

Chapter 6

Astrological Literature Review Part 3, Monism

A review of twentieth- and twenty-first century astrological literature

This chapter completes the review of twentieth- and twenty-first century astrological literature. This chapter focuses on the second group of monist within astrology, in which the horoscope is viewed as a full reflection of mind and body, and that the role of the horoscope is primarily to reveal the psychological realm of the individual rather than external events. Similar to the previous chapters the authors have been selected based on their influence within the astrological community and/or their representation of a particular astrological view. These astrologers are Charles E.O. Carter (1887–1968) and Margaret Hone (1892–1969), both instrumental in establishing the UK's oldest school of astrology Faculty of Astrological Studies, in 1948, and the contemporary astrologers, the humanist astrologer Michael Meyer and the Jungian astrologer, Liz Greene.

Introduction

Some astrologers rejected what they considered was a simplified 'character-based' astrology as discussed in the previous chapter. These astrologers also rejected Aquinas' solution and viewed the horoscope as an instrument for internal reflection, revealing the entire nature, mind and body, of the individual.

Charles E.O. Carter – voicing the free will dilemma in astrology

One such astrologer, born a generation after Alan Leo, was the English barrister Charles E.O. Carter. He was one of the founders of the Faculty of Astrological Studies and a president of the Astrological Lodge of the Theosophical Society in London, editing its journal for over thirty years, from 1926 to 1959. As a young man he trained as a barrister, and while serving in the army, bought one of Alan Leo's shilling astrology reports which

sparked his interest in astrology.⁶⁹⁰ His astrology was reminiscent of Ptolemy's comminglings, discussed in chapter 5, as he believed that the astrologer dealt with 'ultimates', the planetary qualities, which were presented to him:

He traces their mingled influences working through the forms of life around him, great and small alike, and the solution of his problems becomes at once easier and more complete when it is deduced from them [the 'ultimates' dictated by the planets].⁶⁹¹

He defined personality or conscious 'character traits' as astrological signatures logically driven in an Aristotelian sympathetic cosmos of qualities. For example, under the heading of 'Alcoholism' Carter wrote:

We nearly always find that the Lights [sun or moon] are in weak mundane positions and signs, or else they are badly afflicted, especially in or from Fire of Water, or both. Fire gives the convivial drunkard, Water the weak or besotted one.⁶⁹²

From this Aristotelian view of human nature Carter reached for a view of the horoscope as a view of the human mind. In his entry on 'Treachery' he pondered the difficulty of perceiving the difference in a horoscope of a victim or that of a perpetrator.⁶⁹³ Carter suggested that there was an ambiguity in the meanings within the horoscope due to the ambiguity of the human mind, rather than as Ptolemy had argued due to the complex 'comminglings' of the natural world. Carter warned that '...these forces [astrological indicators] cannot be escaped, but they can be analysed, understood, and directed.'⁶⁹⁴ He advocated that the purpose of astrology was to allow one to engage with this external view of the self, the horoscope, unlike Leo who had advocated that the horoscope represented the fate of matter which needed to be resisted. However, Carter did not expand on the manner of directing or understanding the astrological indicators.

⁶⁹⁰ Lewis, *Astrology Encyclopedia*: p.110; "The Charles Carter web site," Wessex Astrology Group, <http://www.charlescarter.co.uk/>. 14 April 2011.

⁶⁹¹ Charles E.O. Carter, *An Encyclopaedia of Psychological Astrology* (London: The Theosophical Publishing House, [1924] 1937), p.15.

⁶⁹² Carter, *An Encyclopaedia of Psychological Astrology*: p.32.

⁶⁹³ Carter, *An Encyclopaedia of Psychological Astrology*: p.179.

⁶⁹⁴ Charles E.O. Carter, *The Astrological Aspects* (Pomeroy, WA: Health Research, [1930] 1934), p.14.

Carter's comment — 'analysed, understood and directed' — echoed Spinoza's argument that the will could be understood if knowledge of the self was gained. However, Spinoza concluded that such uses were limited to one's inner responses.⁶⁹⁵ However, when faced with the potential loss of freedom as a consequence of the monist position of seeing the will as well as the body reflected in the horoscope, Carter reluctantly fell back to a spiritual dualist position, stating, 'As within, so without. I know that many astrologers detest what they consider to be mystical; but I see no other rational explanation of facts.'⁶⁹⁶ He defended himself by suggesting that this was the only way to avoid the conclusion that free will was an illusion, '...for it is impossible to believe that man is so constituted that he can only flourish whilst cherishing a false belief in a non-existent freedom.'⁶⁹⁷ Carter was unknowingly seeking a theory of fate or, if he accepted determinism, he was seeking a natural compatibilist solution in which free will could be maintained within the influence of determinism. However, he failed to find a way to maintain his notion of free will and, faced with its potential loss, he adjusted his opinion and removed the human will from the horoscope. Carter's argument, however, in terms of the monist astrologers, was made redundant by his friend and colleague Margaret Hone.

Margaret Hone – Plotinus' 'compatibilist' solution to living with fate

Working from a different viewpoint was the British astrologer Margaret Hone (1892–1969) who, along with Charles Carter, was one of the founding members of the Faculty of Astrological Studies in London in 1948. Her association with one of astrology's major teaching institutions ensured that her views influenced a large body of astrologers.

Hone promoted an astrology which found the mystery of the human mind of greater interest than the mysteries of the spiritual astral levels. She defined the role of astrology by stating:

Whereas, in even more material days than the present, astrology was used in relation to purely physical happenings, it is now realised that many happenings in a man's life are concurrent with certain psychological states, which in turn spring

⁶⁹⁵ Friedman, "An Overview of Spinoza's 'Ethics'," pp.96-97.

⁶⁹⁶ Carter, *The Astrological Aspects*: p.14.

⁶⁹⁷ Carter, *The Astrological Aspects*: pp.17-18.

from an inner motivation. It is the study of man, from this point of view, which is perhaps the strongest trend in MODERN ASTROLOGY [Hone's capitals].⁶⁹⁸

Hone used the term 'psyche', which she defined as body, mind, spirit, soul, personality, individuality and the will, and argued that 'the entire psyche of a person cannot be dissected into such divisions, but that all combine to form the whole. The art of Astro-analysis is in blending the indications given by these pointers [horoscopic points].'⁶⁹⁹ The horoscope, as a representation of the psyche was, for Hone, '... the key to those deeper urges and drives which are the very core of a man and which give the clue to the understanding of the psyche as a whole.'⁷⁰⁰ Hone was echoing Schopenhauer's arguments that the conscious mind was subject to the workings of, to use Hone's words, 'deeper urges and drives.' In this way she promoted a therapeutic reflective astrology aimed at removing the ignorance of one's unconscious drives, in much the same way as Spinoza talked of understanding 'the chains that bind us.'⁷⁰¹ She contemplated the free will dilemma and addressed the question of free will and fate. In 1951 she suggested that astrologers were undergoing a change of belief concerning the nature of free will as the '...cataclysms that have fallen on the last two generations... [the two World Wars, made it obvious that] ...man is only free within limits. Synchronisation with a planetary pattern *apparently* denies freewill entirely.'⁷⁰² Hone was reflecting the painful lessons of necessity and pessimism embodied in Homer's *Iliad*, referred to in chapter 2, and hinted that it behoved the human will to rise above the supposed fate of the planetary patterns. However, she admitted that this may be futile.⁷⁰³

Yet unlike Carter she did not pull away from the free will/horoscopic dilemma. For her the horoscope held her view of the individual's psyche, and she did not agree with Carter's conclusion that such a view of the horoscope would reduce free will to an illusion. She

⁶⁹⁸ Hone, *The Modern Text-Book of Astrology*: p.17.

⁶⁹⁹ Hone, *The Modern Text-Book of Astrology*: p.151.

⁷⁰⁰ Hone, *The Modern Text-Book of Astrology*: p.287.

⁷⁰¹ Scruton, "Spinoza," p.156.

⁷⁰² Hone, *The Modern Text-Book of Astrology*: p.17.

⁷⁰³ Hone, *The Modern Text-Book of Astrology*: p.17.

achieved a natural compatibilism by rejecting astrology's acceptance of Aristotle's quality-driven sympathetic cosmos, as displayed in Carter's astrology, and she announced:

Certain traits of character and certain types of events appear to correlate with certain planetary relationships. He [the student] will be wise to drop the word 'influence', which implies direct action... Astrology is NOT A SCIENCE, in the modern meaning of the term, which implies that knowledge is built up through the proving of theories by the repetition of experiments which have the same results... The 'results' of astrology are often not 'the same' in outwardly assessable meaning, but to one used to its symbolism, are 'the same' in their nature.⁷⁰⁴

Thus Hone adopted a symbol-driven, rather than quality-driven sympathetic cosmos. This is comparable to Plotinus, cited in chapter 2, who wrote of astrology and the heavens, '...All teems with symbol; the wise man is the man who in any one thing can read another, a process familiar to all of us in not a few examples of everyday experience.'⁷⁰⁵ Hone therefore resolved the problem that Carter could not solve, that was to maintain free will *within* a monist astrological philosophy. By moving away from the tradition of Aristotelian formulaic thinking as used by Carter, Hone could stress the idea that the horoscope was symbolic rather than factual.

The symbolism upon which Hone drew and placed in the horoscope was that of archetypes as suggested by Carl Jung.⁷⁰⁶ She advised students of astrology as follows:

If we search for that which Saturn by its placing tends to deny, then we may find that the person depends on one of the 'Archetypes' for his compensation. He will seek for the 'wise old man' by consciously or unconsciously stressing his Sagittarian or Jupiterian qualities for the 'Great Mother' through the Moon...⁷⁰⁷

With the horoscope filled with symbols she stated that 'the principle of any planet which, being in a certain sign, must work through the mode of that sign whether the person wills it to or not.'⁷⁰⁸ Thus Hone, unequivocally placed the human will within her view of psyche and within the horoscope. Since Plato the will had resided in the human soul. In the

⁷⁰⁴ Hone, *The Modern Text-Book of Astrology*: pp.15-16.

⁷⁰⁵ Plotinus, *The Enneads*: II.3.7.

⁷⁰⁶ Hone, *The Modern Text-Book of Astrology*: pp.298-302.

⁷⁰⁷ Hone, *The Modern Text-Book of Astrology*: p.302.

⁷⁰⁸ Hone, *The Modern Text-Book of Astrology*: p.300.

thirteenth century Aquinas made it clear that the will/soul was not contained in the horoscope. However, Hone argued that the soul/will was not a separate entity to the body and was located within the psyche which was itself reflected in the horoscope.⁷⁰⁹

Hone considered that the will was, in some manner, free to select the expression of the ambiguous symbols in one's life and thus she established a form of natural compatibilism. Freedom was limited to within the parameters of the symbols but these parameters were ambiguous, 'loose chains that bound one'. Probably instinctively, Hone also adopted the Spinozian argument of detachment and his use of it to allow for the development of *conatus*, the understanding of self which he saw as the only purpose to life. Spinoza undertook a more extreme approach to detachment by avoiding human relationships in his personal quest of Stoic detachment from all things perishable.⁷¹⁰ However, Hone adopted a more moderate approach. She suggested that the horoscope could be used to encourage acceptance of the difficulties that may be portrayed in the horoscope which would allow for,

a shifting of the viewpoint, a beginning of a detached attitude, from which the person becomes the *observer of the doer*. The acceptance of the pattern of life, ... is perhaps one of the greatest lessons which can be learnt and one most likely to produce true understanding of life.⁷¹¹

Hone also made another radical shift in the relationship between astrologers and their personal horoscope. Leo, for example, had seen the horoscope as reflecting the person's past lives, a unique signature of the spiritual self. Rudhyar had seen it as an Aristotelian 'seed' with the promise of perfection. Hone argued that:

The expression "your" horoscope has been used so freely that he [the client or astrologer] does not realise that it is not "his" at all, but is a snapshot of a fleeting moment of time, with the developments of which his life has continued to correlate.⁷¹²

⁷⁰⁹ Hone only mentions the soul three times but each time is to cite it as an older argument: Hone, *The Modern Text-Book of Astrology*: p.30, p.79 and p.151.

⁷¹⁰ Jarrett, *Spinoza: a guide for the perplexed*: p.98.

⁷¹¹ Hone, *The Modern Text-Book of Astrology*: p.302.

⁷¹² Hone, *The Modern Text-Book of Astrology*: p.303.

For Hone the world was not a benefic place designed for the good of the human soul but was instead emergent and thus changing. Humanity was born into this emergent pool of Jungian archetypes and the individual's psyche, reflected in the horoscope, was a personally-lived expression of the state of this emergence at the time of birth. Evident in Hone's astrology is that she saw humanity as a part of the natural world and thus reflective of that world. By extension the complexes of the human psyche were a reflection of the state of the world at the time of birth.⁷¹³ This is Schopenhauer's argument, character fixed at birth and made to live with a Will derived from nature.⁷¹⁴

Hone reshaped the monist arguments within astrology. She established an astrology in which the horoscope reflected the psyche, defined by her, as previously cited, as character, personality, body, individualisation, mind, soul, spirit, and will. She was able to find a natural compatibilist solution to this monist argument by changing the 'physics' at the heart of astrology, moving it from an Aristotelian to Plotinian sympathetic cosmos. Additionally she shifted the planetary meanings from the Aristotelian-driven qualities to the more ambiguous and dynamic archetypes of Jung, while at the same time she removed any anthropocentric spiritual themes from astrology by seeing humanity as merely a product of nature. In 1951 Hone made enormous shifts within astrology and with her influence via the Faculty of Astrological Studies, UK her views became widely accepted by astrologers and are still maintained by the Faculty's teaching to this present day.

Liz Greene — establishing Carl Jung's psychology in astrology

A quarter of a century later than Hone, and a graduate of the Faculty of Astrological Studies, Liz Greene added to Margaret Hone's work by forging a deeper link between Jung's psychology and astrology. Greene is a Jungian analyst and UK astrologer and academic. Greene holds doctorates in psychology and history, and co-founded the Centre for Psychological Astrology in London in 1983.⁷¹⁵ Greene's astrology has been informed

⁷¹³ See chapter 18: Hone, *The Modern Text-Book of Astrology*.

⁷¹⁴ Schopenhauer, *The World as Will and Idea* p.23.

⁷¹⁵ "Liz Greene ", Centre for Psychological Astrology, <http://www.cpalondon.com/liz.html>. 20 April 2011.

by Carl Jung's thinking and from the early 1970s she has and continues to be a prolific author, lecturer, consultant and teacher of astrology.

Jung embraced Plato's work on Ideal Forms and saw them as 'mythological motifs' which were contained within the human imagination.⁷¹⁶ As Campion argues, where Plato had seen these forms as geometry, Jung anthropomorphized them and located them within the human psyche.⁷¹⁷ This human involvement with Jung's concepts of ancient entities included a teleological influence on the emergence of the human psyche, for Jung wrote that the '...psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation...'⁷¹⁸ This emergence can also be associated with what Lucien Levy-Bruhl (1857–1939) named 'participation mystique', a term Jung used to describe the nature of an individual's relationship with the larger collective symbols, symbols which Jung considered were drawn into 'the magic circle of the psyche.'⁷¹⁹ As Erich Neumann points out, this concept is reflective of 'an ever-recurrent symbol of autonomy and self-sufficiency' which altered and influenced the emergence of the human psyche.⁷²⁰

By seeing astrology as reflective of these emergent patterns, Liz Greene created a horoscope that represented one's individual engagement with these ancient motifs which Jung called archetypes. It was the individual's engagement with these ancient motifs which produced the fate reflected in the horoscope. As the US academic and astrologer Michael Mayer (not to be confused with Michael Meyer discussed later in this chapter) argued in 1984, one was not born into a neutral canvas, one was born already bound to these ancient entities.⁷²¹ This view of being born into a moving dynamic interplay of ancient motifs all

⁷¹⁶ C.G Jung, *The Archetypes and the Collective Unconscious*, trans. R.F.C. Hull, ed. (New Jersey: Princeton University, [1959] 1980), paras 87-110, 115.

⁷¹⁷ Campion, *A History of Western Astrology Volume II*: p.253.

⁷¹⁸ C.G Jung, *Two Essays on Analytical Psychology* (Princeton: Princeton University Press, 1966), Part 2, paragraph 210.

⁷¹⁹ C.G Jung, *Symbols of Transformation* trans. R.F.C. Hull, ed., vol. Vol. 5 (New Jersey: Princeton University, [1956] 1990), Paragraph 203, p.141; Also see C.G Jung, *Psychological types, Volume 6*, ed., vol. 6, *Collected Works* (New Jersey: Princeton University, [1921] 1971), paragraph 12.

⁷²⁰ Erich Neumann, *The Origins and History of Consciousness* (London: Routledge & Kegan Paul, 1954), p.33.

⁷²¹ Mayer, *The Mystery of Personal Identity*: p.50.

portrayed by the symbolism of the planetary movements was suggested by Hone and developed by Greene, and as already argued, in chapter 3, has parallels with emergentism where new order or new themes spontaneously emerge due to the complexity of the system.⁷²² For Greene the fate of human life was to be the living vessel of, to use Hone's term, a 'snapshot' of one moment in the never-ceasing interplay and emergence of ancient archetypes.

In 1976 Greene addressed the free will problem using this style of fate. She wrote: 'Whether we use psychological or esoteric terminology, the basic fact remains the same: human beings do not earn free will except through self-discovery, and they do not attempt self-discovery until things become so painful that they have no other choice.'⁷²³ Greene's view of free will is its ability to influence fate. She writes, 'It would seem that although fate may not alter in its intrinsic pattern or in its timing, it may alter in terms of its clothing, its level of expression.'⁷²⁴ Such alteration is achieved by 'consciousness, [which] in the sense that Jung means it, is the fulcrum upon which the relationship between fate and freedom balances, for this quality of consciousness permits fate to unfold in a richer and more complex tapestry...'⁷²⁵ Thus Greene acknowledges the importance of reason to enable a relationship with fate, a stance which echoes Plato, Aristotle, and the Stoics, as well as Spinoza.

Greene also defining her view of fate in different ways, one sort of fate was:

... a fate of allotment, of boundaries or natural limits which cannot be crossed. It is the circle beyond which the individual may not pass in his lifetime, despite whatever limitless potentials he may sense in himself, because generations have built that circle stone by stone. Fate and heredity therefore belong together, and the family is one of the great vessels of fate.⁷²⁶

⁷²² Kauffman, *At Home in the Universe: The Search for the Laws of Self-Organization and Complexity*: p.15, p.186; Butz, *Chaos and Complexity – Implications for Psychological Theory and Practice*: p.18.

⁷²³ Liz Greene, *Saturn, a new look at an old devil* (York Beach, Maine: Samuel Weiser, Inc, [1976] 1981), p.11.

⁷²⁴ Greene, *The Astrology of Fate*: p.153.

⁷²⁵ Greene, *The Astrology of Fate*: pp.155-156.

⁷²⁶ Greene, *The Astrology of Fate*: p.33.

However, she also linked fate to the planet Pluto and it had echoes of the necessity of Homer's *Iliad*, discussed in chapter 2, Greene wrote, 'The irrevocable turn of fate, whether toward gain or loss, is characteristic of Pluto. ... Confronted with Pluto, we meet our abhorrent compulsions, our unsatisfiable passions: the impossible repetitive pattern of struggling with something only to meet it again and again.'⁷²⁷

Greene does not assume that humanity is blessed with divine insight; nor does she support the idea that greater consciousness can reduce one's fate, only that one can grow in awareness of it which is reminiscent of Schopenhauer's views, cited in chapter 3, and similar to Hone's perspective. In 1984 she challenged astrological thinkers such as Rudhyar, or Alan Leo by arguing a Spinozian point that 'Insight cannot spare suffering, although it can prevent blind suffering.'⁷²⁸ She confronted the taboo on fate, as discussed in chapter 1, and addressed this by suggesting that 'It is not surprising that the modern astrologer, who must sup with fate each time he considers a horoscope, is made uncomfortable and attempts to formulate some other way of putting it, speaking instead, with elegant ambiguity, of potentials and seed plans and blueprints.'⁷²⁹

For Greene, as for Hone, the fate of being born into the midst of Jung's archetypes was inescapable. Like Spinoza, who argued for an 'active' mind by awareness of the 'chains that bind' us, Greene argued:

It is a question of consciousness, which can help us to stop projecting our complexes and engaging in compulsive relationship patterns with other people. It can also help us to be freer of the inner compulsions which drive us against our values and ethics, and it can help us to find new creative avenues for expressing the energy of the complex.⁷³⁰

Greene's work enabled astrologers to meet a version of fate. Hone had placed the 'will' within the horoscope but Greene placed fate into the centre of the astrologer's world. With fate so acknowledged, then, like Spinoza, Greene offered a form of freedom that could be

⁷²⁷ Greene, *The Astrology of Fate*: p.49.

⁷²⁸ Greene, *The Astrology of Fate*: p.37.

⁷²⁹ Greene, *The Astrology of Fate*: p.4.

⁷³⁰ Liz Greene, *The Horoscope in Manifestation, Psychology and Prediction* (London: Centre for Psychological Astrology Press, 1997), p.23.

gained by seeking understanding of the complexes of the mind. She stressed that fate, the nature of the emergent Jungian archetypes at the time of birth, created the complexes that drove a person's actions and thoughts and ignorance of these only led to pain. Greene pointed out that it was simply misleading and unhelpful to believe that there was any escape through spiritual astrological philosophies. In many ways Greene's astrology is reflective of Spinoza's views in that she focuses on the painful journey of becoming aware of living a fate-filled life. There are in Greene's astrology both Stoic themes — in terms of acceptance of one's fate, one's role in living within an ensouled cosmos — and also themes of Spinozism, who himself is considered a modern Stoic, as Greene advocates consciousness as a path forward in living with her version of inescapable fate. Greene argues that we can embrace fate through its timeless mythological images reflected in the horoscope thereby providing a way of seeing the 'chains that bind us'.

Greene's astrology, like Hone before her, presented a natural compatibilist solution to astrologers but only through the acceptance of fate. Greene agreed to be interviewed, so her thoughts will be considered in greater depth later in this thesis.

Michael Meyer – humanistic astrology, a return to Aristotle' *telos*

Another astrologer who contributed to a different view of the horoscope was Michael Meyer, a student of Rudhyar's work and the current web-master of Dane Rudhyar's online archives. Meyer is discussed in this chapter as his astrology, although based on Rudhyar's dualist Platonist thinking, in which the individual could be raised to a higher spiritual level and thereby freed from matter, his astrology is instead focused on the individual need to function within the material realm. In 1974 he presented a style of astrology which Rudhyar had named humanistic astrology. In this work Meyer stated, 'From the humanistic approach, the birth-chart is not something the person has to overcome.'⁷³¹ Like Rudhyar, Meyer also adopted the Plotinus idea of the existence of a perfect or authentic self and described the individual striving to grow towards the fulfilment of this potential within their life. However his astrological work, *A Handbook for the Humanistic Astrologer*,

⁷³¹ Michael Meyer, R, *A Handbook for the Humanistic Astrologer* (New York, USA: Anchor Press, 1974), p.13.

allowed an easier pathway for many astrologers into Dane Rudhyar's often dense and complex language, providing for them a secular astrology, an astrology which did not require a divine presence and which offered the horoscope as a view of the perfect self. His monist astrology gave astrologers a pathway for seeking perfection of the self through the Aristotelian premise that perfection existed in the material realm. Thus, for Meyer, the horoscope was an image of the self born into a benefic cosmos in which perfection could be found.

He achieved this by viewing the natal horoscope as a set of instruction of a potential, rather than a factual statement. One was free to choose to live this implied potential to its fullest possible degree.⁷³² Meyer's premise was that a person could use their free will to strive to reach that full potential. Reflecting Rudhyar's teachings, he defined astrology in this way:

Astrology is essentially an application of the law of correspondences, and when applied to the life experiences of individual human beings can be seen as a means of recognising and actualising one's potential as a whole person.⁷³³

Meyer's 'law of correspondences' appears to echo that of C.C. Zain's Law of Affinity, cited in chapter 5, where the action of the individual can draw into life similar types of events.⁷³⁴ Meyer's writing also suggests that he saw life as directed in part by a fate which was a non-compelling teleological force which did not produce sufficient pressure to make the future inevitable. For him this non-compelling feature of astrology constituted his understanding of Rudhyar's humanistic astrology and he saw this as a 'person-centered approach to astrology' where the natal horoscope:

... is not something the person has to overcome and is not judged in terms of good or bad. The humanistic, person-centered astrologer sees the birth-chart as a seed pattern, describing what the individual may grow to become, what he or she is potentially; though, of course, the person may not actually fulfil this potential to its fullest.⁷³⁵

⁷³² Meyer, *A Handbook for the Humanistic Astrologer*: pp.12-14.

⁷³³ Meyer, *A Handbook for the Humanistic Astrologer*: p.281.

⁷³⁴ Zain, *Delineating the Horoscope*: pp.6-7.

⁷³⁵ Meyer, *A Handbook for the Humanistic Astrologer*: p.13.

Meyer saw free will as the ability to choose how to engage in this non-compelling force. He did not discuss the consequences of failing to fulfilling one's potential, however to choose to engage in this journey was, for Meyer, to begin a discipline of the mind towards self-awareness.⁷³⁶ This self-awareness then led to self-actualization and self-perfection which in turn led to 'the transformation of the individual's consciousness through the inner communion of self.'⁷³⁷ For Meyer, like Rudhyar, astrology provided an individual with an Aristotelian internal teleological drive towards self-perfection an image of which, the perfect self, was reflected within the horoscope.

Where Hone had made the human psyche the organic expression of the emergent world at the time of birth and Greene had stressed the fated and at times painful nature of this union and offered astrologers a way of living with this fate, Meyer offered astrologers the image of potential, the perfect self. Nevertheless all of them supported a natural compatibilist approach to astrology where Plotinus' symbolic sympathetic cosmos provided ambiguities in the expression of fate. These ambiguities could potentially be influenced through awareness so that they were encouraged, to cite Greene's words again, 'to unfold in a richer and more complex tapestry...'.⁷³⁸

Chapter summary

The astrologers in this chapter, like those in chapter 5, prompted the monist position in their writing, that the horoscope reflects a complete version of the self containing body, mind and will. Carter pursued this monist argument only to encounter the free will dilemma and thus retreated into dualism by locating the will within the soul. Margaret Hone found natural compatibilism by thinking of astrology in terms of symbols. She put Aristotle's sympathetic cosmos to one side and adopted a Plotinian sympathetic cosmos which allowed for an ambiguous, rather than inevitable, horoscope. Free will was thus maintained and the individual could choose, in some manner, the expression of the astrological symbols. At the same time Hone shifted the meanings of planets from being a

⁷³⁶ Meyer, *A Handbook for the Humanistic Astrologer*: p.7.

⁷³⁷ Meyer, *A Handbook for the Humanistic Astrologer*: p.282.

⁷³⁸ Greene, *The Astrology of Fate*: pp.155-156.

collection of Aristotelian and/or Ptolemaic set of keywords to Jungian archetypes and arguing that one's fate was to be born into an emergent world of symbols. Liz Greene extended Hone's thinking in psychological astrology, and also adopted a natural compatibilism argument stressing, however, that fate could not be ignored or transcended. Greene established the Spinozian concepts of detachment and self-understanding — *conatus* — into contemporary astrology by suggesting that astrologers did live in a fate-filled world, and freedom could be found through consciousness which could allow for not the reduction of fate but its transforming. The third quarter of the twentieth century also saw the emergence of a person-centred astrology, fuelled by Dane Rudhyar's writings of the earlier part of the century and propelled forward by the work of his student Michael Meyer. Meyer popularised the notion of a horoscope located in an Aristotelian drive towards reaching one's full potential in this earthly life. In this way Meyer has also found a natural compatibilist argument by seeing the horoscope as a seed of a perfect self rather than the completed and already formed self.

The questions asked at the beginning of this astrological literature review concerned the manner of how astrologers dealt with the free will dilemma posit by contemporary philosophy. This review contained in chapters 4, 5 and this chapter has shown that the astrologers have maintained a classical view of a sympathetic cosmos in varying ways which enable them to support a notion of fate, rather than that of determinism.

Some astrologers accepted Aquinas' solution and used a dualist argument to insulate free will from their version of fate. Both Platonist and Cartesian arguments were seen in the literature, reviewed in chapter 4. However, if the astrologers rejected Aquinas' astrological dualism, they then took up variations of monism and supported free will by adopting either a Stoic inclination or, in the case of the horary astrologers, adopting what appears to be Calcidius' views on self-agency, the ability to instigate one's own chains of fate. However, by the second half of the twentieth century another form of monism emerged. These astrologers used the horoscope for self-reflection or self-discovery. Free will was maintained by changing the 'physics of astrology', moving it from its Aristotelian quality-driven cosmos to a Plotinian sympathetic cosmos, thereby adopting an ambiguous horoscope full of symbols. Some of these astrologers also followed Schopenhauer's

rejection of Plato's view of a divine, benefic cosmos but unlike Schopenhauer's pessimistic world, they, notably Hone and Greene, saw one's fate as the result of being born into an emergent world populated by dynamic Jungian archetypes. These astrologers used the horoscope instinctively in Spinoza's manner of using detachment as an aid to self-understanding.

The next chapter looks at the survey which was designed to investigate astrologers' attitude to fate as well as the type of fate to which they subscribed. The survey samples the voices of over a thousand practitioners of astrology in the present-day community.