

Chapter 4

Astrological Literature Review Part 1, Dualism

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

The next three chapters review twentieth- and twenty-first century astrological literature for evidence of beliefs regarding the influence of determinism and/or fate in human action. I have grouped the authors according to the following views: dualist, explored in this chapter, and versions of monist, explored in chapters 5 and 6. In all three chapters I have organised the authors by grouping them according to their beliefs, rather than as a chronological report. The authors who are influential within the astrological community were selected in three ways. One was through the response to my survey where respondents listed their most influential authors (see Appendix 1 for the list of authors); the second was through the authors indicated by a survey conducted in 2010 by the Astrological Association of Great Britain.⁵⁴⁰ The third way was to ensure that the literature review covered the diversity of astrological thinking concerning fate or determinism within twentieth- and twenty-first century astrology regardless of the author's popularity amongst present-day astrologers.

Many of the leading contemporary authors in astrology that I interviewed have, with few exceptions, not been included in these literature reviews as their views are discussed in chapter 9.

This chapter considers the literature of astrologers whose work appears to support a dualist solution to the free will dilemma: the astrological reformer Alan Leo, the philosopher Dane Rudhyar, the 'ideal' astrologer Sepharial, the financial astrologer Louise McWhirter and the sun sign astrologer Linda Goodman. These authors supported Aquinas' solution and considered that the will or spirit/soul was not contained within the horoscope but was

⁵⁴⁰ Frank Clifford and Alice Ekrek, "The Astrologer's Book List Part 1 - Part 5," *The Astrological Journal* 52-53, no. 5, 6, 1, 2, and 3 (2010/11).

insulated from determinism or fate, although, there may be inconsistencies within the work of these individual authors. In this regard they all adopt a natural libertarian position, where the term 'natural' is used in the Humean manner of beliefs that are products of the natural world.

Introduction

Many contemporary astrologers tend to ignore the issue of fate and/or determinism and avoid using the word fate or indeed any discussion around the subject. An exception to this, however, is the British astrologer Liz Greene who discusses a self-imposed reticence which she argues is due largely to a rejection by astrologers of the wide spread acceptance of determinism in the last three centuries.⁵⁴¹ This reticence concerning determinism, assumed to be the same as fate, results in a lack of clarity within the writings of many astrological authors. Philosophers debate the role of determinism in human action using precise definitions; astrologers, however, if they do discuss their views, only use the vernacular term 'fate', and have no agreed definition. However, the term fate, whether used or implied, tends to represent a theory of fate understood as a set of beliefs concerning the source, purpose and effect on humanity of a limiting or guiding factor.⁵⁴² Thus while many astrologers will not use the word fate, in discussing their opinions on the role and purpose of astrology their theory of fate can be gleaned.

The dualist arguments

The concept of dualism has been noted in chapter 1 and discussed in chapter 2 with the work of Plato and Plotinus and Aquinas' solution to the question of the role of astrology and the free will. It has also been discussed in chapter 3 with Descartes and Schopenhauer. Astrologers adopt a dualist position when they accept Aquinas' solution and view the horoscope as an incomplete image of the self and their life story. Thus the fate or determinism of the horoscope is not applicable to their entire being, for a part of them,

⁵⁴¹ Liz Greene, *The Astrology of Fate* (London: George Allen & Unwin, 1984), p.6.

⁵⁴² Bobzien, *Determinism and Freedom in Stoic Philosophy*: p.5.

normally the will, soul and/or spirit, is separate from the horoscope. Such dualism was popularised in astrology at the turn of the twentieth century through the work of Alan Leo.

Alan Leo – the union of Theosophy with astrology

Alan Leo (1860–1917) was an English astrologer and a prolific writer of astrological texts. According to both Campion and Curry, he was the most influential astrologer of the early twentieth century.⁵⁴³ Campion states that, 'If Blavatsky was the prophet of New Age astrology, the man who put her dreams into effect, who rejected what he condemned as the "exoteric" or outer astrology of event prediction and created a reformed astrology of spiritual evolution, was Alan Leo.'⁵⁴⁴ Curry agrees and adds that 'Modern astrology is difficult to imagine without his intervention.'⁵⁴⁵

Born William Frederick Allan, he encountered astrology at the age of twenty-five. Later in 1890 he became a member of the Theosophical Society in London after being invited by Madame Blavatsky (1831-1891), one of its founders, to join her inner circle.⁵⁴⁶ Blavatsky was a prolific writer who embedded Platonism into her theosophical work. She considered that Plato had drawn together earlier spiritual teachings from India and repackaged them for the Western mind:

It is the Platonic philosophy, the most elaborate compend of the abstruse systems of old India, that can alone afford us this middle ground. Although twenty-two and a quarter centuries have elapsed since the death of Plato, the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And the greatest philosopher of the pre-Christian era mirrored faithfully in his works the spiritualism of the Vedic philosophers who lived thousands of years before himself, and its metaphysical expression.⁵⁴⁷

Leo accepted Blavatsky's teachings and undertook to reform astrology in the light of the theosophical doctrines; thus he embedded within astrology a version of Platonism.

⁵⁴³ Campion, *A History of Western Astrology Volume II*: p.231; Patrick Curry, *A confusion of prophets : Victorian and Edwardian astrology* (London: Collins & Brown, 1992), p.126.

⁵⁴⁴ Campion, *A History of Western Astrology Volume II*: p.231.

⁵⁴⁵ Curry, *A confusion of prophets : Victorian and Edwardian astrology*: p.123.

⁵⁴⁶ Kim Farnell, *Flirting with the Zodiac* (Bournemouth, UK: Wessex Astrologer, 2007), p.82.

⁵⁴⁷ H. P Blavatsky, "Plato and Platonism," <http://www.theosophy-nw.org/theosnw/world/med/rel-hpb1.htm>. 20 October 2010.

Additionally with his business acumen as well as his ability as a prolific writer, he was instrumental in shifting the popular focus of astrology to an esoteric perspective. For Leo the aim was to reform the application of astrology. His intent was to change the very purpose of the subject by defining the horoscope as a reflection of the immortal soul's engagement with the world of matter via reincarnation. Leo saw the soul entangled with the fate of matter:

...the spirit and the body (or "matter"), man's soul is at some times bound, at others free — never wholly free, nor wholly bound, but linked to both states of existence by subtle bonds and thus ever harnessed to the Circle or "Wheel" of Necessity.⁵⁴⁸

Leo's dualism was thus Platonist rather than Cartesian, for Leo considered that the soul was joined to matter and for him was 'never wholly free' of its influence. He believed that the soul was 'immortal or perpetual' and that each individual soul, 'was symbolised by the Moon in its ebb and flow...'.⁵⁴⁹ However, in this union the soul held the 'will' and in this way Leo considered it superior to matter: '...Matter is fated while the spirit is free. ... Matter is fated to assume shape and form, yet the life within that form is destined to control it sooner or later.'⁵⁵⁰ Reflecting Plato's comments in *Laws* when Plato talked of the relationship between body and soul:

Of all the things a man can call his own, the holiest (though the gods are holier still) is his soul, his most intimate possession. There are two elements that make up the whole of every man. One is stronger and superior, and acts as master [the soul]; the other which is weaker and inferior, is slave [the body]; and so a man must always respect the master in him in preference to the slave.⁵⁵¹

Leo further mirrored Platonist concepts by writing: '...Man is a spirit, or to speak more correctly a SOUL, with a body. His "spirit" [which he also defined as character] is free, immortal, undying and permanent, but his soul is imprisoned in the "matter", or bodies, though which it manifests on the lower planes.'⁵⁵² He then placed the moral responsibility

⁵⁴⁸ Alan Leo, *Astrology for all*, 4th ed. (Fowler, 1969 (1974)), The Introduction (CD version of this book).

⁵⁴⁹ Bessie Leo, *The Life and Work of Alan Leo* (London: L.N.Fowler, 1919), p.11.

⁵⁵⁰ Alan Leo, *Astrology for All*, 1998 ed., vol. 2007, The Works of Alan Leo, Astrology CD No. 1 (London, UK1910), paragraph 320; Alan Leo, *The Progressed Horoscope* (London: L.N. Fowler, [1905] 1929), p.6.

⁵⁵¹ Plato, *Laws*: 726.

⁵⁵² Leo, *The Progressed Horoscope*: p.11; For one example of this in Plato see Plato, *Alcibiades I*: 130c-133c.

of one's life in one's own hands by teaching that one's past lives produce the quality of the current life, and this was reflected in the horoscope. In Plato's Myth of Er, discussed in chapter 2, the unborn soul had the ability to choose its next life time. However, Leo considered that the choice was made solely by one's history:

The horoscope of any man is the outcome of his thoughts, desires and motives in previous lives. These have materialised into a web or garment, as it were, in which the soul is clothed; and this constitutes his "karma, fate or Destiny".⁵⁵³

Thus where Plato had believed that the soul could have some choice in its future life Leo saw the future life as a necessary expression of one's past lives. The horoscope became the vehicle which not only revealed the soul's spiritual journey in its desire to refine itself through the journey of many life times but also the horoscope was the nature of the soul's fate in its current life.

However, for Leo, one needed to be able to rise above one's fate and thus the effectiveness of the horoscope to foretell exoteric events was, he considered, the sign of a weak-willed soul. Leo saw this as the plight of many people for he wrote, '...many cases are found in which an unprogressive soul sticks in the rut of the radical [birth] horoscope...' ⁵⁵⁴, suggesting that many people failed to commit to the soul's spiritual journey which freed them in this life from the full influence of the fate of matter. Leo also believed that some planetary configurations indicated that fate varied in quantity as well as quality from one horoscope to another, making it more difficult for some people to use the will allocated to their soul to resist their fate. He cited the poet Percy Shelley (1792–1822), as fitting into this type of horoscope probably due to his untimely death at the age of 29.⁵⁵⁵

Like Plato, Leo also considered that the union of soul with the world of matter was a union filled with struggle. Plato captured this struggle with his story of the charioteer in *Phaedrus* where the will struggled with the body's desires for gratification.⁵⁵⁶ Leo echoed Plato's concepts and believed that if the will was weak it would be consumed by the fate

⁵⁵³ Leo, *The Progressed Horoscope*: p.xiv.

⁵⁵⁴ Leo, *The Progressed Horoscope*: p.350.

⁵⁵⁵ Leo, *The Progressed Horoscope*: p.8.

⁵⁵⁶ Plato, *Phaedrus*: 246a-256e.

reflected in the horoscope. He argued that the final outcome of such a struggle did not lie in the realm of matter — the horoscope — but rather rested on the 'character' of the soul in the spirit.⁵⁵⁷ 'Character' for Leo was not Schopenhauer's version of character which contained the sense of personal autonomy, personality, mind, and will, discussed in chapter 3. Character for Leo was instead the 'spirit' or the 'will' of an individual which resided in the individual's soul, and was separate to personality which could be seen in the horoscope. In this way Leo claimed that 'Character is Destiny', where one's destiny was the need to free oneself from the fated horoscope and join with the divine.⁵⁵⁸ One's character was to be tested:

The weak-willed are constantly being affected by all desires and forces outside of themselves, and these forces being too strong for their inherent will to overcome they eventually succumb to what is called fate, responding blindly to the major portion of the planetary influences.⁵⁵⁹

Here Leo was not only echoing Plato's sentiments regarding the need to resist physical desires but also reflecting Plotinus' warning, cited in chapter 2: '... to live fate-bound, [was to suffer]... becoming as it were a part sunken in it [matter] and dragged along with the whole thus adopted.'⁵⁶⁰ Plotinus had also spoken of chiselling the statue of oneself to eventually release one's inner beauty.⁵⁶¹ Leo's wife Bessie wrote of Leo's approach to his own horoscope in the same way:

...a man who used his horoscope for the purpose of Self-development, treating it much as a sculptor treats a block of marble, gradually removing the excrescences, smoothing down the rough surfaces, and drawing nearer with each stroke to the realisation of the ideal of beauty that he has set before himself to reproduce.⁵⁶²

Leo's theory of fate was derived from Platonism via Blavatsky. Leo also mirrored Plato's writings and located character and thus the will within the domain of the soul.⁵⁶³

Furthermore, as argued, Leo considered that the soul's fate was to struggle with the

⁵⁵⁷ Leo, *The Progressed Horoscope*: p.3.

⁵⁵⁸ Leo, *Astrology for All*, 2007: paragraph 299-301.

⁵⁵⁹ Leo, *Astrology for All*, 2007: paragraph 234; Leo, *The Progressed Horoscope*: p. xii.

⁵⁶⁰ Plotinus, *The Enneads*: II.3.9.

⁵⁶¹ Plotinus, *The Enneads*: I.6.9

⁵⁶² Leo, *The Life and Work of Alan Leo*: pp.176-177.

⁵⁶³ See Plato, *Republic*: 402d; Plato, *Laws*: 903d; Plato, *Philebus*: 195e.

material world and this struggle could potentially damage the soul. Additionally he accepted a dualist argument by insulating the soul, character and will from the full influence of fate, allowing it to only influence the body. He believed that fate had a quality and quantity, as revealed in his reference to the poet Shelley. Hence far from being a non-personal universal law, such as determinism, Leo's version of fate was instead the redress or residue of one's history based in previous lives and hence it was a unique personally-created agent.

Leo's theory of fate was based on the following assumptions:

- i. The source of fate was the law of karma, bestowing total moral responsibility to the immortal soul.
- ii. The domain of fate was the world of matter.
- iii. A person's fate was revealed in their horoscope which represented the earthly desires which the soul needed to conquer.
- iv. The purpose of the union of soul with its personal fate via matter was to enable the soul to refine itself.
- v. The drive for the soul's refinement was teleological as it sought an eventual reuniting or uniting with the divine.
- vi. Failure to use the will, which was located in the soul, to overcome fate resulted in being drawn into a fated life to the detriment of the soul.
- vii. The evidence of such weakness in the will was reflected in the effectiveness of the horoscope to define the external nature of the person's life. The weaker the will the more fate could prevail and thus the more accurate the horoscope.

With this theory of fate the astrologer could use the horoscope to consider the nature of their soul and past lives, as well as measure their spiritual 'health'. For if the horoscope no longer provided explanations of exoteric events, then the greater was the development of their soul. Thus Alan Leo's philosophy fitted comfortably with that of Plato's theories of fate discussed in chapter 2. For Leo, as with Plato, an individual lived in a web of his or her own making and this web was described by fate.

Dane Rudhyar – the union of emergentism with astrology

The US astrologer, philosopher, artist, poet and composer Dane Rudhyar was born Danel Chénnevière (1895–1985) in Paris. Rudhyar was educated at the Sorbonne and when some of his orchestral scores were performed in New York, he moved to the USA in 1917. It was in the USA and Canada where he encountered the theosophical work of Madame Blavatsky which gave the foundation to his own spiritual searching with her work became a central theme to his philosophy.⁵⁶⁴ With his extensive reading in philosophy, both western and oriental, as well as esotericism, he promoted what he called a 'seed philosophy'. In this philosophy all things, people, cultures, and nations evolved in a spiral-like manner of birth, growth, death, decay, and rebirth, both literally and metaphorically, with each new cycle extracting itself from an earlier one.⁵⁶⁵ James Holden and Robert Hughes comment that Rudhyar, with this philosophy 'advocated a "humanistic approach" to astrology, which was not "event-orientated" and not amendable to statistical investigation.'⁵⁶⁶ Like Alan Leo before him, Rudhyar sought to reformulate astrology, not via its technical components but rather by its application. He called this new approach, transpersonal astrology. This nomenclature implied that the soul sought to transcend the horoscope and thus he can be seen as a dualist astrologer. Rudhyar did not see the horoscope as a complete image of self but rather, unlike other dualists, as a version of self that was potential and this potential was the beauty of the cosmos. This can be seen in his vision of the role of astrology as the instrument that:

... opens to us a book of universal pictures. Each picture is born of order and has meaning. Every astrological birth-chart is a signature of the cosmos — or of God. Man by understanding such images, can fulfil his experience, because he can thus see this experience *objectively and structurally as an organic whole*. He can see it as a whole, yet as integrated within the cyclic process of universal change which is revealed clearly in the stars and the planets, and confusedly in the nearness of his earthly contacts... Astrology is a study of cyclic processes.⁵⁶⁷ [Rudhyar's italics].

⁵⁶⁴ Michael Meyer, "Dane Rudhyar, An Illustrated Biographical Sketch," Rudhyar Archival Project, <http://www.khaldea.com/rudhyar/bio1.shtml>. 18 April 2011.

⁵⁶⁵ Deniz Ertan, *Dane Rudhyar: his music, thought, and art* (University of Rochester Press, 2009), p.10, p.19.

⁵⁶⁶ James Holden and Robert Hughes, *Astrological Pioneers of America* (Tempe, Arizona: AFA, 1988), p.138.

⁵⁶⁷ Dane Rudhyar, *Astrological Signs the Pulse of Life* (Boulder ; London: Shambhala, 1978), p.12.

In this definition of astrology, written only seven years before his death, Rudhyar displays the philosophical threads of his astrological thinking. From his youth he had seen time and thus history, as cyclic. At the Sorbonne Rudhyar had studied philosophy and, according to Deniz Ertan, he had been strongly influenced by the work of Friedrich Nietzsche (1844–1900) and Nietzsche's view of time.⁵⁶⁸ Nietzsche had developed the Stoic-like concept of 'eternal recurrence' but in a pessimistic manner, seeing the closed nature of this time as condemning humanity to a perpetual unchanging cycle of return.⁵⁶⁹ Rudhyar shifted this concept of closed time to spiral time. He discussed this shift from Nietzsche's thinking in an interview conducted by Sheila Rayner in 1977:

The stupid thing, to my mind, in Nietzsche's and others' idea of the Eternal Return, is that it completely limits the universe's existence, to one set of potentialities... Either you take a completely negative picture, or you take one that is in a certain sense progressive, as in the spiral instead of the circle. And the spiral which is not just a thing like that [gesturing] but a spiral which moves.⁵⁷⁰

In a letter he wrote to Lelard Miller on 13 December, 1976, he expanded on this idea of spirals:

There are recurrent patterns, but they are not exact repetitions as the second experience is treated on the basis of the first one. A deep experience *unfolds its potential of consciousness and feeling* but this kind of unfoldment is not like a musical "Variation" or a strict thematic development. ... Cyclic development is not in terms of circles, but of spirals.⁵⁷¹ [Rudhyar's italics].

It was this concept of spirals which he used as part of his reformation of astrology. For Rudhyar, each cycle extracted itself or was influenced by the previous cycle, thus each cycle emerged from the last, allowing the future to be emergent, as discussed in chapter 3. Hence such cycles were sensitive to their history. In this regard he viewed astrology's ability to predict events as limited. He considered that astrology could not have '...foretold

⁵⁶⁸ Ertan, *Dane Rudhyar: his music, thought, and art*: p.xviii.

⁵⁶⁹ Nietzsche, *Thus Spake Zarathustra*: pp.11-12; Also see: Cybulska, "Nietzsche: Love, Guilt and Redemption," p.6.

⁵⁷⁰ Sheila Rayner, Clare Rayner, and Rob Newell, *Dane Rudhyar, an interview*, Oral History of the Arts Archive (Long Beach: University of California Press, 1977), pp.94-95.

⁵⁷¹ A letter written by Dane Rudhyar to Lelard Miller on 13 December, 1976, p.1. Re-quoted from Ertan, *Dane Rudhyar: his music, thought, and art*: p.120.

[events] accurately, but the conditions needed by an individual if he is to grow to his full stature can be pre-diagnosed. The astrologer can discover from the progressions [a predictive technique] the main turning points in the life of a person...'⁵⁷² Thus the horoscope could be used to indicate the timing of the major stages of life but according to Rudhyar, as each new cycle in the person's life was influenced by the previous cycles, his notion of a spiral, then the actual events themselves could not be predicted. He pointed out, 'Astrological data — progressions, transits, aspects — do not refer to events but to the possibility of development.'⁵⁷³

Rudhyar's notion of spiral time is of a similar nature to that of Alfred Whitehead's ideas on emergence, cited in chapter 3, which were developed in the same period. For Whitehead the 'occasions' are personally creative while still being influenced by their history; they are also influenced by an internal teleology pulling them towards wholeness.⁵⁷⁴ Additionally, in complexity science, also discussed in chapter 3, such action based on feedback is known to produce self-similarity.⁵⁷⁵ In this regard Rudhyar's view, that each person moved toward a sense of personal wholeness via a spiral path of repeating cycles, was emergent. For the expression of these planetary cycles were, according to Rudhyar, influenced by the events of the previous cycle and thus would produce self-similar events, rather than, as with closed time, exact events.

With this emergent view of astrology the horoscope for Rudhyar was both the soil into which the newly born soul was planted as well as a cosmological map. Returning to Rudhyar's own words cited earlier, the horoscope was 'a signature of the cosmos' which provided a view of the self, but the self as a 'whole' whilst also providing a level of objectivity.⁵⁷⁶ Such a view of the horoscope could contain Spinoza's concept of an instrument of detachment that was outside of time. Spinoza had suggested that in order to truly discover oneself one needed a way of gaining detachment in a non-linear tenseless

⁵⁷² Dane Rudhyar, *The Lunation Cycle* (Santa Fe, New Mexico Aurora Press, 1967), p.104.

⁵⁷³ Barbara Somerfield, "Interview of Dane Rudhyar on His 89th Birthday, March 23, 1984 in Palo Alto, California," *Welcome to Planet Earth* 1995, p.53.

⁵⁷⁴ Whitehead, *Adventures of ideas*: p.190.

⁵⁷⁵ Butz, *Chaos and Complexity – Implications for Psychological Theory and Practice*: pp.16-17.

⁵⁷⁶ Rudhyar, *Astrological Signs the Pulse of Life*: p.12.

time, *sub specie aeternitatis*.⁵⁷⁷ Such a distancing of the self from emotions in order to be objective is what Roger Scruton also describes as 'metaphysical detachment.'⁵⁷⁸ Rudhyar considered that the horoscope provided such a view of metaphysical detachment, for it provided not only detachment from the everyday flow of emotions but also an image of wholeness, the ideal self.

With this view in mind he returned to his notion of a seed and wrote: 'The birth potential remains what it is; this the permanent factor in us, the seed form, the "fundamental tone" of our individual being and destiny.'⁵⁷⁹ Rudhyar used the metaphor of an acorn growing into an oak tree to capture this concept. The seed of the acorn (the soul or spirit) would grow into an oak tree regardless of the soil (horoscope) in which it had been planted.⁵⁸⁰ The nature of the soil and the environment would influence the unique shape of the oak tree but it would nonetheless always be an oak tree. This was reflective of Aristotle's view of internal teleology, discussed in chapter 2, his concept of a final cause — that for which something was designed.⁵⁸¹

The true growth that Rudhyar envisaged, however, was not just to use the soil of the horoscope to become an oak tree, important as he thought this was, but to also grow beyond the individual expression of an oak tree toward one's I-center at the galactic (divine) level — to become one's own ideal form.⁵⁸² This growth to the 'I-center' was what Rudhyar defined as transpersonal astrology. In this way Rudhyar's astrology embodied a Platonist concept of an ideal form which was both personal as well as holistic, thus to move from the state of becoming to that of being. For Plato this transition was described as the soul returning to the stars.⁵⁸³ Rudhyar saw this in a different light and described the astrologically-facilitated star journey to the I-centre as:

⁵⁷⁷ Spinoza, *The Ethics*: Part 2, Prop. 44, corollary 42 and Part 45, Prop 42 and 44.

⁵⁷⁸ Roger Scruton, *Spinoza: a very short introduction* (Oxford University Press, 2002), p.82.

⁵⁷⁹ Dane Rudhyar, "The Astrology of Transformation," (1980), http://rudhyar.com/aoft/aoft_c8_s1_p1.shtml. Accessed 3 March, 2008.

⁵⁸⁰ Dane Rudhyar, "The Progressed Lunation Charts," no. 25 April 2011, <http://www.khaldea.com/rudhyar/astroarticles/progressedlunationcharts.php>. Accessed 25 April 2011.

⁵⁸¹ Aristotle, *Physics*: 1013b. 1-15.

⁵⁸² Rudhyar, "The Astrology of Transformation".

⁵⁸³ Plato, *Timaeus*: 41e, also through to 42b.

...the process of transformation and repolarization [which] does not require that we move from the Earth to some other place. The "new life" is not elsewhere; galactic space is not far away or above us in some mythological, transcendent heaven. Galactic space pervades each of us. We live in it...⁵⁸⁴

According to Rudhyar, personal awareness or reason was the tool to enable the individual to shift their personal consciousness into communion with the earthly consciousness of the planetary vibrations and thereby contribute to the good of humanity. This was his notion of transpersonal astrology. Rudhyar considered that 'Individuals could leave the highway of evolution... and enter "the Path" ... [and on this Path the individual could gain]... ascent towards a higher spiritual level of consciousness.'⁵⁸⁵ At this higher level Rudhyar considered that one was free or freer of the world of matter, confirming his dualist credentials. He also copied Plato's views in the *Timaeus*, see chapter 2, of the need to attune ourselves to the harmonies of the heavens, for when we have achieved this, wrote Plato: 'we shall have achieved our goal: that most excellent life offered to humankind by the gods, both now and forevermore.'⁵⁸⁶ Rudhyar's galactic I-centre is in fact reflective of Plato's ultimate vision for each soul. Rudhyar also considered that if sufficient numbers of people could reach this form of new life then 'a transformation of the physical aspect of our planet will inevitably, yet gradually, take place.'⁵⁸⁷ In a similar way Plato considered that, 'You forget that creation is not for your benefit: *you* exist for the sake of the universe.'⁵⁸⁸ Thus Rudhyar's idea of Wholeness, like Plato's was not only personal but also collective, or to use Rudhyar's word, transpersonal, as it embraced the whole planet, all of humankind. Rudhyar saw humanity born into a benefic ordered cosmos and his astrology is a celebration of Platonism and a rejection of Schopenhauer's pessimistic philosophy.

Rudhyar produced a considerable body of astrological work between 1936 and the early 1980s and most of it is still in print today. Champion cites him as the most influential

⁵⁸⁴ Dane Rudhyar, *The Galactic Dimension of Astrology, the Sun is also a Star*, 1st ed. ed. (New York: Dutton, 1975), pp.35-36.

⁵⁸⁵ Rudhyar, *The Galactic Dimension of Astrology, the Sun is also a Star*: p.38.

⁵⁸⁶ Plato, *Timaeus*: 90d.

⁵⁸⁷ Rudhyar, *The Galactic Dimension of Astrology, the Sun is also a Star*: p.43.

⁵⁸⁸ Plato, *Laws*: 903c.

American astrologer of the twentieth century.⁵⁸⁹ While individual in his own philosophical nuances, Rudhyar was in fact one vehicle by which Madame Blavatsky's Platonist esotericism moved into the mid-to-late twentieth century astrological literature. But Rudhyar added more than Platonism to astrology; he developed an emergent theory of fate, where a new circle, or series of events, was influenced by the previous cycle. Fate was thus 'becoming' rather than 'being', forming rather than already shaped. In this way Rudhyar popularised the use of cycles in astrology, not in the classical Stoic manner of repetition but drawing instead maybe intentionally, on Whitehead's emergent philosophy.

This concept of emergence through cycles with the aim of finding personal wholeness stressed the autonomy of the individual, free from cultural issues and coercion to act with moral integrity. As Ertan states, Rudhyar used astrology to redefine the notion of self.⁵⁹⁰ Rudhyar placed this view of 'self' into the horoscope, as a seed a potential thereby redefining the horoscope as a cosmological map which produced an objective or detached vision of the self as whole.⁵⁹¹ Alan Leo had promoted the horoscope as representing the world of fated matter which one needed to resist in a Platonist like manner. In contrast Rudhyar presented it as a deeply personal sacred object, a view of the ideal self to be embraced rather than avoided.

Thus Rudhyar's theory of fate contained the following features:

- i. The source of fate was the internal teleological desire for a being or entity to grow to its full potential – this was Aristotelian teleology which is a desire for perfection.
- ii. The instrument of fate was the emergent nature of the cycle to conform, through feedback, to self-similar patterns. In this way all things were born, grew, died, decayed and then were reborn. This applied to people, ideas, cultures, nations, and civilizations. Rudhyar's fate was becoming rather than being.

⁵⁸⁹ Campion, *A History of Western Astrology Volume II*: p.241.

⁵⁹⁰ Ertan, *Dane Rudhyar: his music, thought, and art*: p.89.

⁵⁹¹ Bernadette Brady, "The Horoscope as an 'Imago Mundi': Rethinking the Nature of the Astrologer's Map," in *Astrologies, Plurality and Diversity*, ed. Nicholas Campion and Liz Greene (University of Wales Trinity Saint David, Lampeter: Sophia Centre Press, 2011), p.59.

- iii. The purpose of this fate was for the soul to undergo many cycles so they could engage in a spiral movement towards Wholeness which would lead to one's I-centre – a Platonist style of a theory of fate.
- iv. This fate was revealed within the individual's horoscope, as all things were reflections of the whole.
- v. The horoscope could be used to give an objective view of the emergence of new cycles within the person's life.
- vi. It also provided an image of the Whole or ideal form of the individual.
- vii. Failure to fulfil one's full potential simply meant that one had wasted a cycle.

Where Leo had protected free will from fate by allocating it to the soul, Rudhyar provided a space for free will by seeing the influences of planetary cycles on human life functioning as an emergent system, a form of natural compatibilism. Each of these Platonist dualist astrologers, Leo and Rudhyar, had different astrological philosophies. Leo in a Platonist manner viewed the information contained in the horoscope as a negative feature of the soul's existence, while Rudhyar viewed it in an Aristotelian manner, as a potential for perfection. However, they both challenged the modern notion of causality by seeing *telos* as a major shaping force on the soul. Leo embraced a Platonist *telos* which pulled the soul towards reunification with the divine while Rudhyar embraced an Aristotelian *telos* where the individual was drawn towards a vision of perfection within themselves. Both astrologers, however, maintained the idea of a sympathetic cosmos and both, through dualism, dramatically reduced the power of Homer's necessity as portrayed in the *Iliad*.

Sepharial and McWhirter – Cartesian dualism

Another dualist astrologer was Walter Gorn Old (1864–1929), a contemporary of Alan Leo. Old was a chemist from Birmingham who had a long term interest in the occult and, according to his biographer Kim Farnell, began to study astrology at the age of fifteen.⁵⁹² He held broad interests in occultism and in his early twenties moved away from dispensing

⁵⁹² Kim Farnell, *The Astral Tramp, A Biography of Sepharial* (London: Ascella Publications 1998), p.7.

and studied Hebrew, Coptic, hieroglyphics, Assyrian, Sanskrit, and Chinese.⁵⁹³ In 1889 he moved to London and became involved with the Theosophical society where he took the name Sepharial. He was acquainted with Alan Leo and introduced Leo to Madam Blavatsky.⁵⁹⁴ In 1890 he published a periodical titled *Fate and Fortune* which only survived for four issues.⁵⁹⁵ Sepharial also embedded his theosophical philosophy into astrology and in 1915 he defined three types of astrologers: 'I am disposed to classify astrologers in three main groups — fatalists, casuists, and idealists — according to the various views they take of the nature and purport of astrology.'⁵⁹⁶

The fatalists were defined by Sepharial as those who accepted Cicero's argument of an inevitable horoscope which for Sepharial 'reduce man to an automaton and divest him of all moral responsibility.'⁵⁹⁷ Sepharial was in fact voicing the classical Lazy Argument, discussed in chapter 2, and could only see that it would produce futilism. However, more distasteful to Sepharial than the acceptance of the inevitability of the horoscope was his observation that those he named as the fatalist astrologers located character as an attribute of the horoscope, rather than seeing it, as Leo had suggested, as a property of the soul.⁵⁹⁸

Moving on from the fatalists, Sepharial then focused on those he defined as the 'Casuists, —one who resolves moral issues based on philosophy — who are '...those astrologers who accommodate their facts and figures to popular concepts by a discreet use of a melange of spurious philosophy.'⁵⁹⁹ He expanded his definition of the casuist by stating, 'They put a premium upon the wisdom of experience and the will-power of a purposeful character, and promptly consign a man to destruction by telling him that his horoscope indicates he has neither one nor the other.'⁶⁰⁰ Sepharial was suggesting that this type of astrologer considered that the fate reflected in the horoscope could potentially overcome

⁵⁹³ Ellic Howe, *Urania's Children, The Strange World of the Astrologers* (London: William Kimber, 1967), p.59.

⁵⁹⁴ Farnell, *The Astral Tramp, A Biography of Sepharial*: p.20.

⁵⁹⁵ Howe, *Urania's Children, The Strange World of the Astrologers*: p.60.

⁵⁹⁶ Sepharial, *Directional Astrology* p.40.

⁵⁹⁷ Sepharial, *Directional Astrology* p.40.

⁵⁹⁸ Sepharial, *Directional Astrology* pp.40-41.

⁵⁹⁹ Sepharial, *Directional Astrology* p.42.

⁶⁰⁰ Sepharial, *Directional Astrology* p.42.

the will of the soul contained within. He may have been referring to Alan Leo who had written, 'A careful study of human nature has convinced us that fate applies more to the majority... than to the few, the more experienced souls.'⁶⁰¹ However, where Leo saw the soul struggling with his idea of fate and possibly losing the battle, Sepharial did not accept this struggle. Sepharial wrote of his third group of astrologers:

The Idealists are those among astrologers who regard the intelligible universe as the expression of a Supreme Intelligence, who regard the planetary combinations merely as symbols, knowing that the causes of all effects are within man himself, the cogniser of all experience. They regard the 'signs of the times' as the driver of a locomotive regards the signals, not as 'causes' of disaster, but as warnings against it, an open book to those who can read the signals, but of no value to those who cannot.⁶⁰²

For Sepharial, who aligned himself with the Idealists, fate was a clock which attributed a quality to each 'hour', but one was free to use the information or not. Sepharial's view of astrology was similar to Descartes' view of the material world, *res extensa*, as something that could be understood by reductionism and totally separate to *res cogitans*, the world of thought.⁶⁰³ Sepharial saw the mind being able to understand the material world described by astrology through mathematics and to use this information for one's own benefit. For Sepharial there was no Platonic struggle between soul and matter. He was a Cartesian dualist and for him astrology's only use was to give the timings of potential future events so that signals could be read and thus, if one chose, the difficulties avoided. He agreed with Leo that character, seen as the seat of the will, was not contained in the horoscope, which Sepharial defined as the environment into which one was accidentally born.⁶⁰⁴

Sepharial was, nevertheless, seeking correct astrological prediction through precise astrological mathematical techniques with a view to gaining greater understanding of divine law. He maintained his Cartesian dualism in that he considered that the horoscope could produce exact prediction, seeing the horoscope as an instrument of fate but that the mind or spirit was separate from the influence of such fate. His mission was to help

⁶⁰¹ Leo, *The Progressed Horoscope*: p. xi.

⁶⁰² Sepharial, *Directional Astrology* p.42.

⁶⁰³ Stent, "Epistemic Dualism of Mind and Body," p.579.

⁶⁰⁴ Sepharial, *Cosmic Symbolism* (Whitefish, Montana: Kessinger Publishing, [1912] 2004), pp.266-267.

produce a 'scientific' astrology, and part of this work was to correct the mathematics of the predictive systems of the first century Greek astrologer Claudius Ptolemy, discussed in chapter 5, in an attempt to prove astrology's association with divine order.⁶⁰⁵ Sepharial considered the will, always free, could benefit through gaining knowledge of these divine laws:

Purposive action has no value without free will in man. That 'free will in man is necessity in play' is true only of those who are not divine conspirators. We are fated to the extent that we are ignorant of the cosmical and spiritual laws — the one order is a reflex of the other — by which the universe is upheld. We are culpable to the extent that we neglect those laws we know.⁶⁰⁶

Thus for Sepharial freedom from fate could be gained by embracing and understanding the 'cosmical and spiritual laws', like an engineer understanding a machine in order that it can then be operated by one's will. Thus his quest for precision in predictive techniques was reflective of his desire to become a 'divine conspirator', which for him was the path enabling the will which was born free to live in the world with greater ease.

On a pragmatic level Sepharial used his cosmic knowledge to create and sell horse racing predictions along with expensive and privately-sold reports on the future of the stock market.⁶⁰⁷ Thus Sepharial's astrology was both mathematical and spiritual. His theory of fate was based in a Cartesian dualist argument where knowledge of the interplay between divine and physical laws gave the soul understanding and control of the physical world, enabling its resources to be used for one's physical benefit.

A similar dualist attitude was demonstrated in the financial astrology of Louise McWhirter (dates unknown, fl. 1930s). Her work, produced in 1938 still influences present day financial astrologers though her ideas on the application of cosmic cycles to business cycles.⁶⁰⁸ She focused on the USA business cycles and stated:

⁶⁰⁵ Sepharial, *Directional Astrology* pp.117-119.

⁶⁰⁶ Sepharial, *Cosmic Symbolism*: pp.2-3.

⁶⁰⁷ Farnell, *The Astral Tramp, A Biography of Sepharial*: p.80.

⁶⁰⁸ Bill Meridian, "History of Stock Market Astrology," <http://www.billmeridian.com/articles-files/history-fin-astro.htm>. 15 June 2010.

The rise and fall of Stock Market prices come in definite intervals of time or cycles which follow the Curve of Business volume and activity.... Periods of business prosperity and depression are not man made nor the results of chance; they come at regular intervals, the same as the seasons, and the same astronomical laws which govern nature, govern man and all of man's activities.⁶⁰⁹

Planetary cycles and commerce are an ancient partnership, for as early as the first millennium B.C.E the movement of planets through the constellations was used as an indicator of the price of grain.⁶¹⁰ McWhirter therefore belonged to a long tradition of what is defined as financial astrology. Unlike Rudhyar who considered that the cycles were emergent, thus, as argued in chapter 3, could only ever give self-similar events and never be fully predictable, McWhirter considered there were variations due to other astrological factors — Ptolemy's comminglings — that could alter the expression of a planetary cyclic configuration.⁶¹¹ Hence she used Stoic circular time, as discussed in chapter 2, to work with the history of the market's behaviour and linked this with reoccurring planetary cycles to predict future trends. McWhirter considered that knowledge of these cycles enabled man to '...work in harmony with the forces of nature and not blindly against them.'⁶¹² Her definition of harmony was a style of prepared acceptance rather than a form of resistance and denial: 'When this sort of preparedness takes place, the time will come when there are no depressions because man has already prepared for a rainy day and has more than enough to tide over lean years.'⁶¹³

McWhirter's financial astrology employed what is known as natural astrology, the astrology that was associated with the seasons and the sun, tides and the moon, along with other natural phenomena.⁶¹⁴ In this way McWhirter, showing her Cartesian dualism, saw humanity as an observer and so, with knowledge of a future downturn in the economic cycle, humanity could thereby avoid experiencing the said downturn, just as one could

⁶⁰⁹ Louise McWhirter, *Astrology and Stock Market Forecasting* (New York: ASI Publisher Inc. , [1938] 1980), p.9.

⁶¹⁰ For an example of this see Hermann Hunger, *Astrological Reports to Assyrian Kings* (Helsinki Helsinki University Press, 1992), p.49.

⁶¹¹ McWhirter, *Astrology and Stock Market Forecasting*: p.5.

⁶¹² McWhirter, *Astrology and Stock Market Forecasting*: p.10.

⁶¹³ McWhirter, *Astrology and Stock Market Forecasting*: p.10.

⁶¹⁴ Campion, *A History of Western Astrology Volume II*: p.13.

carry an umbrella when there was a forecast of rain. Humankind could thus be immune from the maligned effects of the natural planetary cycles. This concept had been suggested in the thirteenth century by Aquinas, discussed in chapter 2. Aquinas stated that celestial influences did not affect men's souls but instead referred only to men's physical bodies and the natural world.⁶¹⁵ Unlike Aquinas, however, McWhirter suggested that not even our physical lives had to be subject to the necessity of these cycles. McWhirter avoided the free will problem by considering that the world's business cycles and stock market prices belonged to the world of matter, unconnected to men's souls, and perhaps even men's bodies, as the influence of 'fated' depressions could be nullified by stockpiling resources. Thus while Sepharial saw knowledge as the personal means of working with fate, McWhirter considered that all of humanity could use this knowledge to potentially insulate itself from the malign influence of the physical world.

Linda Goodman – the popular voice of astrology

Linda Goodman was born Mary Alice Kemery (1925–1995) but adopted the first name of Linda when she hosted a radio program during World War II; her second name from her marriage. In 1968 she published the New York Best Seller *Linda Goodman's Sun Signs*, which, according to Lois Rodden, sold over 5 million copies, propelling astrology into the popular market at the time of the late '60s.⁶¹⁶ This work still retains its popularity and in April 2011 was listed by Amazon USA as one of the bestselling astrology books, its sales figures placing it in the top 10,000 books sold by Amazon. In this publication Goodman addressed the question of free will by saying:

It is true that a detailed nativity can infallibly reveal the finer nuances of character.... There are no secrets hidden from the accurately calculated natal chart. None except your own decision concerning how much of your individual free will you may decide to exercise.⁶¹⁷

⁶¹⁵ Saint Thomas Aquinas, *Summa Contra Gentiles*, trans. Vernon J. Bourke, IV vols., vol. III (Notre Dame: University of Notre Dame Press, 1975), pp.84-87, pp.91-92.

⁶¹⁶ Lois Rodden, "Linda Goodman," Astro Databank, http://www.astro.com/astro-databank/Goodman,_Linda. 29 May 2010.

⁶¹⁷ Linda Goodman, *Linda Goodman's Sun Signs* (London: Pan Books Ltd, [1970] 1972), p. xvi-xvii.

In this way she was a dualist who placed the freedom of the will outside the domain of the fate. Additionally Goodman pulled back from the esoteric doctrines of Leo and the emergentism of Rudhyar and placed 'character' not within the immortal soul but within the fate-filled horoscope; character for Goodman seemed to be more aligned to personality, which did not hold the will, than to Schopenhauer's notion of character which contained both the personality and the will. Given Goodman's influence on popular culture, I would argue that her legacy was to establish character within the horoscope across the broad base of the astrological community. With character so placed in the chart, Goodman took a Plotinus-like view on her definition of fate, echoing Alan Leo's views by stating that we are all enmeshed in this organic '...ceaseless ebb and flow of the universe; but we need not be imprisoned by it, because of our own free will.'⁶¹⁸

Goodman, like Leo and Rudhyar, believed that the will was located in the soul and, following Leo's views, considered that the individual who had the strength to use their will could rise above the material fate represented by their horoscopes. She wrote, 'The soul, in other words, is superior to the power of the planets. Yet unfortunately, most of us fail to use our free will.'⁶¹⁹ Where Leo saw the world of matter as detrimental to the soul, and Rudhyar saw it in a commensal relationship with the soul for the soul's improvement, Goodman tended to side with Leo's argument, suggesting that the fate of the horoscope was an affliction. Indeed Goodman's theory of fate can be seen in her description of the role of astrology:

Always remember that astrology is not fatalistic. The stars incline, they do not compel. Most of us are carried along in blind obedience to the influence of the planets ... We show no perception, therefore no resistance; and our horoscopes fit us like a fingerprint. We're moved like pawns on a chess board in the game of life... But anyone can rise above the affliction of his nativity. By using free will, or the power of the soul, anyone can dominate his moods, change his character, control his environment and the attitudes of those close to him. When we do this, we become movers in the chess game, instead of the pawns.⁶²⁰

⁶¹⁸ Goodman, *Linda Goodman's Sun Signs*: p.533.

⁶¹⁹ Goodman, *Linda Goodman's Sun Signs*: p.533.

⁶²⁰ Goodman, *Linda Goodman's Sun Signs*: p.538.

Thus in essence Linda Goodman considered that by dominating one's emotions, and/or 'changing character' one was no longer subject to the fate of the horoscope. This is similar to Alan Leo's Platonist dualist arguments and was in contrast to that of Rudhyar who believed that if one withdrew from the fate of the horoscope then one turn away from the pathway to one's ideal form.

Summary of the dualist astrologers

These dualist astrologers represent the diversity of dualism within present day astrology. Alan Leo placed Platonist dualism into astrology in the early twentieth century and followed the thinking of Plato and Plotinus by allocated character (spirit and will) to the immortal soul. Sepharial and McWhirter adopted a Cartesian mind/body split where the human being was able to, through knowledge of cosmic cycles, manipulate nature for personal or collective benefit. Linda Goodman, promoted in popular culture the notion that character (personality) was an attribute of the horoscope but for her the soul still retained the freedom of the will. It was Dane Rudhyar, however, who presented a different argument. His dualism was Platonist. However, the union of soul and body was to be celebrated and enhanced in order to strive for personal wholeness which in turn led to collective wholeness. Rudhyar added two important concepts to twentieth century astrology. Firstly, he put forward the notion that the planetary cycles of the horoscope functioned as an emergent system. This feature he labelled 'spiral time' suggesting a version of fate which was 'becoming' rather than 'being'. Secondly, he increased the status of the natal horoscope to contain the ideal form of the self, supporting Aristotelian naturalism, which gave the horoscope a valuable role in the astrologer's life while at the same time providing an instrument of detachment.

These dualist astrologers all maintained the notion of a sympathetic cosmos: Leo adopted a Platonist version, while Rudhyar's and Goodman's cosmos was Plotinian as it was symbolically driven. Sepharial and McWhirter appeared to adopt an Aristotelian view of material qualities. Logically none of these dualist astrologers accepted Schopenhauer's premises of a pessimistic cosmos.

The next chapter will continue the literature review and consider the astrologers who have adopted a monist view of their astrology.