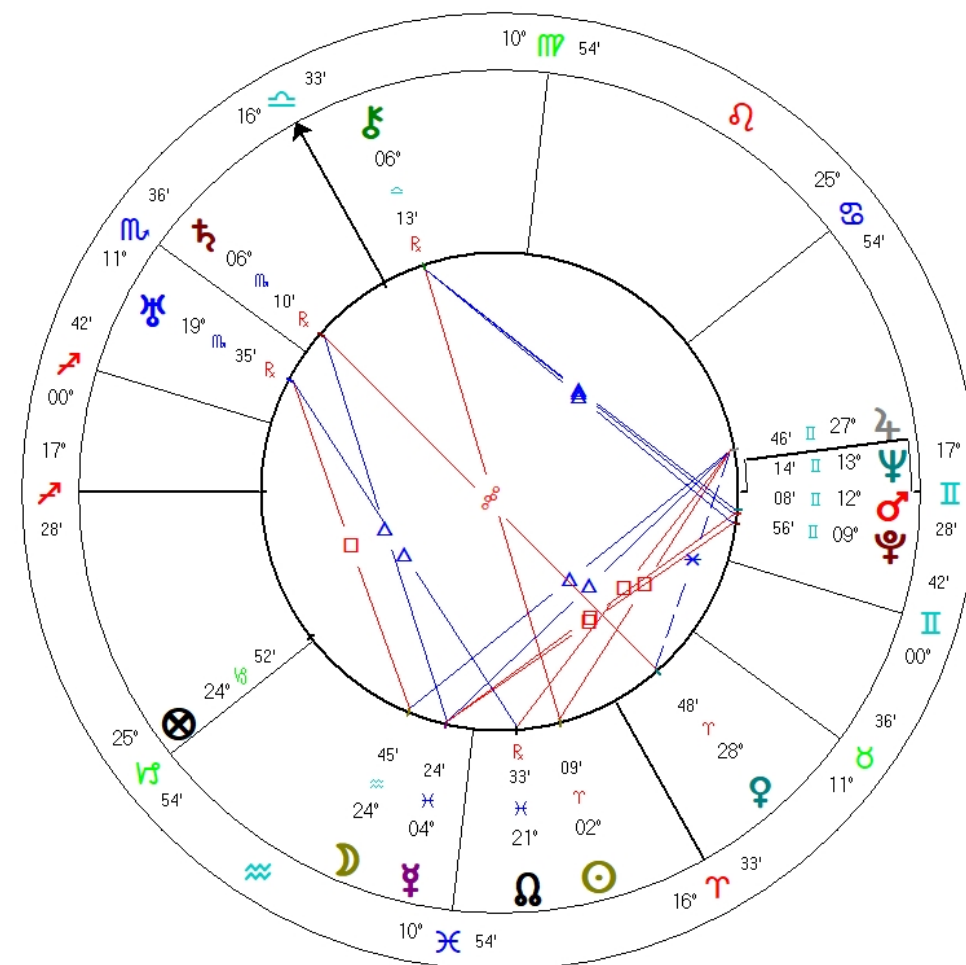


Prifysgol Cymru
Y Drindod Dewi Sant
University of Wales
Trinity Saint David

Dr. Frances Clynes

Dane Rudhyar and the Development of Psychological Astrology





Alan Leo (1860 – 1917)

Aims

To reform astrology

To integrate theosophical principles into astrology

To make astrology available to everyone

To help people use astrology for their personal evolution

To prepare people for the Age of Aquarius

New World Teacher

21 March 1928

Alan Leo, 'Retrospect,' *Modern Astrologer* 12, no. 1 (1902), p. 2.

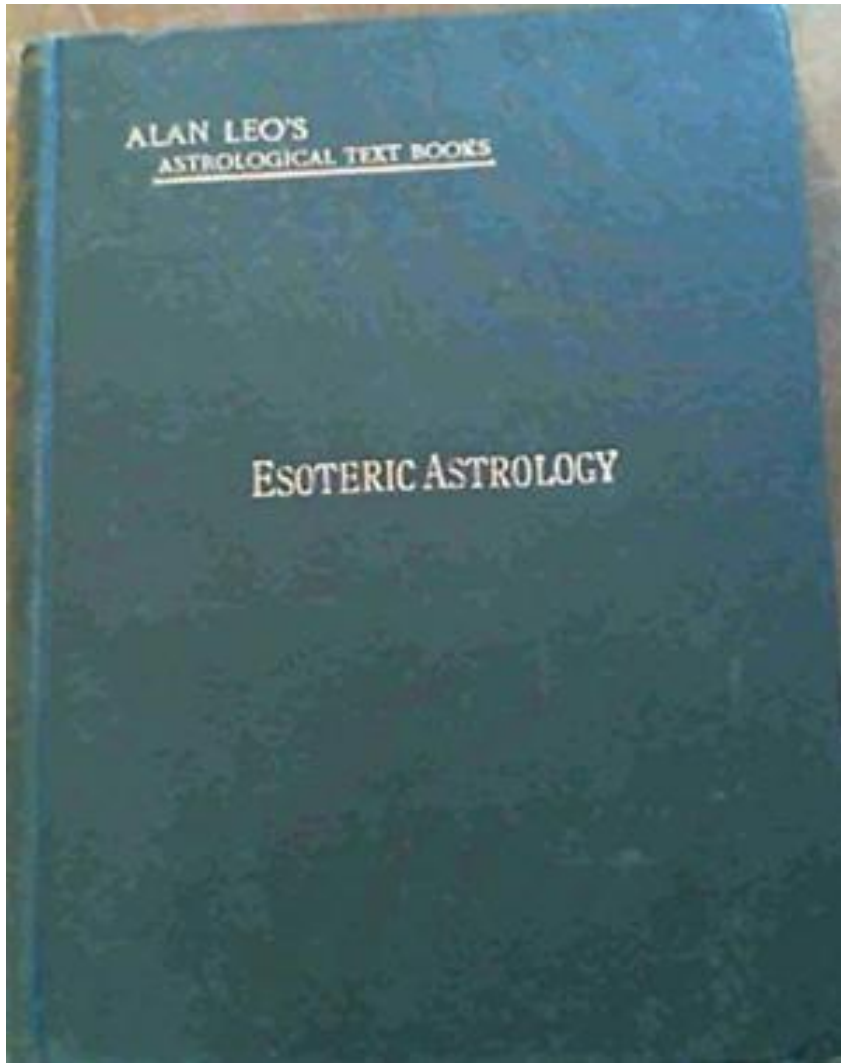


Reform of Astrology

Astrology failed when astrologers
'ceased to advance with the times'

Solution – 'purify' astrologers and their
practice

A thorough knowledge of theosophy along
with a belief in karma and reincarnation
Astrologers needed to be aware of and
move with the 'progress of civilisation'
because scientific discoveries could render
some of the old astrological rules
inapplicable



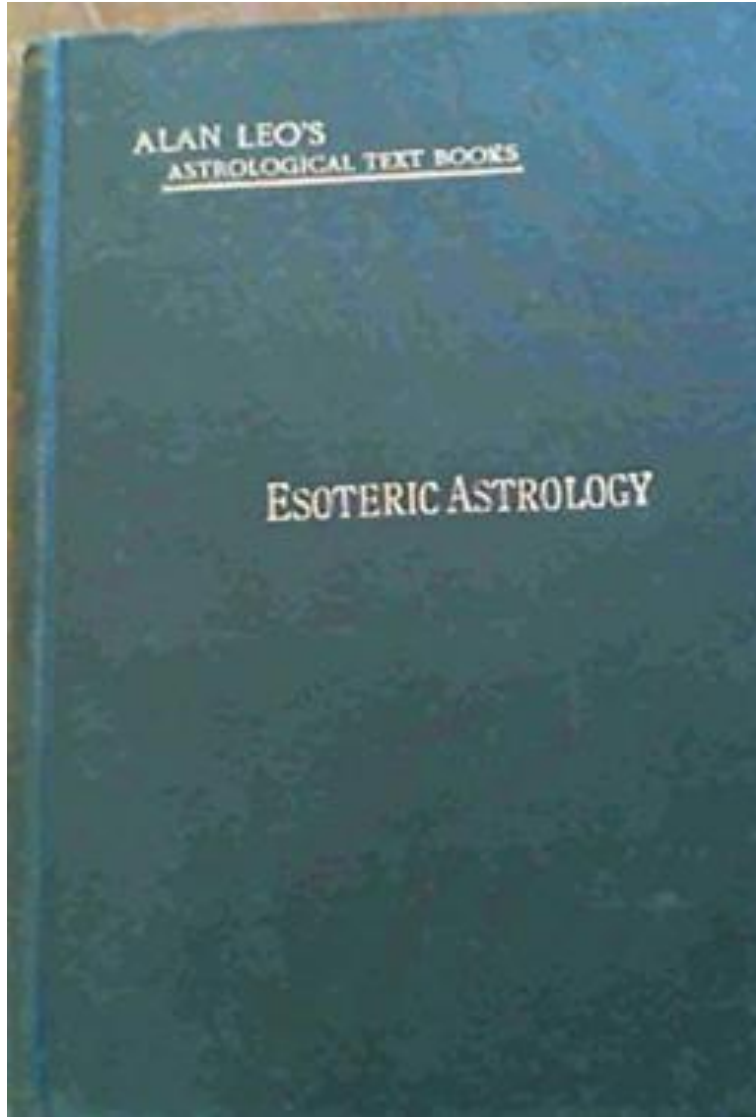
Esoteric Astrology (1913)

Rejected 'Exoteric Astrology' – prediction

An astrology of spiritual evolution

Change from the Ptolemaic model which emphasised an outer manifestation of zodiacal signs in the chart

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

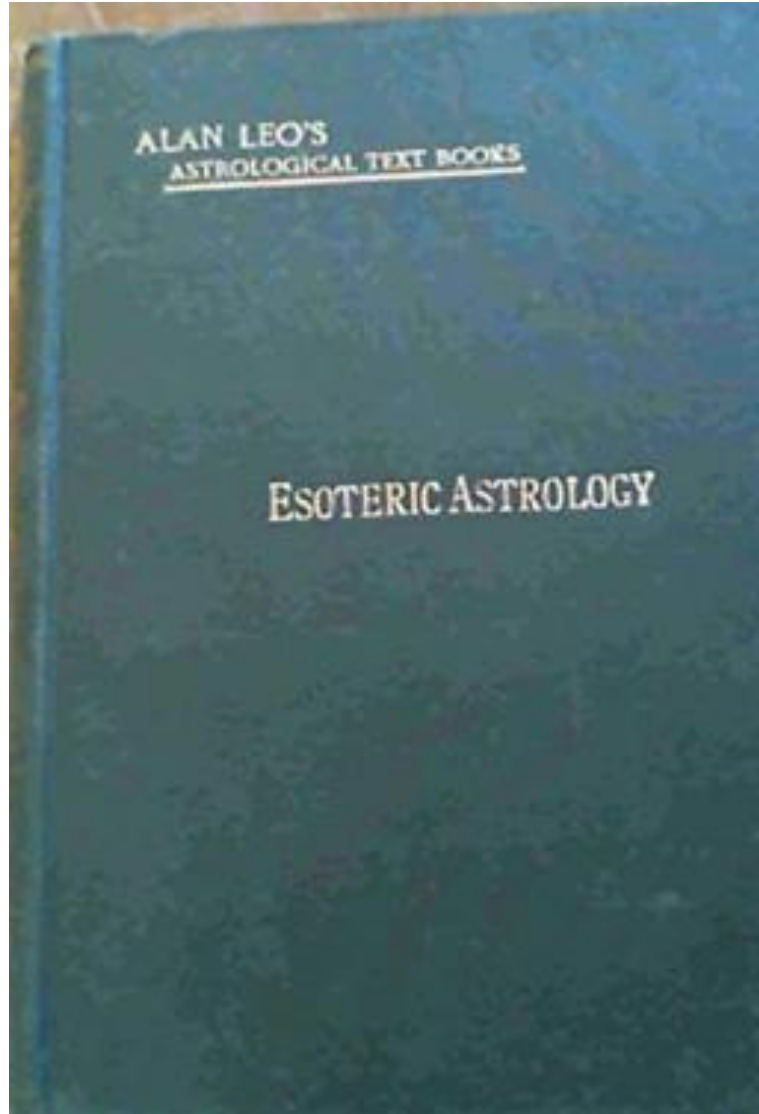


Astrology and Karma

‘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.

Free Will



‘The Stars incline, they do not compel’ ‘

‘The Wise Man rules his Stars, the Fool obeys them’

‘We are fated in our birth’ because we cannot change the conditions of it and our early life.

However, in later life, fate is the result of gratifying ‘our *lower* nature,’ following the dictates of the body. Once this is conquered, we develop free will and follow the ‘aspirations of the spirit.’

‘Mind is the creative power and man becomes what he thinks.’

‘Sooner or later it must be realised that character is destiny.’

Alan Leo (1913), p. 35



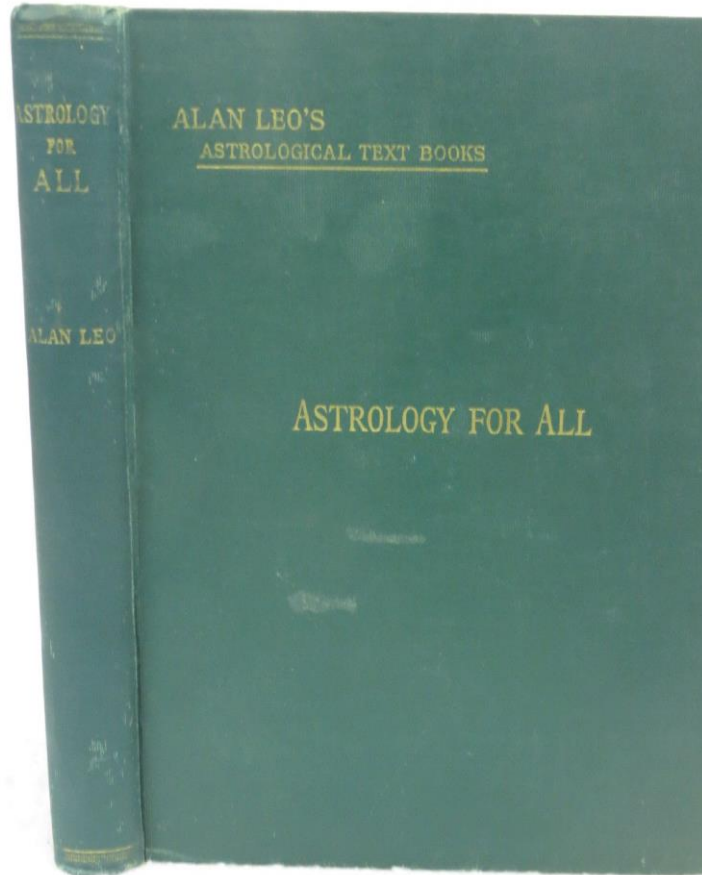
Character is Destiny

‘The knowledge that each man is a law unto himself that within each is the power to create his own destiny and build his character.’

A strong character can overcome the limitations of the chart

The horoscope represents the body but not the spirit or soul

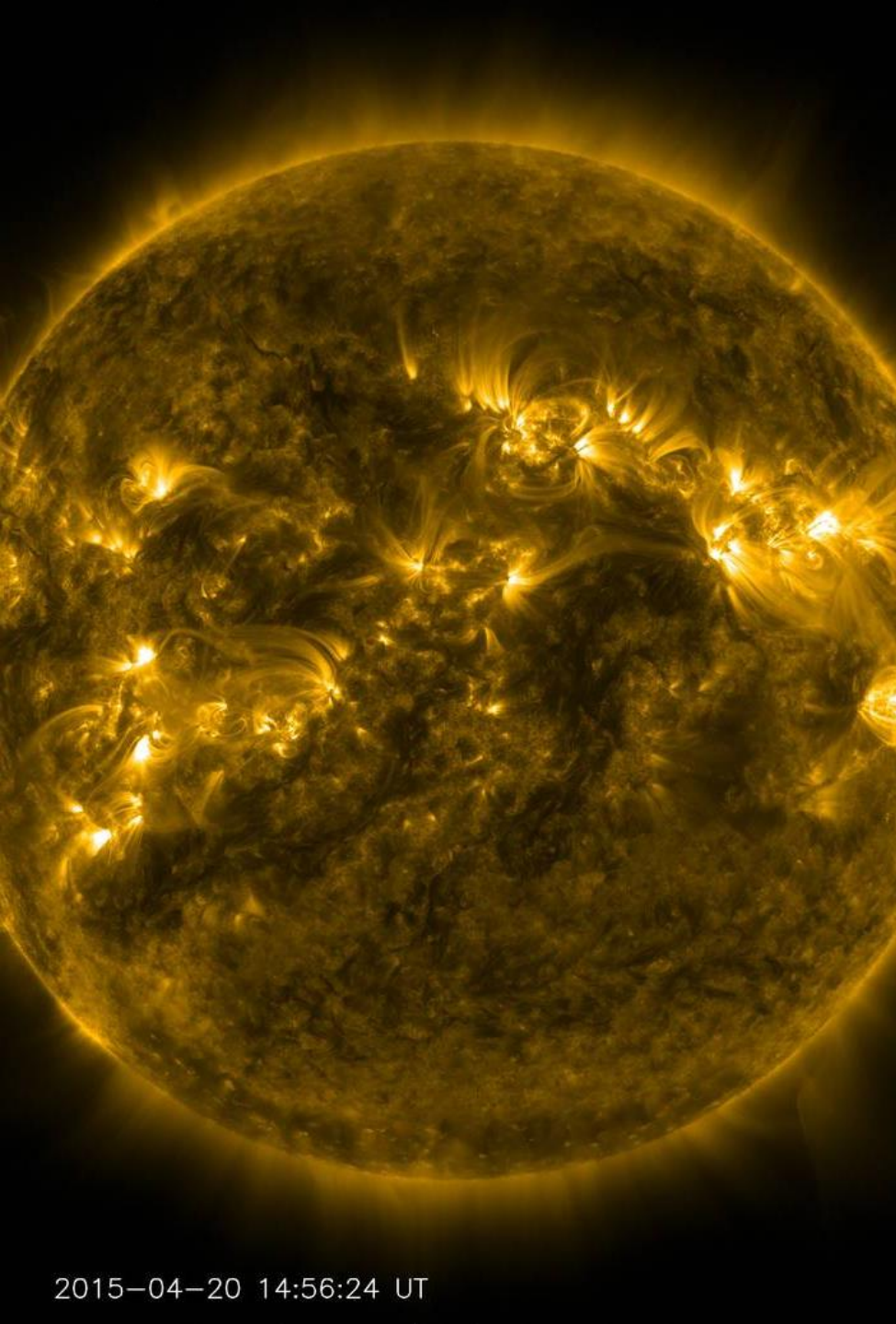
Focusing on the individual (spirit) rather than the personality allows people to rule their stars and achieve self-realisation



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



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

AION

*Researches into the
Phenomenology of the Self*



Second Edition
C. G. JUNG

THE
**BLACK
BOOKS**

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LIBER PRIMUS

Jung's Model of the Psyche

Carl Gustav Jung (1875-1961)

Jung's Model of the Psyche

The Self

'I have suggested calling the total personality, which, though present, cannot be fully known, the self'.

CW 9(ii), 9.

Conscious

Unconscious

Personal Unconscious

Collective Unconscious



Unconscious

Unconscious - That which cannot be articulated and which religions called God

Two layers of the unconscious

- The personal unconscious

- The impersonal or collective unconscious



Personal Unconscious

‘Elements acquired during one’s lifetime together with elements that could equally well be conscious’

‘A more or less superficial layer of the unconscious’ that is undoubtedly personal

The personal and private side of psychic life

‘It rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer I call the *collective unconscious*.’

CW 9i, 3



Collective Unconscious

It is collective because this part of the unconscious is not individual but universal

‘It is...identical in all men and thus constitutes a common psychic substrate of a suprapersonal nature which is present in every one of us’

CW 9i, 3



Collective Unconscious

While consciousness and the personal unconscious were developed and acquired in the course of one's lifetime, the collective psyche was inherited.

When the contents of the personal unconscious have been analysed and integrated, one meets the contents of the collective unconscious

‘The psychology of the unconscious processes’, pp. 416– 47.



Collective Unconscious

‘In contrast to the personal psyche, it has contents and modes of behaviour that are more or less the same everywhere and in all individuals.’ – the archetypes

CW 9i, 3



The Self

‘The total man, i.e., man as he really is, not as he appears to himself’. This wholeness comprises of both the conscious and unconscious components of the psyche, with each component having its requirements and needs.

CW 9i, 3.



Individuation

The process of becoming the Self

A journey towards achieving self-actualization through a process of integrating the conscious and the unconscious



Ego

The ego is a 'content of consciousness'

The conscious mind as it comprises of the thoughts, memories and emotions that a person is aware of

The 'centre of the field of consciousness', and 'the subject of all personal acts of consciousness'

'The ego is...subordinate to the self and is related to it like a part to the whole'



Ego

The ego is acquired during an individual's lifetime, arising from the collision between the individual and the environment, and develops from further collisions between the outer world and the inner which is the unconscious

CW 9ii, 6



Archetypes

‘Archetype is an explanatory paraphrase of the Platonic εἶδος’

‘Psychic content which have not yet been submitted to conscious elaboration’

‘The archetype is essentially an unconscious content that is altered by becoming conscious and by being perceived’

CW 9i, 5-6



Archetypes

‘The archetypes have never been in consciousness, and therefore have never been individually acquired, but owe their existence exclusively to heredity’

CW 9i, 3





Dane Rudhyar (1895-1985)

Biographical Details

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

Nicholas Campion (2004), p. 120

Dane Rudhyar

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



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



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

1917 - Changed his name to Dane Rudhyar – a rebirth

‘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>



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

'Harmonic Astrology is the
means whereby the Image of
the soul can be interpreted'

Rudhyar, *Astrology of
Transformation*, p.414.

Natal and Mundane Charts

'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'



Continued to work as musician, composer,
author, poet, lecturer and astrologer

Reputation as an astrologer grew

1969 - International Committee for a
Humanistic Astrology

‘In order to give more publicity to the
possibility of approaching astrology and
using birth-charts in a way different from
both the fortune-telling variety, and the
new and spreading “scientific” endeavors
to make astrology respectable and
teachable in universities.’

Humanistic Astrology

‘A kind of Western yoga or
psychosynthesis, and the birth-chart as a
mandala, a formula of integration for the
purpose of “making whole”.’

http://khaldea.com/rudhyar/fromhtot_1.shtml



1975 – Returned to the theme
of Transpersonal Astrology

1975 - *From Humanistic to
Transpersonal Astrology*

Died – 13th September 1985

http://khaldea.com/rudhyar/fromhtot_1.shtml



Rudhyar's Astrology



Theosophy



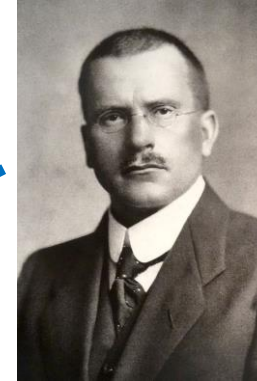
Alan Leo



Depth Psychology



C.G. Jung



Dane Rudhyar



Humanistic Astrology
Transpersonal Astrology

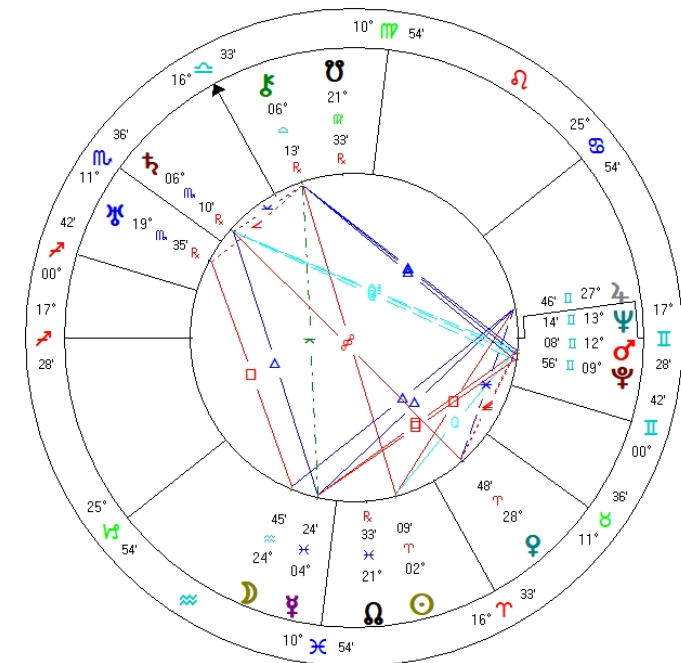
Rudhyar's Approach

'I believe... in an astrology of transformation... My approach is oriented to the possibility of developing in every person a steady eagerness for self-transformation and independence from the socio-cultural patterns of the past. **On the belief that there is latent in every man and woman the power to be greater than they are, more creative, freer, yet more deeply committed to a process of world-transformation, I stand...** Every person is a "celestial", if only he gains the strength and has the courage to stand by the truth of his being and to fulfill his place and function on **this earth by following the celestial "set of instructions" revealed by the sky.'**

Rudhyar, *My Stand on Astrology* (Palo Alto, CA: The Seed Center, 1972), pp. 30-31.



Dane Rudhyar
Natal Chart
23 Mar 1895 NS, Sat
01:00 -0:09:20
Paris, France
48°15'2" 002°E20"
Geocentric
Tropical
Placidus
Mean Mode
Rating: AA
Geslain



Rudhyar's Astrology

Humanistic Astrology

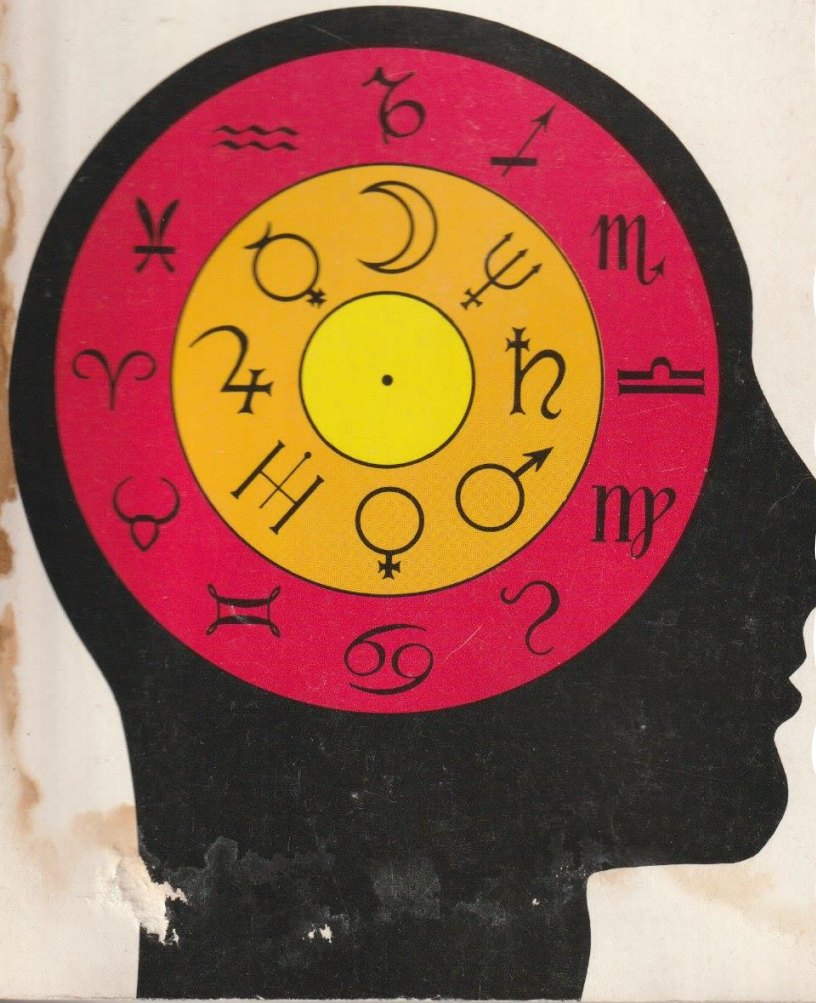
'A new and modern approach to astrology which is entirely compatible with modern psychological techniques.'

Stephen Arroyo
(1975), p. 41



DANE RUDHYAR

AN ASTROLOGICAL STUDY OF PSYCHOLOGICAL COMPLEXES



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.’

An Astrological Study of Psychological Complexes, p. xi

Theosophical Influence

‘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>



Theosophical Influence

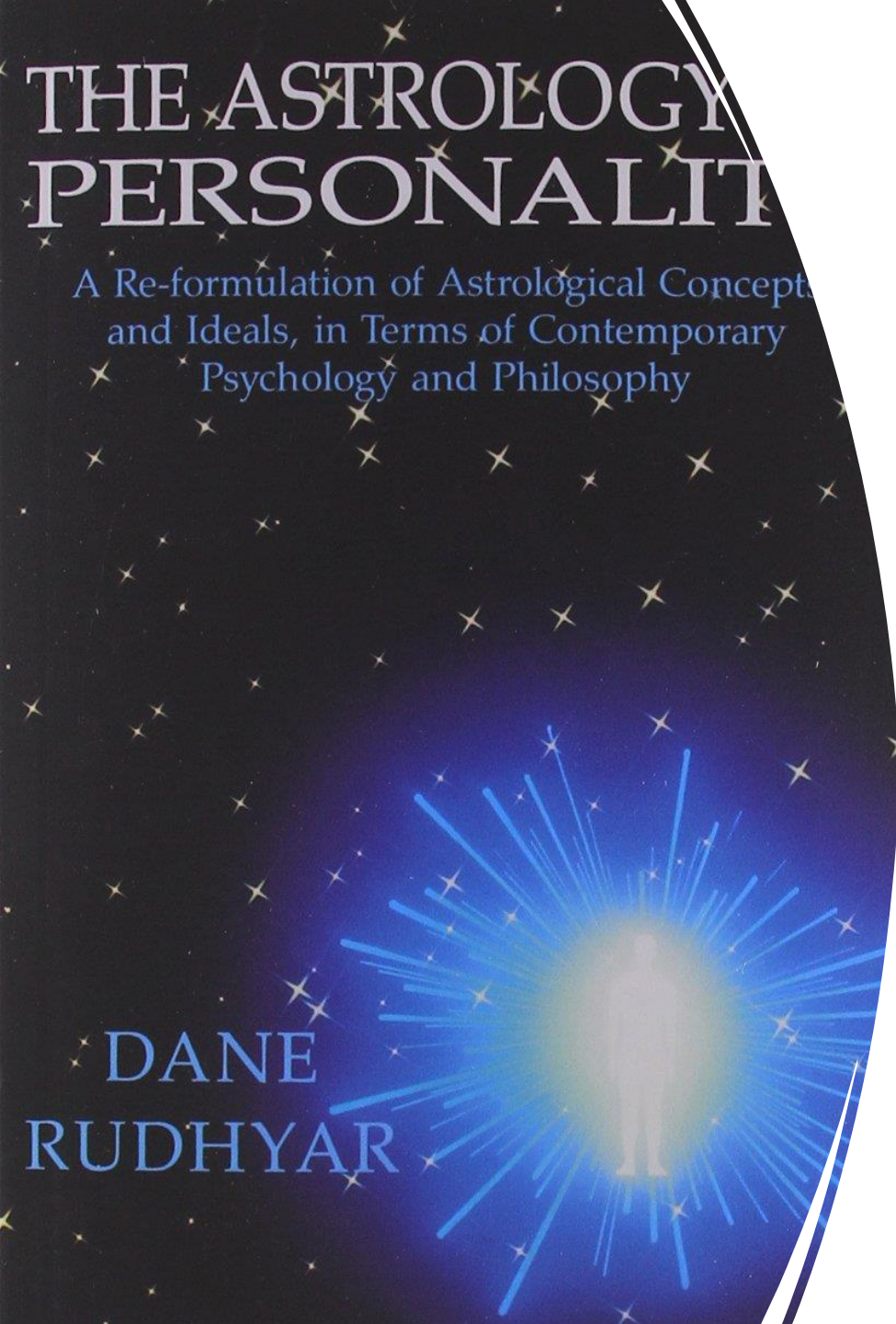
Cyclical time

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





Jungian Influence

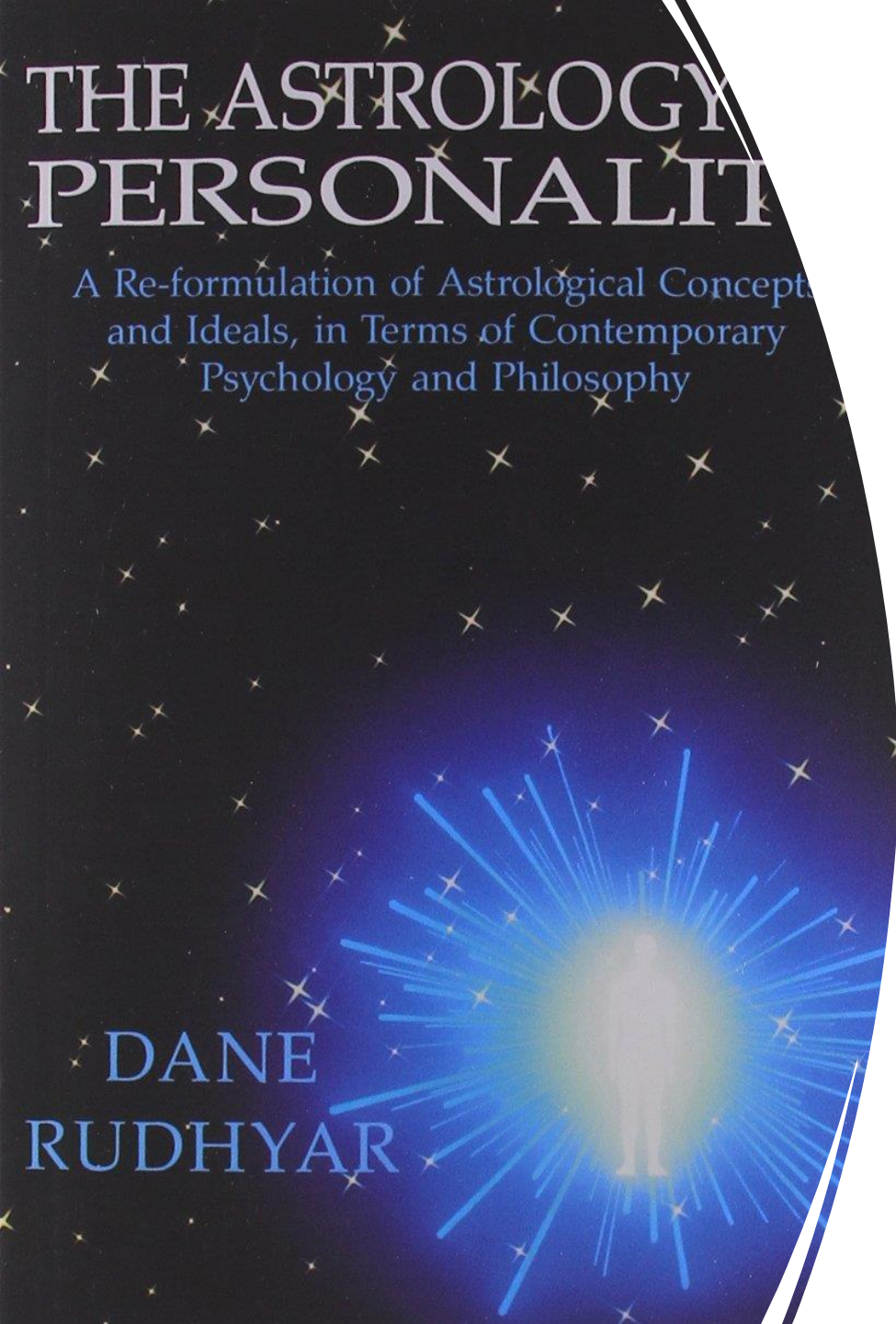
Astrology

‘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



The Astrology of Personality (1936)

Subtitled 'A Re-formulation of Astrological Concepts and Ideals in Terms of Contemporary Psychology and Philosophy'

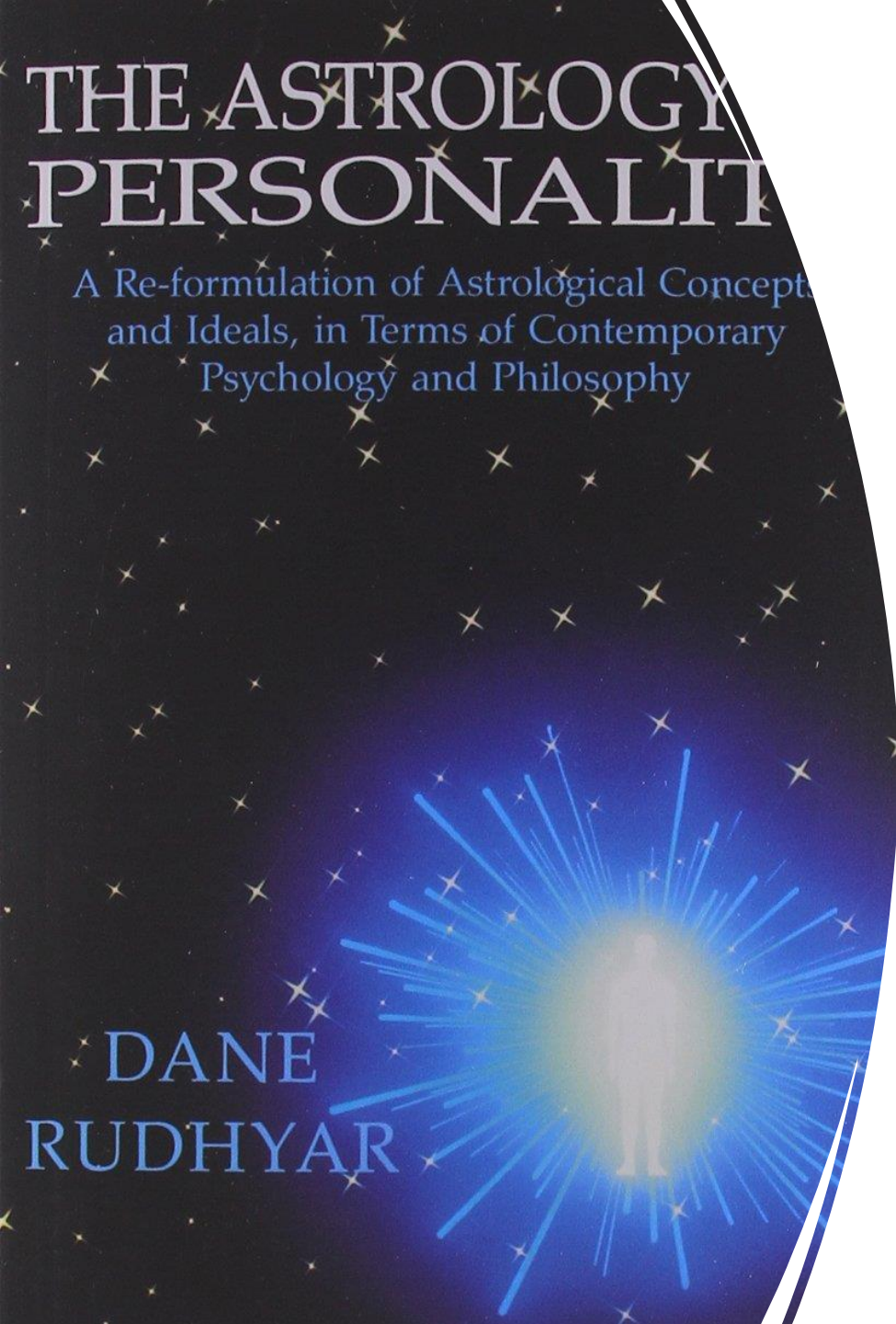
Incorporates Jungian principles into astrology

Refers to Jung repeatedly

Planets are dynamic processes rather than static energies

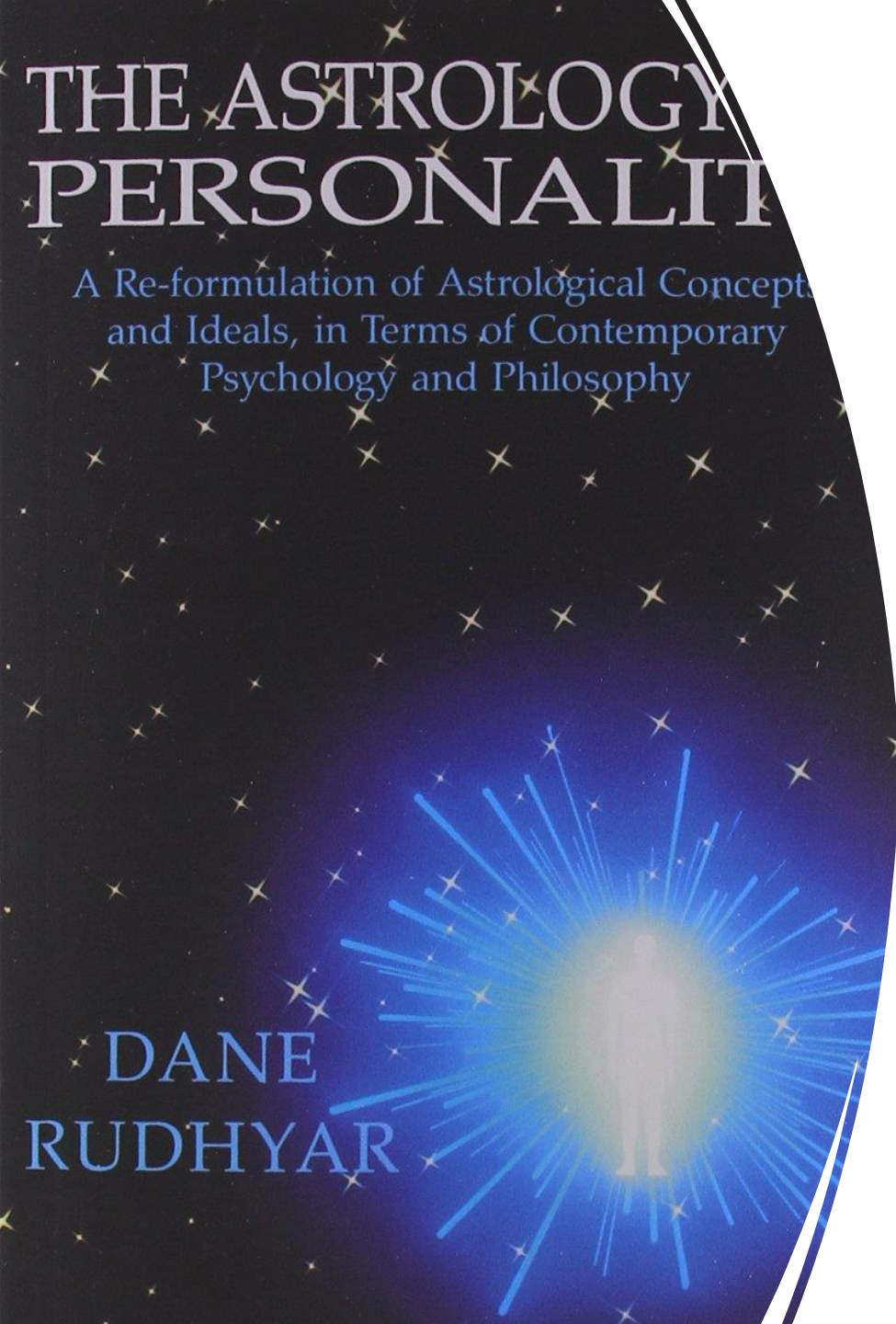
Planets of the Conscious and planets of the unconscious

The Sun is a symbol of the Self and of individuation



‘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



Planets of the Conscious

Moon, Mercury, Venus, Mars, Jupiter, Saturn

Planets of the Unconscious

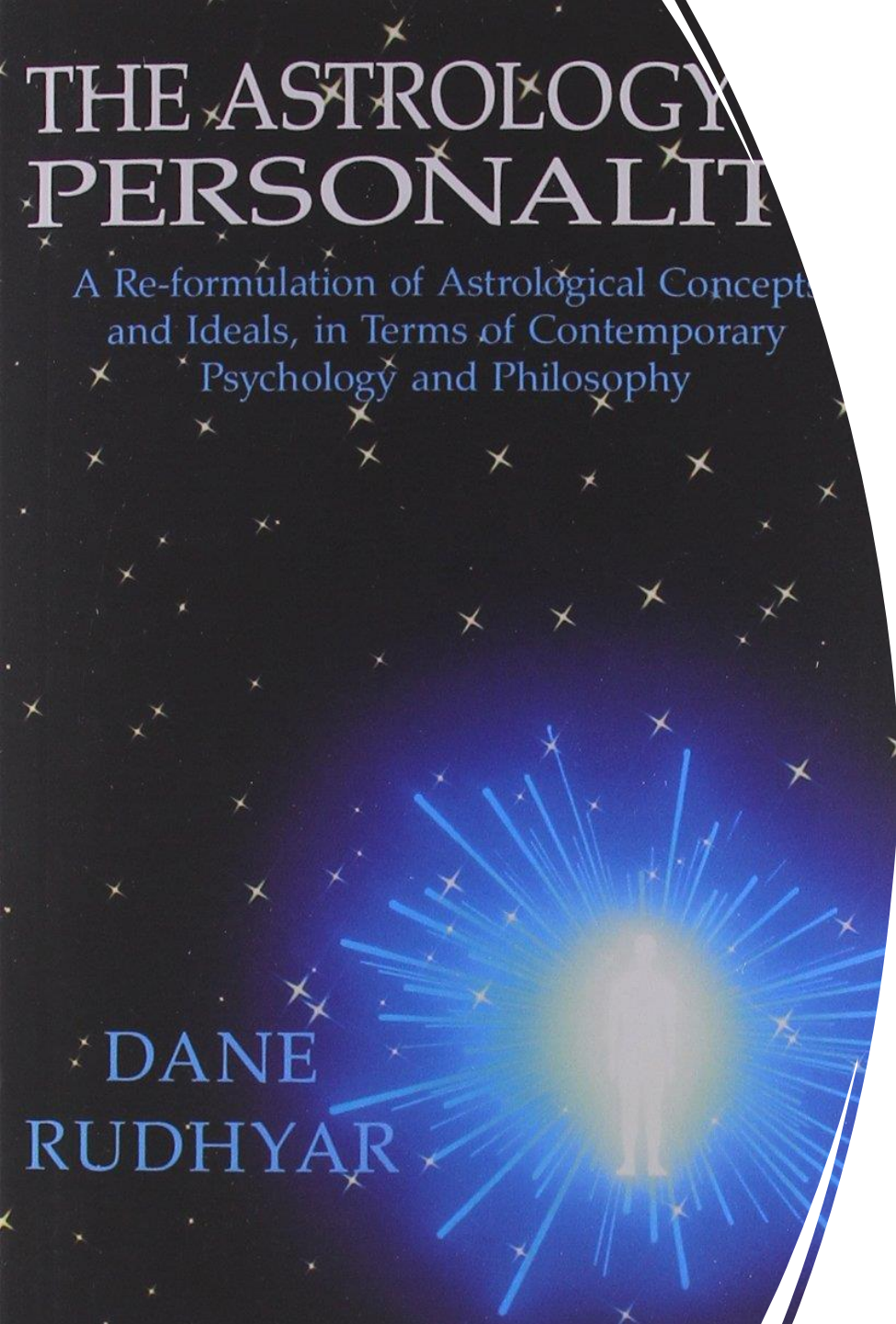
Uranus, Neptune, Pluto

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



Planets of the Unconscious

‘It is evident that, as long as we limit our lives to the commonly accepted socio-cultural values of our society, these three new planets seem to be what classical astrology calls "malefics". However, if we have gained a perspective on history through Rudhyar’s magnificent study of the longer planetary cycles referring to collective changes and transformations, we will realize that these cycles help us to understand the present purpose of the larger whole, humanity and earth, which inevitably conditions our personal purposes at any given time in history. It is because we tend to live and act solely in terms of personal desires and purposes, that we find life today so difficult.’

Rupert, p, 59



Rudhyar's Astrology

The Sun = The Self

Planets of the Conscious

Moon, Mercury, Venus, Mars, Jupiter, Saturn

Planets of the Unconscious

Uranus, Neptune and Pluto

Associates them with the collective unconscious

Jung's Model of the Psyche

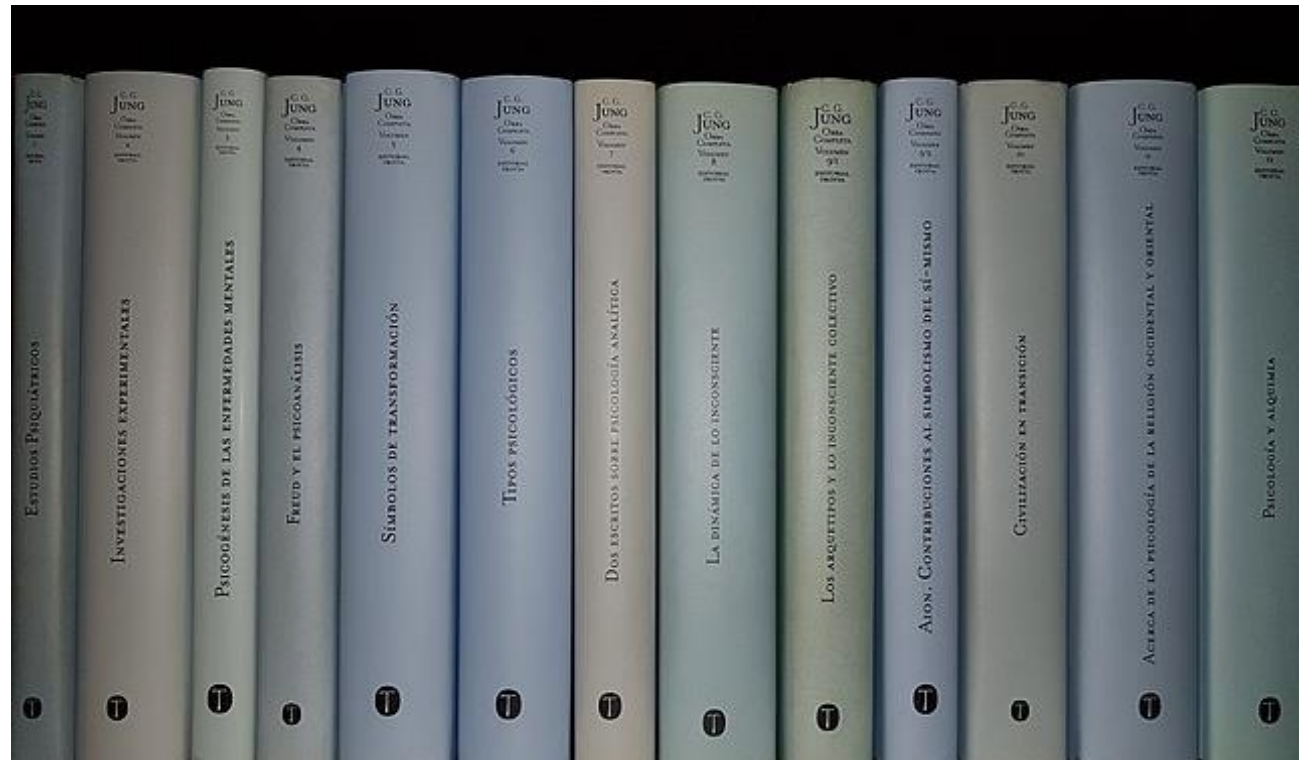
The Self

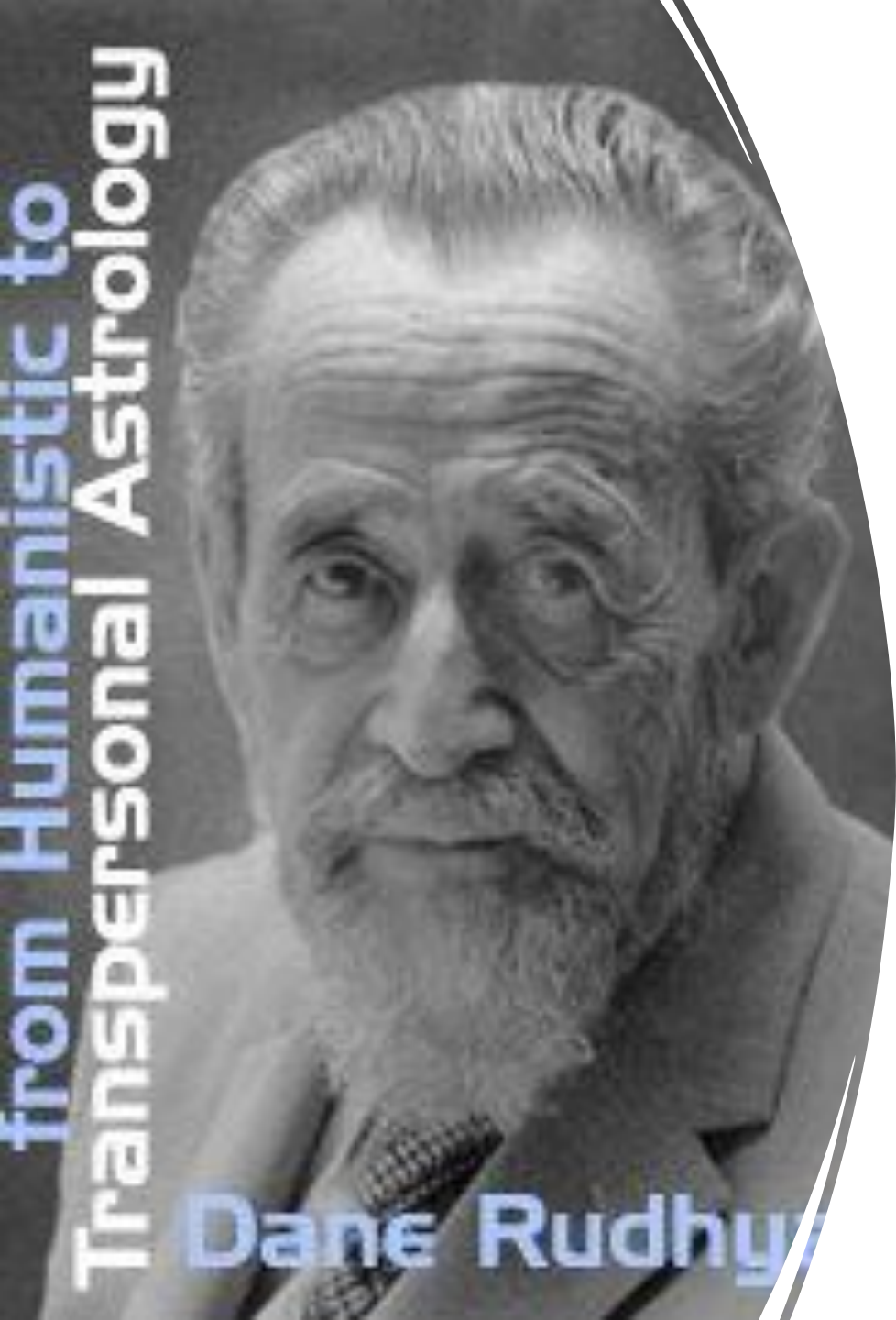
The Conscious

The Unconscious

Personal Unconscious

Collective Unconscious

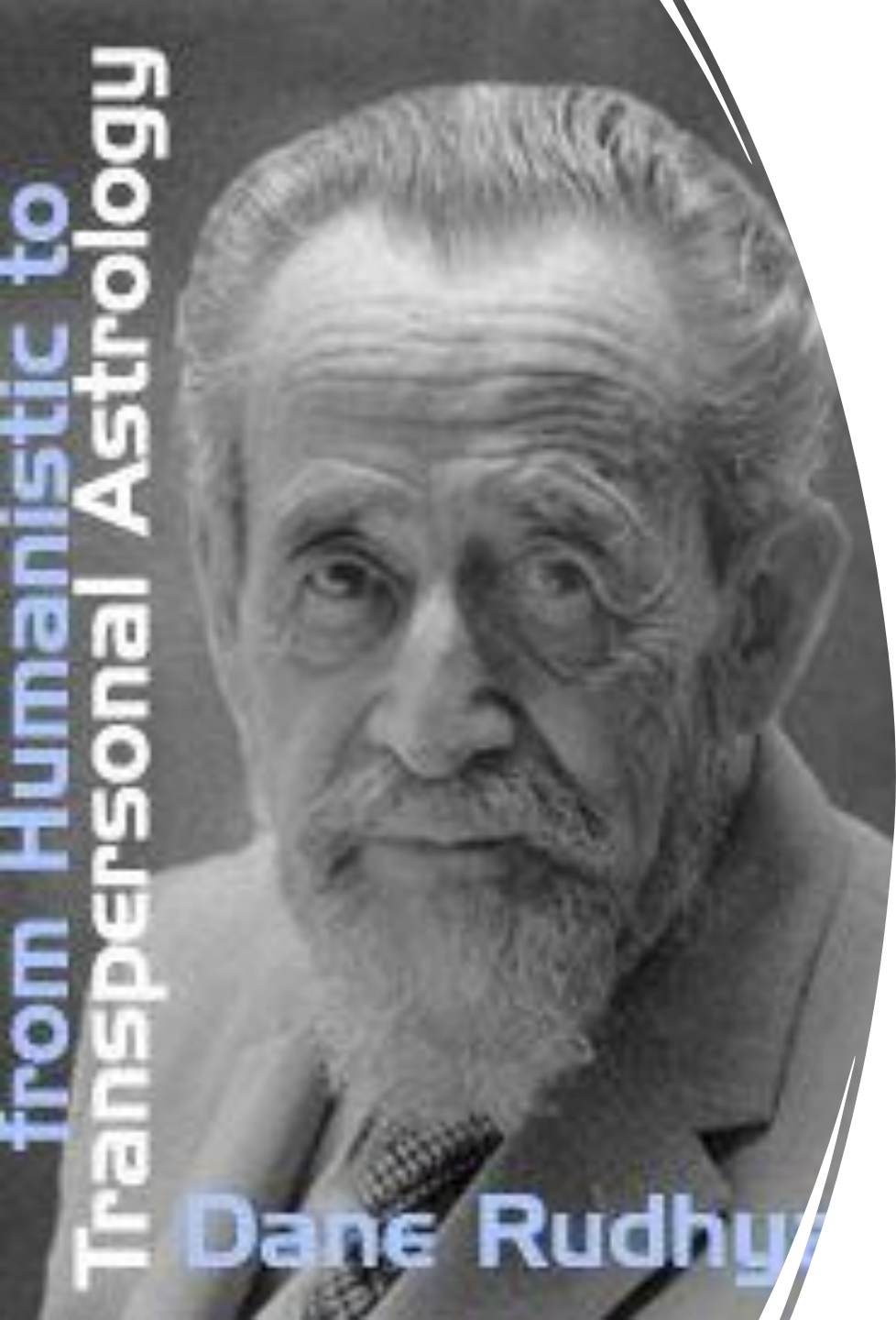




Transpersonal Psychology

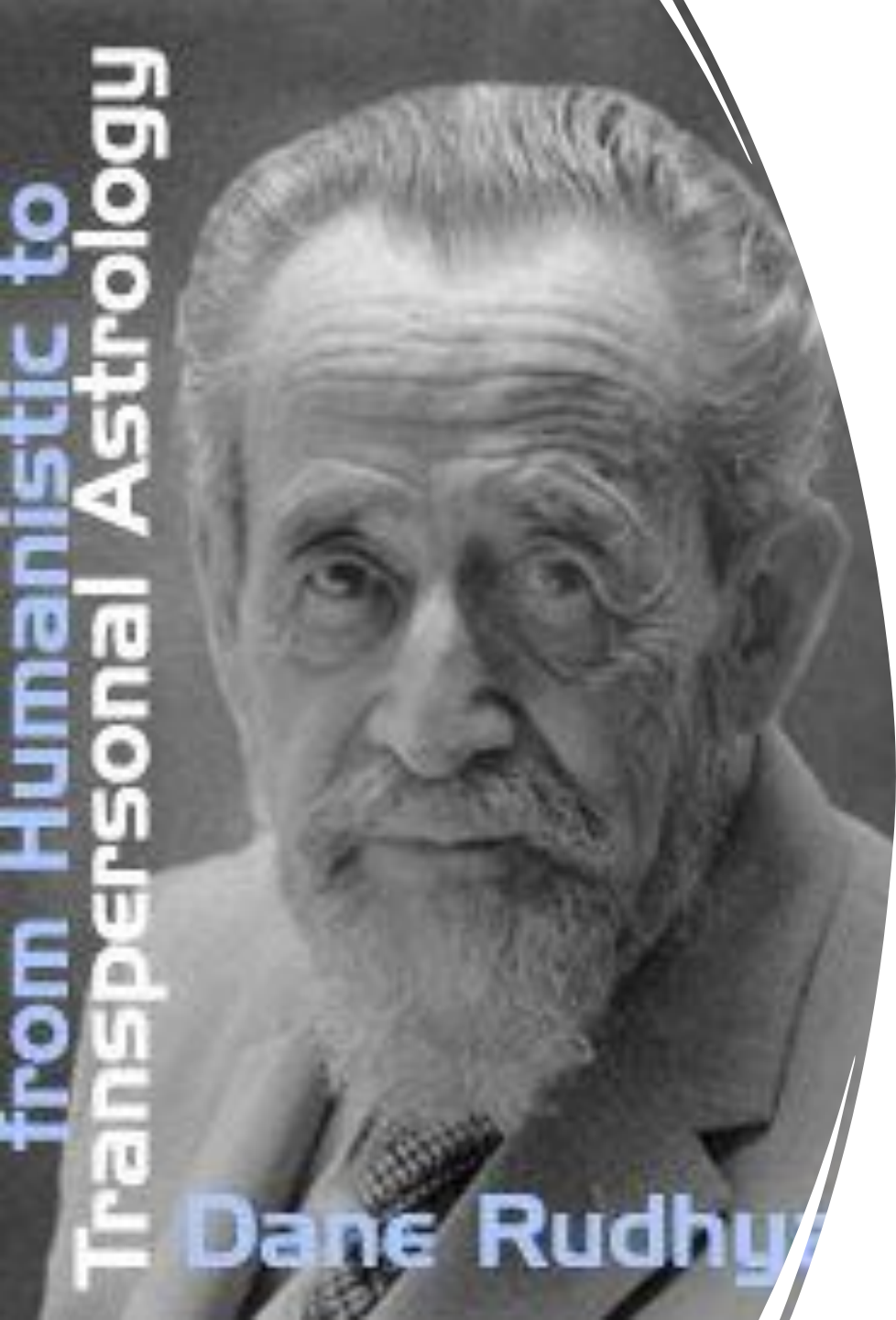
‘Transpersonal psychology is a transformative psychology of the whole person embedded within a diverse, interconnected, and evolving world that pays particular attention to states of consciousness and developmental models reflecting expansion beyond conventional notions of self.’

Hartelius, G. (2022). What is transpersonal psychology?
A concise definition based on 20 years of research, p. 5



Transpersonal Astrology

'I defined as transpersonal a process of 'descent' of transcendental spiritual power and illumination through the normal consciousness, and eventually through the whole personality of a human being. The source of that power and light exists in a realm 'beyond' the personal consciousness and the ego, but I saw in the transpersonal action a descent of power rather than an ascent of a person's consciousness and emotions.'



from Humanistic to
Transpersonal Astrology

Dane Rudhyke

Transpersonal Astrology

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

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



Transpersonal Astrology

‘We have already spoken of transpersonal as being a step beyond the prevalent individualism, **as a level of being when the individual becomes conscious of the function he has within the greater whole. To be transpersonal, therefore, is to let the purpose of the greater whole manifest *through* one.** This entails a process of transformation and transcendence. For this reason, to interpret the birth-chart, progressions and transits at this level, means that every astrological element must be seen as a means to transform the inertia of one's past, of social and mental habits, which we all tend to repeat- even if in superficially different ways. 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

Natal Chart

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

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

When individual parts of the chart are activated, it is a means of knowing when to act at the proper time and in the proper way to make potentiality a reality



Natal Chart

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

The potential may not be realized

'The birth-chart will not tell whether this potentiality will ever become an actuality, whether or not the process of individuation will be successful... the birthchart will tell what will be the form and quality of the Soul, if it comes to be'

Rudhyar, *Astrology of Transformation*,
p.404, cited in Andrikopoulos, p. 226



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

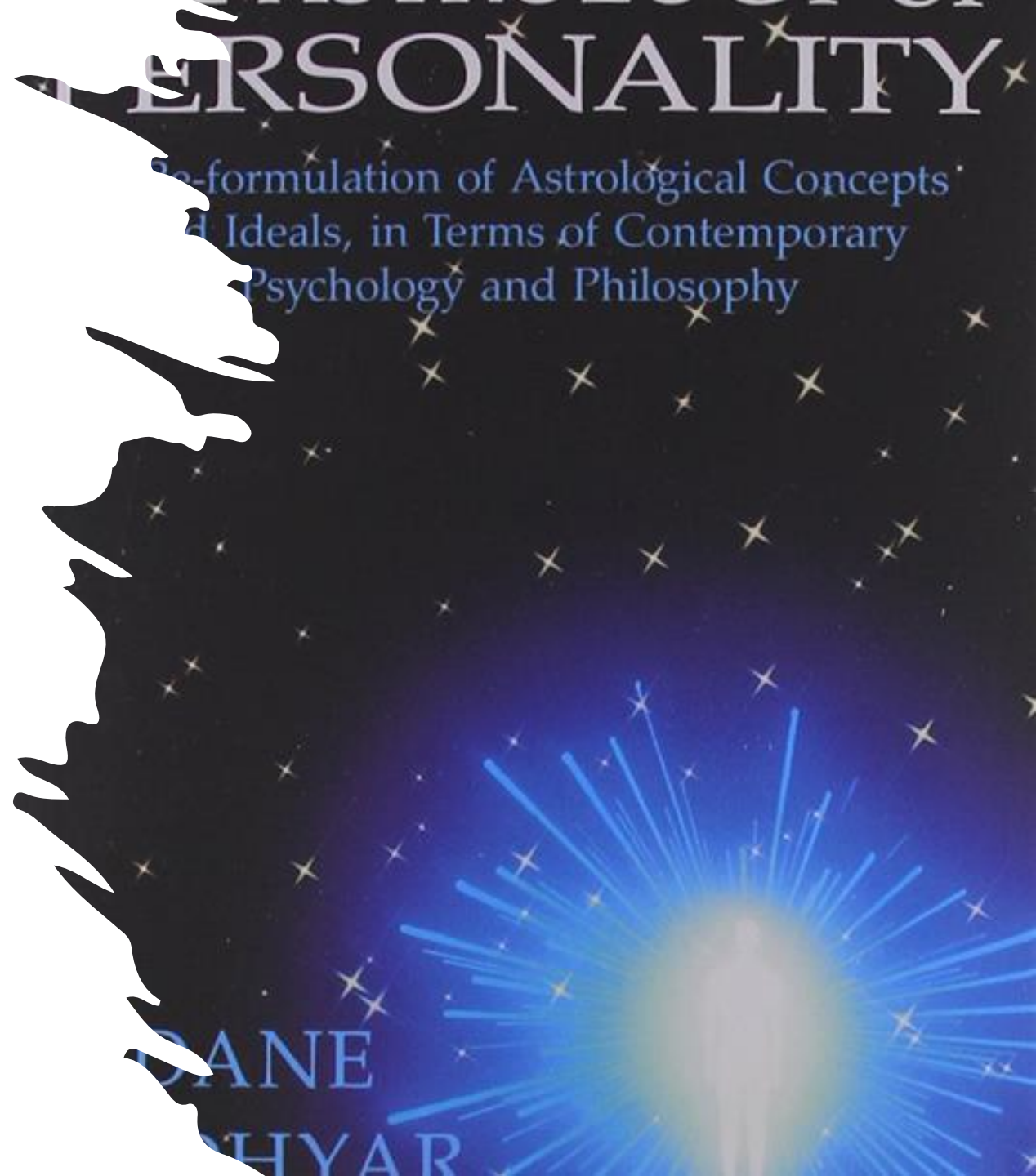
The birth chart is not a personal possession

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.’

The Astrology of Personality, p. 73



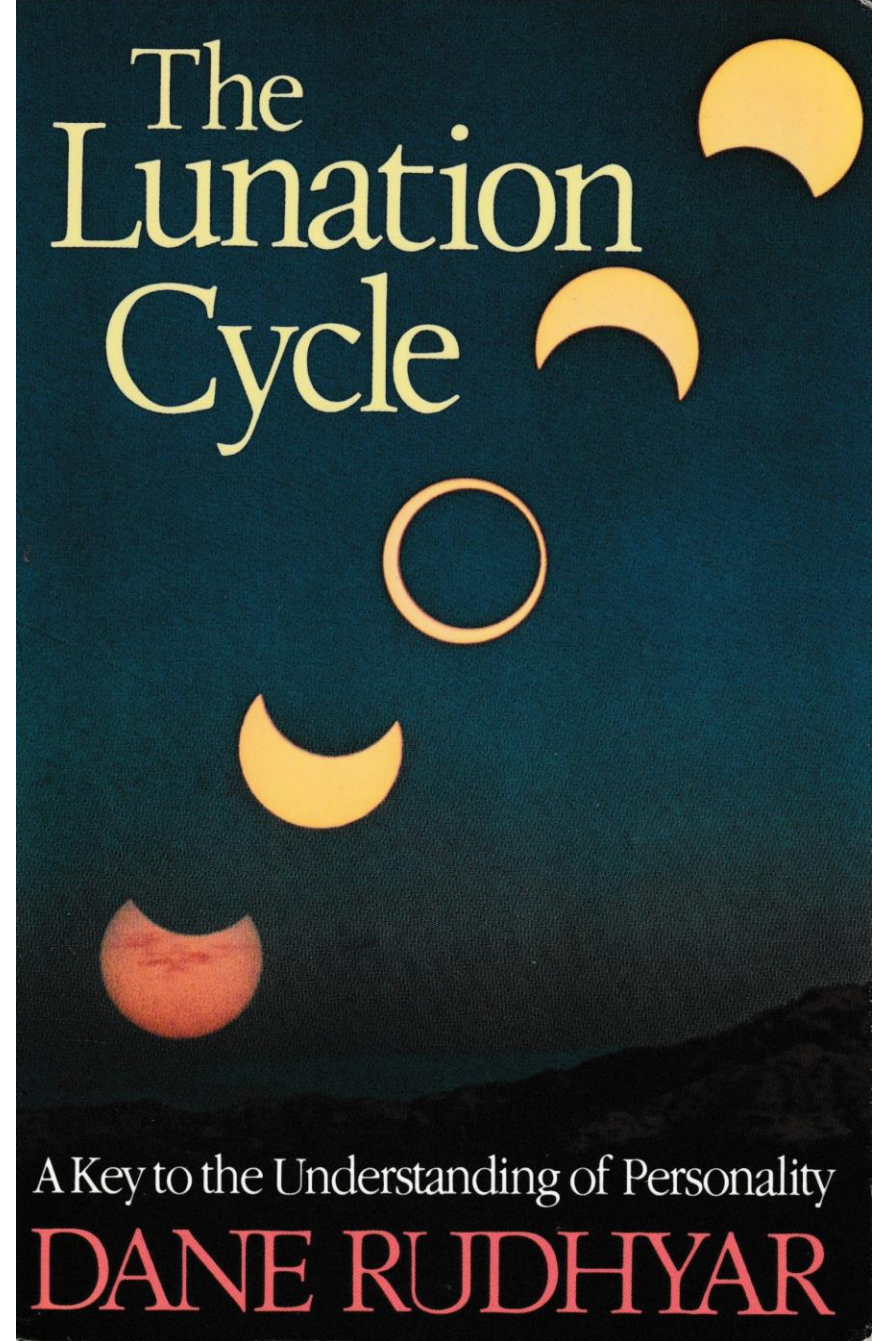
Planetary Cycles

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.’

The Luration Cycle, p. 12



Astrologer's role is to evoke the meaning of any situation in relation to the client's potential life-purpose

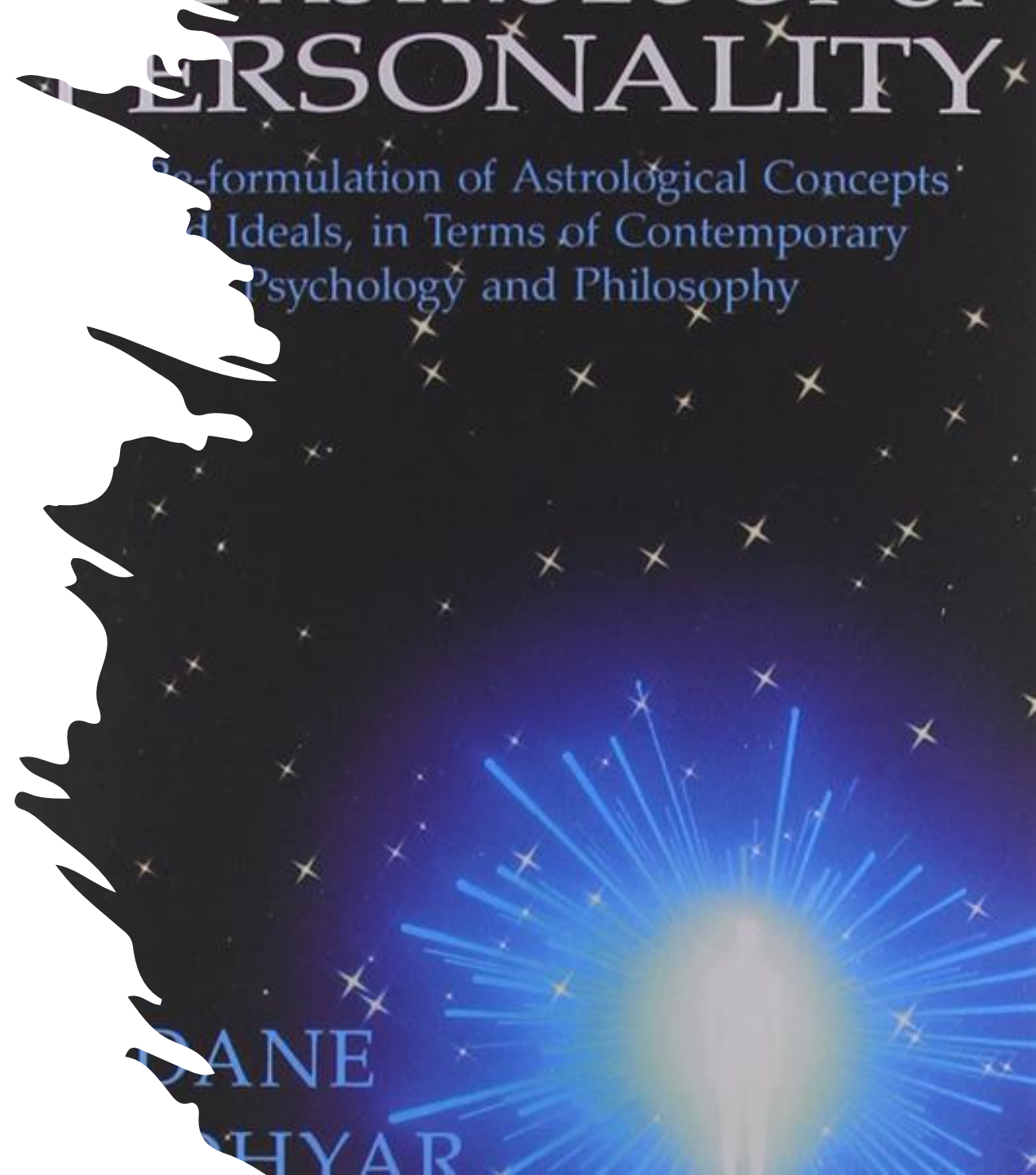
The meaning is revealed by the phases of the cyclic processes which began at birth through which they are passing

The phases of the different cycles highlighted in the progressions and transits tells the person what they *should* do at a given time if they are willing to do it

What should be done will differ depending on the level the person is at

Astrologer should not suggest the client has no choice or the stars make things happen

Astrologer should present suggestions in a way that leaves the client free to accept or reject them





Dane Rudhyar (1895-1985)

Influence on Psychological Astrology in the
20th and 21st Centures

Theosophy



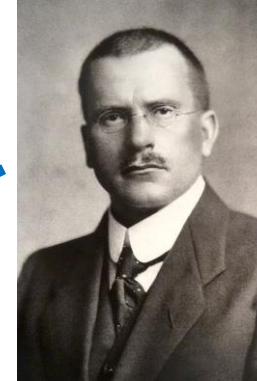
Alan Leo



Depth Psychology



C.G. Jung



Dane Rudhyar



Evolutionary
Astrology

Humanistic Astrology
Transpersonal Astrology

Psychological Astrology



Influence of Rudhyar

‘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 near the end of Leo's career. By the time Rudhyar began writing in 1930, Jung's early works were available to him. ‘

Nicholas Campion (2004), p. 120



Influence of Rudhyar

1930s – A series of articles by Rudhyar

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

Nicholas Campion (2004), p. 120



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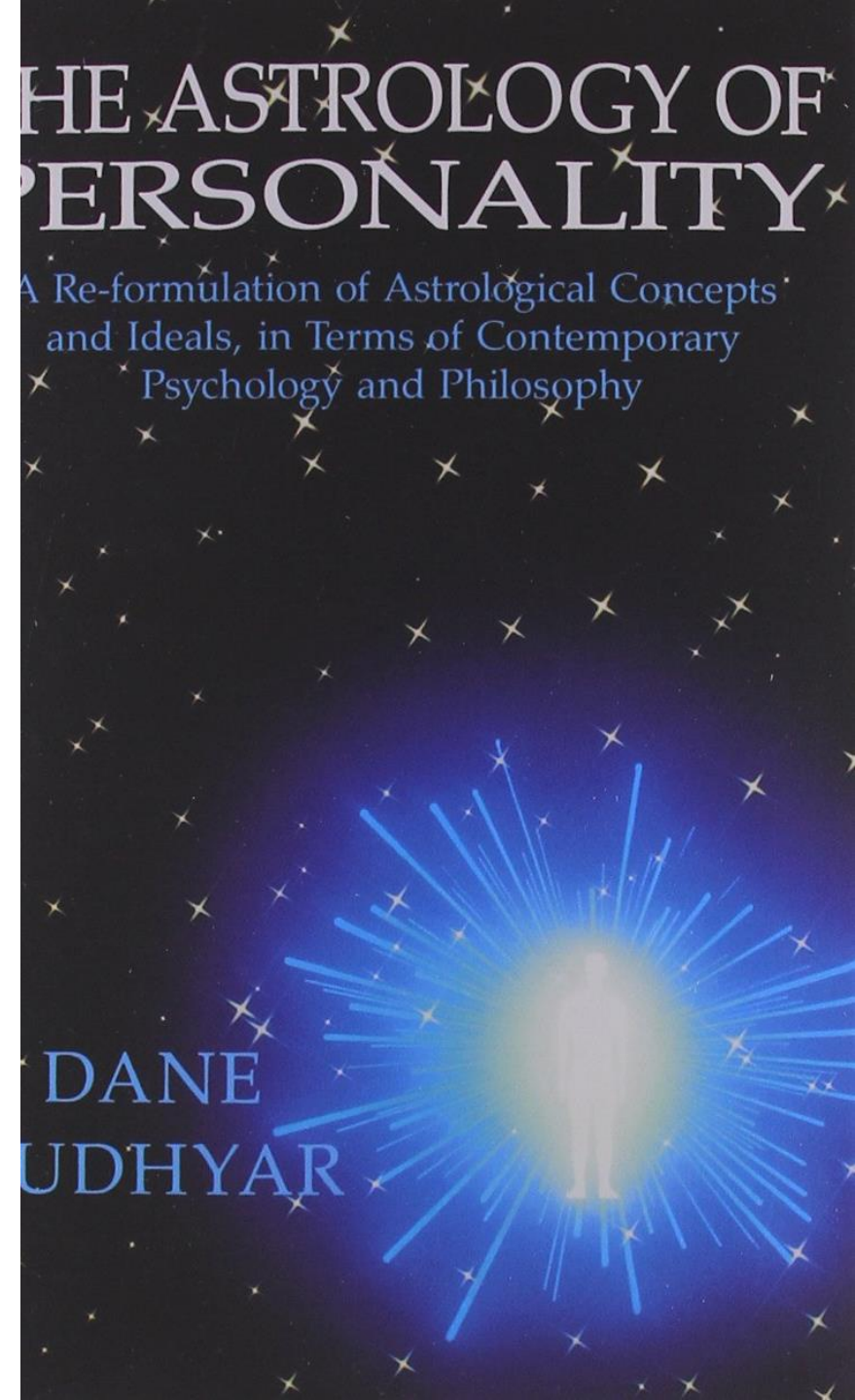
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