

Liz Greene and Psychological Astrology

DR. FRANCES CLYNES

Dennis Elwell (1963)

‘To find the referend of Uranus we must ask ourselves what these sudden and unlooked-for events these separations and disruptions, accomplish for the inner life. What is achieved thereby? And we shall invariably find that the effect is to heighten the sense of "separateness" of individuality ... The only scientific, and at the same time fruitful, advice in such circumstances is to explain how he has reached a point in life when it is necessary for his future right development for him to be placed in a situation which will bring home to him the fact of his individuality. To show him as it is often possible to do, that the relationship that has been severed by Uranus was one on which he had been leaning too heavily - spiritually, emotionally, or financially - for the proper evolution of his personality.’

‘The progression of the sun to Uranus in the chart of C. G. Jung seems to have produced an entirely self-generated change: in a television interview he declared that at the age of eleven (when the conjunction formed) he suddenly became "self" conscious for the first time; he came to the realization that "I am", and it was "like stepping out of a mist"



Liz Greene

Born in the US but now lives in the UK

Jungian analyst

Co-founded the Centre for Psychological Astrology (CPA) with Howard Sasportas

Former tutor on MA CAA

Two volumes on Jung, Astrology and *The Red Book*



Psychological Astrology Books

Saturn: A New Look at an Old Devil (1976)

Relating: An Astrological Guide to Living with Others on a Small Planet (1977)

The Outer Planets & Their Cycles: The Astrology of the Collective (1983)

The Astrology of Fate: Fate, Freedom and your Horoscope (1984).

The Jupiter/Saturn Conference Lectures (1984) with Stephen Arroyo

The Development of the Personality (1987) with Howard Sasportas

Dynamics of the Unconscious (1988) with Howard Sasportas

Astrology for Lovers (1989)

The Luminaries (1992) with Howard Sasportas

The Inner Planets: Building Blocks of Personal Reality (1993) with Howard Sasportas

The Astrological Neptune and the Quest for Redemption. (1996)

The Art of Stealing Fire: Uranus in the Horoscope (1996)

Barriers and Boundaries: The Horoscope and the Defences of the Personality (1996)

The Horoscope in Manifestation: Psychology and Prediction (1997)

Apollo's Chariot: The Meaning of the Astrological Sun (2001)

The Dark of the Soul: Psychopathology in the Horoscope. (2003)

Liz Greene

Diploma from Faculty of
Astrological Studies

Patron

Reading List

Course Content

'The planets are explored as archetypal drives which express themselves through the energy field of the sign and the territory of the house they occupy, creating our foundation for interpreting the whole chart.'

Module One,
<https://www.astrology.org.uk/courses-overview/foundation-course/>



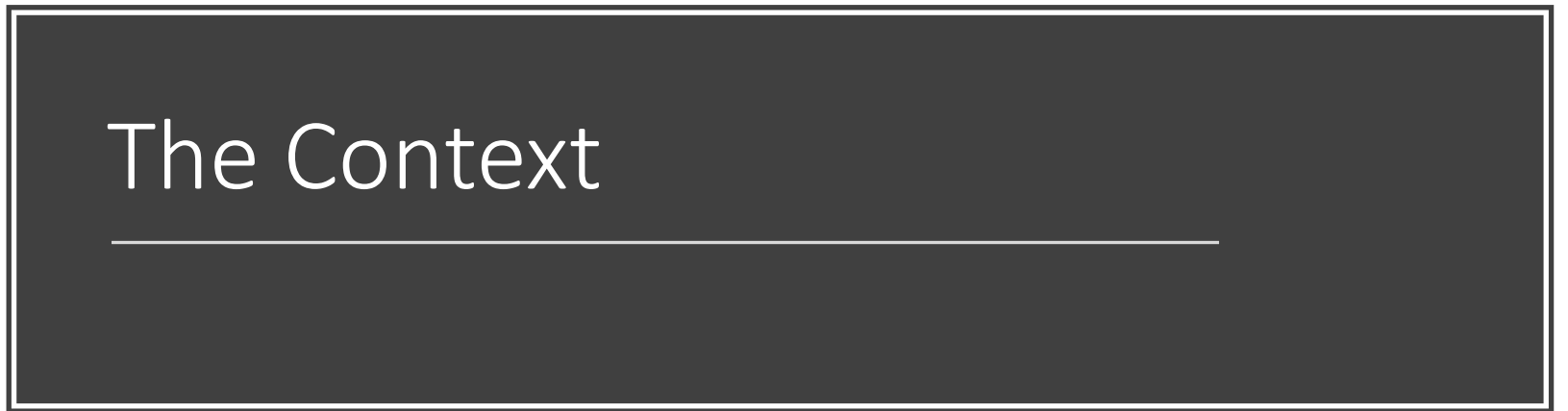
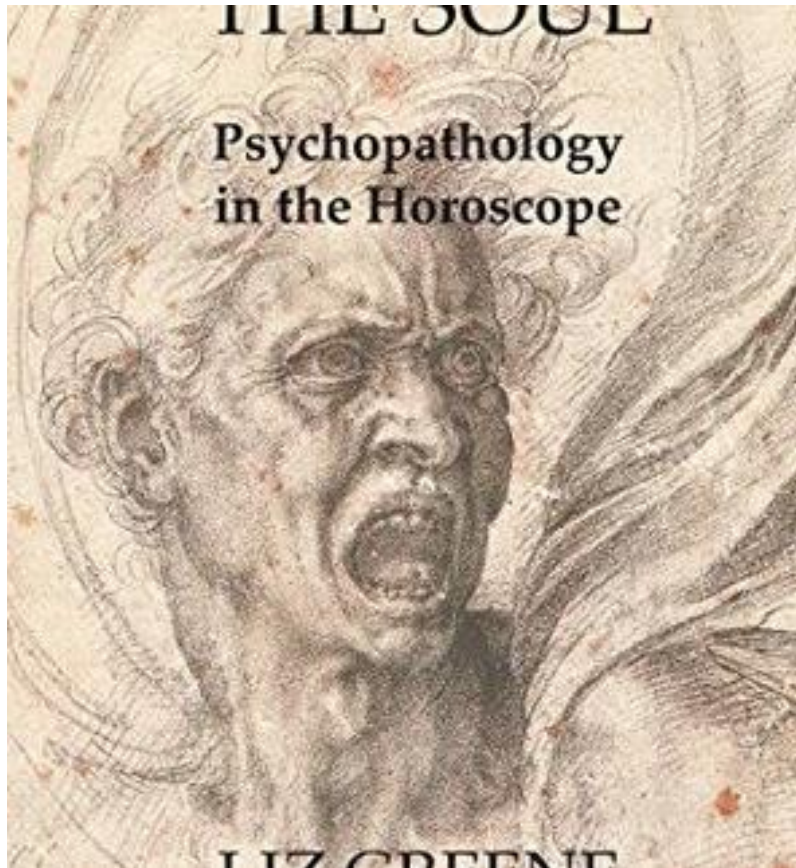
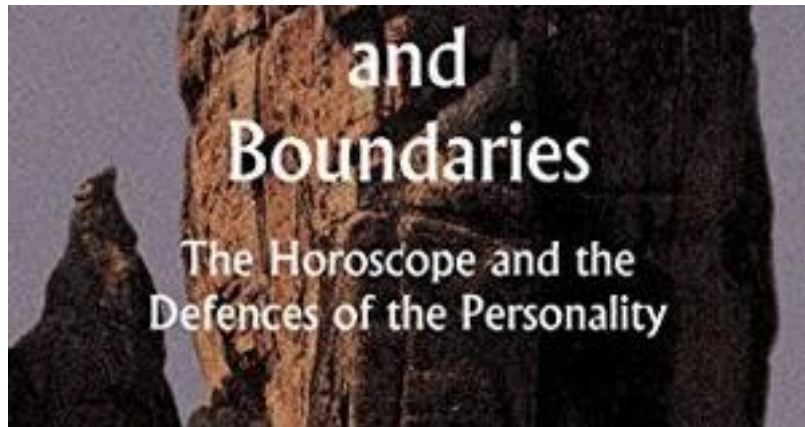
Liz Greene

1989 - Marion D. March
Regulus Award for Theory and
Understanding

This award category recognizes one whose work demonstrates the use of astrology with other disciplines, and thereby encourages the acceptance of astrology as a separate philosophical model or recognized discipline

2000 - Charles Harvey Award
Exceptional service to astrology





After Rudhyar

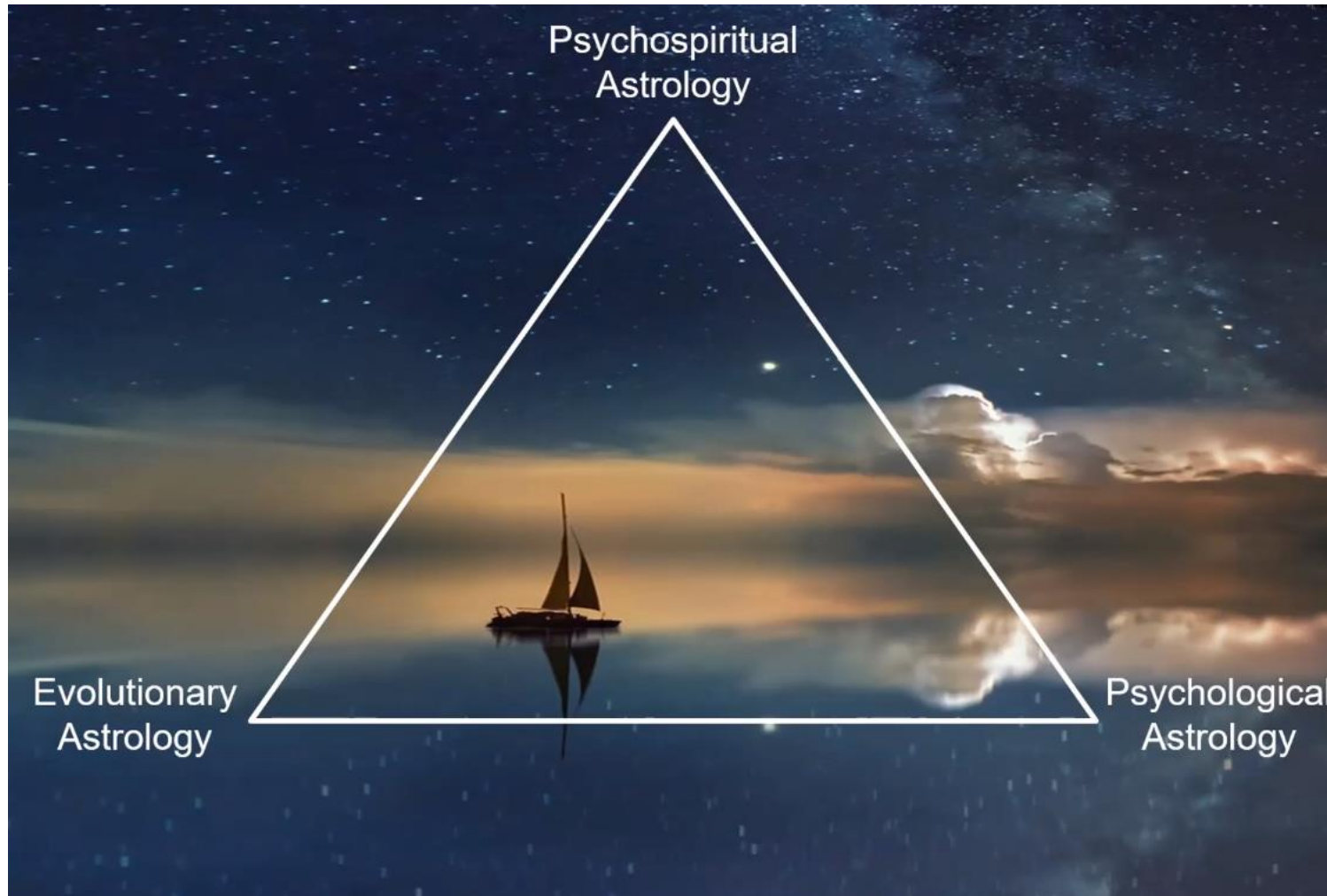
‘After Rudhyar you get people going in different directions. Liz Greene pioneers a purely psychological view of astrology as looking at who we are here and now and she dispenses with all spiritual language. But then you have the development of Evolutionary Astrology in the USA with Steven Forrest and Jeffrey Wolf Green with this total emphasis on reincarnation. Rudhyar held all that together but with him out of the way it doesn’t get held together in the same way; it sort of fragments into two distinctly kinds of astrology. I think if you went to Liz Greene and said that you believed in reincarnation, even if she does, she’d say ‘well what in your birth chart tells you you believe in reincarnation?’, whereas in Evolutionary Astrology it’s all about reincarnation.

Nick Campion, Sky and Psyche Seminar 9, 2nd December 2020, 41 mins.



'The Nature of Soul Within Contemporary Western Astrology'

Slide with permission
from Jayne Logan,
Sophia Centre
Postgraduate
Conference 2020



SKYLIGHTS

Essays in Cultural Astronomy & Astrology

Edited by Frances Clynes

Human beings have long imagined what other worlds are like. They have imagined travelling to them, have endowed them with meaning and mystery, and have fantasised about the beings that inhabit them. This anthology brings together chapters from astronomers, historians and writers who are inspired by the sky, and who originally gathered at the conference on the Inspiration of Astronomical Phenomena at London's Gresham College in 2015. Its topics range from the representation and exploration of the sky in the arts, architecture and literature, and from the ancient world to the digital age.

"This unique volume describes the richness of human encounters with astronomy. In twenty-six papers, it spans cosmic and human time, starting with the beginnings of the universe, continues with the architecture of Christopher Wren, the astronomical operas of Philip Glass, science fiction by Italo Calvino, and ends with speculations."

— J. McKim Malville
University of Boulder, Colorado

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SKYLIGHTS: *Essays in Cultural Astronomy & Astrology* Frances Clynes



SKYLIGHTS

Essays in Cultural Astronomy & Astrology



Edited by
Frances Clynes



JEFFREY WOLF GREEN SCHOOL OF EVOLUTIONARY ASTROLOGY



Evolutionary Astrology is a specific paradigm that reveals the evolutionary developments and evolutionary progression of any Soul. It asks the questions, **“Why am I here, and what are my lessons?”**

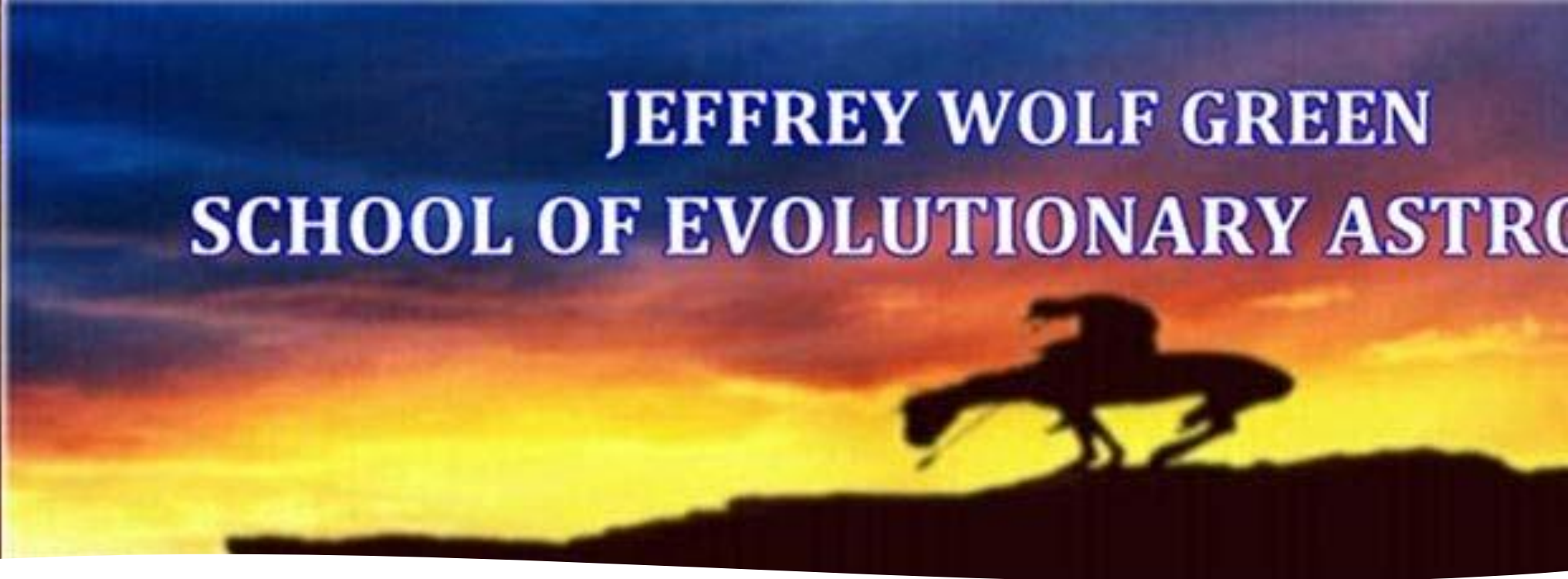
The causative dynamic within all Souls that determines their evolution is *Desire*. Accordingly, Evolutionary Astrology reveals the types of desires that any Soul has had in previous lifetimes that created what those lifetimes, in total, have been.

We all arrive in a given life, such as in the one we are living now, as a result of the composite of all previous desires. The past is always shaping and conditioning the nature of any given moment (the present, a new birth), as well as the future. The future itself is a function of the desires within the Soul that reflect its ongoing need to evolve, beyond where it has already been. Thus it is the natural tension between the past and the future that shapes any given moment in our life/lives.

Through the specific paradigm of Evolutionary Astrology the astrologer is able to measure this dynamic evolutionary process in each life.



JEFFREY WOLF GREEN SCHOOL OF EVOLUTIONARY ASTROLOGY



This paradigm is provable. It does not require belief. It only requires that you validate your own life, or the life of the clients you work with. It is an astrology that is able to answer the question WHY about anything: where things come from, how anything got to be the way that it is, and how we can evolve beyond where we are now.

Most present-day astrology is a descriptive type of astrology that simply provides keywords and descriptions of something. Evolutionary Astrology is the opposite of that. As an individual who studies this work, you will be able to understand the WHY of the way you are, in total. If you are an astrologer who counsels people, it will allow you to understand the WHY of your clients' realities in total. This astrology will help you understand what the next steps are in your own or your clients' evolutionary development.

In essence the Evolutionary Astrologer is a SOUL WORKER who is able to help others understand their own unique evolutionary journey from life to life. This requires no beliefs: only a validation of one's actual life experience.

<https://schoolofevolutionaryastrology.com/>

Evolutionary Astrology



‘From an analysis of this nature the very core desires of the individual can be approached immediately within a chart reading, allowing for an intense understanding of the premises of an individual life. With the understanding of the prior life circumstances and causes of the present life, a new perspective can be brought to traditional Astrological understanding that vastly increases its scope and efficacy. In this way, an individual examining their chart can gain a unique understanding of the unfolding self, in a way that bypasses 'cookbook' understanding of Astrology, in which a planet in a given sign always means the same thing. Within this approach the aspect and position of every planet can be interpreted within the context of the ongoing evolution of the Soul from life to life.’

Mark Jones, Website <https://www.plutoschool.com/about/evolutionary-astrology>

Patrick Curry

Psychological Astrology

‘The “school” grew out of the Theosophical astrology of Alan Leo at the beginning of the twentieth century; it was most influentially developed by Dane Rhudhyar, Liz Greene and Stephen Arroyo among others (and more recently Hillman 1997). It is psychological not in the sense of the academic social science but rather in the popular apprehension of that term which, significantly, is closer to the original meaning of *psyche* as soul; an individuality partaking of, and mediating between, spirit and matter.’

Curry, *Astrology, Science and Culture*, p. 72



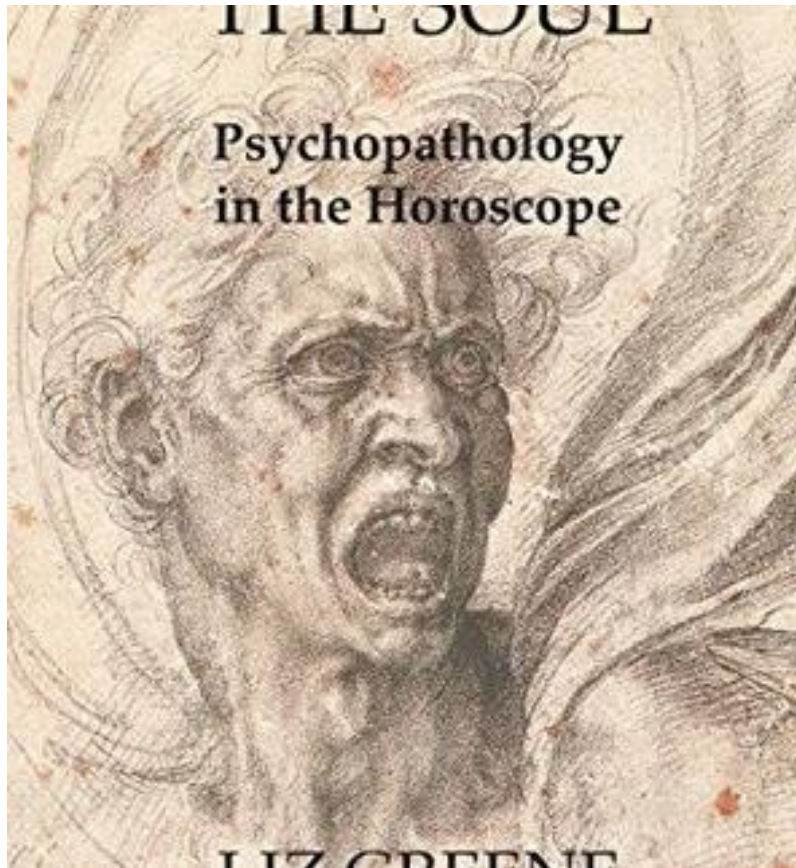
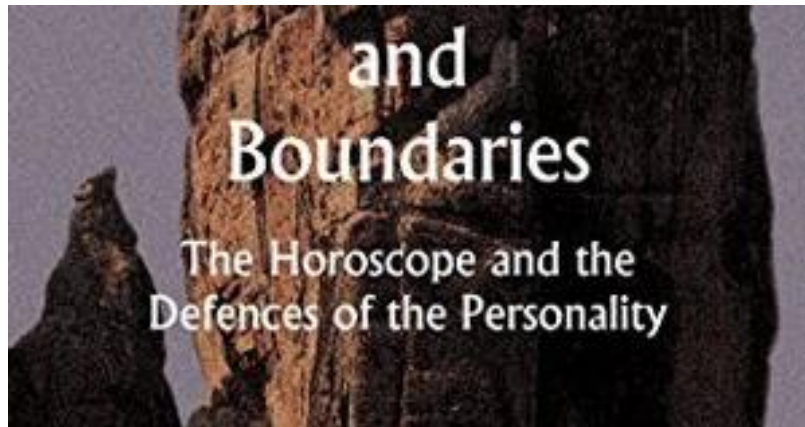


From Week 1: Psyche in the Ancient World

‘What concerned the ancient psychologist was *psuchē*’

Psuchē was not equivalent to the mind

- Life force, cause of motion
 - Immortal – the religious force that gives life
 - Associated with the divine
- Friedrich Solmsen , ‘Plato and the Concept of Soul (Psyche): Some Historical Perspectives

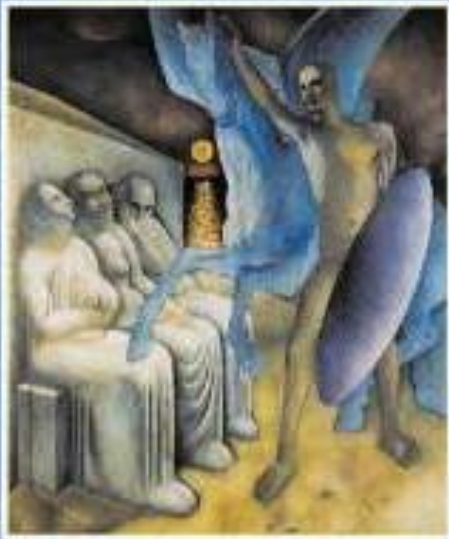


Karma

‘I was once told during a workshop, by a woman with a voice of smug certainty, that people are never given more than they can bear. A brief visit to a hospital or a psychiatrist ward tends to render this sort of pronouncement nonsensical. I cannot talk glibly about karma as many astrologers do, and imply that it was something to do with one’s previous incarnations so not to worry, just close your eyes and think of England; nor can I imply that the individual “made” these things happen out of what was merely a “trend”, because he is personally stupider or more culpable than most. I must admit honestly that I do not know, and because I do not know I have engaged in an attempt to understand more deeply the nature of whatever “it” is.

The Astrology of Fate, p. 10

the ASTROLOGY OF FATE



FATE, FREEDOM AND YOUR HOROSCOPE

LIZ GREENE

Psychological Astrology

SATURN

A New Look at an Old Devil

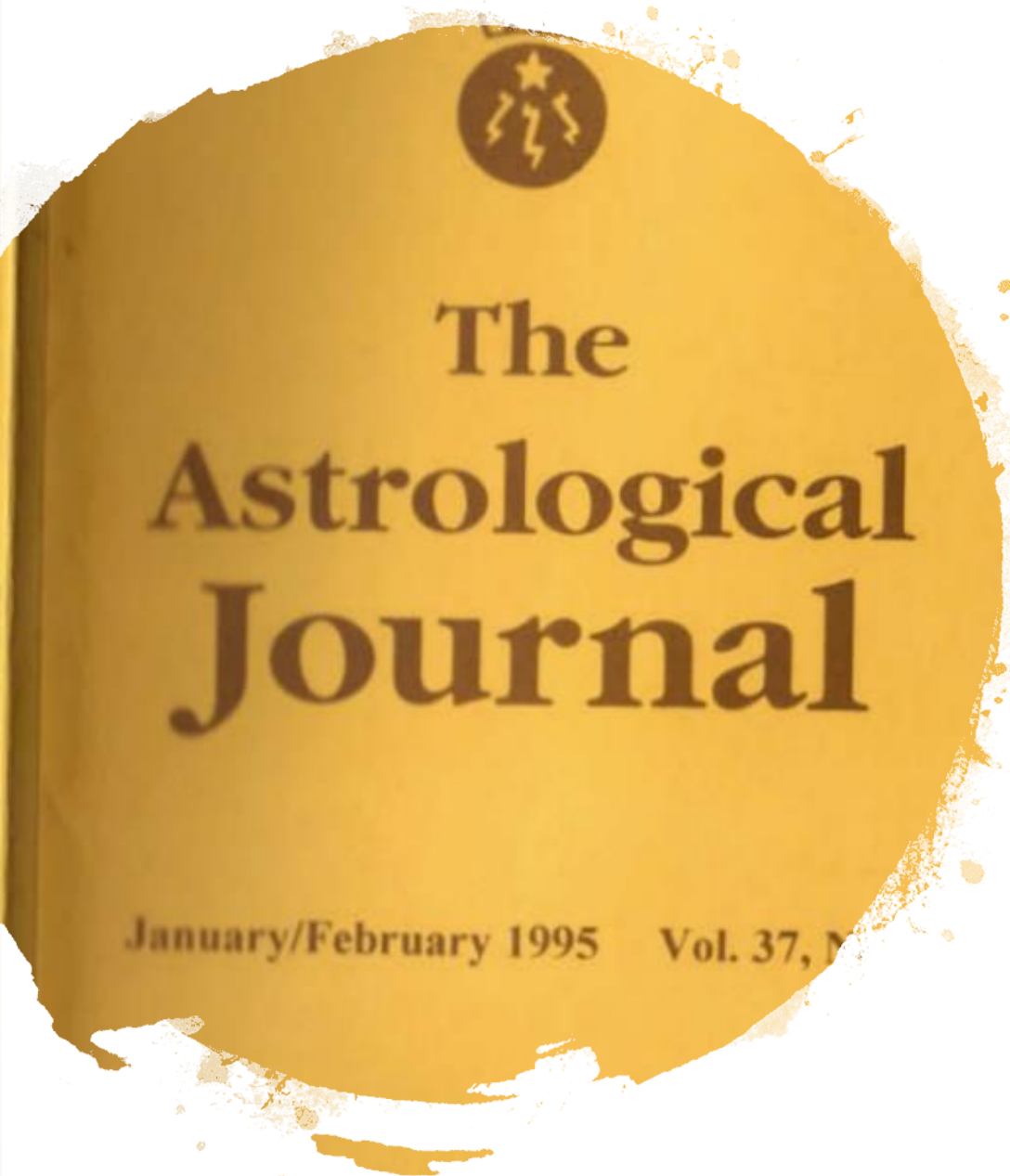


Liz Greene

'It is useless, of course, to tell the average man, come for an astrological consultation, that his pain is, finally and ultimately, part of the growth and evolution of a larger life of which he is a part; it does not help him to overcome his personal problem in terms that he can understand. Nor is it likely that he will be interested in the fact that the soul of the earth itself is preparing for initiation into a higher sphere of consciousness and that his personal struggle is intimately connected with this larger struggle. He will simply want to know why his wife left him, or why he has arthritis, or why his business has collapsed. If he can understand, however, that there is more to him than the small and feeble spark of his conscious awareness and that in coming to terms with that in him which seeks expression but which he has blocked through fear, he may be able to accept his experiences as a positive and necessary phase of growth and prevent their future repetition, he can acquire a sense of meaning and purpose in his life. He may even find that his wife comes back.'

Greene 1976, p. 17

Interview 1995



SH: I suppose that somehow the challenge is to find the happy medium between accepting and living one's humanity, one's vulnerability, as well as having this rich framework with which to understand. It's a bit like the Platonic image of the position of the soul, which is half way between the objective and subjective realms . . . At its highest I suppose astrology can take one to a very religious position, in the true sense of *religio*, meaning to bind back to the one, re-connecting to one's source.

LG: ***I do feel like that, but I suppose that like religion it is a lens. I'm with you in the sense that astrology is a mediating place which one can look either up or down with.*** Psychology at its best can also be a mediating place. It uses a different language, slightly different perspectives . . . so does art. I have a profound and enduring love of astrology; it will always be one of the most important media for me for that middle ground, for connecting what is above with what is below; but I suppose the fact that I've also had very profound experiences of this kind through poetry, through fiction, through drama, through music, and through nature, tells me that all these mediating places are in some way related to each other. Dimensions of the same thing. Even science in its most creative form is a mediating place. It's whether or not one has a religious eye through which to look.

Suzi Harvey, 'A Conversation with Liz Greene: The Middle Way', *The Astrological Journal*, January/February 1995 Vol. 37, No. 1, pp. 28-38

Dualism

‘The other point that always grabs me is which I think is unresolvable is whether the birth chart describes the entire person or whether there is something of us that’s not in the birth chart. And if you read Liz Greene’s work she points in both directions because it’s ultimately a problem we can’t resolve.’

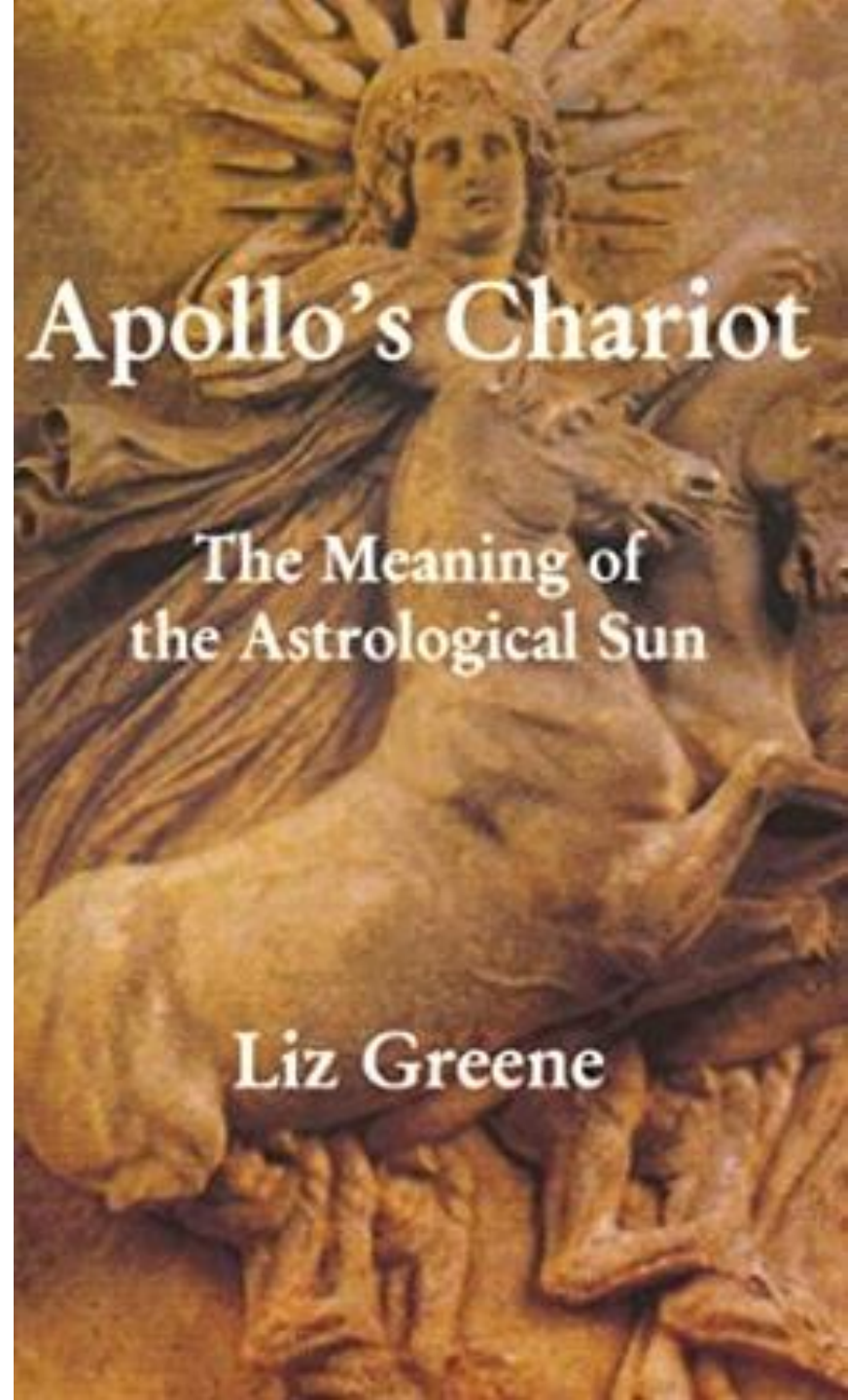
Nick Campion, Sky and Psyche Seminar 9, 2nd
December 2020, 41 mins.



Dualism

‘If Apollo is an image of some archetypal quality within us, and he is equivalent to the astrological Sun, then the Sun in the horoscope symbolises a vessel, ***a container for something else which lies outside the horoscope and beyond mortal life*** – but which ... engenders and infuses our incarnate existence.’

Apollo's Chariot, p. 11





Dualism

Leo's 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'

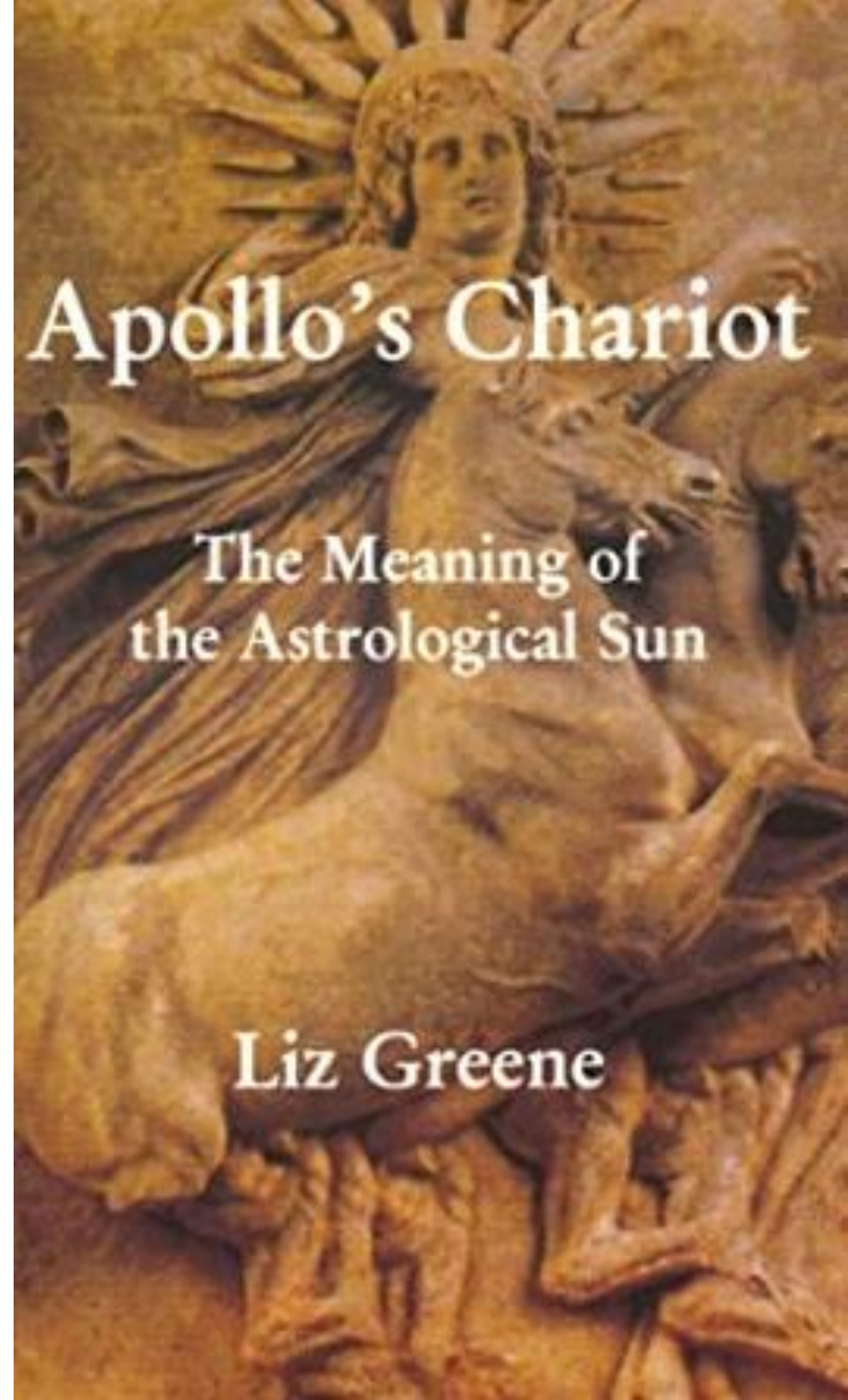
- Alan Leo (1904), p. xix

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

Greene's Central Spiritual Sun

'The Sun in the chart seems to make this statement: "I am born into a mortal body. My span is finite. But I am the carrier for that which is eternal and cannot be imaged in form except as divine fire". A being comes into mortal existence on this plane of reality, and they are carrying something ... ***We can call it spirit, we can call it God, we can call it the One, we can call it the spark of divinity, we can call it the Self. Or we can merely call it the life-force, a term which is non-spiritual but nevertheless just as awesome.***

Apollo's Chariot, pp. 11-12



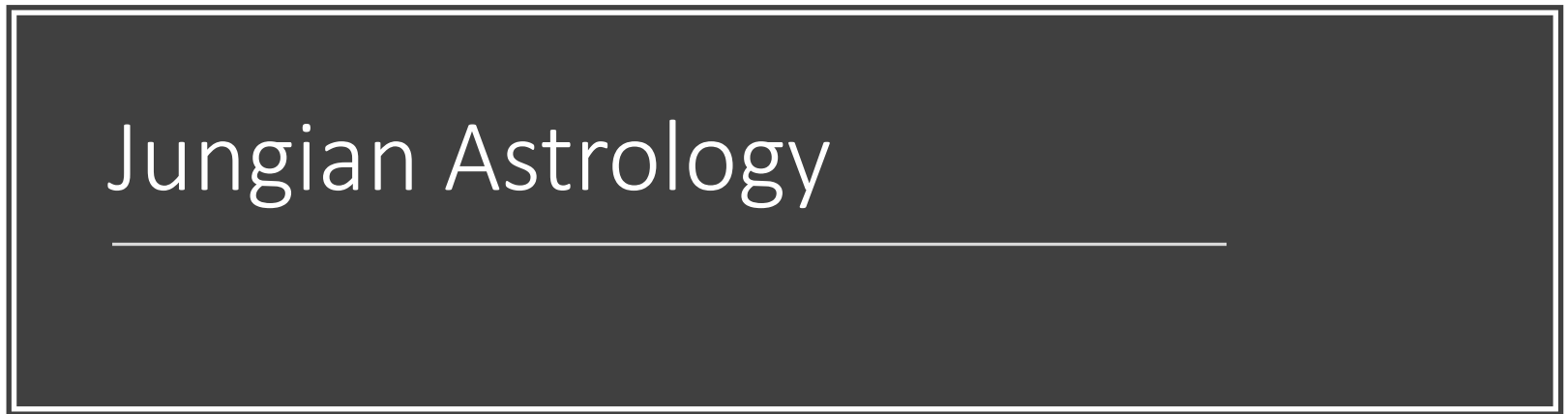
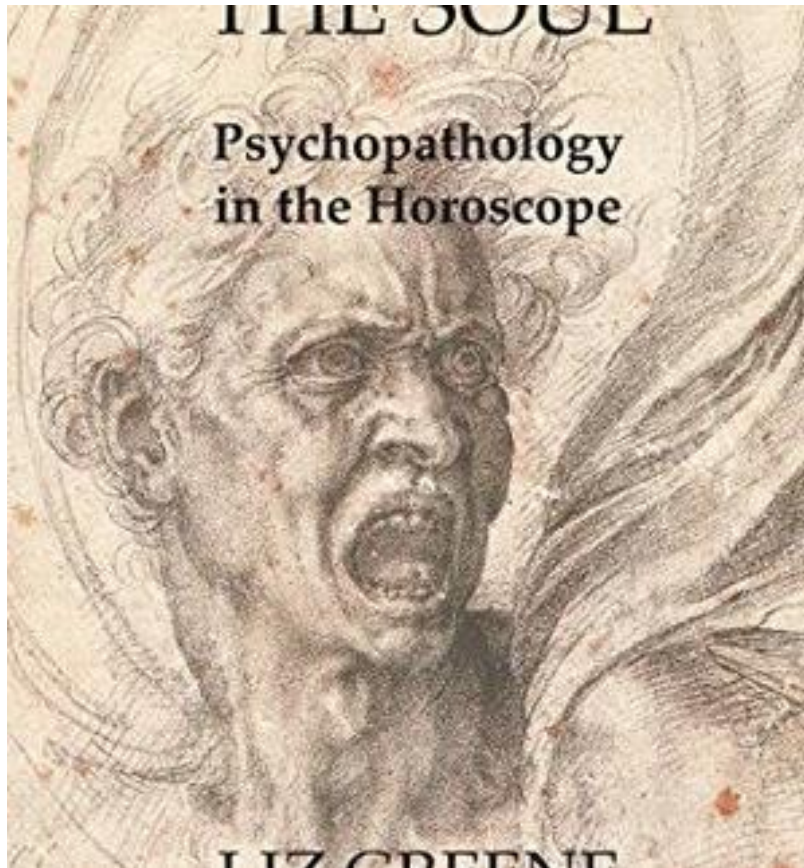
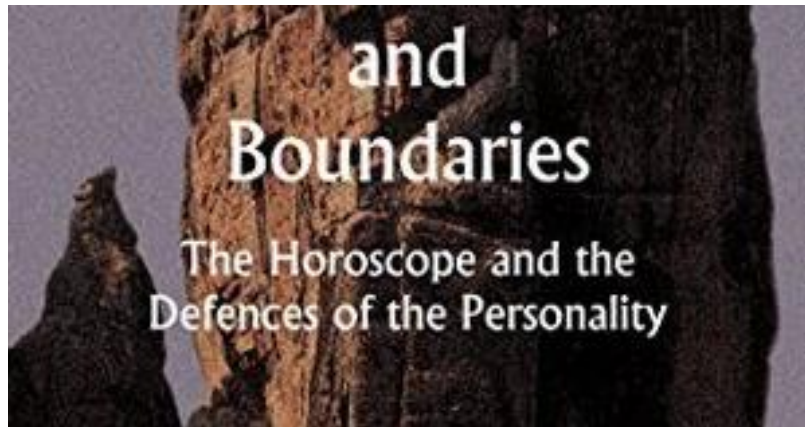
The Sun in the Horoscope

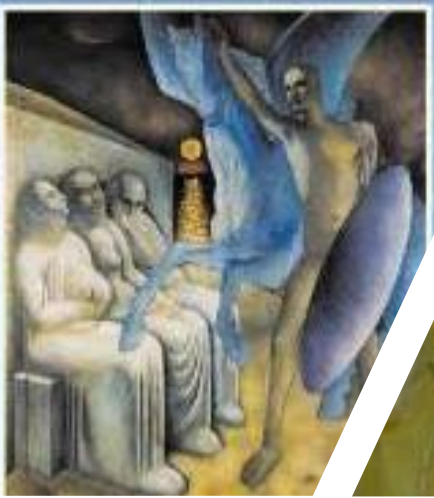
‘The Sun, which is at the heart of the solar system and the single most important symbol within the birth chart...reflects the individual’s urge to become himself.’

- Liz Greene (1977), p. 30

‘Solar goals are inner and are concerned with self-realisation and experiencing one’s life as special and meaningful.’

- Liz Greene (1992), p. 85





The Art of
Stealing Fire

Uranus
Horus

The Meaning of
the Astrological Sun



Liz Greene's Jungian Astrology

- Myth
- Archetypes
- Soul
- Complexes
- The Shadow
- Individuation

Barriers
and
Boundaries

The Horoscope and the
Defences of the Person

Liz Greene

Psychopathology
of the Horoscope





Jung and Astrology

‘This dissertation results from an emerging awareness that it is not just astrology as it is practised today that has become ‘Jungianised’, but that some of Jung’s concepts may have been informed by astrology in the first place.’

Babs Kirby, “Jung’s View Of Astrology”, 2000

Jung and Astrology

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

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

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



‘Another well-known expression of the archetypes is myth and fairytale. But here too we are dealing with forms that have received a specific stamp and have been handed down through long periods of time. The term "archetype" thus applies only indirectly to the "représentations collectives," since it designates only those psychic contents which have not yet been submitted to conscious elaboration and are therefore an immediate datum of psychic experience.’

Jung, CW 9.1, 6

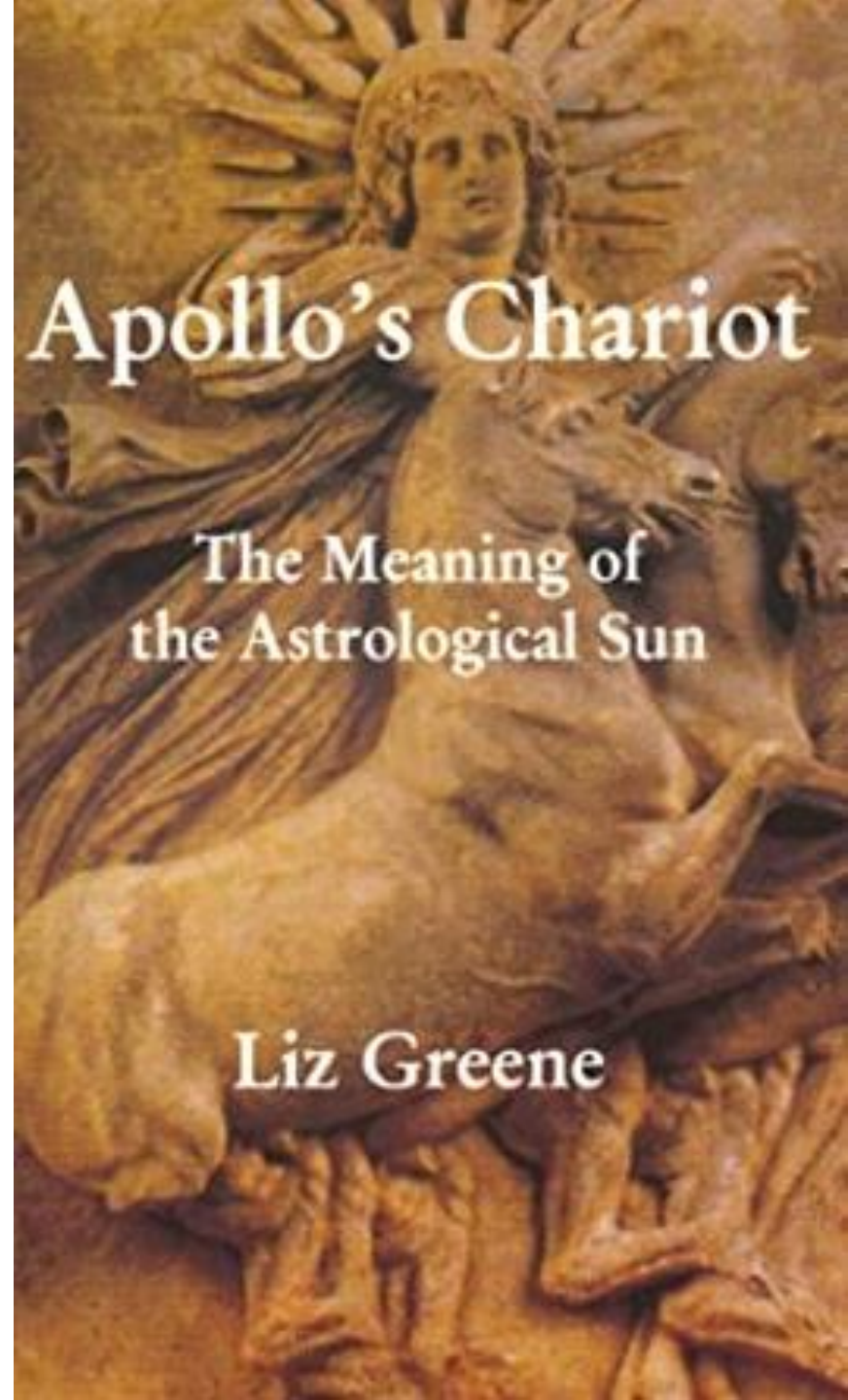


Myth

Myth

‘Myth speaks to us on emotional and imaginative levels and extends our minds beyond current thought structures. Myth portrays universal truths and fundamental human patterns which do not alter, and which stand outside the trends of any particular time. The human themes which myth describes are not confined to a particular way of looking at things at a particular juncture of history or in a particular kind of society. Myths are archetypal, timeless and universal. They are free of political polemics. They arise from deep levels of the psyche that we cannot control, and no government legislation can eradicate their power, importance and truth.’

Apollo's Chariot, p. 3



‘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’

Jung, *CW 9i*, 5-6

‘Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life.’

Jung, *CW 9.1*, 62



Archetypes

Archetypes

‘The planets ... are symbols of the powers of the unconscious; they symbolize archetypal experiences or energies, which exist in all of life and exist also within man, who is part of life.’

Relating, p. 51

‘I have found it very productive, when interpreting astrological symbols, to be at times unashamedly non-rational, and to work with images which such symbols invoke, rather than conceptualising or reducing to keywords those ancient and sacred figures which for so many centuries were perceived and experienced as gods. We still do not really know what they are. It is more acceptable now, for the purposes of collective evaluation and comprehension, to call them drives, or motivations, or archetypal urges. But I feel that the astrologer, like the analyst, can benefit from Jung’s method of amplification to get closer to the essence of astrology’s language. We might go even further and envision the experience of a planet as an encounter with a deity, a *numen*, rather than thinking in terms of motivations or urges. For are these things not the same?’

The Astrology of Fate, pp. 33-34



Review of *The Astrological Neptune*

‘For me, as the critic, Liz’s greatness as a writer emerges from the fact that she is not ultimately concerned with astrology. Astrology is a language by which we communicate, a discipline by which we make meaning out of a strange and chaotic world. Yet the real struggle is deeper; the battle to find a spiritual path as one born into in the Judaeo-Christian world of faith and salvation at a time when religious orthodoxy has been replaced by a thousand heresies. When there is no longer a single, well trodden and recognised path to redemption, where do we go? We either follow one Neptunian path and join a cult. Or we search within.’



+

‘Most astrology books speak of the person with a planet in such and such a sign possessing a particular disposition. Liz writes more often of the planets having the primary focus as in ‘Neptune in the 10th may perceive the world as a prison camp for those who need redeeming’. I hope I am not reading too much into this use words by perceiving a step back from simple modern humanistic astrology, in which the individual is everything, to the grandeur of classical astrology, in which the cosmos was everything, and in which the planets were the ‘ministers’ in the great cosmic state of which we are citizens. I may be wrong in reading Liz’s intentions, but in any case I like the effect.’



Soul

‘In unfolding as a truly useful tool for the man who seeks a greater meaning in his life, as well as a healing method for the person suffering with a pathological problem, psychology has had, unwilling perhaps, to begin to develop along the lines suggested by the meaning of the word itself: a study of the soul.’

Saturn p. 193

SATURN

A New Look at an Old Devil



Liz Greene

Soul

No discussion of soul

Soul of the psychopath

Madness and modern psychiatry

Divine possession

The unconscious

Archetypes

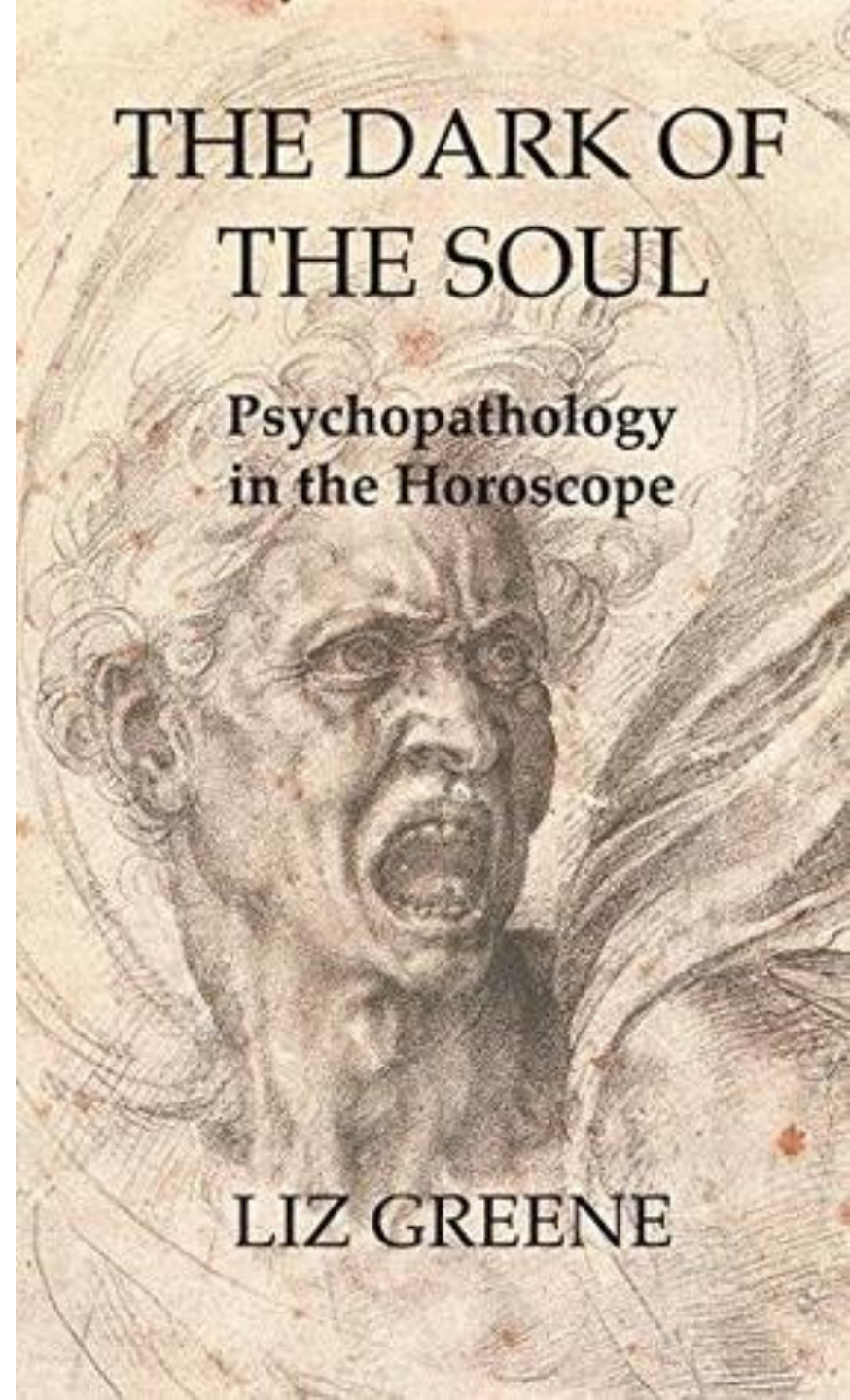
The scapegoat

Depression

THE DARK OF THE SOUL

Psychopathology
in the Horoscope

LIZ GREENE





Idée Fixe

- Unconscious fixed ideas were the nuclei of certain neuroses
- Act independently of consciousness
- Theory developed by Pierre Janet - *idée fixe subconsciente*
- Freud – repressed personal memories or conflicts, often sexual in nature
- Jung – the complex
 - Not necessarily linked to pathology
 - Conscious, partly conscious, unconscious
 - Have an archetypal core
 - Jung, *CW 14*, 308

Complex

‘It is at this juncture that we, as astrologers, can come in and view the whole spectrum, from the mythic to the personal, and recognise in planetary configurations a precise picture of this archetypal core.’

Liz Greene, *The Horoscope in Manifestation*, p.3

‘When we look at aspect configurations, singletons, angular planets – anything in the chart we deem to be energetic – we are looking at complexes. When we look at transits and progressions, we are looking at the timing of the emergence of a complex, or part of a complex, from the unconscious into conscious life.’

Liz Greene, *The Horoscope in Manifestation*, p.4



The Shadow

‘In some ways Saturn may be related to the Jungian idea of the “shadow”, the dark side of the conscious ego which contains qualities which we either repress because they are not in accord with our self-image or which we are unaware of because they are in embryonic or infantile, form.’

Saturn, pp. 149-150

‘The shadow as well as being the dark or destructive side of the personality is also the helpful hidden brother and cannot be ignored or abandoned because these two brothers together make one life.’

Saturn, p. 154

SATURN

A New Look at an Old Devil



Liz Greene

The Shadow

Discussing the tendency to fight against feelings of inadequacy in the area of life affected by Saturn's placement in the horoscope:

‘Only when the shadow is made conscious is the intensity relieved, and only at this point can the conflict become a deliberate choice based on a moral or ethical code.’

Saturn, p. 150

SATURN

A New Look at an Old Devil



Liz Greene

Individuation

‘Psychology has demonstrated that there is within the individual psyche a motive or impulsion toward wholeness or completeness. The state of wholeness is symbolized by what is called the archetype of the Self.’

Saturn, p. 10

‘It is through him alone that we may achieve eventual freedom through self-understanding’ p. 11

Saturn, p. 11

SATURN

A New Look at an Old Devil



Liz Greene

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Mark Jones: <https://www.plutoschool.com/about/evolutionary-astrology>

Dennis Elwell: www.astrologicalassociation.com

Sun: NASA, www.nasa.gov