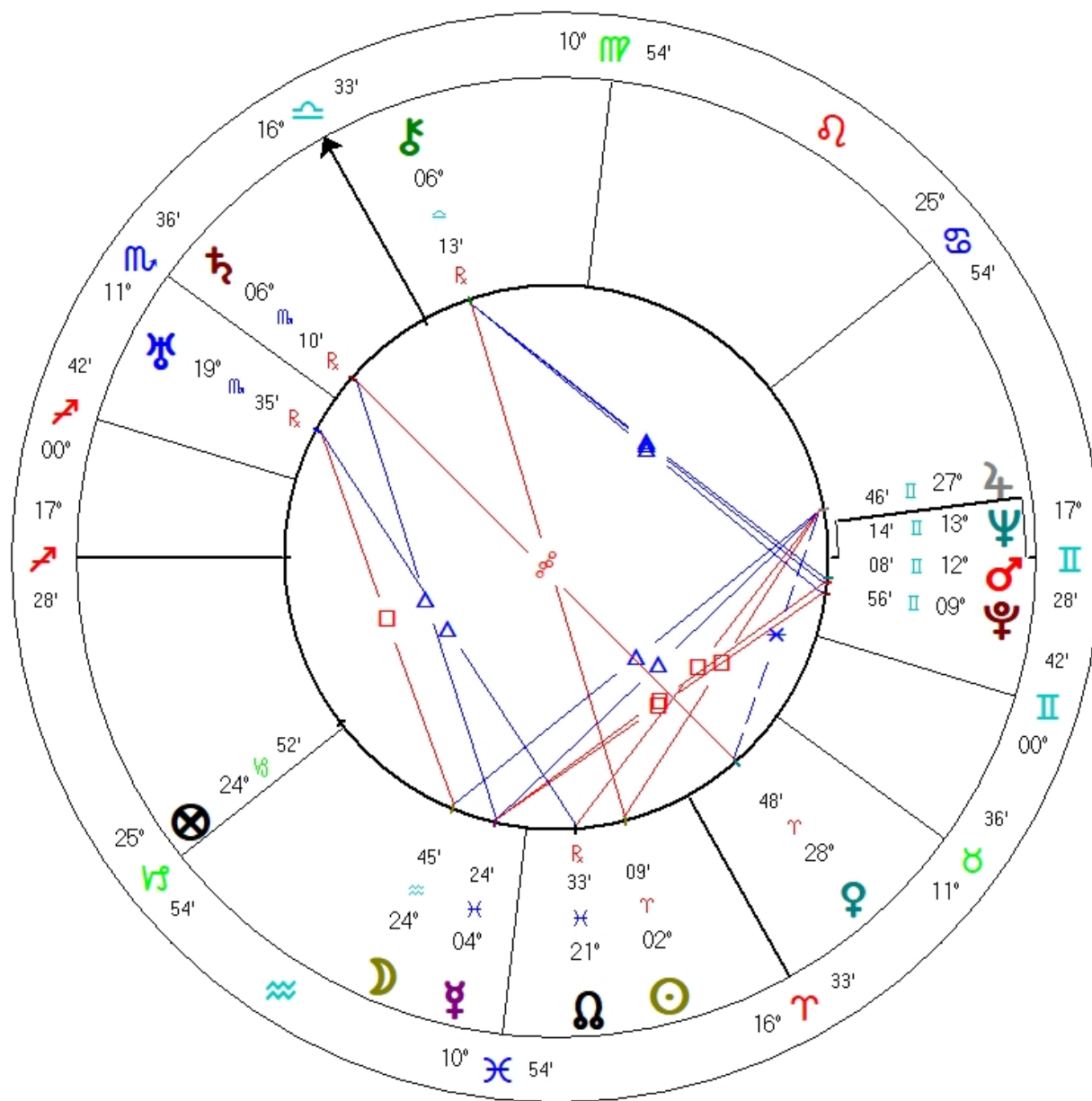


Dane Rudhyar and the Development of Psychological Astrology

DR. FRANCES CLYNES



48°N52' 002°E20'
Geocentric
Tropical
Placidus
Mean Node
Rating: AA
Geslain

Background



Week 4: Freud and Charcot

October 1885 to February 1886

Freud worked at the Salpêtrière Hospital in Paris under Charcot

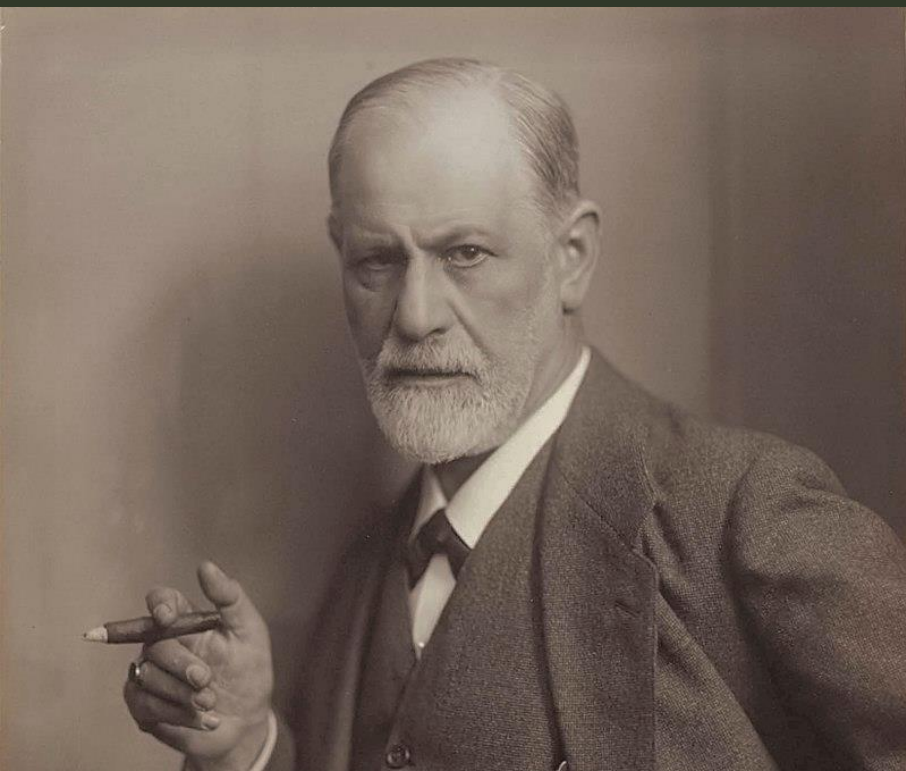
Hypnotic experiments taught Freud that mental processes which took place unconsciously could have a powerful effect upon behaviour

Ideas, although intangible, could nevertheless be causal agents in neurosis.

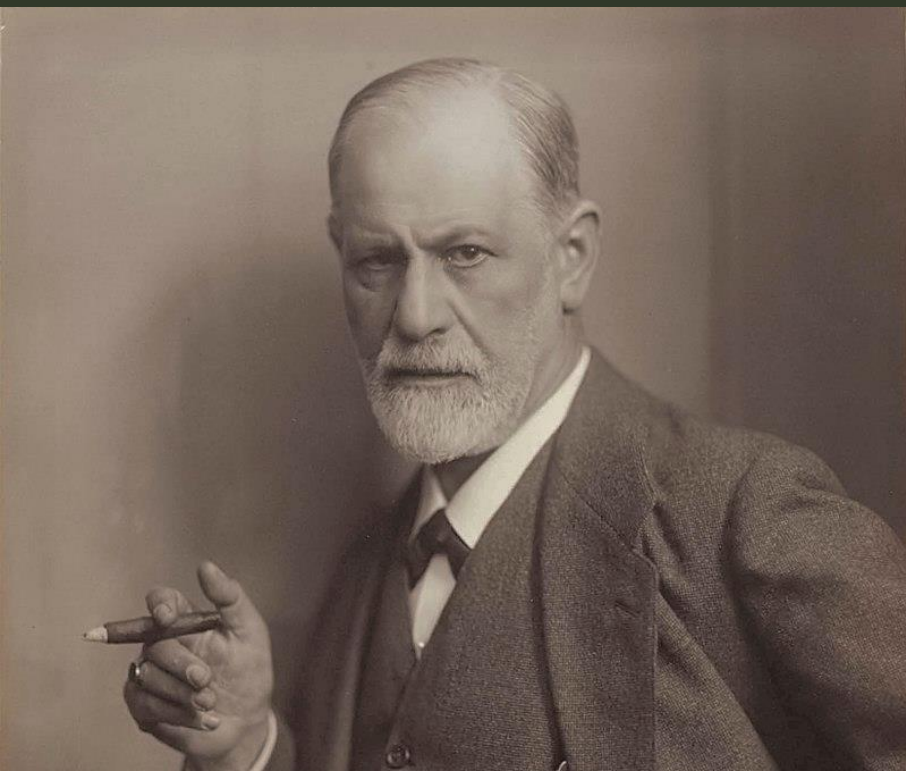
Ellenberger, *The Discovery of the Unconscious*

‘From the mid-1890s onward, Freud’s life becomes the history of the development of psychoanalysis.’

Storr, p. 7



Week 5: Jung and Freud



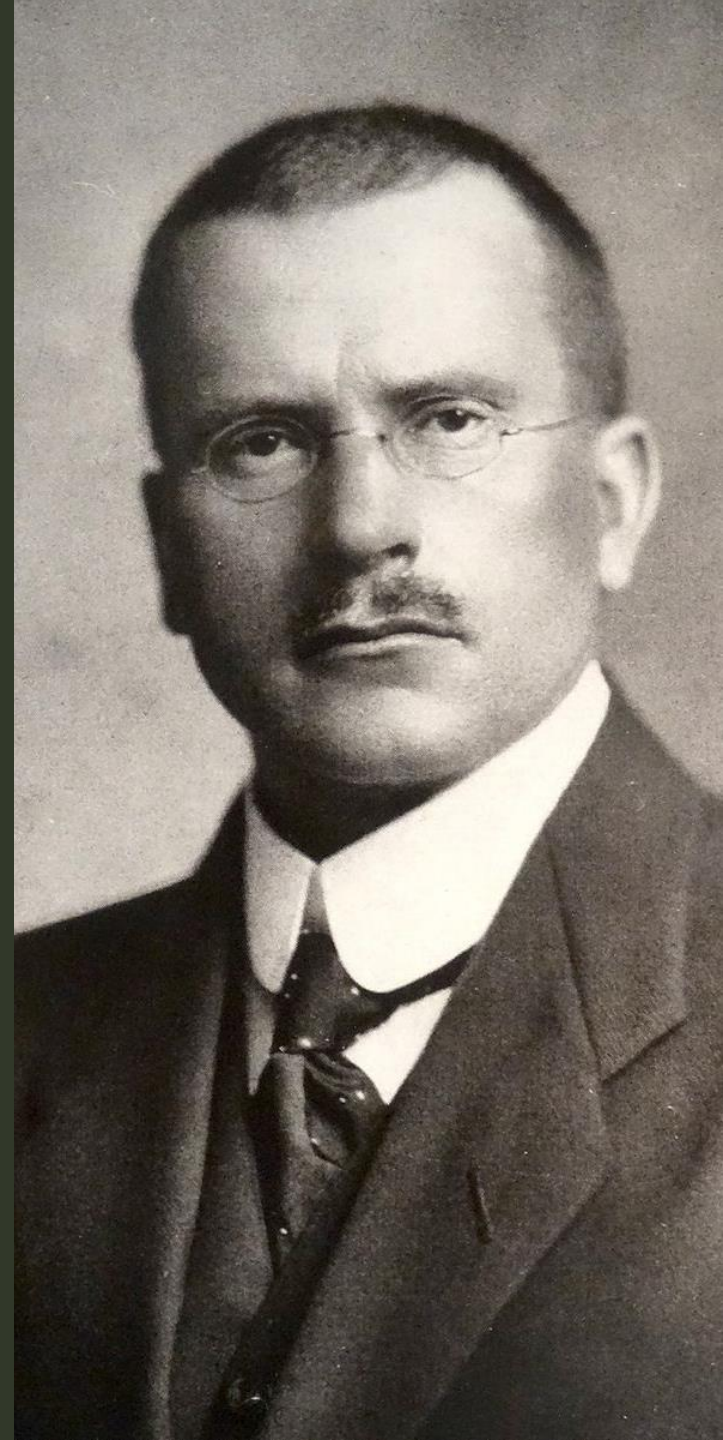
1901 and 1903 – Read
Freud's *The Interpretation
of Dreams*

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

Attracted to the theory of
repression

Developed a professional
relationship and friendship

MDR, pp. 177.



Split with Freud

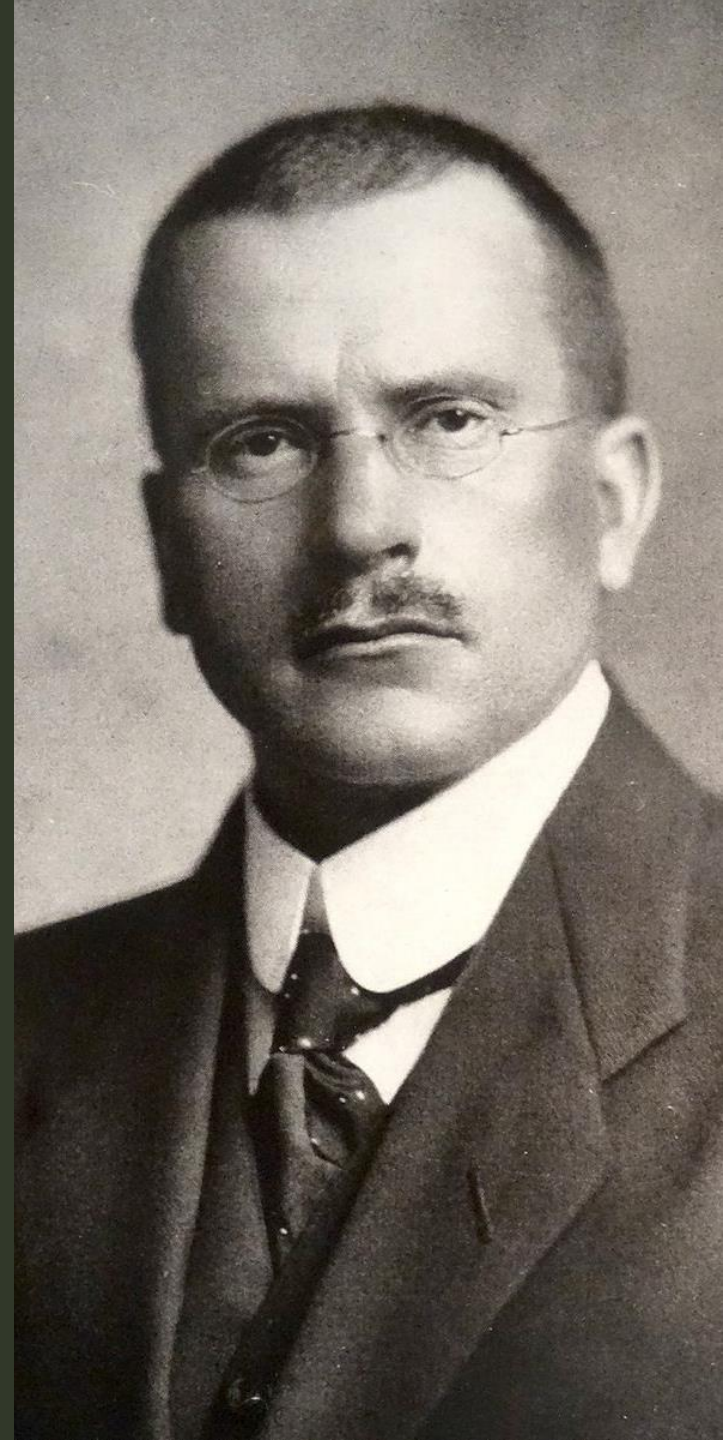
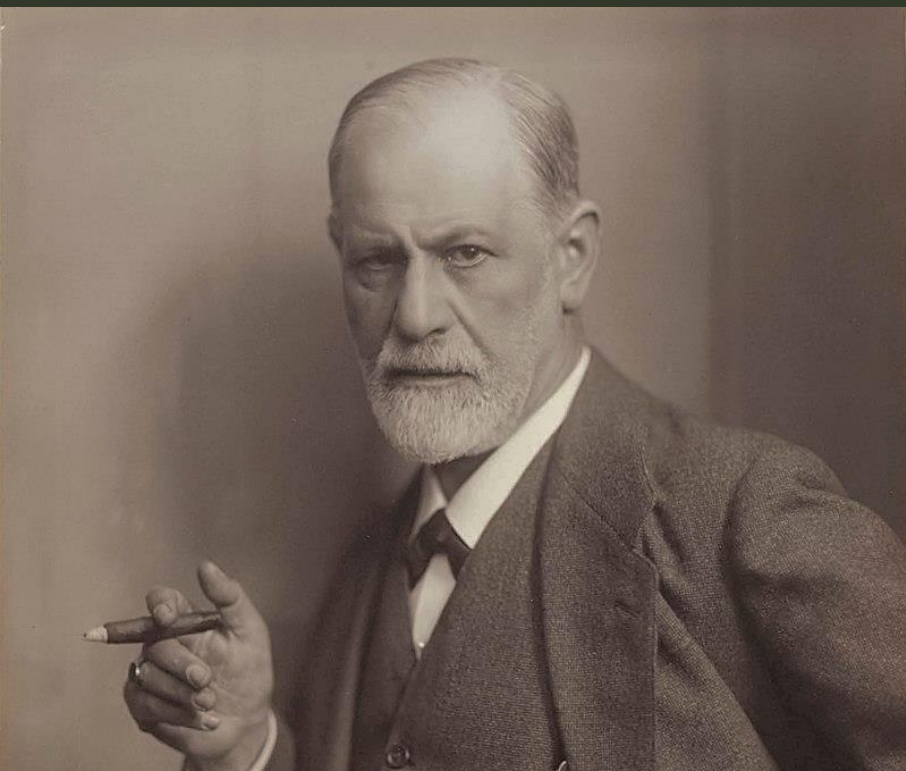
6th January 1913 – Jung
splits with Freud

Had been interested in
astrology for at least two
years before the split
with Freud

After the split references
to astrology become
more frequent

Increasing reliance on
astrological symbolism
as a source of insight

Began his confrontation
with the unconscious
that would produce the
Liber Novus





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

C. G. Jung, ‘Authors’ Note’, *The Red Book: The Liber Novus*



Jung and Astrology

‘Jung’s influence on contemporary astrology has certainly been potent, not least because he himself practiced astrology: the influence flowed both ways.’

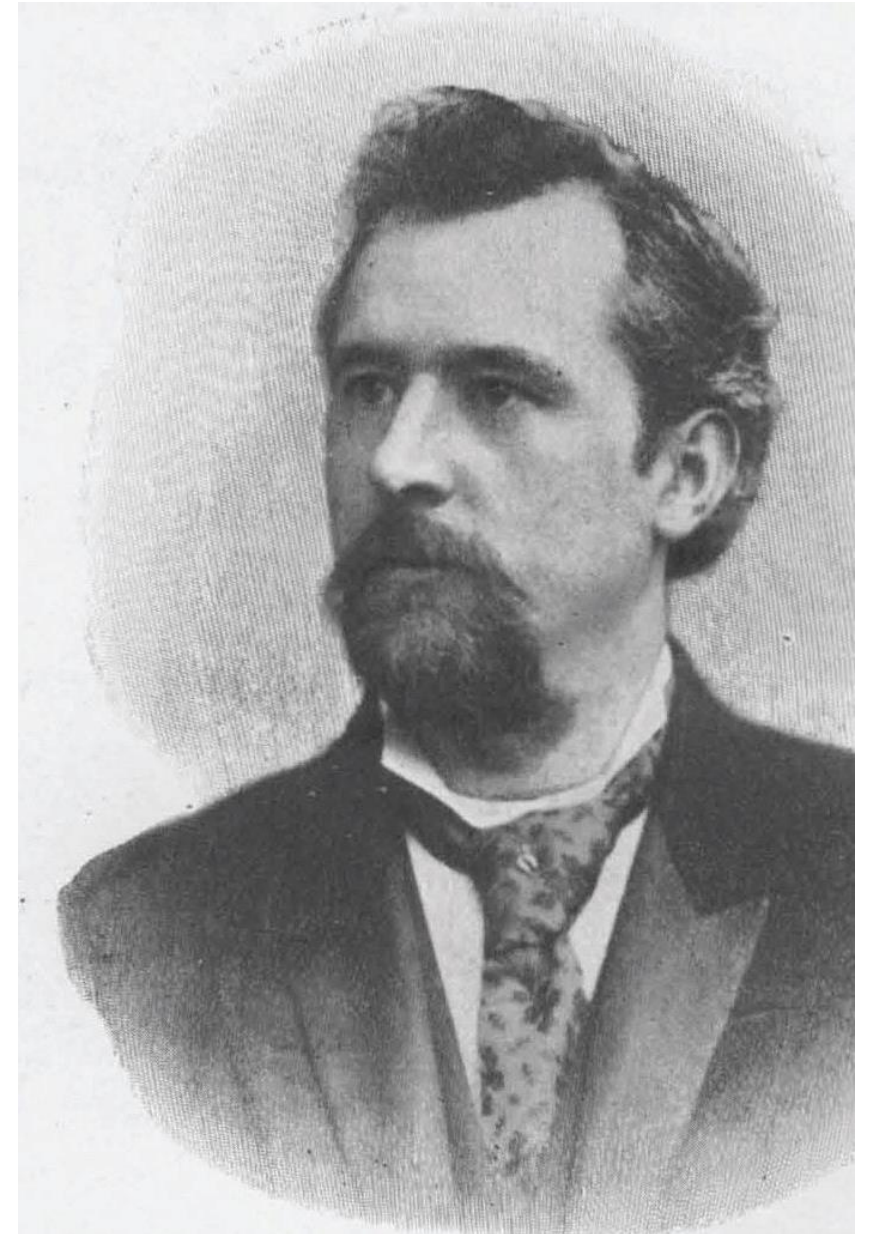
‘Jung’s astrology helped to shape his psychological models from the writing of the *Liber Novus* onward, and modern astrology has been profoundly reshaped by Jung’s psychological concepts.’

Liz Greene, *Jung’s Studies in Astrology*, p. 9

Week 6 – Alan Leo

His aim was to reform astrology

- Rejected the astrology of prediction
- Aimed to integrate theosophical principles with astrology
- Developed an astrology that aided the person to fulfil their potential



Herein the Aspects of the Heavens learn;
And of the Times the Mystic Signs discern.

25

THE

PROPHETIC ALMANACK;

Or, Annual Abstract of Celestial Lore:

Calculated, from the Era of Human Redemption, for the Year

1825:

BEING THE FIRST AFTER LEAP-YEAR,

And the Sixth of the Reign of His Majesty George IV:

WHICH, REMAINS UNCHANGING AND EXPLAINING

THE PERIODICAL PHENOMENA OF THE HEAVENS,

AND

THE OMINOUS TENDENCY

OF

Particular Configurations of the Planets,

CONTAINS

Salutary Precepts and Comments on the same:

WITH

Prognostications of the Weather throughout the whole Year:

INCLUDING ALSO

NEW TABLES OF MEMORABLE EVENTS, AND AN IMPROVED TIDE-TABLE;

A BATCH OF RECREATIONS IN ASTRONOMY FOR THE YEAR;

With all the Useful Tables and Contents of the Common Almanacks;

AND

A Poetic Sagarp on the Way of the World:

To all which is prefixed

A COMMENTARY ON EZEKIEL'S LAMENTATION OVER TYRE:

The whole being calculated to prepare Mankind for

The Coming of Christ's Kingdom upon Earth.

FROM THE MSS. OF SIR WILLIAM BRACHM, K.G. & ASTRONOMIST.

"What Sign shall there be?"

CHRIST'S ANSWER.—And there shall be Signs in the Sun, and in the Moon, and in the Stars; and upon the Earth distress of Nations, with perplexity; the sea and the waves roaring; and Men shall be taken for fear; and for looking after those things which are coming on the Earth. (See Luke, xxi. 25, 26.)

London:

ALMANACK

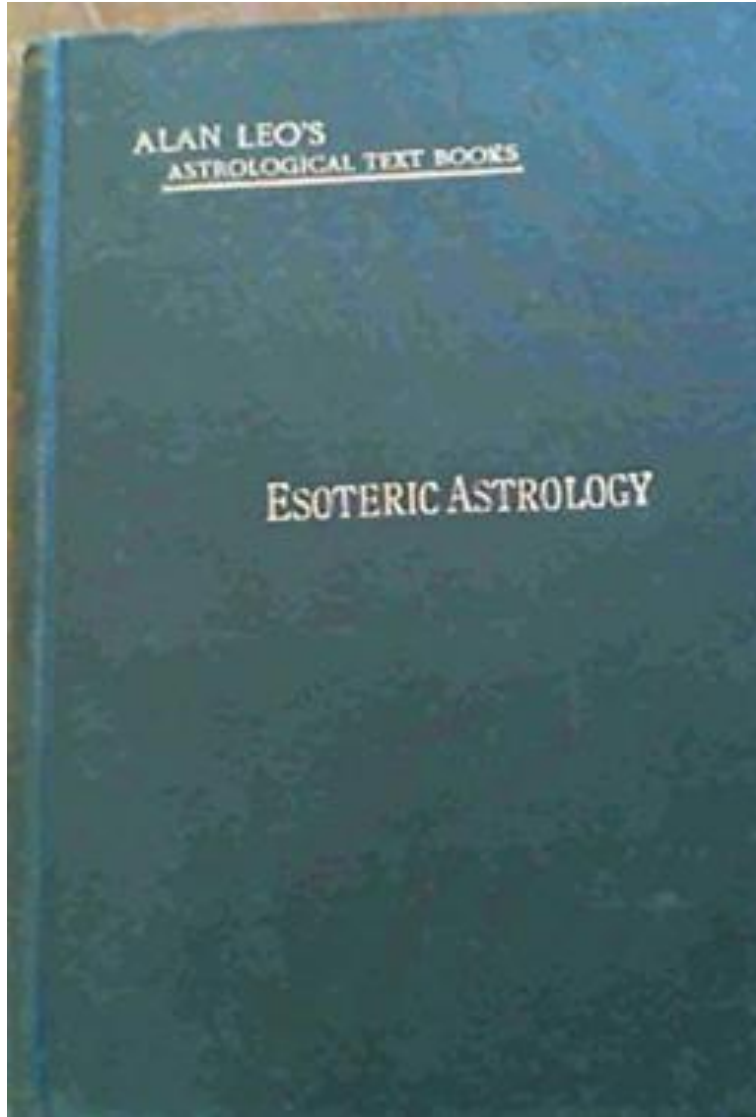
Astrology in Britain in the 1890s

General Public

- Almanacs for sale
- Newspaper Astrology
 - Questions were answered for a small fee

Practice of Astrology

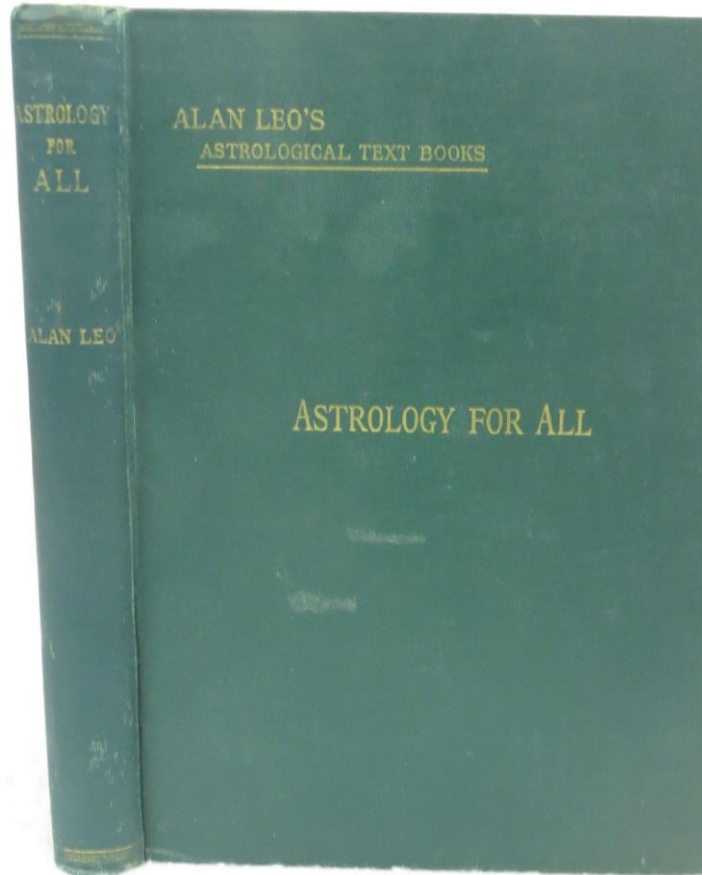
- Planetary importance based on technical considerations derived from Hellenistic Egypt
- Little change since medieval times
 - Champion, *A History of Western Astrology*, Vol II, p. 232



Astrology and Karma

‘Today my whole belief in the science of the stars stands or falls with Karma and Reincarnation, and I have no hesitation in saying that without these ancient teachings, Natal Astrology has no permanent value. The law which gives to one soul a nativity of good environment in which refinement, opportunity, and sound moral training are uppermost; and to another poverty, disease, and immoral training, is manifestly unjust to say the least, apart from its being without any apparent purpose’.

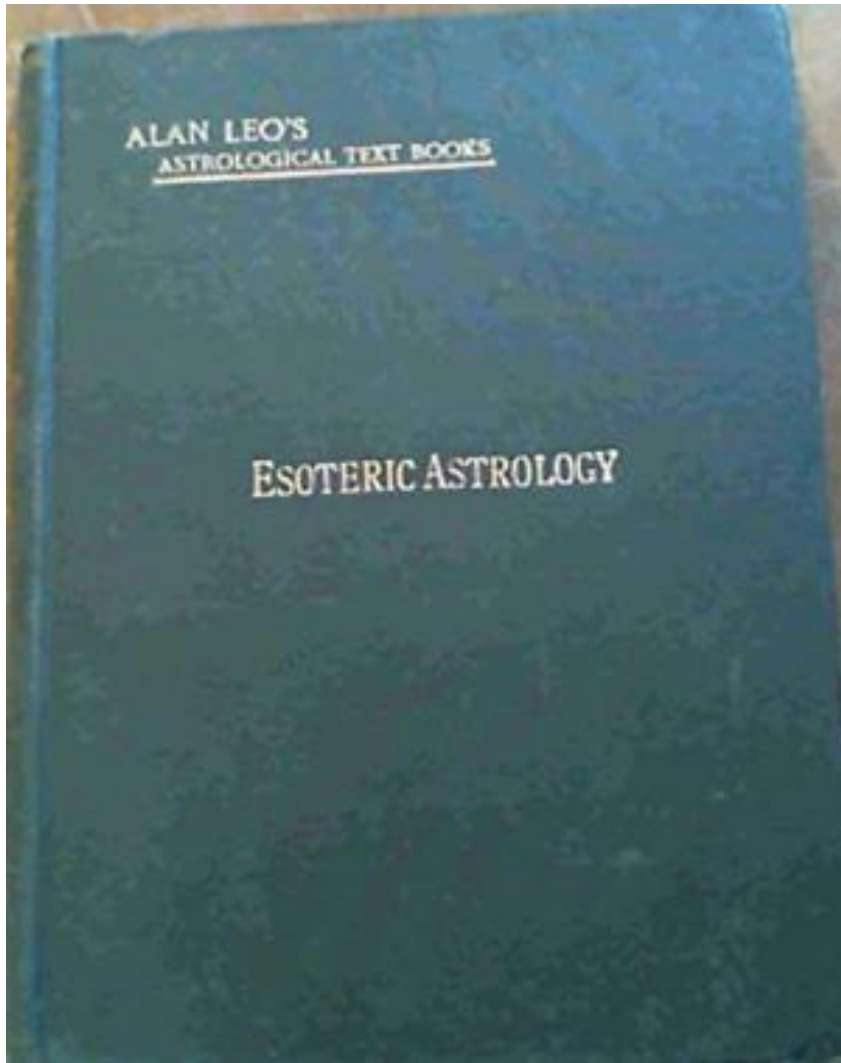
◦ Alan Leo, *Esoteric Astrology*, p. vii.



Collective Evolution

‘As the animal-man gives way to the more human individual the old laws of Astrology will be transcended, and an entirely new method of study applied to planetary vibrations.’

- Alan Leo (1907), p. 145-148



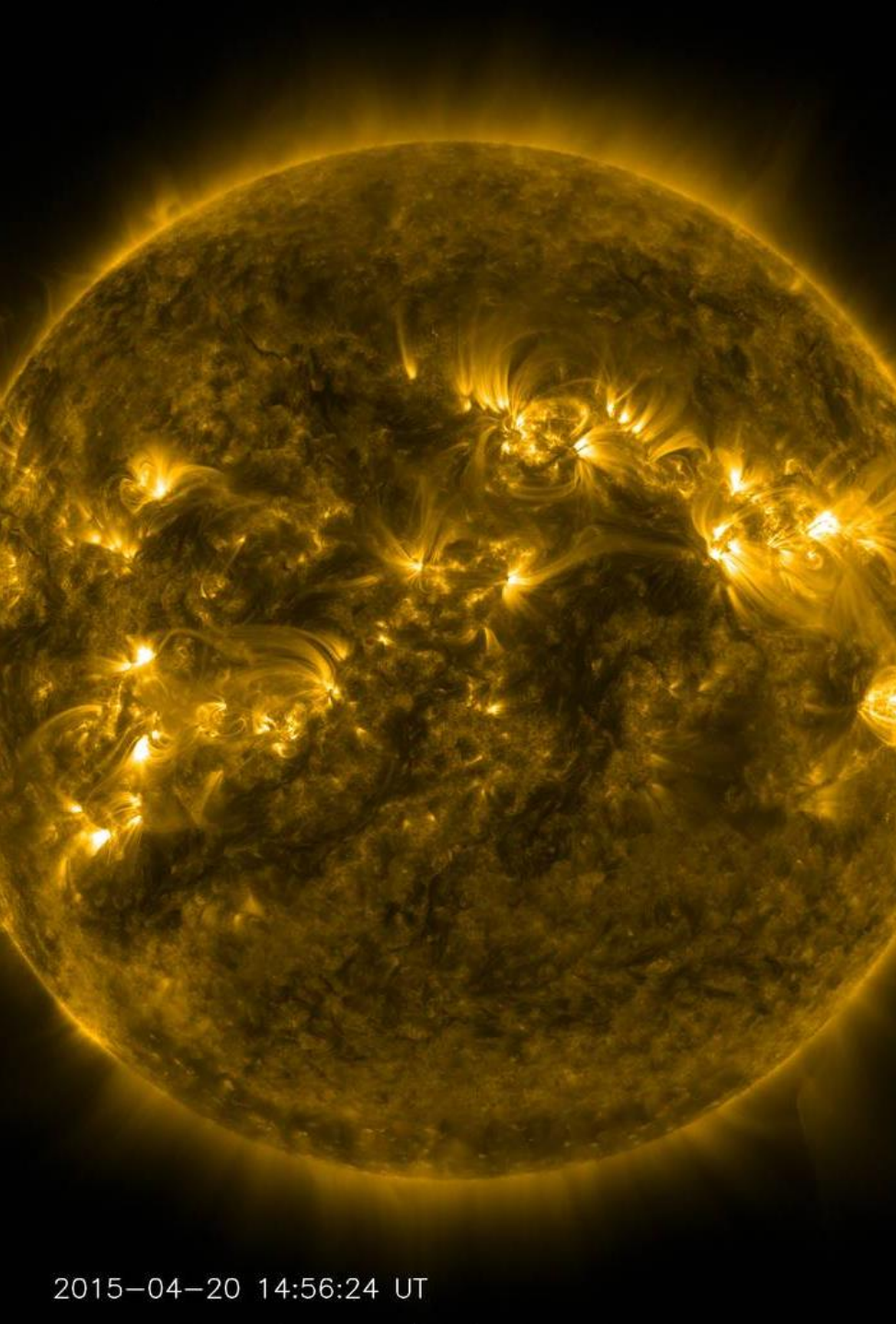
Esoteric Astrology

Rejected 'Exoteric Astrology' – prediction

An astrology of spiritual evolution

Revolutionary change from the Ptolemaic emphasis on outer manifestation of zodiacal signs in the chart

- Rejected these interpretations in favour of inward looking descriptions of the signs



Central Spiritual Sun

The Sun in the chart represents the Central Spiritual Sun of theosophy

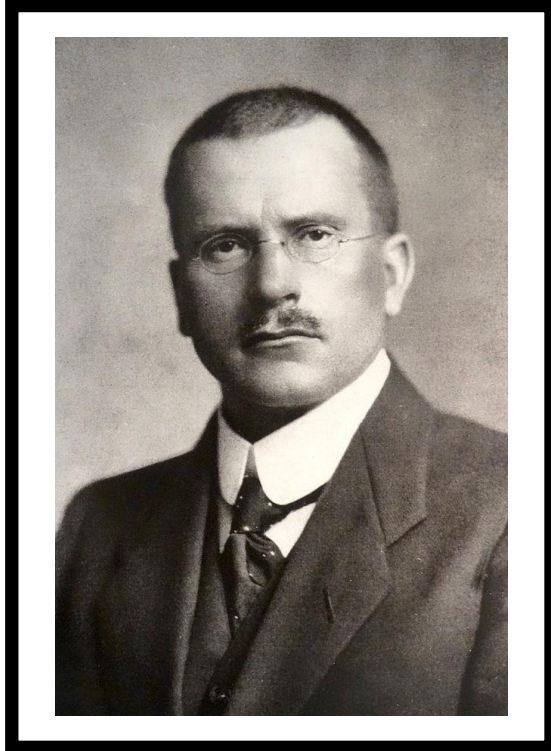
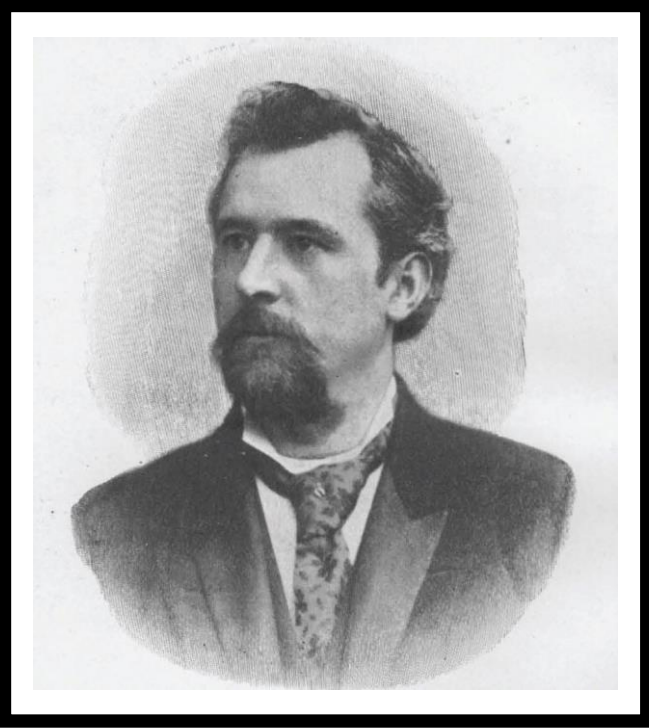
The Sun's position in the chart was paramount

It is the Solar Logos or divine reason

‘There is but One Life within the Universe – the Supreme Life of God, streaming through the Sun’

◦ Alan Leo (1904), p. xix

The more developed the individual, the more the Sun dominated the chart



Jung and Leo

Jung acquired early editions of Leo's texts

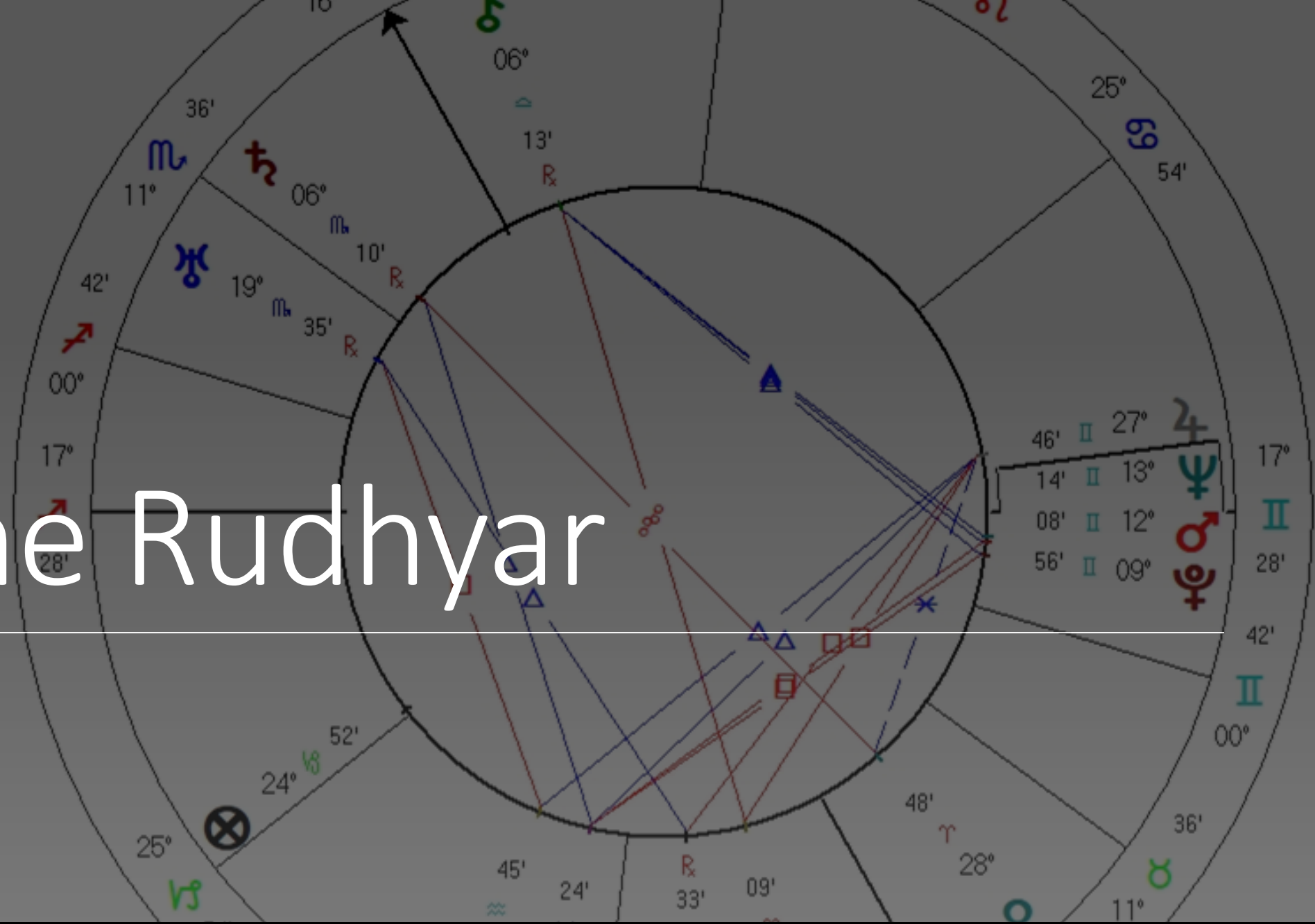
Strong influence on Jung's astrological imagery in *Liber Novus*

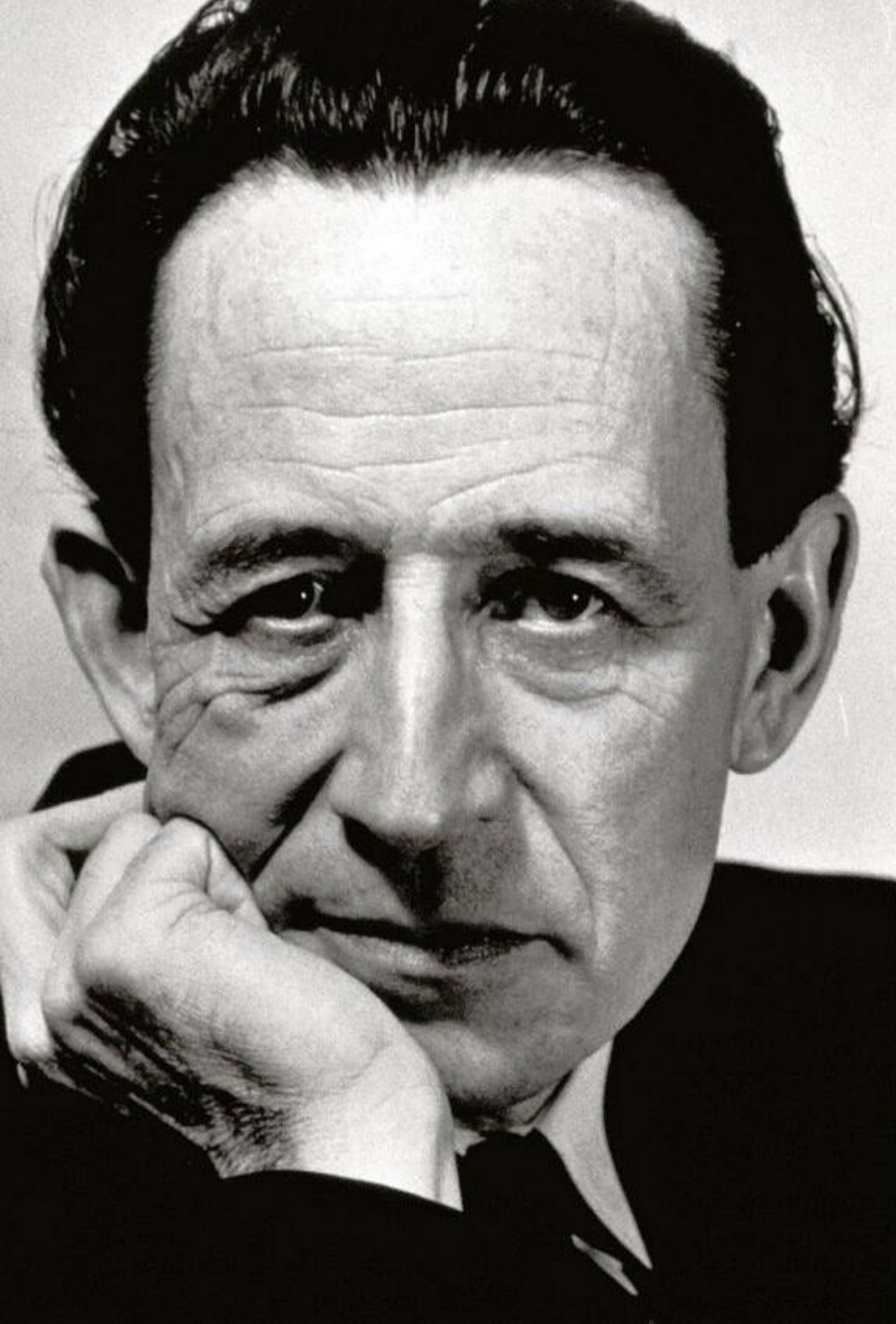
'An unmistakable similarity between the two men in their phrasing and ideas about particular astrological configurations, suggest that Jung was reading, and learning from, a succession of Leo's publications throughout the period he worked on *Liber Novus*'

- Liz Greene, *Jung's Studies in Astrology: Prophecy, Magic, and the Qualities of Time* (London: Routledge, 2018), p. 41.

48°N52' 002°E20'
Geocentric
Tropical
Placidus
Mean Node
Rating: AA
Geslain

Dane Rudhyar





Dane Rudhyar (1895-1985)

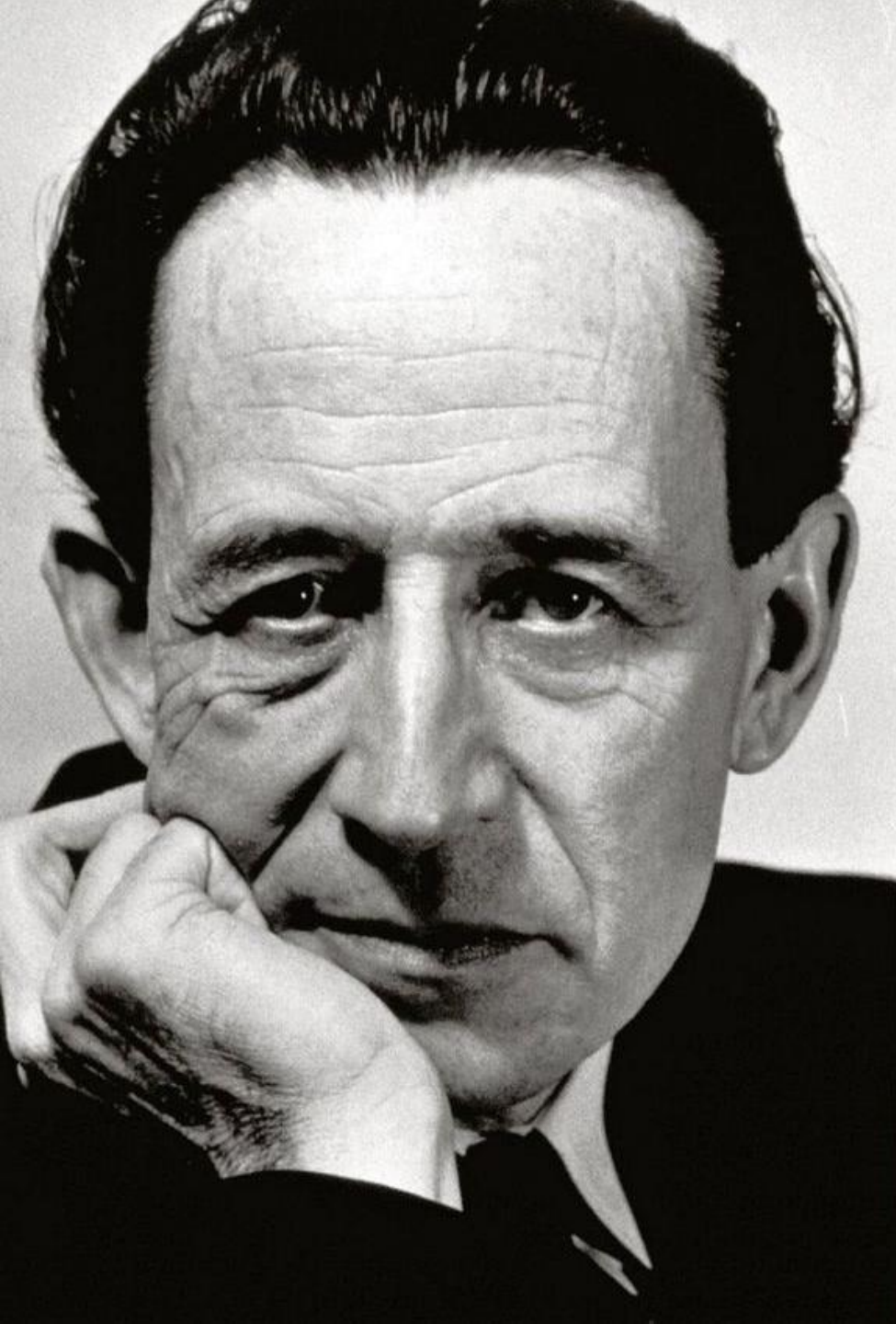
Composer

- Interested in Pythagorean principles of music, harmony and number

Artist, Novelist, Theosophist, Jungian

Astrologer

- A career spanning almost 50 years. Huge number of books and articles
- Pioneer of a person-centred, spiritually-oriented, psychological astrology
 - Strong Theosophical and Jungian influence
- Created a 'transpersonal astrology' – the person connected to the wider cosmos
- Astrology based on the fundamental role of cycles
- Huge influence on subsequent generations of astrologers – regarded as one of the key figures of modern Western astrology



Dane Rudhyar – Secondary Sources

‘...the second most important astrologer in the twentieth-century English speaking world after Leo, and the most significant to emerge from the United States’

- Champion (2004), p. 120

‘More than any other modern astrologer or philosopher, Dane Rudhyar has clearly and comprehensively expounded a holistic approach to astrology and indeed, to psychology, philosophy, and all things that touch upon man as an individual person ... In addition he has developed what he calls “Humanistic Astrology”, a new and modern approach to astrology which is entirely compatible with modern psychological techniques.’

- Arroyo (1975), p. 41

Dane Rudhyar – Secondary Sources

‘Rudhyar's message to us is that, as we are people living through an important transitional phase in the development of humanity, we should all try to think, feel and act in terms of a common new future which we must create together. ***There is need for a new mind, a new way of thinking. There is need for the rise of new feelings, detached from the exclusivistic values of our particular cultures and geared to the needs and aims of humanity as a whole understood as a spiritual being within which we all have particular functions to perform. There is need to act with a sense of purpose, not a purpose dictated by ego-desire, but the end-purpose of our life as members of a global humanity. This end purpose is what Rudhyar calls "participation in the Pleroma"***. According to Rudhyar, the basic function of humanity in the entire evolution of our planet is: to be the process of transition between a state of existence rooted in the biosphere and a superhuman state where conscious unanimity prevails. Man evolves, therefore, from a tribal state of unconscious unanimity, through the experience of individual and cultural differences, to a new unanimous state in which the many "I"'s act and will as "We“”

- Ruperti (1986), p. 55



Biographical Details

Born Daniel Chennevière in Paris on 23 March 1895

Began playing the piano at age 7 and composing at 17

Bachelors degree in philosophy from the Sorbonne at the age of 16

Published books on music and musicians

Composed musical scores

1916 - Decided to move to the United States, the New World

Lived in destitution spending most of his days in the New York Public Library

Oriental music, Oriental philosophy, Rosicrucianism and Alchemy



Biographical Details (Cont.)

Moved between the US and Canada

Discovered the theosophical teachings of H.P. Blavatsky

Began to move in theosophical circles

Working as musician, author, poet

Developed his ideas for a new global civilization with humanity united

Changed his name to Dane Rudhyar – a re-birth

‘The name "Rudhyar" is close to old Sanskrit terms implying dynamic action, the color red (he was born with the Sun in Aries, a zodiacal sign related to the red planet, Mars) and the electric power released during storms — the "god" Rudra. The first name, Dane, had to be added for legal requirements when he became an American citizen in 1926; but all his true friends called him Rudhyar.’

<http://www.khaldea.com/rudhyar/bio2.shtml>



Biographical Details (Cont.)

1920 – Discovered astrology and decided to learn its techniques
Met theosophist Alice Bailey who published his first book on astrology, *The Astrology of Personality* (1936)

1930 - Met astrologer Marc Edmund Jones (a follower of Alan Leo and promoter of a theosophical astrology)

Studied his course which presented astrology in a philosophical light

1932 – Became interested in the work of Jung

Read all of Jung's translated work. Saw Jung as 'a modern spiritual guide'

'Harmonic Astrology' (1932)

Synthesizes his beliefs in cycles, theosophy and Jung

'At once the idea that I could develop a series of connections between Jung's concepts and a reformulated type of astrology came to me'

Rudhyar, 'From Humanistic to Transpersonal Astrology',
http://khaldea.com/rudhyar/fromhtot_1.shtml

Theosophy

‘A series of remarkable lectures Wadia gave during the winter of 1922 in Hollywood on *The Secret Doctrine* stimulated me to study HPB’s monumental work further. For quite a long time, I gave to this study a couple hours every morning. I was particularly fascinated by the constant reference to cycles, because, when I was only sixteen in Paris, I had had an intuitive realization that all life processes and the very essence of “Time” were cyclic.’

- Dane Rudhyar Archive,
<http://www.khaldea.com/rudhyar/bio3.shtml>



Theosophist

Cyclical time

Rudhyar believed that life is essentially cyclical – planetary cycles represent cycles of growth

‘The ancients divided time into endless cycles, wheels within wheels, all such periods being of various durations, and each marking the beginning or the end of some event either cosmic, mundane, physical or metaphysical. There were cycles of only a few years, and cycles of immense duration.’

Blavatsky, *The Theosophical Glossary*, p. 91.



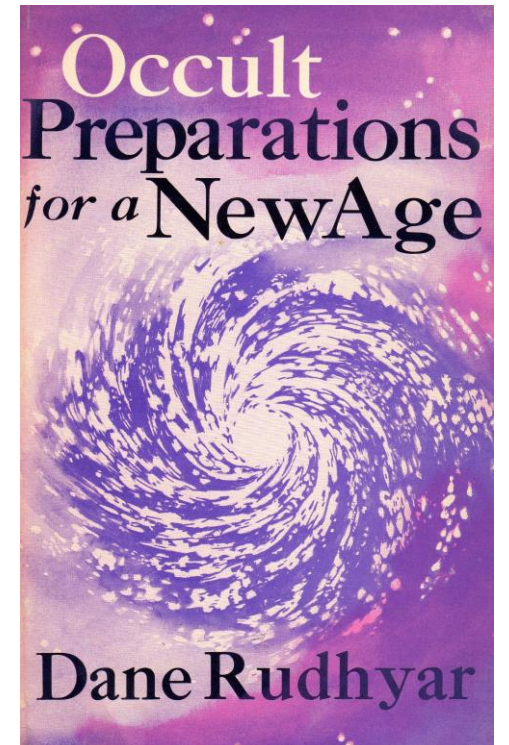
Occult
Preparations
for a New Age

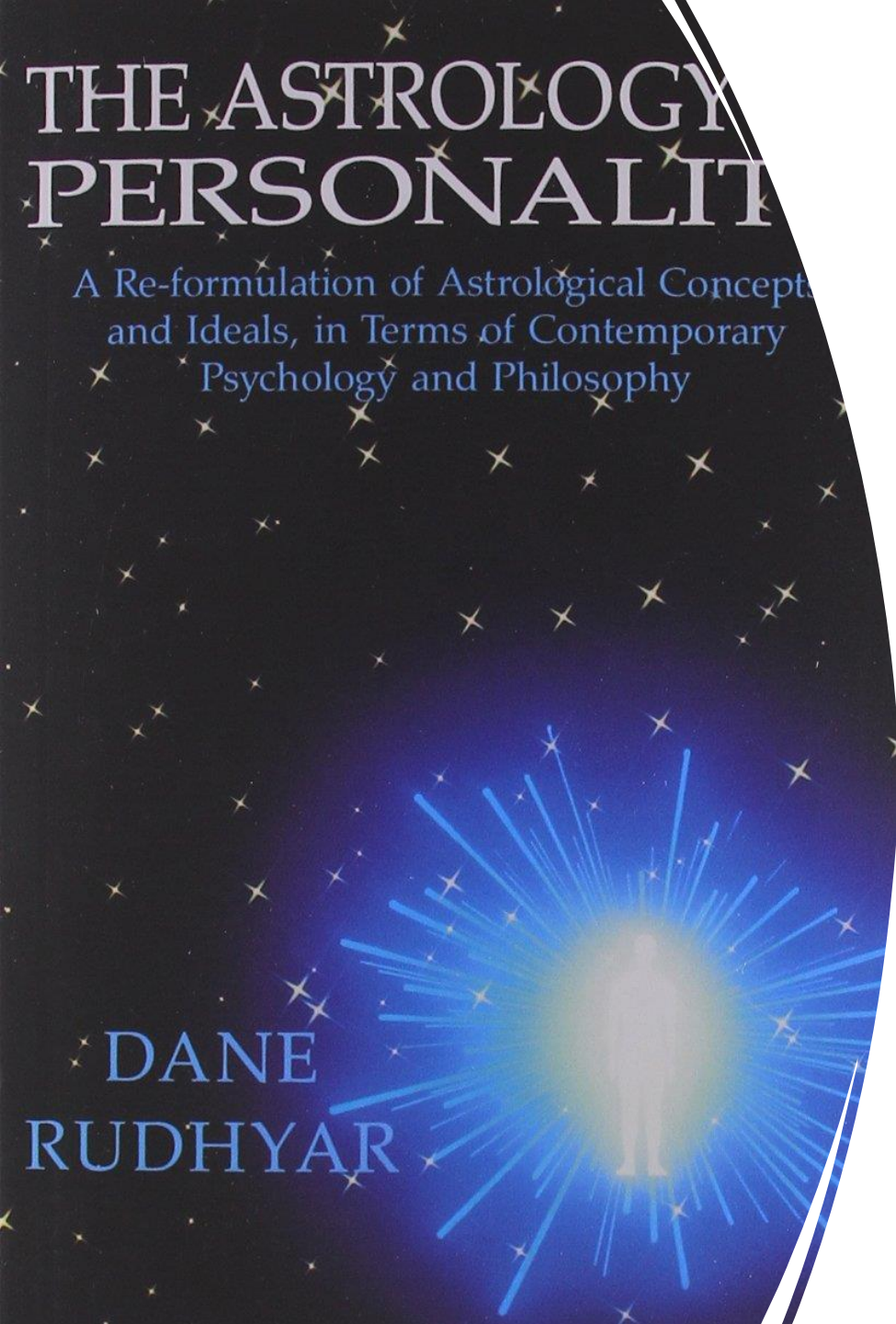
Dane Rudhyar

Theosophist

‘Theosophy, as a system, cannot possibly be understood except the nature of man, as a complex and Trinitarian being be first grasped, except the two streams of evolution that concur to make the present Man be firmly apprehended. Man (male or female) is first — in time — a part of a great compound Center of energy, or Being, which we call a Planet. A Planet, as all organisms do, passes through successive cycles of manifestation and non-manifestation, that is, incarnates over and over again. Our Earth-Chain is the present incarnation of that compound center which, in its last incarnation, constituted the Moon-Chain, the last remnant of which is seen in the present globe which we call the moon. As a fragment of the Earth-Center as Man is, therefore, the re-appearance of an analogically related fragment of the Lunar Center — and by fragment is meant here: a little center within the Great Center. In other words, a human being is at first the reincarnation of a lunar entity.’

Rudhyar, ‘Theosophy: Triune Soul of the Cycles’,
<http://www.khaldea.com/rudhyar/tslodge.shtml>





Jungian

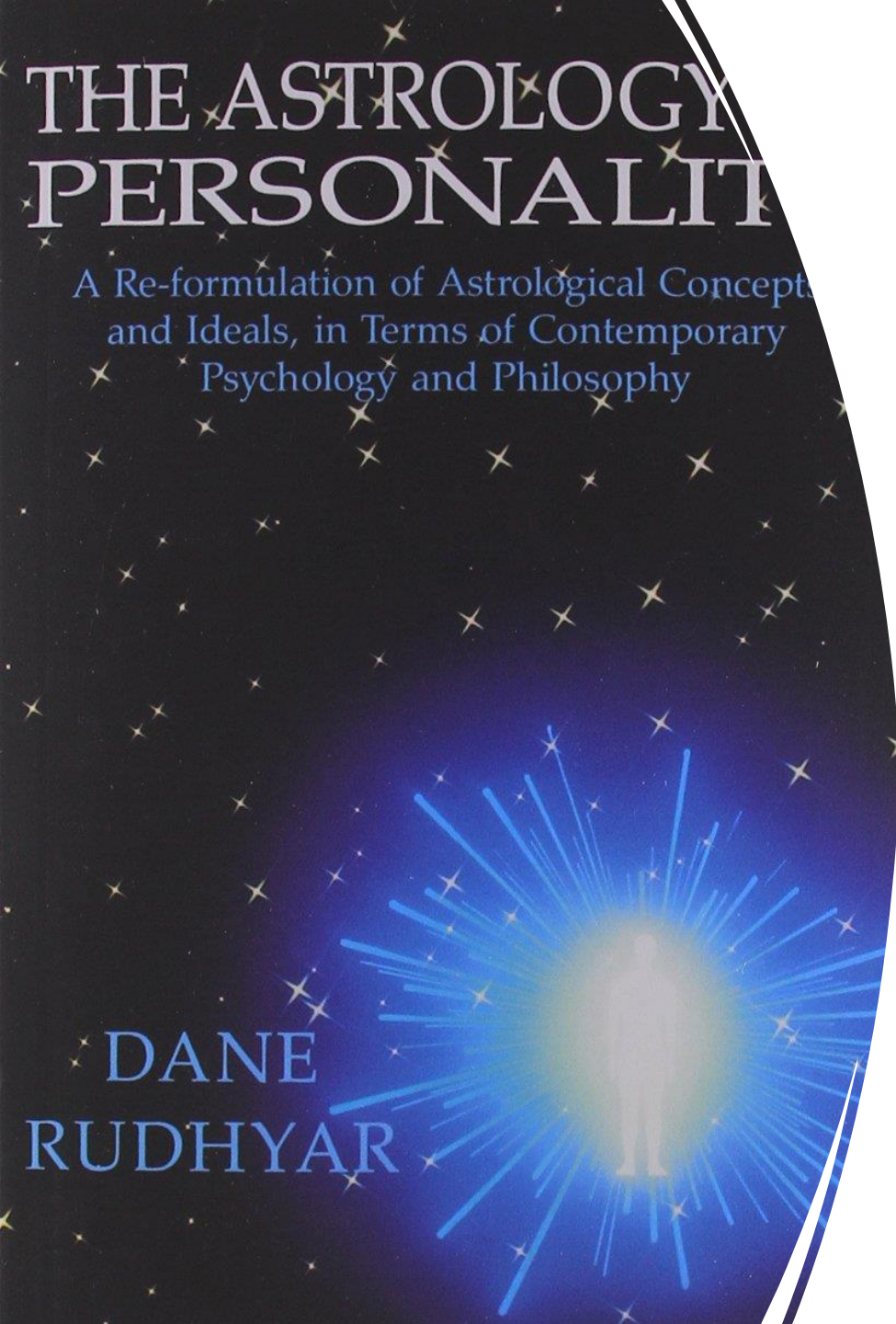
Astrology

‘As we saw that each moment is a birthing of numberless wholes, it follows that, by law of cosmic inheritance, the quality of that moment determines the basic quality of the wholes issue therefrom. And as the ordered revolution of the celestial bodies is the great symbol of natural and cosmic order, it follows that the pattern made by these celestial bodies at any moment can be taken as the root-symbol of the wholeness (selfhood and destiny) of every whole born at that moment.’

- Rudhyar, *The Astrology of Personality*, p. 73

‘...whatever happens in a given moment has inevitably the quality peculiar to that moment. This is not an abstract argument but a very practical one.’

- Jung, *CW 7*, 970



Jungian

The Astrology of Personality (1936)

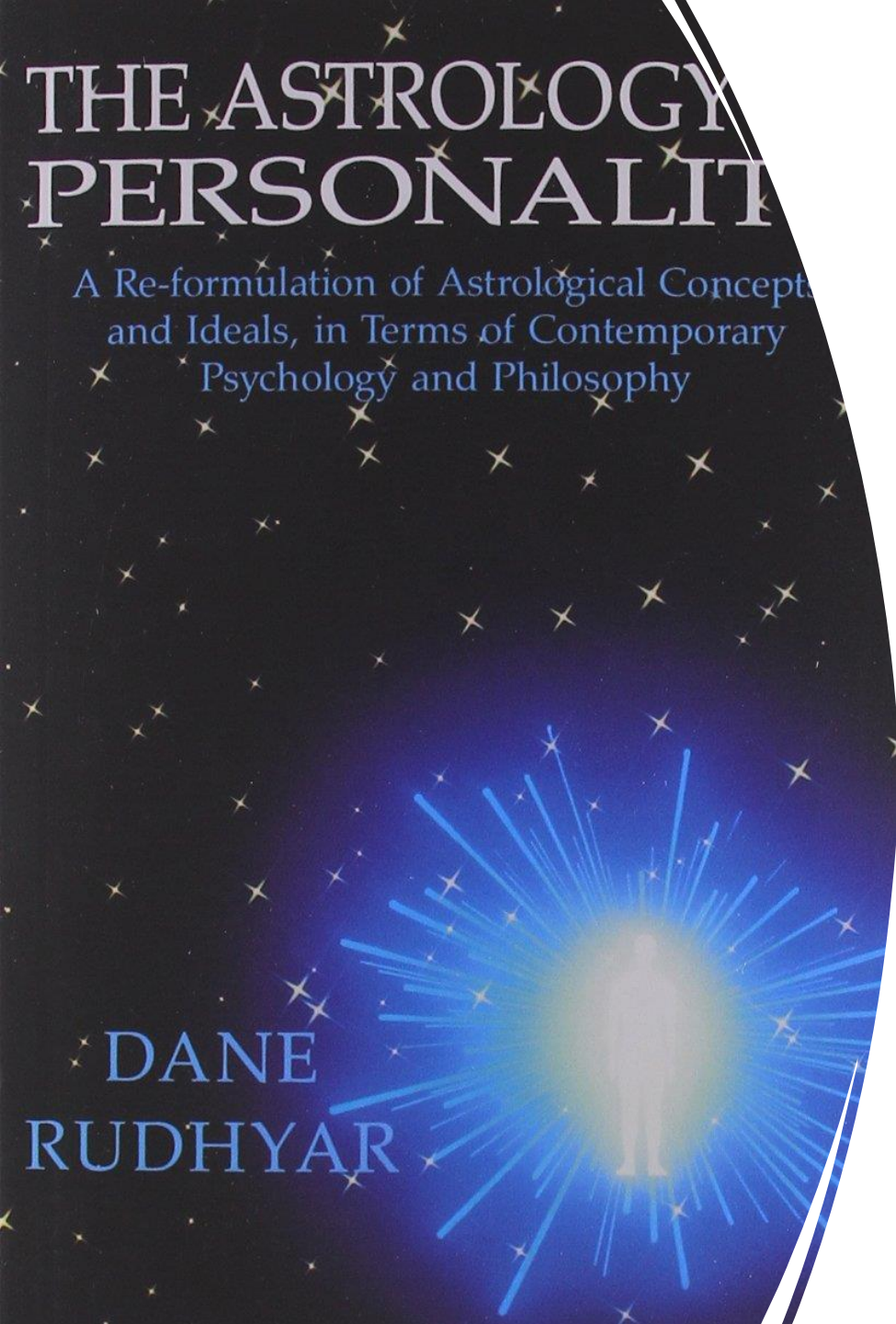
Subtitled 'A Reinterpretation of Astrological Concepts and Ideals in Terms of Contemporary Psychology and Philosophy'

A reformulation of astrology in Jungian terms

Refers to Jung repeatedly

'We shall distinguish between *planets referring to the conscious* and *planets referring to the unconscious* – using the terms “conscious” and “unconscious” as used by C. G. Jung ...Outside of these two categories we shall place the Sun as the symbol of the integrating energies of the Self, which is described by Jung as the “centre of the totality of the psyche”. The psyche includes both unconscious and conscious contents. To integrate these contents – that is, consciously to assimilate the contents of the unconscious – is the essence of the process of individuation, of which the Sun is the active symbol.'

The Astrology of Personality, p. 251



Jungian

Planets of the Conscious

Moon, Mercury, Venus, Mars, Jupiter, Saturn

Planets of the Unconscious

Uranus, Neptune, Pluto

Associates them with the collective unconscious

'The voice of the collective, insofar as it acts upon individuals, is symbolized by the trinity of remote planets: Uranus, Neptune and Pluto.'

'In the life of the individual these planets act in various ways and in widely varying degrees of intensity. The more universal or "wholeward" the consciousness, the more constructive and effective the action of these planetary agents of wholeness. In the unregenerate they may either remain individually ineffective, or else become symbols of the destruction of the en-shelled ego. In any case they come to the individual ego as forces from the beyond of consciousness, bearing messages, striking blows, or causing in him whom the gods have condemned spiritual blindness and insanity.'

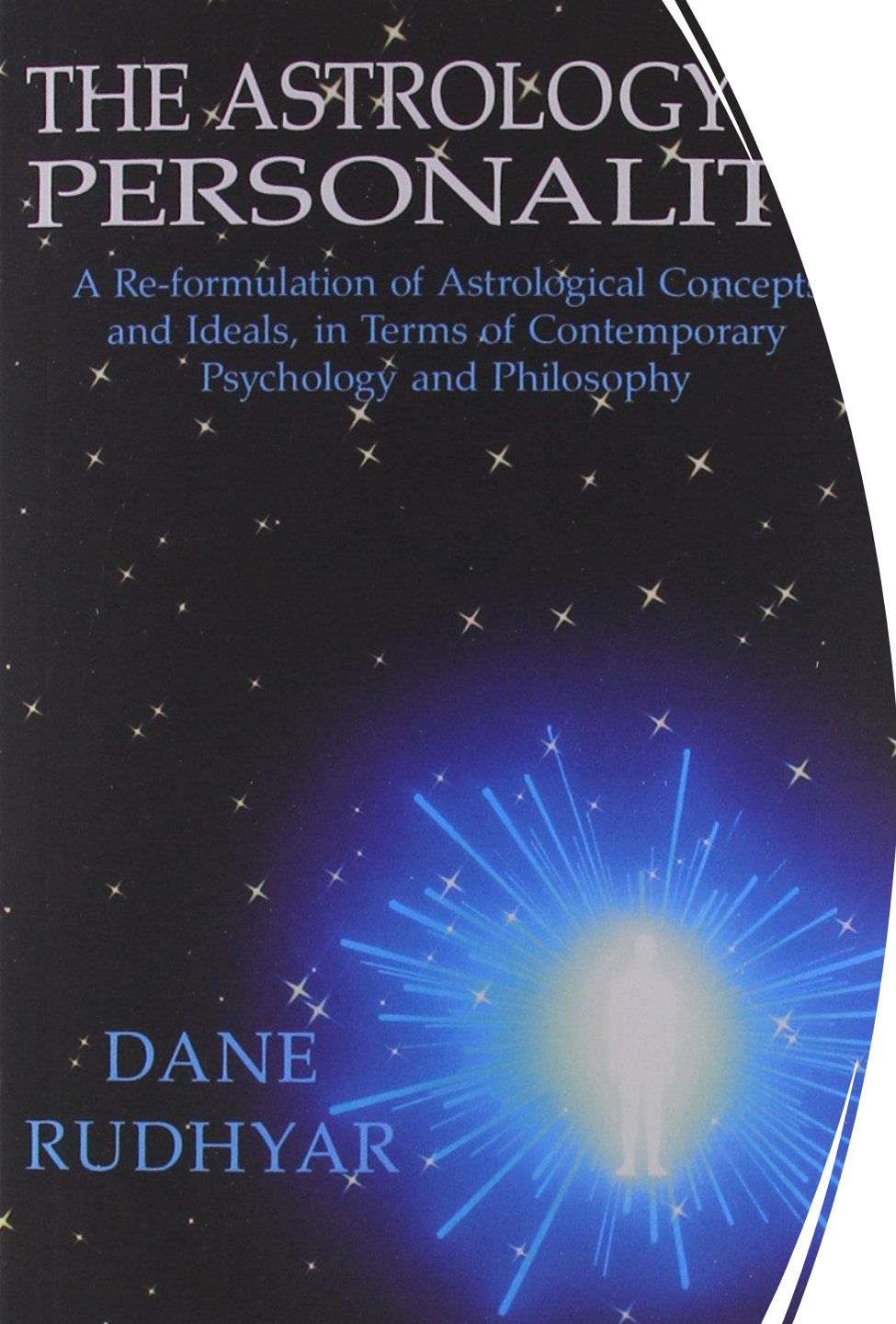
The Astrology of Personality, p. 270

Consciousness

‘It is extremely important that you recognise the inevitability of Plutonian change which is built into the very structure of things and cannot be prevented. And you should not try to prevent it, because it is a necessary stage in your evolution. All that you will do is force the energies to build up until they are explosive. Then the inevitable changes come about disastrously.’

Hand (1976), p. 477





Jungian

Retrograde Planets

‘Retrograde planets symbolize the turning back of the libido (psychic energy or life-force) from the conscious into the unconscious. If a planet is retrograde, the function it represents is not activated for conscious operation. The psychic contents related to this function, instead of emerging directly in the conscious and thus influencing directly our behaviour, are thrown back temporarily into the unconscious. This does not mean necessarily that they are divested of their energy. They merge with other unconscious contents, then reappear later in the consciousness through the agency of one of these functions of the unconscious which we shall study presently. The latter correspond to the planets, Uranus, Neptune and Pluto.’

The Astrology of Personality, p. 265

Astrologer

Thousands of articles

Books include:

The Astrology of Personality (1936)

The Luration Cycle (1967)

The Pulse of Life: New Dynamics of Astrology (1970)

The Planetarization of Consciousness (1970)

Person Centred Astrology (1972)

Astrological Timing : The Transition to the New Age (1972)

An Astrological Mandala (1973)

The Astrology of America's Destiny (1974)

Occult Preparations for a New Age (1975)

Astrology and the Modern Psyche: An Astrologer Looks at Depth Psychology (1976)

An Astrological Study of Psychological Complexes (1976)

The Practice of Astrology as a Technique in Human Understanding (1978)

The Astrology of Transformation (1980)

The Fullness of Human Experience (1985)



Astrologer

Humanistic Astrology

‘...I thought of Humanistic Astrology as essentially different from the traditional fortune-telling and predictive astrology, and also from recent research and statistical intent on achieving scientific respectability ...What I have attempted to show in all these writings is ... the interdependence of a psychology dealing with the human person as a whole and of an astrology whose purpose is to assist individuals in the development and fulfilment of their total beings at all levels.’

Rudhyar, *An Astrological Study of Psychological Complexes*, p. xi



Secondary Sources

Astrology as a tool for transformation

Transforming from personal living to transpersonal living

To find new values and a new purpose

It is the function of the individual to become more than they are – more than human

Transpersonal Astrology

The chart as a tool for allowing the purpose of the greater whole manifest through the individual

Ruperti explains this as

‘A transpersonal interpretation will evoke how to use every circumstance, event, tension, crisis, as a means to overcome this inertia. It seeks to evoke the vertical relationship possible between a person (lesser whole) and a greater whole (in one sense humanity and the planet Earth, in another the spiritual Quality and the Soul ,field which represents our true identity). ‘

Ruperti (1986), p. 58



Astrologer

United depth psychology and astrological symbols using new and traditional techniques

Based on the unfoldment of cycles

The lunation cycle and progressed lunation cycle

Aspects as phases of a cycle

Astrology should reveal meaning rather than predict events

All astrological factors can be positive or negative according to the use we make of them

Natal chart

Rather than description of character should reveal what the person has the potential to become

The beginning of a dynamic process which should be lived consciously and purposefully

Progressions and transits should be a means of knowing when to act at the proper time and in the proper way to make potentiality a reality

Potentiality is not simply that of becoming a 'better' or more powerful person – it is the development of personhood as a means to the end which is a superhuman condition



Astrologer

Every moment is part of a greater whole – time

Every individual is part of a greater cosmos

The birth chart – the individual's moment – shows their place in the cosmos

The birth chart is not a personal possession

It is a snapshot of the universe at the time of a person's birth – a particular phase in the astronomical cycles and as such represents the person's role in that universe, in the greater whole

It shows what we are born for

‘Cosmically speaking, every moment of the universe can thus be realized as a cosmic symbol revealing the quality of the moment, and the soul of the Cosmos – call it God if you wish. Every moment thus realized, however, is that moment in relation to the perceiver on earth; and, at the limit, to the whole of mankind.’

Rudhyar, *The Astrology of Personality*, p. 73



Astrologer

Planetary Cycles

Birth chart should be interpreted in its entirety

Each planet is at a specific point in its own cycle

‘The birth-chart can be said to reveal the seed-potentiality of immortal selfhood. But it does so only if the entire sky-pattern at birth is seen as the first moment of a new and complex cycle, as the beginning of an individual era. If each celestial body is merely studied in relation to the place it occupies in its own period of zodiacal revolution, then no real individual beginning is considered, but merely one moment among an infinity of other moments in the endless sweep of objective time.’

Rudhyar, *The Lunation Cycle*, p. 12



Astrologer

The Zodiac

Twelve phases of human experience

Scorpio

‘The Scorpio phase of the yearly cycle of the life-force as it unfolds on earth and in human nature has been strangely misunderstood. Peculiarly negative attributes have been given to it as a result. They had to be negative because the interpreters failed to relate the Sign to the total cycle of the Day-force and the Night-force, stressing the ordinary individual's reaction to it at this stage of social evolution rather than the positive essence of the Sign itself; also because, with Scorpio, the coming of wintry days and long nights becomes evident, and primitive man resents this approach of physical darkness. He resents it, because he is rooted in the soil and a kin to vegetation and animal life. Scorpio brings tidings of hibernation; its frosts seal the doom of red and golden leaves. It has become thus the symbol of death. Only to a few could it mean "regeneration"; and even these few often did not realistically understand the meaning of such a regeneration.’



Astrologer

The Astrologer

‘if ... the astrologer is able to visualize the entire birth-chart as an individual and indivisible structure revealing the potentiality of manifestation of a unique and original identity, creative of its own subjective duration and establishing the beginning of its own era – dawning point of immortality – then, the astrologer can perform a spiritual function. He evokes and summons forth the image of the wholeness of the person whose birth-chart he studies.’

Rudhyar, *The Luration Cycle*, p. 4



'Dialogue With the Divine'

Birth chart is a 'third party' in the encounter between astrologer and client

'It is the active physical presence of the birth chart in the consultation that turns the consultation from a dyad of astrologer and client into a triad involving a dialogue with the divine'

Dialogue with the divine is

'When the astrologer has a strong sense of being in touch with something outside the parameters of normal human experience'

The divine is encountered in the space that is created in the consultation between astrologer and client,

'We are, then, validating the interpersonal as potentially a space for the transpersonal. This underlines the vital link between religion and astrological divination which has, in my view, not been acknowledged.'



Secondary Sources

‘Rudhyar's major contribution, though, was to take Leo's theosophical astrology forward by one important logical step. While Leo believed he was developing a psychological astrology, writing in the 1890s and 1910s prior to the translation into English of the emerging work on psychoanalysis, he lacked the language of depth psychology. Leo's psychology, like Blavatsky's, concerned the psyche as soul rather than as a set of internal processes. Jung, who did so much to create a psychology that could be applied to astrology, was studying the subject only in 1910 (Main 1997: 79), near the end of Leo's career. By the time Rudhyar began writing in 1930, Jung's early works were available to him. ‘

Campion (2004), p. 120



Secondary Sources

1930s – A series of articles

‘Rudhyar's articles represent the first comprehensive application of Jungian principles and depth psychology to astrology in the English-speaking world’

Campion (2004), p. 120



Influence of Rudhyar

Astrologers Darby Costello and Melanie Reinhart name Rudhyar's *The Pulse of Life* as a book which changed the course of their life and their astrology:

'There in the field with *The Pulse of Life* in my hands I knew I wasn't going to go on to get an MA and then a PhD; I wasn't going to return to a 'normal' life, all mapped out by my background. For some reason I felt this as a loss, very powerfully, on that day; I wept for the loss of a 'predictable' future and at the beauty of that book'

Darby Costello

'While still in Cape Town, I was given a copy of Dane Rudhyar's book *The Pulse of Life*, and what I read about my Sun sign changed the course of my life. Suddenly, my personal struggles had meaning, set in the context of the 'great round' of the whole zodiac, which in turn was the filter for the incoming cosmic energies of life itself. I was not alone, but a participant in the Great Mysteries.'

Melanie Reinhart



Influence of Rudhyar

Faculty of Astrological Studies

Reading List

Dane Rudhyar: *The Lunation Cycle*, Aurora Press
1986

‘This is the classic book on the lunation cycle which outlines the 8 phases of the Moon and explores the astrological characteristics associated with them. The book includes material on the lunation cycle in the context of forecasting, not dealt with until Module 5, but the material on the Moon’s phases as found in the natal chart is considered pioneering’



Influence of Rudhyar

Stephen Arroyo

Astrology, Psychology and the Four Elements

Dedicated to Rudhyar

‘In appreciation for his encouragement, inspiration,
and uncompromising purity of vision’

Arroyo (1975)

‘One of the twentieth century’s greatest
astrologers, Dane Rudhyar.....’

Arroyo (1978), p. 7



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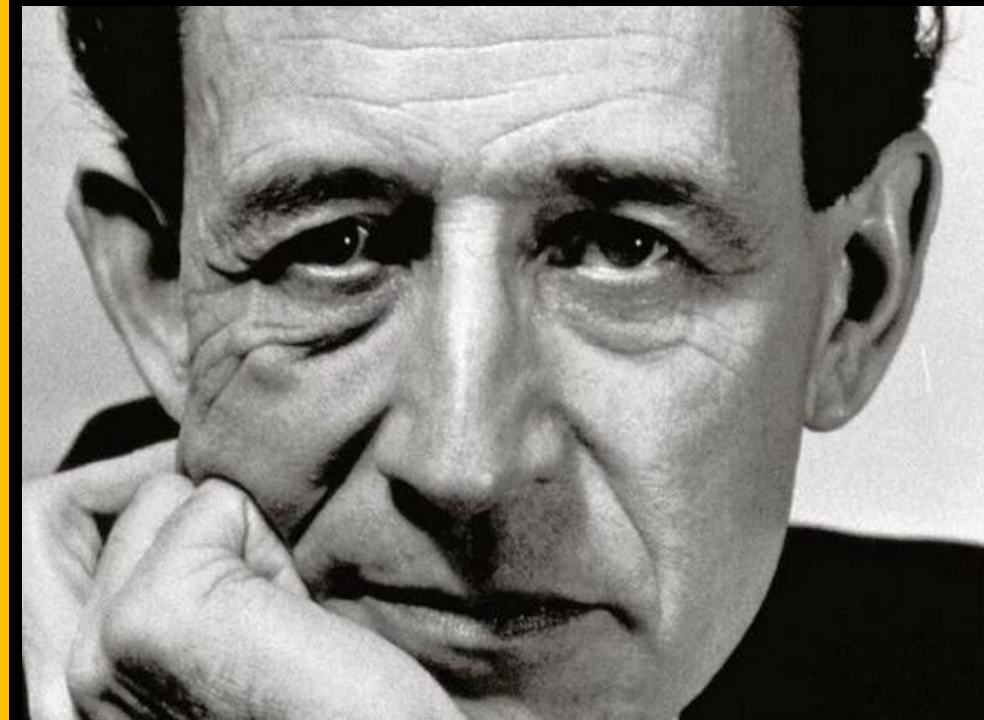
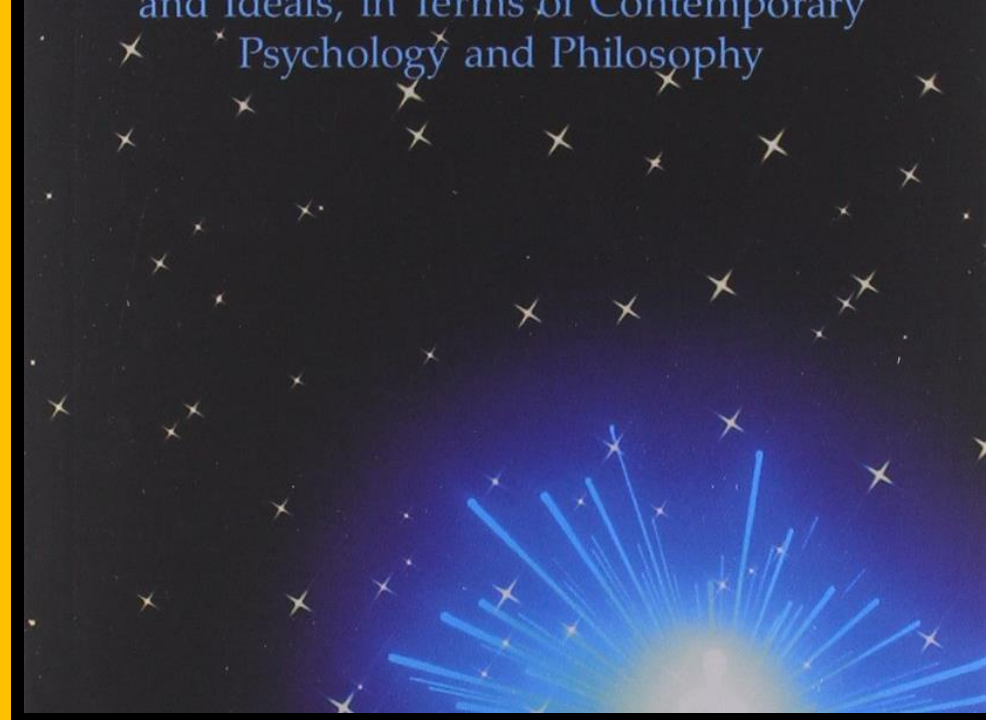
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