

**This handout,
is intended for use by class participants only,
and only for personal study.**

**Please do not share this handout in any form
with anyone else.**

Astrology & Jung: Evoking Wonder, Supporting Individuation, Restoring Meaning.

March 30, 2024 (Part 3 of 4)

C.G. Jung Society, Seattle (via Zoom)

Wisdom School class with:

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To calm and center ourselves:

a moment of silence...

...and 4 deep breaths.

Note:

To make learning and integration easier...

I'll make ALL these **PowerPoint slides**
available as a **PDF**.

I will post them on my web site, www.dankeusal.com,
on the page (under “Workshops”) for this class,
a few days after 4/6/24 (after the last class)

One of the best ways to “learn” or “understand” astrology is to *experience* it: get a birth chart reading!

To schedule a reading,

Send an email to:

dankeusal@dankeusal.com with your:

- First and last name
- **DATE** of birth (day/month/year)
- **PLACE** of birth (city, county, state, country)
- **TIME** of birth (down to the *minute*!)
 - Birth time **MUST** be exact!
 - Best source for this: a **birth certificate**. “My mother remembers it as...” is **NOT** reliable ☺

Outline for this 4-week class:

- 1) ✓ Week 1: The wonder of the night sky (and: the *astronomy* of astrology)
- 2) ✓ Week 2: Astrology 101
- 3) **TODAY:** Astrology and *JUNG*.
- 4) Week 4: In practice: reading of an actual chart.

*“...the stars have fallen from heaven
and our highest symbols have paled...
Heaven has become for us
the cosmic space of the physicists,
and the divine empyrean
a fair memory of things that once were.
But the ‘heart glows,’
and a secret unrest
gnaws at the roots of our being.”*

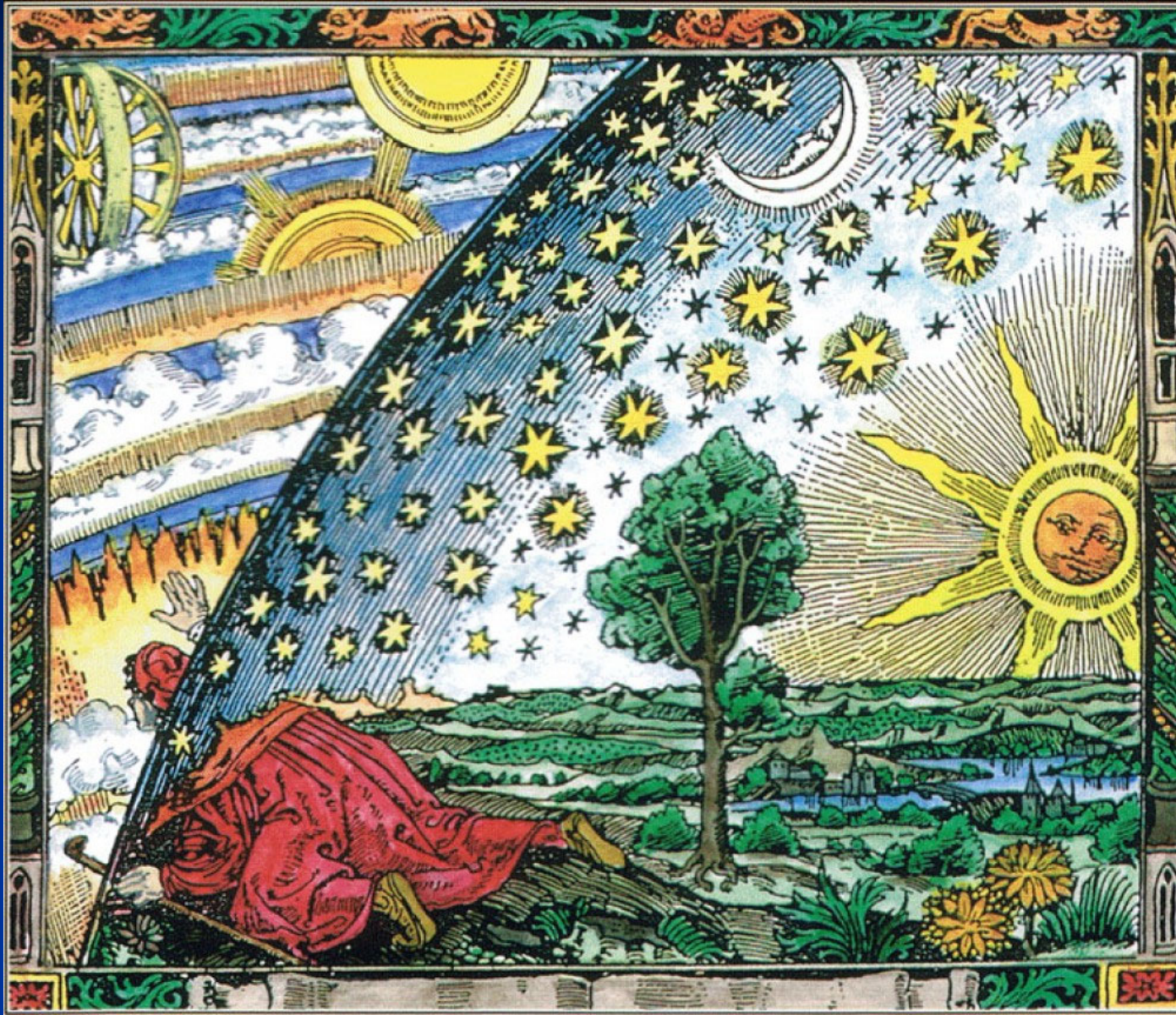
(Jung, CW 9i, par. 50)

Once upon a time, when we looked up at the night sky, we experienced in the movements of the *planētes asteres* (the “wandering stars,” or planets) a synchronistic resonance between the infinite outer of the heavens and the intimate inner of the soul. Our worldview was vast, deep, and animated.

But now, as Jung observed, “the stars have fallen”—we have lost our way, lost our sense of connection. The vision of our culture, and of many of the those who profess to serve it as healers, has often become shallow and one-dimensional, reduced to the narrow confines of the pragmatic, the efficient, and the “evidence-based.” As a result, the “secret unrest” that Jung wrote about continues to pervade our individual and collective lives...

Astrology, which may be the oldest form of psychology, can bridge the chasm between this modern, disenchanting mindset and the ancient care of souls tradition, calling us to remember that the “heart glows” when it simmers in the alchemical cauldron of symbol and archetype, of myth and metaphor.

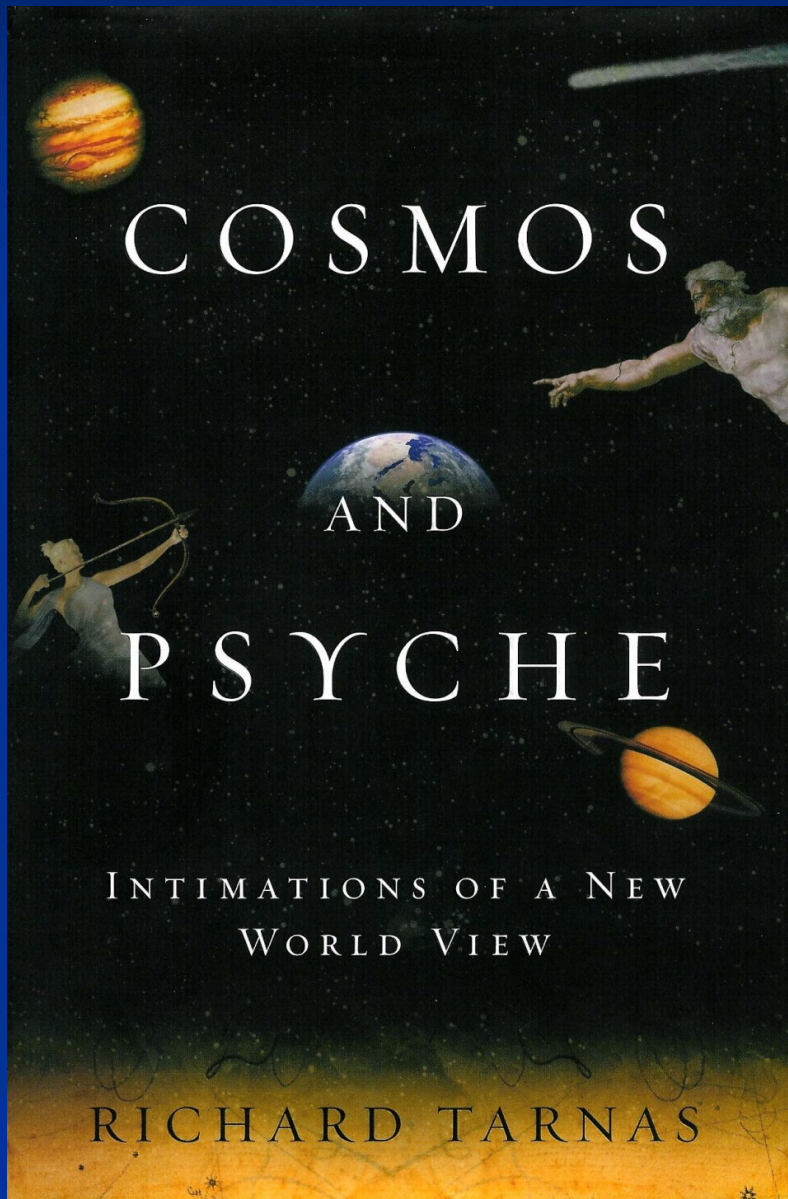
Jung himself realized this, and contemporary scholars (Tarnas, Bogart, Rossi & Le Grice, Moore, and others) have begun to recover the place of astrology in Jung's work, and to consider the implications of this for our understanding of Jung's world view and its applications in clinical practice, in depth psychology, in soul work...



'L'atmosphère: météorologie populaire' Paris 1888, by Camille Flammarion.

From enchanted, to disenchanted, to **re-enchanted**

- From the enchanted primal world view to the disenchanted modern world view: **the separation of “subject” and “object.”**
- This changes everything: **The Copernican revolution.**
- The unity of cosmos and psyche: Depth Psychology, and Jung’s conception of **“synchronicity.”**



*Cosmos and Psyche:
Intimations of a
New World View*

By Richard Tarnas

2006: New York

Viking

“Perhaps the most concise way of defining the modern world view is to focus on that which distinguishes it from virtually all other world views. Speaking very generally, what sets the modern mind apart is its fundamental tendency to assert a radical separation between subject and object, a distinct division between the human self and the encompassing world.”

(Cosmos and Psyche, p. 16)

“The primal mind does not maintain this decisive division, does not recognize it, whereas the modern mind not only maintains it but is essentially constituted on it...” (p. 16)

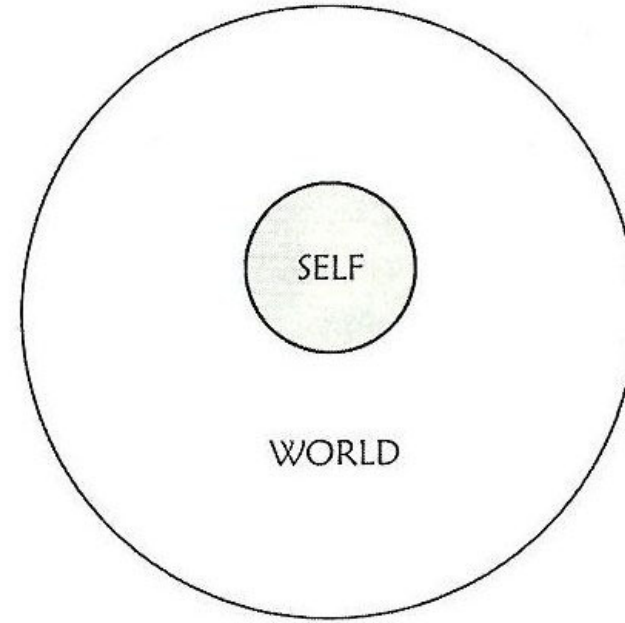
“The primal human being perceives the surrounding natural world as permeated with meaning, meaning whose significance is at once **human AND cosmic**. Spirits are seen in the forest, presences are felt in the wind and the ocean, the river, the mountain. Meaning is recognized in the flight of two eagles across the horizon, in the conjunction of two planets in the heavens, in the unfolding cycles of the Moon and Sun. **The primal world is ensouled.**” (p. 16)

“Another way we might describe this situation would be to say that the **modern mind** engages the world within an implicit experiential structure of **being a subject set apart from**, and in some sense over against, an object. The modern world is full of objects, which the human subject confronts and acts upon from its unique position of conscious autonomy.” (p. 17)



Primal World View

In the primal world view, intelligence and soul (the shaded area) pervade all of nature and the cosmos, and a permeable human self directly participates in that larger matrix of meaning and purpose within which it is fully embedded.



Modern World View

In the modern world view, all qualities associated with purposeful intelligence and soul are exclusively characteristic of the human subject, which is radically distinct from the objective nonhuman world.

Figure 1

(Tarnas, *Cosmos & Psyche*, p. 18)

“But to discern more impartially the difference between these two world views, we must grasp the stubborn fact that *the primal cosmos was universally experienced, for countless millennia, as tangibly and self-evidently alive and awake— pervasively intentional and responsive, informed by ubiquitous spiritual presences...*” (19)

[Think of the movie “Avatar”...]

“Depriving the world of subjectivity, of its capacity for intentional significance, by objectification and **disenchantment**, radically enhances the human self’s sense of freedom and autonomous subjectivity, its underlying conviction that it can shape and determine its own existence. Simultaneously, **disenchantment** enhances the human being’s capacity to view the natural world as primarily a context to be shaped and a resource to be exploited for human benefit.” (p. 21)

“As the human self, guided by its evolving cultural, religious, philosophical, and scientific symbolizations, has gained increasing substantiality and distinction with respect to the world, that self has increasingly appropriated all the intelligence and soul, meaning and purpose it previously perceived in the world, so that it eventually locates these realities exclusively within itself.” (p. 24)

“The two processes—constellating the self and appropriating the *anima mundi*—have been mutually supportive and reinforcing. But their joint consequence has been to gradually empty the external world of all intrinsic meaning and purpose...*the achievement of human autonomy has been paid for by the experience of human alienation.*” (25)

Questions?...

Comments?...

From enchanted, to disenchanting, to **re**-enchanted

- ✓ From the enchanted primal world view to the disenchanting modern world view: **the separation of “subject” and “object.”**
- This changes everything: **The Copernican revolution.**
- The unity of cosmos and psyche: Depth Psychology, and Jung’s conception of **“synchronicity.”**

The Copernican Revolution...

Once upon a time...
...everyone *knew*...

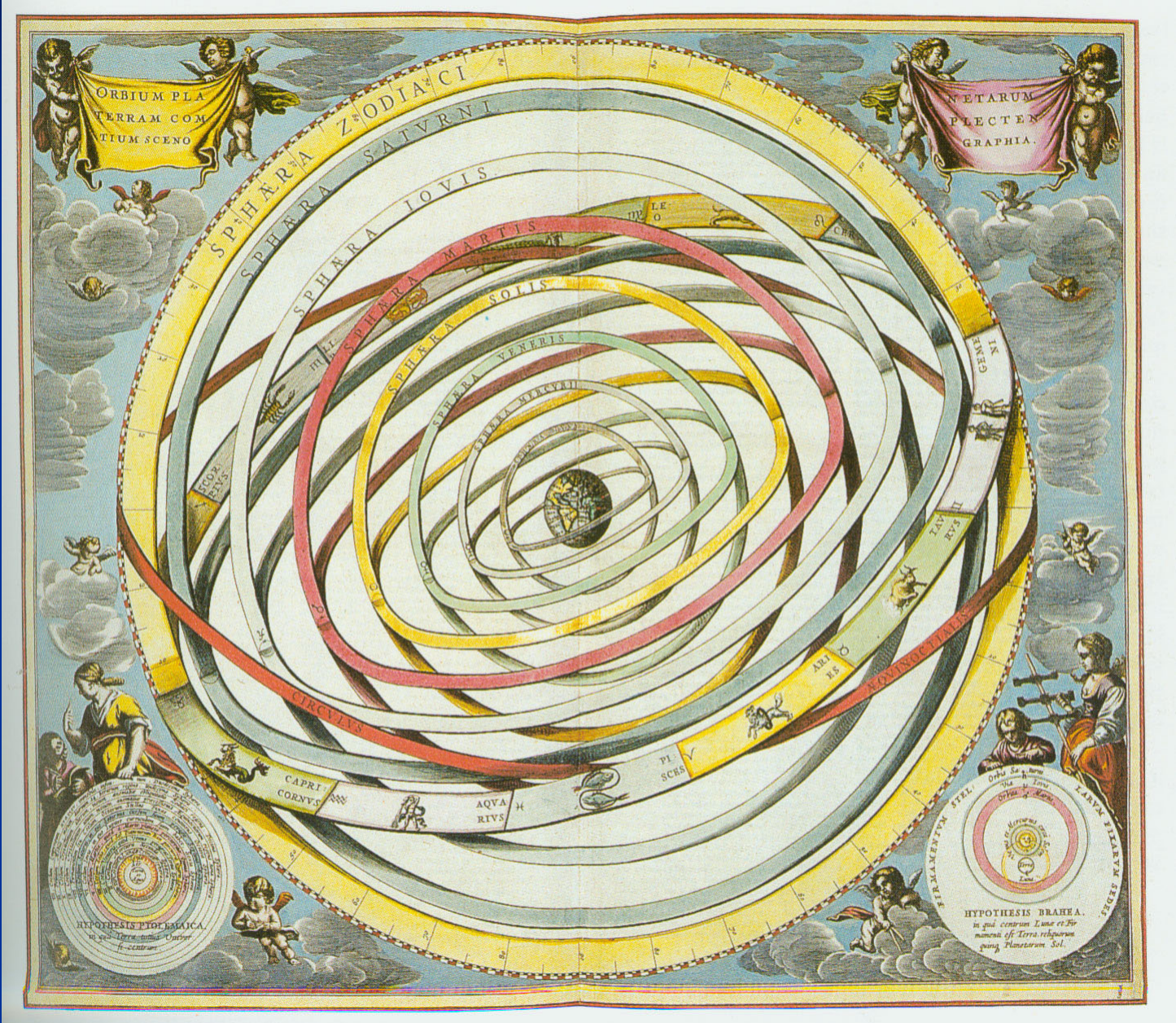
...observationally, scientifically,
philosophically, religiously, ontologically...

...that the sun...revolved around the earth.

This “knowing”...
was the foundation for a world view,
...*a cosmology*...

This cosmology put humans at the center of the
universe; it affected and directed our
conceptions:

- of science,
- of religion,
- of ontology (what counts as reality), and
epistemology (how we come to define that)



But then...

Along came Kepler, Copernicus,
Galileo, ...and others...

They...tried putting the SUN...at the center.

And, based on this **fundamentally different assumption**, they had to approach
EVERYTHING
about astronomy differently.

Today, we know all this as fact.
But back then...

This new, Sun-centered paradigm evoked intense, passionate objections from multiple disciplines:

SCIENTISTS...called them “kooks.”

PHILOSOPHERS said they were going against the natural order.

CHURCHES...labeled them as “heretics”

What if one day you woke up one day and realized that your life was actually a computer simulation...

This is the premise behind movies like
“The Matrix”

Everything you thought you knew about what constitutes “reality” and how the world works...would be called into question.

“For the Copernican hypothesis to be made reasonable, an entirely new conception of ‘reason’ itself had to be forged: new ways of deciding what counts as truth, new ways of recognizing patterns, new forms of evidence, new categories of interpretation, a new understanding of causality. Long-established rules of scientific methodology had to be overturned.” (Tarnas, p. 9)

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Enter: Depth Psychology...

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“Just as the Copernicans had displaced the Earth from the center of the universe to reveal a much larger unknown cosmos of which the Earth was now but a tiny peripheral fragment, the Freudians displaced the conscious self from the center of the inner universe to reveal the much larger unknown realm of the unconscious.” (Tarnas, p. 44)

“...**Jung**, however, with different sensibilities from Freud’s, pointed decisively to more spiritually expansive potentials of the new discoveries, and ultimately to a vaster and more mysterious inner universe than Freud had been able to acknowledge.” (45)

“In contrast with the physical sciences, its [depth psychology’s] essential focus was on **meanings that can never be quantified**. Yet the discipline continued to be constrained by a more encompassing problem: It’s insights were apparently relevant only to the psyche, to the subjective aspect of things, not to the world in itself.” (48)

Synchronicity and its implications...

Jung posited that phenomena can be related to each other not just by causality, but also by *meaning*.

He also posited that such meaningful connections can be between *inner and outer*, between *psyche and matter*.

“Because of its psychological dimension, Jung’s concept [of synchronicity] possessed a special relevance for the schism in the modern world view between the meaning-seeking human **subject** and the meaning-voided **objective** world.”

(Tarnas, p. 50)

Synchronicity: examples from Jung's own experience.

- The “golden scarab” case (Tarnas, p. 51, from *CW*8, p. 110): “The hope that something unexpected and irrational would turn up...”
- Henry Fierz: to publish or not to publish?—his and Jung's watches (Tarnas, p. 54)

“What made the correlation between the inner and outer events intelligible was the presence of two factors...

“...first, a developed capacity for thinking and perceiving **symbolically**, a cultivated sensitivity to **metaphoric** and analogical patterns that connect and thereby illuminate diverse phenomena...”

“...and second, **an epistemological openness** to the possibility that such meaning can be carried by the outer world as well as the inner, **by all of nature and one’s surrounding environment**, not just by the human psyche.” (54-55)

“In sharp contrast to the modern world view, Jung ceased to regard the outer world as merely a neutral background against which the human psyche pursued its isolated intrasubjective quest for meaning and purpose. Rather, **all events, inner and outer, whether emanating from the human unconscious or from the larger matrix of the world,** were recognized as sources of potential psychological and spiritual significance...

“...from this perspective, not only the individual psyche and not only humanity’s collective unconscious but **all of nature** supported and moved the human psyche toward a larger consciousness of purpose and meaning...”

“Jung’s later work thus intimated the ancient understanding of **an ensouled world, of an *anima mundi*** in which the human psyche participates and with which it shares the same ordering principles of meaning.” (56-57)

“It was modern psychology and parapsychology which proved that **causality does not explain** a certain class of events and that in this case we have to consider a formal factor, namely **synchronicity**, as a principle of explanation.”

(Jung, *CW8*, para 944)

Astrology as exemplar of a renewed and re-enchanted world:

“Astrology is that perspective which most directly contradicts the long-established disenchanted and decentered cosmology that encompasses virtually all modern and postmodern experience. **It posits an intrinsically meaning-permeated cosmos...**” (Tarnas, p. 63-64)

Astrology does make “sense,”
but in order to understand *how* it makes sense,
we have to shift to a new world view.

The order of magnitude of this shift is akin to
the radical proposal of Copernicus
that the earth revolved around the sun,
rather than the long-held assumption
that it was the other way around.

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Discussion (and/or general Q&A):

- 1) How have you experienced the effects of the modern, dis-enchanted world view in your own *life*?
- 2) Share an experience you have had of an ensouled, re-enchanted cosmos (perhaps in the form of...a synchronicity)

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- 2) ✓ Week 2: Astrology 101
- 3) ✓ Today: Astrology and *JUNG*.
- 4) Week 4: In practice: reading of an actual chart.
(next slide: list of resources)

Bibliography I: start here...

If you're only going to read *one* book about astrology, then read:

- Forrest, Steven (2007). *The Inner Sky: How To Make Wiser Choices for A More Fulfilling Life*.
A classic introduction to planets, signs, houses, and the other basics of astrology, including how to interpret them in a birth chart.

Bibliography II:

For a more a more in-depth presentation of astrology and it's core concepts, read Steven Forrest's quartet of books, together called the "Elements" series. These books include "cookbook" sections—a few paragraphs on *every* planet in *every* sign and in *every* house!

- *The Book of Fire: The Life-Givers (2019)*
- *The Book of Earth: Making It Real (2019)*
- *The Book of Air: The Art of Paying Attention (2020)*
- *The Book of Water: Healing, Regeneration, and Recovery (2020)*

Bibliography III: next read...

If you are interested in the intellectual & theoretical underpinnings of how astrology works, read:

- Tarnas, Richard (2007). *Cosmos And Psyche: Intimations of a New World View*. The first 100 pages are an introduction to the archetypal, intellectual, and cultural theory behind *how* astrology works. The rest of the book presents the results of 30 years of research on correlations between planets-in-signs and historical events.
- Forrest, Steven (2016). *The Night Speaks: A Meditation on the Astrological Worldview*.

Bibliography IV: next read...

Books that focus on the connections between astrology and Jungian thought, and on the application in clinical practice:

- Le Grice, Keiron & Rossi, Saffron (2018). *Jung on Astrology*. A compilation of all of Jung's writings on astrology, organized systematically and with comprehensive introductions to each section.
- Bogart, Greg (2012). *Planets in Therapy: Predictive Technique and the Art of Counseling*. Presentation by a Ph.D. psychologist of practical applications of astrology in clinical practice, based on his decades of experience.

Bibliography V: more good stuff

- Moore, Thomas (1996). **“Astrology’s Truth.”** In *The Re-Enchantment of Everyday Life* (p. 315-322). An essay on astrology in everyday life by the author of *Care of The Soul* and *Soul Mates*.
- Tarnas, Richard. **“Introduction to Archetypal Astrology.”** and **“Two Suitors: A Parable.”** Two brief essays available as free PDF downloads from: www.cosmosandpsyche.com (click on “Essays”)

