

Astrology



- The signs belong to one of four elements – Fire, Earth, Air, and Water – and are thought to express qualities in keeping with the nature of the element. For example, Fire signs (Aries, Leo, and Sagittarius) are deemed to be energetic, warm, enthusiastic, inspirational, and often extraverted, whereas Water signs (Cancer, Scorpio, and Pisces) are associated with emotional sensitivity, compassion, inwardness, and depth of feeling.
- The qualities of the signs are thought to influence the astrological meanings and principles associated with each of the orbiting planets as they appear to move around the zodiac through each sign in turn. The planets themselves are symbolically associated with certain dynamic principles and powers. Jung likened them to gods and archetypes, whereas the signs might be construed as something like modes of being or archetypal styles manifest in enduring personality traits.

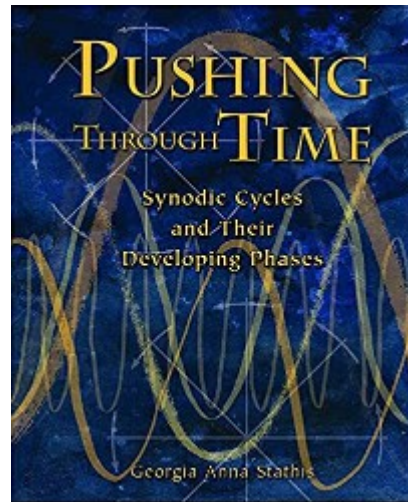
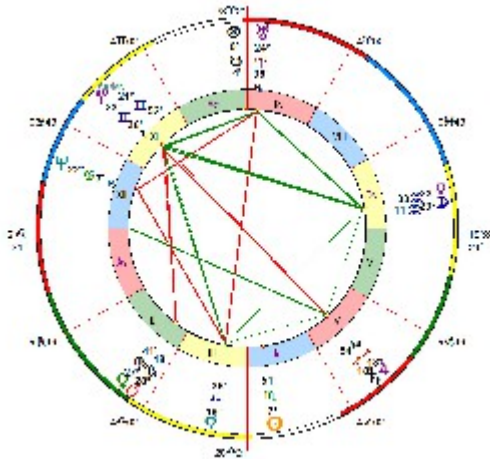
Astrology

- Traditional astrology was concerned only with the seven “planets” known to classical antiquity – the Sun, the Moon, Mercury, Venus, Mars, Jupiter, and Saturn. Contemporary astrology, in many of its forms, has incorporated into its symbolism and practice the so-called modern planets, discovered since the late eighteenth century: Uranus, Neptune, and Pluto.
- As seen from any viewpoint on Earth, each planet in its orbit appears to pass in turn through each sign of the zodiac such that at any given moment a planet will be positioned in one particular sign, forming a configuration of relationships with the other planets, known as aspects. For instance, if two planets appear close to each other in the zodiac, within a range of about ten to twelve degrees (a conjunction), this is deemed significant, indicating that the principles and qualities associated with those planets are in a powerful, dynamic relationship, stimulating and blending with each other.
- Similarly, two planets approximately opposite each other (180 degree apart) in the zodiac are also considered to be in a potent, challenging, and often antagonistic relationship (an opposition), as are those planets close to 90 degrees apart (a square). Other geometric relationships, such as those based on 120 degrees (trine) and 60 degrees (sextile), are also considered. All the planets and their interrelationships are depicted in an astrological chart calculated for any given moment in time.

Astrology: Cynodic Cycles

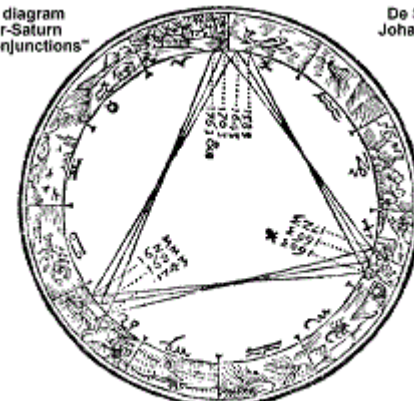


- On average, great conjunction seasons occur once every 19.859 Julian years (365.25 days)
- J=Jupiter orbital period=4332. 59 days
- S=Saturn orbital period=10759.22 days
- C=conjunction period=7253.46 days
- $1/J-1/S=1/C$



Trigon diagram
Jupiter-Saturn
"Great Conjunctions"

De Stella Nova
Johannes Kepler
1606



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Astrology



- Alongside the annual passage of the sun around the zodiac, astrology utilizes another frame of reference based upon our experience of the Sun's apparent daily motion across the sky, generated by the Earth's daily rotation on its axis. The line of the Sun's journey over the course of a day forms a circle, which is divided into twelve equal sections known as houses, with each house designating a different field of experience or area of life. For example, the second house is traditionally thought to relate to finances, the sixth house to health, the eighth to death, and the ninth house to travel. In casting an astrological chart – or horoscope, as it is known – the moment of sunrise on the eastern horizon determines the sign of the ascendant (the start of the first house); sunset, the western horizon, correlates with the descendant or start of the seventh house, with the medium coeli (the midheaven), the highest point of the chart, and imum coeli, the lowest point, symbolically representing noon and midnight, respectively. Although astrology incorporates a vast and complex array of variables, the planets, signs of the zodiac, houses, and aspects are usually considered to be the most significant factors in astrological interpretations, or chart readings, as they are commonly known.

Astrology



- Perhaps the most popular form of astrology practiced today, outside of newspaper horoscope columns, is natal astrology – astrological horoscopes cast for the moment of birth. Based on the relative positions (which are not real astrology at all) and placements of the planets at birth, the astrologer synthesizes the meaning of the various factors in the chart to give a portrait of the individual’s character and biographical experiences. The birth-chart reading is often augmented by the study of the ongoing movements of the planets in relation to each other as they traverse the zodiac, using methods known as transits and progressions. These methods can be used to gain insight into the qualities of particular periods of time – past, present, or future – and to understand the kinds of experiences and events one might encounter at these times. Historically, astrology has often been used for prediction, most famously, of course, by Nostradamus, whose prophecies were considered by Jung in a chapter in *Aion (1951)* work on the Age of Aquarius, i.e., beginning in the year 2000 (give or take), and synchronistic with the event known as 9/11.
- Western astrology, with which Jung was concerned almost exclusively, is thought to have originated in Mesopotamia, *the cradle of civilization*, around 3400 BCE, i.e., the Middle Eastern region currently known as Iraq.

Astrology

From there, it was transmitted to Egypt and to Greece and Rome, assimilating the character of the deities of these traditions in a form of mythic syncretism, with the planets ultimately taking on the names of the well-known Roman gods and goddesses – Mercury, Venus, Mars, Jupiter, and Saturn. After a period of suppression by the Church, when Christianity became established as the official religion of the Roman Empire, astrology underwent a revival during the Middle Ages and flourished again during the Renaissance, with Marsilio Ficino (1433–1499) an influential figure, before its exclusion from serious intellectual thought after the so called period of Enlightenment and the rise of mainstream science.

The beginnings of modern Western astrology have been traced to the British theosophist Alan Leo (1860–1917), writing at the turn of the twentieth century (indeed, Jung notes the close connection between astrology and Theosophy around that time). The Theosophical influence on the direction of modern astrology continued with the work of Marc Edmund Jones (1888–1980) and then Dane Rudhyar (1895–1985), whose astrological writings date from the 1930s, following his emigration from France to the U.S. All three figures were influential in the formation of a psychological or spiritual approach to astrology, in distinction to those forms of practice concerned with the literal prediction of events.

Astrology



- Today, psychological astrology, which possesses the most explicit connections to Jungian thought, is one of multiple forms of contemporary astrological practice. Astrology is variously characterized by a range of descriptors, designating its distinct approaches and applications, including mundane (the astrology of world events), horary (answering specific questions), electional (finding the best time for a planned event), traditional, predictive, divinatory, psychological, evolutionary, spiritual, and most recently archetypal. For some practitioners, astrology is to be viewed as a divinatory method akin to the I Ching and Tarot. For others, it is a way to develop psychological insight and a source of mythic meaning. Some commentators see it primarily of interest historically, for understanding connections to our cultural past; others see certain forms of astrology as critically relevant today, both in preserving the psychological wisdom of previous eras and in offering an alternative to the disenchanting worldview of modernity. Especially in academia and science, the prevailing view today, however, is that astrology is a pseudoscience whose premises are incompatible with the accepted scientific understandings of the nature of reality.

Astrology



- Although three of the progenitors of the modern scientific era, Copernicus, Galileo, and Kepler, were themselves involved in astrology (in the period of the sixteenth and early seventeenth centuries in which astronomy and astrology were still a single discipline), the direction of scientific development thereafter pushed astrology outside the margins of the accepted paradigmatic boundaries of intellectual discourse, where it remains.
- One central element in the debunking of astrology is the absence of a satisfactory causal explanation, in terms of known forces, as to how planets could influence human beings on Earth. Other critiques concern the apparent lack of empirical evidence to substantiate astrology's truth-claims, a critique Jung himself made and sought to address.

Astrology



- More broadly, with its apparent perpetuation of archaic notions of fate and predestination, astrology is at odds with a number of foundational assumptions of the modern worldview, such as the belief in rational self-determination and causality. If we are self-determining agents, with the capacity to shape the future through acts of free will, how can our lives be fated and controlled by the movements of the planets in the solar system? If our lives can be understood through the study of prior causes (such as genetics, early conditioning, and the environment), how can astrology also influence our experience, especially given that there is no significant demonstrable causal connection between the planets and human beings? Moreover, how can the signs of the zodiac, arbitrarily derived from a physically non-existent frame of reference, and (due to the Precession of the Equinoxes) no longer in alignment with the constellations of stars after which they were named, have any bearing on events and experiences on Earth?

Astrology



- Astrology's apparent assumption of a geocentric rather than a heliocentric cosmology also seemingly places it at odds with the findings of science since the Copernican Revolution, although astrologers stress that adopting a geocentric perspective does not contradict the astronomical reality of a sun-centered solar system but only symbolically reflects the vantage point of individuals on Earth. Taken together, such objections constitute a formidable barrier to the consideration of astrology, not only in terms of appraising the intellectual argument for its validity, but also because of the emotional investment in assumptions at the core of the consensus understanding of the nature of reality in the modern West, assumptions that astrology appears to flagrantly contradict. Astrology, as Richard Tarnas has noted, is today often seen as the "gold-standard of superstition." For all the seeming irrationality of astrology, though, Jung believed it to be of great value, for he was struck most of all that astrology, however it might ultimately be conceptualized and explained, somehow works, in that it discloses, in a symbolic celestial language, information and insights about the psychology, and thus the "fates," of human beings.

Astrology



- C.G.Jung writes: ... [A]strology was the first form of psychology, which is an extremely young science, dating from the end of the nineteenth century only. Of course, there was a beginning of psychological technique at about the time of the decay of Christianity and the period of the French enlightenment. Voltaire would be one of the first psychologists, and La Rochefoucauld, and Fénelon. But it was not yet science. It consisted more of intellectual aphorisms. It was essentially a critique. One might say that Nietzsche had a psychological approach to his material. But inasmuch as the human soul has always existed, there must have been at all times an equivalent of psychology. Philosophy would be such an equivalent, but it is merely intellectual, or a metaphysical projection. Religion would be an equivalent also, one could say, yet it is metaphysical concretism. Then there was astrology, which was legitimate up to the seventeenth century and was used by doctors in universities, together with dreams, as aids in diagnosing disease.

Astrology



- The *Würzburger Wundarznei* is a little text-book of medicine written towards the end of the sixteenth century. It deals with astrology, phrenology, palmistry, and physiognomy, and was especially for the use of doctors. The author was practically the last of the official professors of astrology, which was a sort of psychology but with the qualities and peculiar character of projection. It was our psychology in its oldest form. Our modern science began with astronomy. Instead of saying that a man was led by psychological motives, they formerly said he was led by his stars. In Schiller's *Wallenstein* there is a conversation between Wallenstein and the astrologer in which the latter says, "In thy heart are the stars of thy fate." That is a translation of astrological terms into psychological terms. But this was very late, in the beginning of the nineteenth century. Until then, people assumed that it was not psychological motivation but the movement of the stars which caused our personal reactions, as if the direction of their lives was created by the vibrations of the planets. The puzzling thing is that there is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time.

Astrology: Michel Gauquelin



- Michel Gauquelin was a graduate in statistics and psychology from the Sorbonne who, together with his wife Françoise, conducted the most significant modern body of statistical research in astrology to date. While his work does not substantiate some canons of traditional astrology, it conclusively vindicates astrology's fundamental premise: ***that there is a relationship between the planets' positions at the moment of birth and the direction of individual lives.***
- The body of Gauquelin's work extends over a period of 23 years (1949 –1973) and involved research into questions of professional studies, heredity studies and character trait studies. By far the studies receiving the most notoriety involved correlations between the [position of a planet in the natal chart and a person's chosen profession. Because of its extremely significant positive results, the most famous of these studies is commonly known as “the Mars effect.”

Astrology: Michel Gauquelin



- Gauquelin's preliminary profession findings involved two studies: the one comprised of a group of 576 birth charts revealed a correlation of Mars and Saturn with physicians at a chance level in the millions to one. The second study involving 508 births revealed the same results for other professions correlating them with their traditionally related planets: Mars with athletes, Saturn with scientists, the Moon with writers, and Jupiter with actors and politicians. Those findings only applied to eminent professionals and were not present in the charts of average professionals. The significance level for some of these correlations was also in the millions to one chance level. The research was published in 1955 in *L'influence des Astres*, where Michel argued that what he was demonstrating was not evidence of astrology, but some other celestial influence. This work was ignored by his academic colleagues until Michel set about seeking professional peer review.

Astrology: Michel Gauquelin

The Skeptics Respond to Gauquelin

- After much cajoling by Gauquelin for a peer review, the 1st critique came from Marcel Boll, a well-known French science writer and member of the Belgian Committee for the Investigation of Paranormal Phenomena (The Belgian Para Committee hereafter). His main objection was that the study used only birth data from France, which he claimed resulted in a national fluke. Had Gauquelin selected birth records from other countries, went Boll's logic, the results would be no better than chance! Any statistician would know that this objection was statistically ridiculous. Professor Dauvillier, a Professor of Cosmic Physics at the College of France, replied that the correlation was a result of insufficient sample size.

Astrology: Michel Gauquelin



Gauquelin Answers the Skeptics

- Michel answered both challenges (even though the first was an illogical criticism) by collecting a database of 25,000 birth records in Germany, Italy, Belgium and the Netherlands. (England did not record birth times back then). The results of the replication study with European data were identical and just as significant, showing the same planets in key sectors of the chart correlating with eminence in specific professions. There were some national variations but the result repeated significantly in the same direction as the original studies. A control group of non-specialized professions did not show any affect. The European studies were published in 1960 in *Les Hommes et les Artre* at the Gauquelins' own cost.

Astrology: Michel Gauquelin



The Heredity Studies of Gauquelin

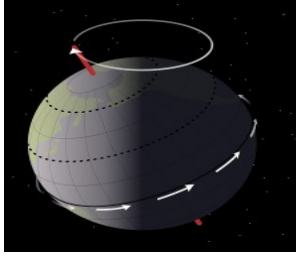
- During the 1960s, the Gauquelins conducted another massive study that examined astrological relationships between parents and their children. The 30,000 size sample of ordinary French citizens and their children revealed that when parents had certain planets in Sectors 1 and 4 of the charts, their children were also likely to have the same planets in the same sectors. The correlations between particular planets – such as the Moon, Venus, Mars, Jupiter and Saturn – were stronger in that order. The significance level was 1 million to 1. Induced or Caesarean births did not show this pattern.

Astrology



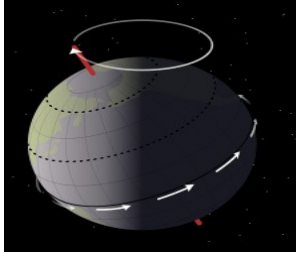
- The mechanism of action by which the positions and motions of stars and planets could affect people and events on Earth in the way astrologers say they do cannot be reconciled with basic aspects of biology and physics, with the exception of work by certain individuals such as C.J.Jung; Wolfgang Pauli worked with Jung on this problem, and modern physics now has some plausible hypotheses linking astrology and biology.
- The precession of the North Pole over 25,772 years led to each of the twelve zodiacal constellations creating an age of 2,148 years, so Earth has just ended the age of Pisces and is now in the Age of Aquarius.

Astrology



- Earth's precession was historically called the **precession of the equinoxes**, because the equinoxes moved westward along the ecliptic relative to the fixed stars, opposite to the yearly motion of the Sun along the ecliptic. Historically, the discovery of the precession of the equinoxes is usually attributed in the West to the 2nd-century-BC astronomer Hipparchus, but there is strong evidence the Sumerians, Egyptians, and Mayans were all aware of the precession of the equinoxes. With improvements in the ability to calculate the gravitational force between planets during the first half of the nineteenth century, it was recognized that the ecliptic itself moved slightly, which was named **planetary precession**, as early as 1863, while the dominant component was named **lunisolar precession**. Their combination was named **general precession**, instead of precession of the equinoxes.

Astrology



In a letter to Walter Robert Corti, written in 1929, Jung prophesied a time of confusion preceding the new consciousness:

We live in the age of the decline of Christianity, when the metaphysical premises of morality are collapsing...That causes reactions in the unconscious, restlessness and longing for the fulfilment of the times...when the confusion is at its height a new revelation comes, i.e. at the beginning of the fourth month of world history.

- The imminent collective transformation will, in Jung's view, require a long and potentially dangerous process of integration, as it would in an individual. **Liber Novus**, a significant work by Jung (paired with **Aion**), with its opening image of the movement of the equinoctial point into Aquarius, and its frequent references to Phanes-Abrahas, the androgynous, dark-light god of the new Aion, might be understood as a highly personal narrative of precisely that integrative process within Jung himself. Jung's interest in Nietzsche's work is likely to have contributed to the idea that the celestial Water-bearer – one of only three zodiacal images bearing a human form – might be a symbol of the Übermensch, the 'Beyond-Man' who transcends the opposites. Nietzsche's conviction that humanity was progressing toward a goal that lay 'beyond good and evil' hints at the idea of the fully individuated human being whom Jung hoped would emerge in the new Aion. But Nietzsche never associated his Übermensch with Aquarius.

Astrology



- The approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as the mere privation of good; its real existence will have to be recognized. This problem can be solved neither by philosophy, nor by economics, nor by politics, but only by the individual human being, via his experience of the living spirit. Jung's view of the incoming new Aion was full of foreboding (cf the 1960s musical Hair and its sentimental view of Age of Aquarius as one of harmony and understanding, sympathy and trust abounding). ***The dawning Aquarian Age will mark the turning point of the cycle: the beginning of humanity's slow ascent back to the realm of pure spirit.*** Although Jung used psychological models and wrote about wholeness and the integration of opposites rather than a return to a perfected world of pure spirit, it seems that, in principle, he agreed.

Astrology



- ***Meaninglessness inhibits fullness of life and is therefore equivalent to illness. Meaning makes a great many things endurable – perhaps everything. No science will ever replace myth, and a myth cannot be made out of any science. For it is not that ‘God’ is a myth, but that myth is the revelation of a divine life in man.2 —C. G. Jung***

Jung related the efficacy of astrology to the innate human propensity to perceive and encapsulate the cyclical qualities of time in symbolic images, and based this idea on a ***synchronistic*** or ***sympathetic relationship between microcosm (the individual human being) and macrocosm (the collective unconscious)***. Jung’s approach attributes a ***psychoid*** quality to both microcosm and macrocosm – the physical and the psychic are expressions of a fundamental unity, rather than an ontological dualism of spirit and matter as described in many Gnostic treatises. This links his astrology with other symbolic frameworks and so-called mantic practices that integrate both spiritual and material domains, such as alchemy, Tarot, and the I Ching, all of which interested him for similar reasons. These symbolic frameworks, for Jung, reflected fundamental human psychological patterns, most important of which was the great journey through which ***the unconscious seeks to become conscious*** through utilizing the symbol-making faculty of the imagination, thus generating an increasing integration and fullness of the individual personality and, ultimately, of the collective psyche itself.

Astrology



- Astrology, like psychology, is amenable to many definitions and cannot be viewed as a single, monolithic body of knowledge or practice. Because it belongs to the liminal realms, astrology has agreeably clothed itself throughout its history in the garbs of different paradigms and different cultural contexts, envisioning itself, according to time and place, as science, art, religion, divination, psychology, philosophy, and poetic metaphor. Alexander Ruperti (1913–98), a German-born astrologer strongly influenced by both Jung’s analytical psychology and Alice Bailey’s Theosophical writings, observed:

There is not one Astrology with a capital A. In each epoch, the astrology of the time was a reflection of the kind of order each culture saw in celestial motions, or the kind of relationship the culture formulated between heaven and earth.

Astrology



- The issue of **belief** in astrology (and whether Jung believed in it) is as problematic as defining it, since many individuals who either practise astrology themselves or look to an astrologer for insights do not consider their attitude one of belief or faith, but rather, one of experience and acquired knowledge. It seems that Jung was not a believer, but belonged to that group of individuals who involve themselves in astrology because, for them, it ‘works’ – although Jung, like so many other astrologers, was never able to come up with a convincing scientific explanation of how or why this should be so. His theory of synchronicity, while acceptable to contemporary rational modes of thought, is ultimately a rewriting of the ancient idea of **sumpatheia (affinity of heavenly bodies)**, couched in a language that carries no religious baggage and requires no a priori belief in any transcendent deity. But sumpatheia, as a cosmological model, is no less psychological than any model created by modern psychiatry, because it is ultimately generated by the human psyche

Astrology



- **The sharply defined boundary between religion and science, imposed in modern times, tends to waver and dissolve in the liminal realms of the human imagination.** And attempts to *prove* synchronicity of evidently unrelated events scientifically, as Jung himself demonstrated in his astrological experiment,* tend to fail because the observer, and the moment of observation, are as much part of the experiment as the observed, and the perpetually moving cyclical qualities of time will not stand still in order to please those seeking scientific validation. Jung's approach to astrology was unique for his time, and involved a profound investigation into the interior, psychological dimensions of Sun-sign columns in their present form did not exist in the early twentieth century, but the prejudices against astrology were already firmly in place within the burgeoning scientism of those decades.
- *C.G.Jung, Synchronicity: AN Acausal Connecting Principle, Routledge, 1955

Astrology



- Attempting to explore Jung's astrology from a scholarly, historical perspective requires an intellectual openness that many analysts, and many historians – as vulnerable to the prejudices and opinions of the collective as Jung himself was – are often not prepared to pursue. Jung's painful conflict between *scientia* and *ars*, poignantly described in Jung's magnum opus **Liber Novus** in his encounter with the giant Izdubar, was not unique to him. It has existed since ancient times, evidenced in the philosophical debates between Platonists, Peripatetics, Stoics, and Skeptics, even when astrology was 'mainstream' and an integral part of the religious and philosophical currents of the cultures of the time.

Astrology



- Although **Liber Novus** is a remarkable personal testament to the depth and intensity of Jung's conflict, it reflects an endemic tension that might be viewed as fundamentally human, between the measurable evidence of the senses and the nonrational evidence of inner experience. It seems that this tension has boiled and bubbled for as long as humans have attempted to speculate on their place in the universe. Jung's psychological models might be seen as an individual effort to create a kind of neutral ground where rational thought, scientific methodology – relative, naturally, to how 'science' is defined in any given cultural context – and the experiential evidence of the liminal realms can find room for engaging in a civilized dialogue. This same effort was also being made in the world of British occultism at the turn of the twentieth century: The wonderful thing about the subliminal is that it provided a space for all sorts of unnatural and supernatural phenomena to occur

Astrology



we now had a theoretical site in which they could reside. This neutrality regarding the veracity of ideas in the mind made psychology a useful no man's land in late Victorian England where scientists, clergymen and spiritualists could happily meet.

- Only if one is entirely wedded to the Spirit of This Time or Zeitgeist – the belief that empirical science constitutes the only authoritative world-view – can the potential value of such an approach be dismissed. But even the neutral ground of the subliminal has become a battlefield. Academic research into this terrain has apparently divided itself into two camps, the religionists (who are often also practitioners) and the empiric-historical camp (who are usually not); and warnings have been issued that the future of the study of esotericism as an academic discipline may be compromised ***if a considerable part of its representatives refuses to respect the distinction between research and the expression of personal belief.***

Astrology



This statement, although apparently favoring empiricism, expresses in itself a personal belief in an ideal of pure objectivity, and the question might reasonably be raised whether it is in fact possible for any human to achieve such objectivity, devoid of any personal agenda. In his astrological experiment, Jung attempted valiantly to achieve results as free as possible from the ‘expression of personal beliefs’ but, as he himself acknowledged, the results of any experiment, however scientifically rigorous, are ultimately vulnerable to the psyche of the researcher. It is possible that the conflict that plagued Jung, and which continues in many circles regarding his involvement with astrology and kindred ‘mantic arts’, cannot be resolved, but only explored with a reasonable degree of reflexivity – an attitude on the part of the researcher that acknowledges the inevitable liability to impose personal opinions on the discussion, yet attempts to ‘bracket’ those opinions as much as possible. It was in this spirit that Jung declared:

Every psychology – my own included – has the character of a subjective confession...Every psychology which is the work of one man is subjectively coloured.

Astrology



- A number of Jung's ideas seem to have been inspired by Plato, whose mistrust of collective opinion, in contrast to the individual capacity for knowledge acquired through reason, is evident in many of his Dialogues. Right opinions are a fine thing and do all sorts of good so long as they stay in their place, but they will not stay long. They run away from a man's mind; so they are not worth much until you tether them by working out the reason
- ***Once they are tied down, they become knowledge, and are stable. That is why knowledge is something more valuable than right opinion.***

Astrology



- Like Plato, Jung was suspicious of what he understood as mass psychology – a perception which has sometimes been interpreted as ‘elitist’, but which in fact has little to do with issues of class, education, or economics. Mass psychology, for Jung, involves the human willingness – regardless of birth, social standing, schooling, or material circumstances – to abandon individual reason, values, experience, and consciousness in order to enjoy the safety of merging with the group, which may then demand licence to vent unconscious fear, aggression, hatred, and greed without the necessity for reflection or responsibility.
- All mass movements, as one might expect, slip with the greatest ease down an inclined plane represented by large numbers. Where the many are, there is security; what the many believe must of course be true; what the many want must be worth striving for, and necessary, and therefore good. In the clamor of the many there lies the power to snatch wish-fulfillments by force...

Astrology



- Wherever social conditions of this type develop on a large scale the road to tyranny lies open and the freedom of the individual turns into spiritual and physical slavery. Jung lived through the devastation of two world wars that were driven by mass psychology, just as Plato lived through the thirty-year-long Peloponnesian War with its successive and increasingly cynical changes of government from aristocracy to oligarchy to democracy to tyranny; and it might be argued that, given their experiences, both Jung and Plato had considerable justification for their mistrust. Also like Plato, Jung also placed enormous value on individual responsibility as the key to the welfare of the collective:
- If things go wrong in the world, this is because something is wrong with the individual, because something is wrong with me. Therefore, if I am sensible, I shall put myself right first. For this I need – because outside authority no longer means anything to me – a knowledge of the innermost foundations of my being, in order that I may base myself firmly on the eternal facts of the human psyche.

Astrology



- Although he was committed to astrology, Jung did not blame the planetary configurations for life's vicissitudes, nor did he assume that fate was an external, irrevocable force imposed by an impersonal celestial order. As Shakespeare's Cassius declares: '***The fault, dear Brutus, is not in our stars, but in ourselves***' – but not, in Jung's view, because humans are 'underlings'. Rather, the 'fault' is the individual's reluctance to look within, resulting in those chains of unconscious choices and consequences, generated by unknown compulsions, that appear to fate not only individual lives, but also the life and history of the collective. The 'Spirit of This Time', as it gradually reveals itself in the first decades of the twenty-first century, seems to exhibit a preference for avoiding those 'big' questions that preoccupied Jung throughout his life. The nature of evil, the meaning and purpose of an individual life, the deeper motivations that drive individuals and collectives, and the enigma of human suffering, are not popular subjects for discourse in many psychological circles these days, not least because such subjects are potential minefields of politically incorrect observations. Instead, efforts are focused on finding methods – medicinal, psychotherapeutic, or social – that will dispel symptoms without investing time and expense in exploring their unconscious causes. Nor is history – whether individual or collective – perceived any longer as an essential tool in understanding the dilemmas of the present. According to the British National Health Service website, cognitive behavioral therapy

Astrology



- *is a type of talking therapy that can help you to manage your problems by changing the way you think and behave...CBT deals with your current problems, rather than focusing on issues from your past. It looks for practical ways to improve your state of mind on a daily basis.*
- The efficacy of such an approach is, like that of all psychotherapeutic methods, the subject of ongoing debate. In an effort to combine the best of both worlds, some psychotherapists and therapeutic training groups have blended cognitive and analytic techniques to produce an ‘integral’ model. But ‘CBT’ is the approach presently favored by collective authorities in Britain, and psychotherapeutic training groups of all persuasions – including Jungian groups – are currently under pressure to adopt cognitive methods if their practitioners wish to secure referrals and funding from the National Health Service. The difficulty may ultimately lie, not in the lack of usefulness of cognitive techniques, but in the amputation of a sense of continuity with the past that can sometimes result from a focus solely on present conditions and circumstances.

Astrology

- Understanding the interior dimensions of human history – whether this is explored through the history of ideas, the history of religions, or the emotional history of a family and its story through the generations – may turn out to be the pivot on which any hope of a better future turns. This was Jung's own perspective.
- He described it vividly when he wrote about the multi-storied house that he called 'my house', which appeared in a dream he experienced while still working with Freud. The upper story of Jung's dream-house was furnished in 'rococo style'. The ground floor was much older, dating from the fifteenth or sixteenth century. A stone stairway led down to a cellar, which dated from Roman times. When Jung looked more closely at the floor of this cellar, he noticed a ring by which he could lift one of the stone slabs. Yet another staircase descended into the depths, in which he discovered 'scattered bones and broken pottery, like remains of a primitive culture'.

Astrology



- Jung interpreted the dream as ‘a kind of image of the psyche’. The rococo salon, well above the ground, represented personal consciousness; the ground floor symbolised the first level of the unconscious. The deeper Jung descended, the darker the scene became, and the older and more universal the remains:
- ***This was my first inkling of a collective a priori beneath the personal psyche. This I first took to be the traces of earlier modes of functioning. With increasing experience and on the basis of more reliable knowledge, I recognised them as forms of instinct, that is, as archetypes.***

Astrology



- History, for Jung, was not a linear listing of isolated events or, as a character in one of Alan Bennett's plays puts it, 'just one f - -g thing after another'. The deeper, more interior history of human creativity and destructiveness was fundamental to Jung's psychological understanding. Astrology, as he pointed out, encapsulated the psychology of the past and provided the foundations for psychology's own history. Jung, in contrast to the 'Spirit of This Time', shared Goethe's view of the central importance of history:

Let him who fails to learn and mark

Three thousand years, still stay,

Void of experience, in the dark,

And live from day to day.

Astrology



The ***Spirit of This Time*** or ***Zeitgeist*** (*today au courant **Bubble***) also appears to embrace the comfortable certainty that the individual's problems stem from a social, economic, or even climatic source rather than a psychological one, and that those problems can be 'cured' with the right government, the right legislation, and the right reassurances from a scientific establishment that too often believes itself to be, like an infallible pope, incapable of mis-judgement or ignorance, even in the liminal spheres where its instruments of measurement may be inadequate or inappropriate. Jung's allegiance, in spite of himself and at the cost of considerable suffering, was ultimately and irrevocably given to what he understood as the 'Spirit of the Depths', and the older religious and philosophical currents that he studied so assiduously appeared to him as varying forms of a perpetually renewed human effort to express that Spirit – even if the prevailing collective world-view opposed it.

Astrology



That Jung worked with ritual invocations of the planetary archetypes he identified in his own horoscope, and that the results of these invocations infuse many of the characters in **Liber Novus**, might seem a disturbing and even shocking suggestion to those who are unfamiliar with the historical roots of the technique Jung called active imagination. But the relationship between magic and active imagination was described by Jung himself, and the suggestion that he was unable to make his own connections between the theurgic rituals of late antiquity and the ‘pursuit of the inner images’ that resulted in **Liber Novus** is unconvincing. Jung also made it clear that he understood the planetary ‘gods’ as archetypes, and that the purpose of active imagination is to establish a dialogue between the archetypal potencies and individual human consciousness.

- His interest in medieval and early modern grimoires, astrologically inclined magical texts such as the Mithras Liturgy, and Neo-platonic theurgists such as Plotinus, Iamblichus, and Proclus, who all integrated astrology into their cosmological perceptions, underlines the likelihood that Jung made a deliberate and conscious effort to work imaginally – or, put another way, magically – with the internal conflicts that he believed were symbolically portrayed in his birth chart. The purpose of such inner work, for Jung as for his predecessors in late antiquity, was a transformation of the personality through the integration of consciousness with the larger psychic centre that Jung understood as the Self.

Astrology



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Astrology



- Although Iamblichus and his fellow theurgists variously interpreted that centre as a god or demon, or as the Platonic One from which all else emanates, their pursuit of this process of integration through the use of symbols and images, firmly based on the underpinning of the idea of *sumpatheia*, reappears in Jung's concept of individuation and the work which he suggested might be done by the individual to facilitate an otherwise natural but unconscious, sometimes unnecessarily painful, and even unsuccessful journey. Jung was fond of citing the alchemical axiom, 'What nature leaves imperfect, the art perfects', and – allowing for his preference for the idea of wholeness rather than the idea of perfection – this is the goal of the psychotherapy that he developed and practiced. Jung understood fate in general, and astral fate in particular, as a paradox.

Astrology



- From the astrologer's perspective, one cannot send one's horoscope back and order a new one, unless one espouses a religious conviction that promises a new horoscope coincident with a new spiritual 'rebirth', as the Christian theologian Tatian did in the second century CE. Although some astrologers accept the idea that fate is concrete and fixed, more psychologically inclined astrologers understand fate as multi-levelled and negotiable. In Jung's view, horoscopic fate presents a profound conundrum. Ultimately one must 'do gladly and freely that which one must do'; but those operative adverbs, 'gladly' and 'freely', imply a voluntary conscious cooperation with the 'eternal facts' – the archetypes themselves – that cannot be coerced or eradicated through any human effort. Free will, for Jung, involved respect for, and acceptance of, the will of the demon, while simultaneously encompassing a dialogue and potential transformation that could allow both the personality and the demon to flower in the most creative possible way.

Astrology



- In Jung's context, this marriage of personality with Self does not depend on, or result in, perfection, and the suggestion that one can transcend, overcome, or cure the difficult dimensions of a natal horoscope would have seemed as absurd to him as bowing one's head and accepting a fate-imposed suffering without attempting to understand why. Wholeness was the ideal toward which Jung aspired, and it requires living with the conflicts symbolised by the horoscope in ways that might sometimes involve struggle and failure, but which ultimately acknowledge meaning and teleology in those conflicts, along with loyalty to the truth of oneself. The I Ching, which Jung viewed as the Eastern equivalent to Western astrology, offers a similar paradoxical perception:
- ***They [the holy sages] put themselves in accord with tao and its power, and in conformity with this laid down the order of what is right. By thinking through the order of the outer world to the end, and by exploring the law of their nature to the deepest core, they arrived at an understanding of fate.***

Astrology



- In psychological as well as astrological realms, experience, for Jung, ultimately carried greater weight than intellectual speculation and scientific methodologies, even in the teeth of the most persuasive rational argument, and even when that argument was presented by his own scientifically trained intellect. In October 1959, toward the end of his life, Jung was interviewed by the television presenter John Freeman for a BBC programme titled **Face to Face**. Freeman asked Jung whether he still believed in God, and Jung replied: ***Now? Difficult to answer. I know. I needn't, I don't need to believe. I know.***

Astrology



- Physical basis: each planet/star has a soul and this interacts with all other souls
- Astrological progression is a part of what is usually called *predictive astrology*, the claim of astrology to predict or forecast future trends and developments. Most astrologers nowadays regard the term 'prediction' as something of a misnomer, as modern astrology does not claim to directly predict future events as such. Instead it is claimed that an astrological pattern with regard to the future can correspond with any one of a variety of possibilities. What is in fact foretold is the trend of circumstances and the nature of the individual's reaction to the situation. In other words, progressed and transiting movements of the planets indicate phases in the individual's life when the potential shown in the natal chart will be given opportunities for development, whether through favourable or unfavourable circumstances reasoned and sensible life choices. In short, modern astrologers do not generally predict actual future events, or claim that the future is mapped out and determined.

Astrology



- In addition all modern astrologers stress the role of free will. It is asserted that astrology does not reveal fate or patterns which are 'written in stone', rather it reveals a person's strengths and weakness, talents and opportunities. The horoscope does not determine the future, but shows the possible paths that lie ahead so that the individual can choose between them. Modern astrologers argue that no planetary aspect brings a fate that cannot be counteracted in some way and some benefit derived from it - what actual events happen are largely dependent upon the freedom of choice of the individual. The role of the astrologer is to create self-knowledge and awareness of the movement of the planets and their meaning, so as to give the individual an improved ability to make reasoned and sensible life choices. In short, modern astrologers do not generally predict actual future events, or claim that the future is mapped out and determined.

Tarot



- The **tarot** ([/'tæroʊ/](#), first known as **trionfi** and later as **tarocchi** or **tarock**) is a pack of playing cards, used from the mid-15th century in various parts of Europe to play games such as Italian tarocchini, French tarot and Austrian Königrufen, many of which are still played today. In the late 18th century, some tarot decks began to be used for divination via tarot card reading and cartomancy leading to custom decks developed for such occult purposes.
- Like common playing cards, the tarot has four suits which vary by region: French suits in Northern Europe, Latin suits in Southern Europe, and German suits in Central Europe. Each suit has 14 cards: ten pip cards numbering from one (or Ace) to ten, and four face cards (King, Queen, Knight, and Jack/Knave/Page). In addition, the tarot has a separate 21-card trump suit and a single card known as the Fool. Depending on the game, the Fool may act as the top trump or may be played to avoid following suit. These tarot cards are still used throughout much of Europe to play conventional card games without occult associations.
- Among English-speaking countries where these games are not played frequently, tarot cards are used primarily for novelty and divinatory purposes, usually using specially designed packs. Some occult enthusiasts claim that tarot has esoteric links to ancient Egypt, the Kabbalah, Indian Tantra, or the I Ching, though no documented evidence of such origins or of the usage of tarot for divination before the 18th century has been demonstrated to a scholarly standard.

Tarot



- The word *Tarot* and German *Tarock* derive from the Italian *Tarocchi*, the origin of which is uncertain but *taroch* was used as a synonym for foolishness in the late 15th and early 16th centuries.[4][5] The decks were known exclusively as *Trionfi* during the fifteenth century. The new name first appeared in Brescia around 1502 as *Tarocho*. [6]
During the 16th century, a new game played with a standard deck but sharing a very similar name (Trionfa) was quickly becoming popular. This coincided with the older game being renamed *tarocchi*. [2] In modern Italian, the singular term is *Tarocco*, which, as a noun, refers to a cultivar of blood orange.

Tarot

- Playing cards first entered Europe in the late 14th century, most likely from Mamluk Egypt. The first records date to 1367 in Berne and they appear to have spread very rapidly across the whole of Europe, as may be seen from the records, mainly of card games being banned. Little is known about the appearance and number of these cards; the only significant information being provided by a text by John of Rheinfelden in 1377 from Freiburg im Breisgau, who, in addition to other versions describes the basic pack as containing the still-current 4 suits of 13 cards, the courts usually being the King, Ober and Unter ("marshals"), although Dames and Queens were already known by then.
- One early pattern of playing cards that evolve was one with the suits of Batons or Clubs, Coins, Swords and Cups. These suits are still used in traditional Italian, Spanish and Portuguese playing card decks, but have also been adapted in packs used specifically for tarot divination cards that first appeared in the late 18th century.



Tarot

- The first documented tarot packs were recorded between 1440 and 1450 in Milan, Ferrara, Florence and Bologna when additional trump cards with allegorical illustrations were added to the common four-suit pack. These new decks were called *carte da trionfi*, triumph cards, and the additional cards known simply as *trionfi*, which became "trumps" in English. The earliest documentation of *trionfi* is found in a written statement in the court records of Florence, in 1440, regarding the transfer of two decks to Sigismondo Pandolfo Malatesta.
- The oldest surviving tarot cards are the 15 or so Visconti-Sforza tarot decks painted in the mid-15th century for the rulers of the Duchy of Milan. A lost tarot-like pack was commissioned by Duke Filippo Maria Visconti and described by Martiano da Tortona probably between 1418 and 1425, since the painter he mentions, Michelino da Besozzo, returned to Milan in 1418, while Martiano himself died in 1425. He described a 60-card deck with 16 cards having images of the Roman gods and suits depicting four kinds of birds. The 16 cards were regarded as "trumps" since in 1449 Jacopo Antonio Marcello recalled that the now deceased duke had invented a *novum quoddam et exquisitum triumphorum genus*, or "a new and exquisite kind of triumphs". Other early decks that also showcased classical motifs include the Sola-Busca and Boiardo-Viti decks of the 1490s.



Tarot



- In Florence, an expanded deck called *Minchiate* was used. This deck of 97 cards includes astrological symbols and the four elements, as well as traditional tarot motifs.
- Although a Dominican preacher inveighed against the evil inherent in cards (chiefly owing to their use in gambling) in a sermon in the 15th century, no routine condemnations of tarot were found during its early history.
- Because the earliest tarot cards were hand-painted, the number of the decks produced is thought to have been small. It was only after the invention of the printing press that mass production of cards became possible. The expansion of tarot outside of Italy, first to France and Switzerland, occurred during the Italian Wars. The most important tarot pattern used in these two countries was the Tarot of Marseilles of Milanese origin.

Book of Kells

**Astrological Symbolism in Christian
Iconography – From St. John’s Vision of the
Apocalypse -
The Book of Kells (Irish Illuminated
Manuscript – The Four Evangelists as the
Four “Fixed” Signs:**

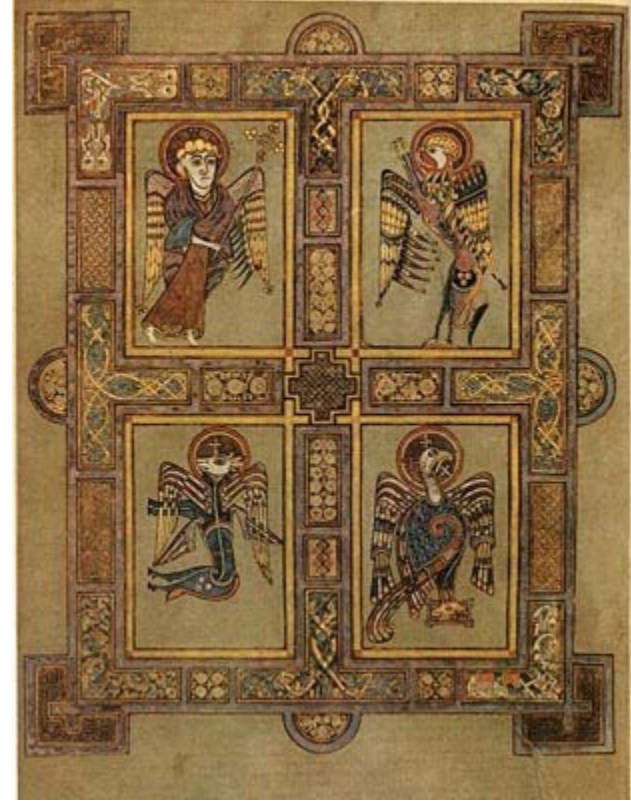


Book of Kells

Most commonly: Matthew is associated with the man (Aquarius), Mark with the lion (Leo), Luke the ox (Taurus), and John the eagle (Scorpio).

<https://en.wikipedia.org/wiki/Tetramorph#:~:text=Each%20of%20the%20four%20Evangelists,ox%2C%20and%20John%20th>

<https://relresearch.wordpress.com/2011/11/20/tetramorph/>



Tarot



As they appear in the Rider-Waite Tarot Deck
1/9/22



As the appear in Aliester Crowley's Thoth Deck
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